PEACE IS POSSIBLE
Among Friends: Some Need Not Apply

The section of the JOURNAL that I most enjoy proofreading is the classified ads. As I begin reading, for instance, about summer rentals available in Maine, or in Wales, or in the northern woods of Canada, I imagine packing my bags and going there. I can almost hear the surf pounding, picture the quaintness of a different culture, smell the great pine forests.

The "positions vacant" section tests my concentration even more. Reading these ads seems to bring out the Walter Mitty in me. I find myself huddling with diplomats at the United Nations, working with native Americans on a reservation, or moving with my family to take a job in a fascinating Third World country. These ads are also a good way to keep track of who's on the move within Quakerdom. ("Guess who's taking over at Earlham/Pendle Hill/QUNO!"") Friends do have a way of moving about, and what better way to keep up on the news!

A very different sort of ad was shared with me by one of our readers this month, a "positions available" notice clipped from a publication called Bulletin Board. The large headline of a full-page ad reads, "Project Management Scientists and Engineers"; and somewhat smaller type says, "Some strive for the state of the art... the CIA creates it." The ad goes on to describe in glowing terms what the successful applicants will be working with if they join the CIA:

- New semiconductor materials and devices
- Microwave/millimeter wave amplifiers and circuits
- High speed, low power digital circuitry
- High performance semiconductor lasers

Impressive opportunities, it would seem, for those who are seeking new career opportunities. Applicants should be careful, I think, not to ask about or use such words as "subversion... assassination... spying... covert actions." Keep the conversation focused on "monolithic microwave integrated circuits... innovative systems concepts... gallium arsenide and related III-V compound semiconductor technologies." Lest too many of our readers become overconfident about their chances, however, note that applicants must "successfully meet [CIA] medical requirements and background investigations." Is this perhaps a nice way of saying, "No pacifist, Quaker sorts need apply"?
My daughter is learning to crawl. Sometime very soon I must close off the edges of the loft with the sides of the crib a friend found at the dump so she won't fall in her explorings. Meanwhile I wait anxiously. She finds her brother's comics; she chews the cat's tail. For her, the world is so good, so full of possibilities, so edible.

My mind is scattered; I sit to write and then leap up and take the dog food from Laurel's fist. Rice cakes in, dog food out.

My son wants lunch. His baby teeth are falling out these days. He complains the cheese is too hard, the apples impossible. Tofu salad to the rescue. He sits and twists the almost-out tooth.

Laurel has her teeth problems too. She tells me about them, loudly, in the local market. My sweet, quiet daughter howls as I balance her on my hips, push the cart, choose the food (how to measure the oats into the bag while balancing the baby?). I sit down in an aisle—appropriately near the dairy case—and nurse her despite some startled glances from staff and shoppers. On to the vegetables.

It is at six that night, while her father is at a meeting and her brother and I listen to the news (Mexican earthquake; 89-year-old woman raped in a nursing home—she died; 19-year-old mother feeds gasoline to her baby—he is blinded, dying), while I am feeding noodles into Laurel's eager mouth, that I start to cry.

With each mouthful she is so delighted: the sweet nourishing world. So much, so much that is sweet, sour, bitter, salty, wonderful. She bounces and laughs on my lap. Her brother is asking about earthquakes. And I am crying.

The hunger of the world is too close here in my safe cabin as I spoon noodles and sauce for Laurel. Every picture of every mother holding a hungry child is in my mind. I keep thinking, irrationally, spoonful by spoonful: if only this could feed the world, bring comfort, bring safety and peace.

I suddenly have a mad fantasy of a simple feast—everyone in one vast room, leaders, people poor and rich. They are all so hungry, I think. I picture rivals stirring soup together; I picture enemies learning to knead bread.

My daughter's face is covered with sauce. So is her brother's shirt, my shirt, and the cat.

Self-indulgent day dreams, I think, wiping up the mess, thinking of Marie de Jesus feeding her children in the slums of Brazil, wondering about mothers, fathers, children everywhere.

These days—working, caring for my children, hearing the news—I have a sense of so little time, of time in fragments. I notice that when I write letters, when I talk to a close friend, I often stop and query anxiously, "Am I making sense?"

I have not written a poem for months. At night as Laurel wakes me—at three, at five, at seven—I sit and think about the people I love, watching the stars and the lightening sky.

I have dreams of barbed wire. I have dreams that there are hundreds of lost children and how can I feed them all? I have dreams of trees, beautiful trees with flowers of light. In my dreams I say to my children (all of them, the hundreds, the thousands), "I promise you it will somehow be all right."

I wake crying, wondering how I dare to make that promise.

My days are very sweet: roses in bloom, my children growing, the woods splendid in late summer beauty. My son
and I spend hours gathering kindling, watching Laurel try to eat the forest floor.

Fran Peavey, in Heart Politics, writes of a 12-year-old child outside a bombed hospital in Lebanon. He was clinging to a small tree, sobbing. I see that child in my perfect, quiet woods these days.

Sitting with my stepfather, an ex-Green Beret, I talk of babies. He looks out to my roses, is silent, then tells me of the child he helped deliver in Vietnam—the ruined village.

He checked first for traps, explosives. It was a girl. His own daughter is dead, killed by a car when she was nine. "Had she lived," he says to me as he leaves, "I would have liked her to be like you." My eyes fill with tears.

My youngest brother tells me how he grows his tomatoes; his children sit at my feet in the garden and learn the names of flowers. They are en route to Minot, North Dakota; my brother will sit in a silo, finger poised to push a button, the Button.

I think I must grow more green peppers next year, more eggplant. Carrying my daughter on one arm, the watering can in the other, I water our vegetable garden. Sometimes I let her creep amongst the stones and dry grass and cosmos and peppers. How she would love to taste this world, all of it. She slips a stone into her mouth and cries when I take it out.

I have heard stories of children filling their bellies with bark, with clay, with pounded brick.

My green peppers are beautiful this year, radiant with life.

We had four apples from a tiny apple tree planted a few years ago.

I tell my partner that gardeners and mothers must live on hope because we always look to the next season.

Laurel beside me pounds refried beans into her sleeper. She is very happy.

I long to hear of your ordinary, extraordinary lives. I want to know what keeps you sane. I want to sit in my garden and talk of recipes and babies. I want to see the leaders of the world trading bread recipes. I want the children fed and unafraid.

Last night my son asked me to sing with him. And we sang about Kookaburra and Susannah. And then under the vine and fig tree.

"We will live in peace, and unafraid." We will live in peace, and unafraid.

Laurel is sitting on a plate of beans. Dear friends, I would like very much to hear of the balancing of your daily life. About living simply. About simply living, and how you feed your heart.

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To Ethiopian Mothers

Yours and your children's faces, emaciated arms still embracing in love,

eyes of rosewood brown facing an expensive camera,

your eloquent resolution bringing tears to me, here in the land of plenty.

I have children and now, at dinner, I say grace with your faces before me.

—Jennifer Smith

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Rediscovering Wonder

Just home from the fair, Jesse wants to share the best part of all that wonder with his father's friend:

fresh lemons, tops lopped off, with candy straws drawing pulpy sour to the lips.

"Don't leave yet," he begs, all out of breath, "I'll make you one."

Dad performs the surgery. Jesse adds the straw, then holds the finished marvel up: a small, yellow, joyful bomb with candy fuse.

I sip the offering, pucker sweet and sour, and applaud as Jesse's anxious face explodes in smiles. Such wonder

in a small child. Jesse laughs.

I draw him close, fold him in my arms—hold tight—I cannot hold him close enough.

—W. D. Ehrhart

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May 1, 1986 Friends Journal
How can we use more effectively the Light within? Many Friends, when they consider this Light, do so in relation to its divine source. The Light, as a metaphor for God, becomes then an object of worship. But the Light is also a practical power of the human mind, available to each of us. That is the aspect I want to consider here.

We use the Light when we gain insights into truth, beauty, and moral rightness, or, through love, into the feelings or thoughts of another. In these ways the Light can enrich our life or help solve problems. We use it as well in understanding ourselves, in self-analysis. We use the inner Light toward these goals but often very haltingly. Much more of this power of insight is available to us than we ever manage to apply.

In suggesting here some ways to improve our use of the Light, I am drawing on my own experience and on the work of others. I believe there is a standard pattern of four stages in successfully using the Light. These stages might be labeled as follows: preparing, settling, centering down, using the wisps.

This standard pattern varies considerably, however, depending on what kind of enlightenment we seek and the depths of the answers we need. It also varies depending on whether we are alone or in an interactive setting. The four stages outlined here are based primarily on seeking light while alone.
shall consider separately two kinds of search: first, seeking insight on a problem where the answer seems to lie in the world outside (how should I invest this money? why did Sarah cry? what kind of scientific experiment would confirm or refute this hypothesis? what’s the answer to that personnel conflict at my office? what was the artist trying to say in this painting?). Second, seeking insight into a problem generated within us (why did I lose my temper at Tom? why can’t I commit myself to Janet? why is life so dull?).

To deal with outward problems, in preparing we need first to accumulate sufficient knowledge on the subject so that our minds are well stocked, or develop sufficient skill of other kinds so that we can operate well. Without this foundation the Light cannot usually help us effectively with an outward problem. The second part in preparing is to bring the problem into the forefront of our minds, give it mental weight (simply by telling ourselves that it’s important), and then lay it aside, bidding the unconscious part of our minds to “work on this as you can.” Sometimes, if we do that shortly before falling asleep, we awaken in the night with an answer suddenly provided, or the answer flashes into awareness the next morning. More often, further steps are required.

In the second step, setting, we first find a quiet place. We sit down and relax our bodily tensions. This requires some care. We consider each muscle group from the feet upward, ask ourselves if it is relaxed, and if not, relax it, perhaps by changing its position slightly. The aim of all this settling is to distance our minds temporarily from the demands of the body.

In the third step, centering down, the aim is to distance our minds from trivia and from emotional agitations. We thereby encourage an inflow from deeper sources. We begin by breathing regularly, preferably from the abdomen, neither with deep gulps nor with swift shallow pantings. We may wish to fix our eyes now on some immobile object in the room, or to close them gently. To encourage a slowing down of ordinary mind flow, we may wish to repeat to ourselves mentally a meaningful phrase or a short prayer. We may prefer to focus on a beautiful color or scene or painting or passage of music. If other thoughts or images or feelings come to mind, thrusting aside what we have put there, we let these other events pass through, and depart. Gradually the moving flow will slow down. And then, unannounced, we may find what we have hoped for: a significant wisp.

The fourth step, using the wisps, depends first on catching the new wisp of thought when it comes. This wisp—the significant new insight presented through the Light within us—the insight that helps solve our problems—may enter and depart very quickly. It can easily slip past us, though it may return later. If we are expecting some help (not overtly, but semiconsciously) we have a much better chance of catching it on the fly. What will catch it, this fluttering of a new idea, is to form it into words then and there. We say it mentally, and then write down a couple of the words, if we can, to signalize it. We do not now judge the idea, criticize it, or reject it—even though it may seem odd or quite outside our previous thinking. We pose this new-born idea openly to ourselves. We give it freedom. We let it grow associations in our mind. Then we make a further move: we consider what in our previous thinking or feeling this new idea opposes. What does this confrontation of the new and old make us feel right now? We should write this feeling down, if possible. Finally, we might make a third move: either now or later, we center down once more to see whether some way to compose these differences between new and old ideas might occur, i.e., an experiment, a test, a trying out which will lead to a warranted answer. This method of pose-oppose-compose ideas is a dialectical process useful in all types of creative thought.

I have suggested that these four steps are a standard pattern for using the Light within. An insight may arrive, however, much less formally; the steps may be truncated. Thus, one may get a new insight in the midst of a concert, an opera, a boring play, or while reading a dull book, or washing dishes, or in the bath: all of these are occasions where one’s settling and centering down have occurred incidentally, not purposively.

A further distinction should also be made. So far, I have discussed operating in the reflective mode. Insights come as well in the confrontal mode; that is, when one confronts a situation in actuality (not in recollection) and interacts with it so that a new idea is generated then and there. As an example, Johann Gutenberg had long sought a way to print large sheets of paper; one day, observing the grape harvest and the powerful press that squeezed the grapes for wine, he was inspired to apply this principle to his own problem, and out of this insight he developed a printing press.

Dealing with inward problems involves some degree of self-analysis. One might expect that to be easy, for what is closer to us than our own selves? Instead, self-understanding is notoriously difficult. It is hard to uncover the self that we are, and almost equally hard to uncover the self that we would be (that is, the ideal self that we really want to be). Unhappiness with self impels many of us to seek counseling or therapy. Nearly all of us also try at times to analyze our selves, our goals, motives, and failings. Either process—interactive or alone—makes use of the four steps I outlined above: preparing, settling, centering down, and using the wisps.

Dealing with inward problems often begins in the confrontal mode. When we do something or feel something or undergo something that shocks and puzzles us, we may start work on this immediately, for example, if this confrontation occurs in individual or group therapy. Alternatively, we may work at it later, recalling the confrontation at a quiet time. Wordsworth observed that poetry is made out of emotion collected in tranquility. In that way, too, we do most of our self-analysis. A book, Self-Analysis, by psychoanalyst Karen Horney is well worth consulting on this difficult process.

I have spoken primarily of using or finding the Light while alone. In my experience it also can be used and found fruitfully in the silent company of others in a Friends meeting.
WAGING PEACE IN BOULDER

By Patricia Gilmore

Boulder (Colo.) Meeting's Peace Secretary/Coordinator Program came about as the result of a letter from meeting tax resisters. Voicing their concern over the collective dollars Boulder Friends were contributing to the arms race, they asked, "Isn't there something more creative than all this hassle with the IRS?"

The meeting took up the challenge. It was noted that for a person in the 30 percent tax bracket who itemized deductions, a $100 contribution to the meeting for someone to work on peace concerns would mean $30 less to the IRS. In essence, the Friend's $70 contribution would be matched by a $30 IRS contribution. At the September 1981 monthly meeting, consensus was reached for a peace secretary/ coordinator program. That's when the real challenge began.

Not everyone believed Boulder Friends would be able to agree on such a program or on someone to carry it out. After all, this meeting is known as an intellectual powerhouse of wildly divergent thinkers—against and for nuclear energy; socialists and free-market conservatives; strong supporters and critics of current American Friends Service Committee political action programs. And there were differing views on social and economic problems and solutions for Latin America.

Even more important, there were differing views on how protest should be carried out or change come about. Besides that, although members and attenders seemed excited enough to follow through, only a few families had been providing most of the meeting's annual budget. Adding a peace secretary/ coordinator demanded an increased financial base.

The meeting, to save itself disappointment, decided it would go no further until 50 percent of the $9,000 was raised from at least 20 families. Within two months $11,000 was raised from 58 people. Then a long, demanding job description was approved, and recruitment got underway. Several of the candidates were outstanding.

Long-time peace worker and meeting attender Mary Hey was chosen to head the one-year trial project beginning in February 1982. An eight-member oversight committee, including the dubious, would provide support and guidance.

The meeting spelled out the charge in specific terms: "The peace secretary/ coordinator should provide each member- attender with information, encouragement, and coordination, so that we may individually and collectively increase the amount and impact of our efforts toward peace."

"Peace Exploration" discussion groups began the project. These groups of from five to ten persons proved an essential foundation.

The whole meeting then came together in a Peace Exploration Potluck, the forerunner of twice-yearly Peace Potlucks to follow.

Commenting on the lengthy self-evaluation, Mary Hey said: "It was important, I think, that we spent the first year being more internal. We were geared to talking to each other, exploring our own ideas and personal relationship to the Peace Testimony—getting clear on that."

Then Friends moved out toward the community, convincing Rep. Tim Wirth (D.-Colo.) to cosponsor the World Peace Tax Fund bill, which would allow those morally opposed to war to have the military part of their taxes allocated to peacemaking; making their peace testimony public with a weekly, all-weather vigil (They haven't missed a week since November 1983. The group gathers amidst a bustling diversity of..."
people in Boulder’s downtown mall and stresses outreach with nicely printed invitations to join in); and helping bring about the friendly encirclement of nearby Rock Flats nuclear arms plant (including recruiting for a quarter-mile section, supervising peacekeeping at a main gate, and contributing everything from child care to trumpet-playing to selling T-shirts).

Additional activities sparked by the peace project coordinator include: a Peacemakers Picnic for local peace group organizers to further peace networking and feedback from meeting members; a “Peace Is Possible” history book on the program—a lively collection of letters, survey, quarterly reports, monthly newsletter columns, and specific how-to’s; and the Peace Agenda, a weekly publication for groups throughout the Boulder-Denver area, which gave the first clear picture of all peace-related events in the region.

Mary Hey tries to keep a low personal profile in all these activities. For example, she may simply report in the meeting newsletter, Miscellany, on activities of individual Friends following their own leadings. A couple of her columns, “Peace Is Possible,” drawn at random, reveal that individual Boulder Friends worked to get conflict resolution courses into the school curriculum; took part in a chamber of commerce meeting on business and social responsibility; arranged the visit of the former Costa Rican president who was now directing the U.N. University for Peace. One member directs the Longmont Nuclear Disarmament Network, which got city council backing for a meeting on nuclear disarmament with a prominent scientist; another wrote an eloquent op-ed piece against Star Wars.

Some ideas explode into projects that take on lives of their own. Sometimes these include more non-Friends than Friends.

This was the case with the Soviet Sister-City Project, now a community-based program that the Boulder City
Council voted to support. The idea took seed in meeting, which then contributed leadership and an educational effort that included a series of programs on the USSR. Friends and friends-of-Friends joined in a Russian Spring Festival, having fun and raising over $1,700 for a friendship trip to the Soviet Union.

The same thing happened with the opening of the Rocky Mountain Peace Center, a peace project spin-off involving non-Friends, and the Friendship City Project, a program that funded a preschool in Jalapa, Nicaragua. The latter grew out of a Boulder ballot initiative voting for an end to military intervention in Central America.

Another example is Adopt-an-Issue. Friends decided that rather than mass letter writing on various topics individual writers might know little about, Friends would adopt an issue. An individual would then choose a concern of special interest, becoming well enough informed to establish a knowledgeable dialogue with the appropriate person involved. An overseer would gather feedback on this work and try to be supportive.

Four years into the program, Mary Hey is clear on the power of the Peace Testimony. “The more I work for peace,” she said, “the more I see the power of the Peace Testimony and the importance of talking to the opposition.”

She agrees with another Boulder Friend, Kenneth Boulding, who says that learning disarming behavior might be more important than disarmament and feels that when people understand this and stop confusing pacifism with passivism, the peace message will take on new power.

Boulder Friends apparently agree. They increased the peace secretary/coordinator job from half-time to two-thirds time.

But what of meeting involvement? Have Boulder Quakers been this involved with peace all along or has there been a change? A survey showed a significant increase in individual activity in peace concerns. Examples of that continue to show up in the newsletter’s “Peace Is Possible” column.

Some of these people have always been active. For others the activity and fellowship are new. As one long-time member said, “People in our meeting have found a niche—people who weren’t involved like this before.”

And that’s how Boulder Friends have forged a deeper community while putting their taxable dollars to work for peace.

### PEACE IS POSSIBLE

Boulder Friend and pioneer peace researcher Kenneth Boulding has said of the Boulder Peace Secretary/Coordinator Program: “It’s one of the great achievements of the Boulder Meeting—a real educational, agenda-widening, mind-stretching sort of thing. Mary [Hey] has an extraordinary way of working in a quiet way with the whole community.”

“It’s very low key, but it’s the pressure.” This pressure for peace, Boulding believes, puts a crucial “bias in the system.” If this kind of thing were practiced more widely, we might reach the war-peace watershed, after which peace is downhill. We’re that close.

Historically, we have stumbled inexorably—if by accident—from stable war to unstable war into unstable peace. Now, he says, we are on the brink of stable peace without either knowing it or knowing how we got here.

If we studied peace as well as we’ve studied war we would notice an interesting development. Over the last century and a half, stable peace has emerged and grown between an increasing number of nations.

These nations are not necessarily friendly or similar. A common ideology does not necessarily help. The conflicts within Islam and within the Communist block are often greater than those between capitalism and communism.

We can see in historically obscure but significant examples how these clusters of nations in stable peace came about, Boulding points out. Take the Rush-Bagot agreement of 1817. It effectively disarmed the bloody U.S.-Canadian border region. It also took that border off the political agendas of the United States, Canada, and Great Britain.

(continued on next page)
Maybe there was a cold war following Rush-Bagot, but cold war is not war. Gradually the countries settled into habits and customs of abstention and restraint in the use of violence. A war taboo grew between them.

All positive social structures, he says, are built on the foundation of restraint/abstention/taboo. He likes President Eisenhower's fabled advice to his activist Secretary of State Dulles during one of our cold wars: "Don't just do something, stand there."

In "New Direction for the Peace Movement?" Boulding writes: "The basic condition for stable peace is not the abolition of conflict, nor the establishment of justice, but a very simple taboo on any change in boundaries except those that are mutually agreeable."

To this end he has recommended a United Nations agency set up to renegotiate border disarmaments and drawbacks on the pattern of the Rush-Bagot agreement. Supplying arms or personnel would be taboo. So would intervention in the internal affairs of other nations.

"The peace movement has missed a great opportunity in not recognizing the importance of the [historical] movement toward peace and getting behind it," he writes.

Kenneth Boulding attributes this missed opportunity to our conscientious desire to do good by trying to solve all the world's problems at once—injustice, inequality, poverty, and so on.

He writes that a major hope for peace lies in the realization that international peace has little to do with justice. Injustice is more likely to lead to civil war. On the international scene, peace and justice involve different systems. While it's true everything is related, some things are more related than others.

So slogans like "peace and justice" may make the crucial peace problem appear more difficult than it is.

War can be abolished in this century as slavery was abolished in the last, regardless of other problems. But it takes the absence of war to give these other problems their chance for solution, he says.

This possibility that war can now be abolished is a critical piece of good luck. Nuclear war technology in the hands of the national defense organizations of the world now makes our planet prone to catastrophe.

In his just published book, *Human Betterment*, Boulding goes so far as to write that the earth's evolutionary process faces its greatest crisis in three billion years.

One of the hopeful signs of the road to stable peace is that war has lost a lot of its legitimacy. "After all," writes Boulding, commenting on the heroic values and military culture that supported past wars, "pushing a button and burning children alive is not the ethic of Achilles and Hector."

How can Friends utilize this opportunity for peace in our time?

It was, in fact, a letter from Boulding to Boulder Meeting that contained some seeds of the peace project. He suggested Quaker threshold sessions on the Peace Testimony. These "Explorations of Peace and War" could clarify Friends' own values and images.

"Building on values we share," Friends could then talk with likely groups such as churches and unlikely groups such as the American Legion. This could be of more long-term value than protests—which often reinforce in people's minds the very ideas we seek to change.

But while most Boulder Friends were threshing out their ideas in Boulder, Kenneth Boulding—now emeritus economics professor and a research associate and project director with the University of Colorado's Institute of Behavioral Science—was threshing out his ideas in teaching stints, publications, and conferences all over the world.

What we need now, he was saying, are conflict management techniques to deal with the conflicts that war has dealt with in the past—an expansion of "peace science" as some call it. We need to know more about the theory and practice of nonviolence. We also need to:

- Pressure governments to proclaim a deliberate peace policy to support and expand existing stable peace. This brings into play cognitive dissonance, the discomfort felt from being hypocritical, which acts over the long run to bring people in line with their pronouncements.
- Pressure governments to initiate and reciprocate friendly actions that develop confidence and lessen threat.
- Extend world networks, nongovernmental as well as governmental. People-to-people exchanges, even multinational corporations, build habits and customs of world community that stabilize world peace.

—P.G.

For those who want to read further, Boulding's bibliography is a gold mine of more than 1,000 publications. More than 175 of these deal with peace and conflict resolution.

If your time is limited, try *Stable Peace*, his 1979 University of Texas paperback, or the 1983 pamphlet, *National Defense Through Stable Peace*, or his more recent paper, "New Directions for the Peace Movement?" (These last two are available for $2 each, payable to University of Colorado, c/o Boulding's office, U. of C., Box 484, Boulder, CO 80309.)

May 1, 1986 FRIENDS JOURNAL
A Meeting Responds to Gay-Lesbian Issues

by Judith Brown

For decades, University Meeting in Seattle, Washington, has had gays and lesbians as active members and attenders. The issue of how to support them has become more urgent and open among us since spring 1981, when a first-time request came to our Oversight Committee: two lesbians, both of whom were active in the life of the meeting and one of whom was a member, asked for a ceremony of marriage under the care of the meeting.

The Oversight Committee did not find an easy response to this request. Regular procedures were followed, and the couple was visited. After much thought and deliberation, the committee suggested that the meeting might be prepared to take a ceremony under its care; however, the sense of the committee was that persons would prefer to call it a ceremony of commitment rather than a marriage. This suggestion for a change of terms hurt the two women. They had hoped for a ceremony of marriage. A meeting for sharing was held in which committee members and other Friends and attenders expressed their concern and support for the two women, and the women made clearer their reasons for asking for such a ceremony. At last, almost nine months after their request, a ceremony in celebration of a lifetime commitment was held. The meeting clearly considered itself enriched by taking such a joyous ceremony under its care.

One gay friend has said that what she appreciates about the meeting is that it is ground where she can be a whole person. She need hide no part of herself.

The meeting's sense of being privileged endured and influenced the next such request that came to the Oversight Committee. In spring 1985 two gay men requested a ceremony of commitment under the care of the meeting. One of them was a member, the other an active attender. Different members were sitting on the Oversight Committee by this time, and the person among them who expressed the most hesitancy volunteered to be on the clearness committee for the two men. He was encouraged to discuss some of his reservations with the couple. The hesitant Friend felt that perhaps the meeting was being used in a political way by lesbian and gay persons. After discussing the issues with the two men, however, the Friend felt clear that the meeting should take this second ceremony of commitment under its care. This was in spite of the fact that he and others in the meeting were still uneasy, particularly with terms such as "marriage" in connection with the observances of persons of the same sex.

Gays and lesbians remind us that Friends testimony on equality should result in the meeting's treating them authentically and with equality. Because persons in our culture often think in irrational and reactive ways about sexual preference, they remind us to examine our own thinking on these issues, as well as our society's. This may mean that there will be times when we become politically involved both in and out of meeting. State and national laws on gay issues are frequently discriminatory. Some Friends see requests for ceremonies of commitment as having a partly political motivation, yet most gays and lesbians question that assertion. Others feel the testimony on equality is not nec-
I hoped we would honor love however it manifested itself—it was a rare commodity in the world.

Quakers, Some of Whom Are Gay.” Six persons read these open, experiential, anonymous statements to the meeting.

They read accounts of the agony, release, and sense of freedom associated with “coming out.” They read descriptions of differences with family members over being gay. They read comments about the place of sex in a gay person’s life. There were descriptions of difficulties and rejections experienced with Friends meetings. For instance, “After the 1981 North Pacific Yearly Meeting, our meeting had a discussion about what had transpired around the host college’s unwillingness to have a sign posted that announced a gay- and lesbian-sponsored social event. The person relating the story presented the problem as though it were caused by the gays, not the insensitivity of the college. One weighty member of our meeting opined that we must not be totally accepting of those people (little did he know there was one of them right in the room with him) because after all, whatever existed between two of them could never be the same as the relationship between a man and a woman. I was devastated that Quakers could be so unloving and unaccepting of love. So I said as much, that I hoped we would honor love however it manifested itself—it was a rare enough commodity in the world. The response to me was that love is a grossly overrated, or at least misused word.”

Another more personal declaration was this: “At times I have survived on sex alone, on love alone, and just plain alone. But never have I been so satisfied as with a physically and emotionally complete love relationship. This is why these relationships, however brief or casual, mean so much to me. It isn’t easy finding both. You know that. My gay identity has brought me to a realization of the very human needs within me that I share with every individual. Being gay is no longer an obstacle to this. It no longer alienates me from normal, but is my key to it.”

The program finished. We had sensed anger, humor, wisdom, joy. Rather than flaunting the drama of the issue, the writers had told us of the heartfelt conflicts and anxieties human experience can bring to each of us. The day of that program was an intense day, for the gays and lesbians in the meeting had invested much of themselves in that performance. One lesbian told us in meeting for worship of her bafflement when her young son insisted on wearing to First-day school—that day of all days—a dress!

What is it that Friends can bring to bear that may be unique in dealing with these issues? The spirit of worship and the Spirit which comes to us in worship. It seems that whenever we deal with persons authentically, the Spirit is free to operate among us. It is my observation that the source of difficulty and tension that arises in dealing with matters of sexuality within the meeting has to do with treating the issue as if it were political rather than spiritual. By political I mean statements and stands made primarily to influence others as part of our culture and its laws. By spiritual I mean acts and expressions which in themselves live out a responsiveness to the Spirit and the fact that we seek to speak to that of the Spirit in all persons. It is spiritual authenticity primarily, and political maturity secondarily, which we as Friends seek to foster in persons among us. Still, Friends’ testimonies, like the Peace Testimony, grow from our spiritual commitments, which can lead us to political positions at odds with the nation’s laws. For instance, two years ago our meeting decided to offer sanctuary to persons whom our government calls illegal aliens. To find unity on this decision, we waited until we all saw it as an outgrowth of our sense of what the Spirit calls us to do regardless of the nation’s law.

Matters of sexuality seem to be similar. When we work at them openly with as much silence and waiting as they require, and with the reverence for persons and feelings the Spirit provides, they become less explosive.

Wisdom, the good order of Friends, the light touch of humor: we don’t always have them. Of late we have been trying to compose a minute to describe what our meeting has done in regard to ceremonies of commitment for couples of the same sex. Emotions have been high, and words like homophobic and phrases like “those people” have been uttered accusingly. We are still waiting and working to reach a sense of the meeting on this issue. The meeting affirms the process of working toward achieving that minute, whether or not we shall find unity on all the words to be etched into it.
New Light on Old Quaker History

by Larry Ingle

For more than a decade, a massive ground shift has been occurring in the study of the English Revolution, a transformation having profound effects on the way students of history understand the crucial first period of Quakerism. Unfortunately, most Friends, despite an extraordinary interest in history, know little about these changes.

George Fox sometimes preached outdoors to large crowds of people. One day in 1651, he sat silent on a haystack for several hours "to famish them from words."

much less their import. (This lack of awareness partially results from the fact that the most creative revisionist is a British scholar not widely known on this side of the water and partially because many writers of religious history too often pursue their work locked inside an overly narrow theological and institutional framework.) Beyond the hard cold facts—as fascinating as they may be—are implications that have the potential of reintroducing a way of looking at the Religious Society of Friends and its role in the modern world that has been obscured for more than 200 years. These implications will also force members of such diverse groups as the New Foundation Fellowship and the Quaker Universalist Group, not to mention average Friends, to reevaluate their understandings of the 1650s.

Friends who know their early Quaker history often begin with the works of William C. Braithwaite and Rufus Jones, the two giants who first uncovered most of the basic details of early Friends' experience and placed them in the context of religious developments. For all their pioneering, however, Braithwaite and Jones primarily wrote religious history without setting their story securely in the context of the English Revolution. It was as though they were carefully describing a beaver lodge and somehow overlooked the pond in which it was set, the water in which the furry animals swam, and the trees that supplied building material. It is easy to see that a reader would not get a very clear picture of the situation, however accurately the beaver family's efforts were depicted.

Braithwaite's and Jones's overemphasis on the institutional and theological and near omission of the critical revolutionary setting that nurtured Quakerism in its infancy have not remained uncorrected. Christopher Hill, the retired Oxford master who has etched a place for himself as the acknowledged authority on the English Revolution, brought out his first book on the subject in 1940 and continues to contribute to a deeper understanding of the topic. Hill's interest was not Quakerism per se but Quakerism as one among many of the radical groups that added to the bubbling ferment of the 1650s. That only the Society of Friends outlived the collapse of the English experiment in republicanism suggested to Hill that it somehow succeeded in encapsulating revolutionary hopes and dreams and carrying them into the future.

Over and over again Hill insisted on creating the crucial context without which, he iterated, one could never understand the almost myriad groups that sprang up. In his provocative study of John Milton, the revolutionary poet whose epic Paradise Lost made him a byword in English literature, Hill summarized his approach, not only for Milton but for others like him who
struggled for fundamental change during the period: "Awareness of the world in which Milton wrote, and of the audience for whom he wrote, ought to help us to understand not only what his conscious self thought he was doing, but what other more hidden intentions he may have had, which myth and allegory helped him both to realize and to disguise from himself."

Under such masterful hands and with such probing insight, way opened for glimpsing whole new and still yet unexplored possibilities for early Quaker history. Hill's primary book, *The World Turned Upside Down*, subtitled *Radical Ideas During the English Revolution*, written in 1972, proceeded to reduce considerably George Fox's role among the earliest Friends and elevate other leaders such as James Nayler and Edward Burrough. And the Ranters—those dogged and fascinating extremists whose disregard for outward authority and reliance on individual leadings provoked Robert Barclay into a bitter outcry entitled *The Anarchy of the Ranters and Other Libertines*—Hill tied closely to Friends, at least in spirit. As other radical groups like Levellers and Diggers collapsed, Friends gatherings offered sanctuary to those determined to continue struggling for what they quaintly but resolutely termed the "Good Old Cause" of the revolution. Hill and other historians who see the situation in similar ways do not play down the spiritual appeal of Friends, but they do stress that opposition to paying tithes to an established church, insistence on social equality, belief in the immediate appearance of Christ's kingdom, refusal to swear allegiance to worldly authority, and abolition of distinctions between clergy and laity all played a major role in attracting adherents to a movement literally sparkling with vitality.

In his latest book, *The Experience of Defeat*, which appeared in 1984, Hill showed how disillusioned Friends responded to the restoration of the Stuart line. Embittered by the failure of Oliver Cromwell the Protector to consolidate the revolution, and unable to forge an alliance with like-minded radicals, Quakers announced their tactical withdrawal from the fray with what later generations of Friends hallowed as the "Peace Testimony": the spirit of Christ "will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world."

Almost immediately Friends began to shake off the residuals of radicalism. Fox created a meeting structure along Presbyterian lines to hem in obstinate individuals and potential, as well as emerging, schismatics. A tighter organization, emphasizing the "sense of the meeting," helped control any lingering Rant elements. Discipline was applied not only to individuals but also to finances, meeting times, preaching missions, even messages and publications by leading Friends. (Margaret Fell Fox's famous protest against drab clothing and excessive discipline—that "we must all be in one dress and one colour . . . is a silly, poor gospel"—represented a lingering but expiring resistance to the disappearance of the revolutionary clan.) Robert Barclay, talented Scotsman of this second generation, offered the official definition of the faith in his major theological work, *An Apology for the True Christian Divinity*. In sum, the Restoration made a careful public inobtrusiveness necessary, with outward controls to prevent attention-attracting turbulence, and settledness replacing quaking.

One of Hill's students, Barry Reay, a member of the faculty of the University of Auckland in New Zealand, has now presented the most important book on early Friends since Hugh Barbour's *Quakers in Puritan England* more than 20 years ago. *The Quakers and the English Revolution* both synthesizes previous historical discoveries and sets the rise of Quakerism squarely within the context of the revolution. It is safe to say that no person, either lay or professional, who wants to speak with authority about early Friends can neglect reading this short book and pondering its rich implications.

For one, diligent Friends like Lewis Benson who search for the "true" meaning of Fox's message distort that message when they rip it out of its context and overlook the fact that Fox appealed to an unsettled people toss'd hither and yon by the unsteady tides of revolution. For another, exploration of the radical roots of Quakerism, if taken seriously, has the power to put our way of life and belief on the cutting edge once again; this is especially true in a world unlike that of most present-day middle-class Friends who sometimes seem more interested in making Quakerism a kind of safe theological indoor sport than a serious response to the problems that people experience in an impoverished and uneasy Third World. (And this judgment forswears even to dwell on the role the same U.S. middle class plays in producing such a world.)

For yet another, the standard this revised history offers may lead us to break out of our middle-class cultural captivity and enable us to recapture a revolutionary heritage short-circuited once, but perhaps not for all time, in 1660. Consider what this would mean for those of us who have so carefully integrated ourselves into our stable and respectable world. Quakerism once possessed the power, with a minimum of organization, to capture the allegiance of seeking people and threaten those in positions of worldly power. How long, O Lord, it has been since we could make that kind of claim!

At the least, we can recognize that the Society of Friends as most Quakers know it today began only after 1660 and that we no longer have to suppress the earlier period, even if Fox and those who survived the Restoration settlement wanted to. Good history always makes us ask who we have been and who we are now, what we were and what we should be. It cuts across our presuppositions and forces us to look ourselves straight in the eyes. If we are honest—we Friends of the Truth—we will act on what we see.
The Quaker Lady and the Skeptic

by Mariellen Gilpin

My work involves daily interaction with a computer which operates a state-wide educational network. My job is highly routine, and I take frequent rest breaks by "conversing" via computer with the students and staffs of schools and colleges around the state. Electronic mail is addictive! Sometimes I have long, soul-searching conversations with someone who is known to me only as a name and a particular writing style. Recently I spent two days corresponding with Mike, a 19-year-old college student, when I should have been working much harder at being a data entry operator.

Mike and I had been "discussing" what we think is important in life, and Mike wanted to know why I thought God allowed people to suffer. I told him I didn't know why, but I thought the important question was really how we should respond to suffering. I suggested some guidelines for dealing with suffering: ask God for help, both for you and for the sufferer, to help each other deal with the pain. Get personally involved; try not to send money but to send yourself. Ask God to help you put first things first; you can't stop all the suffering in the world, but you can help some. Ask God to help you see which are yours to deal with.

Mike wanted to know if I believed in "Heaven/Hell stuff." I responded that I don't need to know whether there is a heaven or a hell in the hereafter in order to know that the purpose of my life in the here and now is to build a relationship with God and with my fellow human beings. Mike responded at once:

Dear Mariellen,

Indeed, I agree! The only problem is, what God should you try to build a relationship with. Well, I think you can start anywhere with God and still be heard. People are highly individual and I think that what brings one person to God is not necessarily what brings another. This is one reason I have often said half-facetiously that I am Quaker by personality, not conviction. Quakerism fits my personality type. I think many denominations appeal to certain personalities, and if your denomination doesn't fit you, then you should feel free to look around for a better fit. God created us to be unique-clearly, God was not interested in creating clones—so God is a whole lot more comfortable than we sometimes are with the fact that we each have to build a relationship with the Loving Companion in our own way.

But perhaps you were asking me to tell you about the God I worship? My God is a God of love. We were created as unique individuals, we were put in a world where there is great diversity, suffering as well as joys, and we were put in a universe which operates according to laws. Many of those laws—probably most, as a matter of fact—are unknown to us, but nonetheless, they are acting. God chooses to operate within the framework of the laws that run the uni-

Mariellen O. Gilpin is a member of Urbana-Champaign (Ill.) Meeting. She is a graduate of Earlham College and the University of Illinois, and works with computers. Her last article in the JOURNAL was "God, It's You I Love" (10/1/85).

Friends Journal May 1, 1986

Mike

Dear Mike,

You asked two biggies in one note! You asked what God should you try to build a relationship with. Well, I think you can start anywhere with God and still be heard. People are highly individual and I think that what brings one person to God is not necessarily what brings another. This is one reason I have often said half-facetiously that I am Quaker by personality, not conviction. Quakerism fits my personality type. I think many denominations appeal to certain personalities, and if your denomination doesn't fit you, then you should feel free to look around for a better fit. God created us to be unique—clearly, God was not interested in creating clones—so God is a whole lot more comfortable than we sometimes are with the fact that we each have to build a relationship with the Loving Companion in our own way.

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verse . . . the Divine is law-ful. When we run afoul of the laws, whether con-
sciously or unconsciously, we are not
judged; we are not punished by God.
The natural laws take their course; when
we are damaged with the course of the
laws, God grieves with us. And if we ask
for guidance in dealing with our hurt,
God will help; however, not only must
we ask for help, but we must also con-
sent to the help that is offered.
You assigned a big topic, Mike; will
this answer do for a start?
Now to your other question—how do
you know you're communing with the
right God? That's an important ques-
tion to ask, and it's one I've struggled
with a lot over the years. As a general
guideline, it seems to be true to say that
if the nudging you're getting is from
God, you will sense a love and joy, or
a peace-that-passeth-understanding. The
love that you sense should be the kind
love that sees the wrong in the situ-
ation without diminution of the sense
of love for this fragile fellow creature . . .
sorry, words are inadequate . . . but
basically, it's the kind of love that allows
you to do love when your usual mind
would feel fear or loathing or grief. This
kind of love is not a feeling, not primar-
ily anyway . . . it is a vision of the world
as it is, and as its potential might be.

Words!
There are other guidelines, too, for
what help they can offer. If you feel that
you may have communed with God but
you're not sure, or feel that you really
should check your perceptions before
going with it, you might go to someone
whose wisdom and loving behavior have
spoken to you in the past, and relate the
experience as completely and carefully
as you can to that person. See whether
the experience you describe seems to be
validated in that other person's expe-
rience. Remember always that, in the
words of John Woolman, the living wa-
ters taste of the pipes—which means
that you, the pipe, created as an individ-
ual by God, contribute something of
that individuality to the communing
experience; what you contribute may be
true or false. So the experience can be
an experience of the true God, but it will
have some intermingling of just-you.
Learning to trust the God-in-the-expe-
rience enough to act while always re-
membering with experiential humility that
you may be in error, is a lot of what
Quakerism is about.

When I am in doubt about whether
I am communing with the real God, I
simply drop everything and pray, "God!
The real God, wherever you are, I want
to talk to you, not to my experience of
this moment!" Then I go ahead to make
my petition, whatever it is.

Marriellen

Gee, Mariellen,
That all sounds beautiful . . . really,
it does! The only problem is that the
God you describe and claim to have com-
municated with does not exactly mesh
with the God that others have described
to me, and also claim to have communic-
ated with. That presents an interesting
dilemma for me, being the "objective"
observer—either some of you are not
dealing with the "real" God, or God is
not dealing in a real way with some of
you, plus a few other possibilities.

Mike

Mike,
You don't have to take anybody's
word for anything. God made you smart
so you could think things through for
yourself. I know people who are good
people without having a relationship
with God. You have that option, and
God will respect you if you make that
choice (right, God? right, Mariellen).

But it is my experience that you are more
likely to fulfill your potential for being
a good person if you try to develop a
relationship with God. For the optimal
Mike to develop, God is a big help. But
you don't have to take anybody else's
word for God but your own. I suggest
that you talk your situation over with
God in some such way as this:

God—the real God out there, if
you're out there—I don't know who you
are, but I'd like to find out so I could
maybe have a relationship with you.
Mike is a scientific age, so I am going
to build my life on the following work-
ing hypothesis about you: that you ex-
ist, that you are a loving God who re-
pects your own laws and abides by
them. I am going to have difficulty hear-
you, so I'll think things through the
best I can and hope that you will work
through my intelligence in reaching me.
I'll act on this hypothesis as carefully as
I can, keeping my mind always as open
as possible to new information. God, if
my hypothesis is false, please help me
to find out better. I realize that you are
too big for me to ever fully comprehend,
and so I am prepared to have a hypothe-
sis that is growing and changing all
through my life. Please bear with me,
God, I'll be doing the best I can.

One more point, Mike. God is not only
"out there," but also within you. You're
trying to find God, so I suggest that you
look for the best that is within you, and
build your working hypothesis on that.

Marriellen

The conversation broke off at that
point, as our computer conversations
often do. It seems that when people have
as much as they can think about for the
time being, they simply stop writing.
The conversation may or may not start
up again later; I'll try, either way, to re-
respond in the Light.
Won't you please ring a small bell so friends may wish to stay after to declare peace with the ringing of bells. May 4–21 at the Belanthi Gallery, 142 Court St., Brooklyn, N.Y. Peter is on the Journal's board of managers and his work frequently appears in the magazine.

A major nonviolent action at the Nevada nuclear test site is planned for May 31–June 2 by the American Peace Test (APT), a national organization working for an end to the U.S. nuclear arms race through the abolition of nuclear testing. Building on the momentum of the USSR's 1985 unilateral nuclear testing moratorium, APT aims to stop nuclear testing for all time. The Nevada test site nonviolent action will be the largest single direct action ever organized at the site of U.S. nuclear testing, according to APT. Those individuals or groups wishing to participate or contribute may write APT, P.O. Box 26725, Las Vegas, NV 89126, or phone (702) 878-4989.

One or more one-year internships with the Quaker Office at the United Nations in New York City will be available in September. Interns may be Friends, or others, of any nationality. Applicants should be in their 20s, have a college degree or its equivalent, and have an interest in a Quaker approach to international affairs. Interns receive a fellowship grant covering basic living expenses. The deadline for completed applications is May 16. For more information, write to QUONO, 777 U.N. Plaza, New York, NY 10017.

A Quaker Pray-In is scheduled for May 23–25 at Brunssum in the Netherlands. Brunssum was chosen because it is the site of AFCENT (Allied Forces Central Europe), the NATO command center for Europe. The major activity of the pray-in will be vigils held at the gates of AFCENT. The European Quaker Peace Consultation group, which organized the pray-in, is trying to arrange delegations to visit the commander at Brunssum to explain why Friends are demonstrating. Friends wishing to take part in the Quaker Pray-In may write Catharine Perry at Friends House, Euston Road, London NW1 2BJ, England.
Reports

Trusting the Spirit at 306th Philadelphia Sessions

My experiences of the 306th session of Philadelphia Yearly Meeting, held March 20-23 at the Arch Street Meetinghouse in Philadelphia, remind me of my first flying lesson. That entire lesson I held tight to the shoulder strap. This was not unlike the feeling I experienced as the 1,386 Friends launched into the yearly meeting sessions. We expected spiritual guidance on some large issues: sanctuary and divestment concerning South Africa. As we began, we knew that we were in for some turbulent weather. Responsive maneuvering was needed in order to open ourselves to the leading of the Spirit to discern God's will for us as a yearly meeting. We hung tightly onto our spiritual seat belts.

Thursday morning's session opened with the appointment of Dorothea Morse as clerk and Sidney Cadwallader as alternate clerk. Worship and Ministry opened the program with a panel of four Friends who shared their experiences of the movement of the Spirit in their lives.

As the day moved on, we heard reports from General Services, reviewed our 1986/87 budget, and sought unity on the issue of divestment concerning South Africa. We wanted to reach unity on this issue, and decided to continue the discussion on Friday evening. On Thursday evening we waved a reluctant farewell to the Quaker Studies Program as several participants and committee members witnessed to the effect that QSP had in their lives. The Outreach Committee reported their activities for the year, including formation of a Media Communications Subcommittee and publication of an Outreach Ideabook.

Friday began with threshing sessions on various topics, and Friday evening Friends considered again the concern of South Africa. Unity was reached on a minute which "asks the Fiduciary Corporation either to divest its investments in companies doing business in South Africa or to provide an alternative investment service to Friends' organizations uncomfortable with the present policies."

On Saturday, with the helpful knowledge of members of the Sanctuary Working Group and sanctuary leader Jim Corbett of Pima (Ariz.) Meeting, the meeting reached unity on a Sanctuary Minute. It expresses support for meetings that offer sanctuary to refugees from Central America, encourages all of our monthly meetings to give urgent attention to this human need, and establishes a working party to assist meetings in this study. The minute also provides for maintenance support for two Friends to work for a year with others in the Southwest to assist Central American refugees; for a delegation to Central America to bring back information; and for a delegation to Washington, D.C., to visit representatives and officials.

During Sunday's meeting for worship, we were joined on the facing benches by...
members of the Mohawk Indian Nation. Chief Jake Swamp gave a message in his native tongue that was interpreted by his companion. Other messages were many and rapid, but the sense of caring and emotion that swept the meeting left many eyes wet. Directly following, a tree planting ceremony was conducted by the Mohawks on the meetinghouse lawn.

As Philadelphia Yearly Meeting sessions closed, Friends finished business, reviewed referrals, signed an outgoing epistle, and were brought to the ground in a three-point landing by Sam Caldwell’s address. Sam shared many of his personal, mystical experiences of “close encounters” of the spiritual kind. He renewed our trust in speaking from our own experiences and emboldened us to share with others.

For many Friends, including this one, the 1986 yearly meeting sessions were an exercise in trusting the Spirit to lead and hold us together in our corporate and individual search for Truth. Although we differ in many areas and in many opinions—we are one in the spirit.

Carol Ann Jones
Mohawk chief Jake Swamp speaks at the tree planting ceremony at Arch Street Meetinghouse.

Approved Minute on Lesbian and Gay Participation in Chapel Hill (N.C) Monthly Meeting

As Friends we believe in a common divinity shared by all, and that we are bonded together in the spirit of love. We countenance neither attitudes nor acts which exclude any person or persons from that love, or which define any persons as less than equal in their divine worth. Prejudice against any individual or group is a form of violence which Quakers have by long tradition worked to counteract. Prejudice against lesbians and gay men is destructive to the spirit, security, and welfare of such persons solely because their sexual adjustment differs from that of the majority. It is our witness as a Quaker community to oppose such expression of violence.

Every person within the Quaker community should confidently expect and feel complete inclusion in the love, respect and support of the meeting, and should share equally in the life of the meeting according to her/his talents and interests. Out of our loving concern for those among us and for all who are victims of prejudice, we of the Chapel Hill Monthly Meeting of the Religious Society of Friends decry any attitude or practice which supports destructive discrimination. We fully ack

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Please Contact: Bradley J. Guin,  
Director of Admissions

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**1686 - 1986**

Concord Friends Meeting  
Celebrate With Us  

Celebration begins with lunch on  
Saturday, June 21 and concludes  
with lunch on Sunday, June 22.  
For more information write to:  
Box 23, Concordville, PA 19331.  
Or call: (215) 399-0141 or  
399-0138.

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**Special Readers’ Forum**

**What Do Our Readers Want?**

In the following letters, Journal readers respond to what was learned about them in a readership survey conducted by Mark S. Cary in summer 1985 and reported in his article, “Results of the 1985 Readership Survey” (FJ 2/1).

Please don’t stop the poetry. I read almost all of it. Some of it I don’t like—but much is thought-provoking or creates a needed tone, and every few issues, a poem says more than a five-page article could.

The art and photography are to be commended.

I’ve been very involved in Friends’ concerns since college, but only in the last five years or so have I stepped back enough to view my activities, my family, and the world with broader sweeps of the brush. It was at that point in my life that the Journal began filling my specific desire to think with others about those larger issues.

I agree with those who say social issues are more important than political issues, and fundamental spiritual concerns are more challenging than specific Christian issues—perhaps because the latter can more easily be found in other sources.

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Nancy Pine  
Altadena, Calif.

Thank you so much for your contributions to the Journal. By the way, I am one of your readers (not surveyed) who does like the poetry.

C. Weber  
Dillon, Mt.

I was saddened to see your survey results giving “low scores” for poetry and lesson ideas for First-day school. I can only hope it doesn’t mean they will disappear from the Journal.

Reading and writing poetry have been part of my spiritual path long before I became a Friend, and both still touch a special chord that resonates more clearly for me than most long, well-constructed dissertations.

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Being relatively new to the Quaker way, I usually read Junior Journal and similar articles first. I am still a “child” among Quakers, and I am sure other new Friends are nourished by child-level teachings.

James H. Birt  
Milton, Pa.

I think that a survey is a valuable tool in that it can keep you informed about what your readers are thinking, but a survey is of limited value, in my opinion, when used as a basis for change. Surveys reveal what people think they want. To know what they really want, you have to listen to the “small” voices.

I would plead with you not to cut the poetry or the syrupy, emotional, spiritual stories or the emphasis on historical Quakers and by all means please, please don’t cut the youth sections. I ask this despite the fact that I read few of those sections—I read the “controversial” articles.

By the way, I was very surprised to see that some readers who are not Quakers find Friends “cliquish.” I would never have thought of Friends that way. There are no meetings in my area, but there is a Unitarian fellowship. Many Friends have joined our fellowship over the years, and they have contributed significantly.

Christopher W. Foreman  
Sandy Springs, S.C.

I am not surprised that articles on lessons and/or crafts for First-day schools and general children-oriented articles scored lowest.

Since I have been attending meetings I have found that the meetings as a whole either find the children’s program to be a bother, or generally lacking in some way.

Putting it bluntly, far too few are willing to take responsibility for the next generation of Friends—the children of the meeting. This includes the parents of these children. I, as an attendee, and as a non-parent, have spent more time in the First-day school program here in Portland than 95 percent of the members and attenders. I teach two Sundays a month, research appropriate materials, and play and care for these children.

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May 1, 1986  Friends Journal
Readers want coverage of controversial issues.

Only one-fourth of the parents are even involved, yet they demand a good program.

So my response to the JOURNAL: don't stop helping the few of us who are willing to share and work with the children. We need the ideas, stimulation, and encouragement! We are a vital link in the Society. And we appreciate your articles.

I was particularly struck by his article on the problems of First-day schools and how to solve these problems creatively. Isolated Friends need this!

I love the JOURNAL and I usually read all of it. I don't, however, like poetry, and Mark Cary is right—it is personal.

Beverly R. Reed
Portland, Ore.

I have several responses to Mark Cary's article on the readership survey.

What disturbed me most was the cliquishness reflected in the article itself. I was particularly struck by his assumption that the homogeneous, over-40, highly educated (white?) middle-class readers who answered your survey reflected "the same homogeneity in the Society of Friends." Where is the truth in that? Leaving aside the issue of age, I understand that the Society of Friends worldwide is presently about half non-white, non-English-speaking, non-middle class. Even within the United States, many meetings contain members who do not conform to your stereotype—Vietnamese refugees, Hispanics, people of color, welfare recipients, farmers—and that diversity is one of our strengths. If FRIENDS JOURNAL does not count these Friends among its readers, that may be cause for soul-searching—but do not label the whole Society with your limited perspective.

I am reminded of the keynote speech at New England Yearly Meeting several years ago by a visiting dignitary from Philadelphia who analyzed in detail why membership in the Society of Friends was dwindling. He had not taken the time to look at the statistical report of New England Yearly Meeting itself, which showed a steady and healthy rise in both membership and the number of meetings, and merely assumed that New England and the entire Society shared Philadelphia's tired condition.

Second, it seems obvious that the reported lack of interest in articles about and for children reflects the age of your respondents, who would not have daily care of children. The growing edge of the Society of Friends, on the other hand, is (at least in New England) young families. What do you have to say to them?

Finally, I am troubled by the report that the readers aren't interested in "the Christian basis of Friends testimonies." Is the JOURNAL in the business of providing a bland, mildly interesting anthology, or of challenging people to come to know God more fully and directly? Is it a vehicle for divinely inspired ministry, or merely a forum for whatever anyone has to say that matches your "marketing survey"?

Betsy Cazden
Manchester, N.H.

All the best for your endeavors. This is in reply to your readership survey.

As an Afro-American, I was surprised not to see mention of minority participation among your readership.

I know that for some time there has been concern among Friends about minority participation in the Society in general, but I hope your neglect isn't a sign of retreat.

Perhaps there's an explanation I'm not aware of.

William Todd
Camp Hill, Pa.
The findings of your readership survey surprised me. I'm new to the Religious Society of Friends, and the closest meeting for some 200 miles, so I eagerly await each new FRIENDS JOURNAL.

From your survey I am not your typical subscriber that's been with you for a while, yet I have a feeling that I may be typical of your new readers.

I'm 30, male, with two years of college, married with young children, and employed in the construction industry. I'm also a subscriber to Sojourners, Fellowship, the Other Side. Although active in the peace movement, it is not the Quakers' Peace Testimony that has drawn me to Friends, but the spiritual center from which life is lived through the active presence of Christ in us.

The Christian basis to Friends testimony is very important. I am beginning to understand other aspects of Friends and that the experience of God can be described in various ways. Still, it has been that Christian testimony that has seemingly given Friends their most powerful testimony to life.

I like the fact that controversial subject such as sexuality (FJ 2/1) can be presented by both sides in one publication. You don't often see that. I encourage you to do more of it. Another aspect I have liked is news of Friends from around the world, and I'd like to see some articles by these Friends from Latin America, Africa, and so on.

I realize that an older readership would not find articles about children interesting or First-day school ideas useful, but for me it is important. If there are other Friends magazines that cover such subjects, your staying away from it may be reasonable. But if not, and if the JOURNAL is the largest circulated magazine among Friends, perhaps it's a concern that needs to be met, even if for a minority of JOURNAL readers.

Thank you for keeping me in touch with Friends, even though you are in Grand Junction, Colorado.

Gary Lobdell
Grand Junction, Colo.

I am not a member of the Religious Society of Friends. This issue was the first issue from my second subscription. The first time I subscribed was for educational purposes. I had been trying to find out something about the Society of Friends for a long time. Finally I found a tiny advertisement in another magazine! (If an interested person doesn't live in a location that has a Friends meeting, and doesn't personally know anyone who is a member, it can be next to impossible to find out anything. Then when you do find someone who offered inquiry. It is because of my respect for Friends beliefs that I subscribe again. I can't help wondering if the number of nonmembers who subscribe to FRIENDS JOURNAL are also trying to learn something about the Society of Friends.

Through the pages of FRIENDS JOURNAL I was able to make contact with the Quakers in my area and find more about the Society of Friends school. I have been able to find more about my ancestry is from Northeast Quakers and the People-in-Places study. We have continued the subscription for a variety of reasons. Your articles on peace and social and political issues agree thoroughly with articles on the same subjects in Sojourners (and usually the Christian Science Monitor) and with friends-social workers or religious workers with homeless or poor or Third World people—who have been in places like Nicaragua or inner city parishes. And because they agree among each other and disagree with the administration, we think you are more likely to be telling the truth. I've been in a mission in the Philippines, and one of us was a Witness for Peace participant in Nicaragua. So we want to know what's really going on. We also benefit from many of your spiritual articles. I've quoted you, copied quotes, copied whole articles, cut out drawings that strike me, bought books you review.

Oh yes, some of my present cousins are Friends and attended Friends schools. We two subscribers would be Quakers if...
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Martina Traba's Mothers and Shadows is a psychological thriller focusing on a middle-aged seductress and a young woman on the run in Montevideo. Both are mothers—one fears for her grown son, 'missing' in Pinochet's Chile; the other has lost her unborn child under torture. Their intense meetings and growing friendship, their memories and grief evoke the passion, the strength of those Latin American women who defy state terror and refuse the lie that their loved ones have simply 'disappeared.' 'Fierce, intelligent, moving,' says El Tiempo of Bogotá.

From the black South African townships comes Nadufo Ndebele's Fools and Other Stories, winner of Africa's highest literary award. 'Our literature,' says Ndebele, 'ought to move away from an easy preoccupation with oppression. It exists. The task is to explore how and why people can survive under such harsh conditions.' These and other ground-breaking contemporary works are available now by subscription in exceptional English translations through Readers International (RI).

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HOW RI SELECTS BOOKS: Literary merit is the first consideration of RI's editors and advisors. Many of these works were initially banned at home or written in exile: RI is committed to publishing literature in danger. Each is current, from the past 10 years. Each is new to readers here—although many have been acclaimed in European editions. Subscribe now and give these powerful writers a voice in English, all at a very modest price.
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For some time I have wondered if a new Rufus Jones might give us a single, rounded-out Quaker publication. Not a conglomeration, but a union of FRIENDS JOURNAL with Quaker Life to save space in the meeting library—with sections for the arms of Quakerdom—Committee on National Legislation, American Friends Service Committee, Friends World Committee for Consultation—and yearly meetings, plus occasional papers from Friends United Meeting and Friends General Conference. Imagine the editorial office for this amalgam! But would it not be a convenience when you wanted to quote from that good article whose source you have temporarily mislaid?

I'm concerned about low interest registered for political issues. What would George Fox say to that? Does it say something about the falling apart of some peace efforts? All's well while they are spiritual endeavors, but they wither in the atmosphere of political structure. Is that why discussion of taxes for peace is one some of us find hard to see all the way through to a general understanding?

Testimonies—spiritual, Christian, Quaker, or political—let's investigate them.

Thoreau Raymond
Coeymans, N.Y.

FRIENDS JOURNAL subscribers are avid readers.

we weren't Episcopalian!

But most of the current magazines are depressing because there's so much wrong with the world. FRIENDS JOURNAL often gives me a lift of hope, because I read so often there of someone committed religiously to living a truly Christian life.

Thank you.

Sister Kiara, CSM
Sewanee, Tenn.

For some time I have wondered if a new Rufus Jones might give us a single, rounded-out Quaker publication. Not a conglomeration, but a union of FRIENDS JOURNAL with Quaker Life to save space in the meeting library—with sections for the arms of Quakerdom—Committee on National Legislation, American Friends Service Committee, Friends World Committee for Consultation—and yearly meetings, plus occasional papers from Friends United Meeting and Friends General Conference. Imagine the editorial office for this amalgam! But would it not be a convenience when you wanted to quote from that good article whose source you have temporarily mislaid?

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Thoreau Raymond
Coeymans, N.Y.

Poets and Reviewers

W. D. Ehrhart is a published poet and a regular contributor to the JOURNAL. His latest book is Carrying the Darkness. Jennifer Smith is a member of Newark (Del.) Meeting.

May 1, 1986  FRIENDS JOURNAL
Dealing Creatively With Death:
By Ernest Morgan. Celo Press, 1901 Hannah Branch Road, Burnsville, NC 28714, 1984. 156 pages. $6.50 paperback. Now in its tenth edition, this well-researched book by Quaker Ernest Morgan emphasizes simplicity and respect during the frequently dehumanizing events associated with death and dying. The author informs us that a number of individuals as well as groups (particularly Quakers and Mennonites) care for their dead without the assistance of a funeral director—something many people do not realize they have the right to do. Examples of “death ceremonies” are presented plus information on how to build or procure “burial boxes.” A bibliography and addresses of funeral societies, hospices, and other support organizations are also included.

Trevor’s Place:
The Story of the Boy Who Brings Hope to the Homeless.
By Frank and Janet Ferrell with Edward Wakin. Harper and Row, San Francisco, 1985. 138 pages. $12.95. The story of Trevor Ferrell, who at age 11 ministered to the homeless in Philadelphia and got a much wider community involved, is a story of faith and good works. Most of all, it is a story of parents who had the gift of really listening to their children and who were wise enough, and humble enough, to know that their small son was teaching them big lessons in giving without expecting a return, and in loving without expecting to be loved in return; in short, in Christian living.

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Calendar

MAY
22-25—Southern Appalachian Yearly Meeting and Association at Southern College in Collegedale, Tenn. For further information, write Thomas M. Lamm, Rte. 4, Box 636 A, Berea, KY 40403.
23-25—a three-day conference, “Buddhism and Nonviolence,” at the Zen Center of Rochester, N.Y. All events are open to the public without advance registration. For more information, write the Zen Center, 7 Arnold Park, Rochester, NY 14607, or phone (716) 473-9180.
31-June 1—Middletown Day, from 10 a.m. to 4 p.m. on May 31 to celebrate both Middletown anniversaries. Events include a country fair, lunch, and historical playlets. On June 1, meeting for worship will be held at both meetinghouses at 10:30 a.m.; lunch will be served at 12:30. Gordon Browne, executive secretary of Friends World Committee for Consultation, will speak at 2 p.m. For more information about either day, call (215) 495-1418 or 696-7833.

JUNE
1—2:30 p.m. to 4 p.m., open house at the Yearly Meeting Friends Home (the McCutchen), 21 Rockview Ave., North Plainfield, NJ 07060.
5-7—Nebraska Yearly Meeting at Central City Meeting, Central City, Neb. For more information, write Ronald E. Mattson, 2515 Clinton Ave. S, Minneapolis, MN 55404.

Friends May 1, 1986

Communities

Working or studying in Boston this summer or next academic year? Live near Boston Common in Quaker-sponsored community. $300/month room and board. Send application for April 1 to summer residency, June 1 for fall. Beacon Hill Friends House, 8 Chestnut St., Boston, MA 02108. (617) 227-9118.

Interested in living in a Quaker community while studying or working in Manhattan? Pennington Foundation Fellowship in Quaker Studies at the New York City Friends Meeting of the New York Monthly Meeting. Write for information. 1920 Park Ave., New York, NY 10028.

For Sale
Hollyberries Greeting Cards: support a friendly cottage card industry! All original thank-you, birthday, baby announcements, etc. Send 50¢ for information. Hollyberries, R.D. 1, Buffalo Mills, PA 15334. (814) 842-3426.

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Handwoven Guatemalan fabric, 100% cotton. Large selection of contemporary and traditional designs. $5/yd., less for bulk orders. Sample, $3 refundable. La Palma, Box 7824-FJ, Misoula, MT 59807. Partial profits aid Central American refugees.

Bamboo flutes, kalimbas, drums, tapes. 2 stamps: Box 273 Mountviewe, HI 96771.

Housing Available
Rental. Five bedrooms, three baths, large living room, dining room, modern kitchen, in Philadelphia Main Line suburban home. Related family members only. All transportation. Available about July 1. $1,200/month. (215) 567-2196.

Housing Wanted
Single parent from France graduated from University Montpellier (France), two school-age children and a year-old boy are earnestly looking for a home in the West Chester, Pa., or Main Line area in exchange for French lessons, house-sitting, driving, company, housekeeping, or small rent. Mireille Bogreau, Box 376, Lyndell, PA 19354. (215) 458-5881.

Opportunities
Friends Building meetinghouse. Contribute time and money. Donations receive tax-shelter status. For further information, contact Dorothy Watts, Box 192, Red Oak, TX 75154, or (214) 576-3868. Send checks to Harley Mumura, 10744 Morning Glory, Dallas, TX 75229.

Six weeks in Australian home? Caring for two children earns maintenance. Write FRIENDS JOURNAL, Box 790 for details.


Friendly Woman, a journal for exchange of ideas, feelings, and experiences by and among Quaker women, is seeking a new home. The current Quaker group publishing in Atlanta will send information packet and free sample copies to any interested group. We cannot consider offers to publish FW after June 15 and will decide the new location by July 10, 1986. Write: Friendly Women, c/o Quaker House, 1384 Fairview Rd., NE, Atlanta, GA 30306, attention: Margaret Horsley. (404) 875-3495.

Personal


Positions Vacant

New England Yearly Meeting invites applications from Friends for the position of Field Secretary to commence September 1, 1986. This full-time position includes field support for 85 local meetings and worship groups and quarterly meetings and the logistics/arrangements for the annual yearly meeting sessions. Salary range $17,000-20,000. For an application packet contact the New England Yearly Meeting office, 901 Pleasant St., Worcester, MA 01602; telephone (617) 764-7419. Deadline June 1, 1986. The New England Yearly Meeting is an equal opportunity employer.


Position Open: Admissions counselor; full-time beginning July 1, 1986. Send letter of application and resume to Robert deVeer, Dean of Admissions, Earlham College, Richmond, IN 47374. Earlham is an Affirmative Action, Equal Opportunity Employer and especially encourages applications from minorities, women, and Quakers.

Vacation Opportunities


Santa Cruz, California: Pleasant house two blocks from beach. Quiet area. Four large bedrooms. Yard. Short drive to mountains or Monterey. $375/week. (408) 386-8188.

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Prince Edward island, Canada—quiet, comfortable seaside cottage; private beach, warm swimming, excellent birding and fishing, completely equipped. Reasonable. (215) 566-5432.

Cape Cod Winter Rental w/ Falmouth, Mass. September through May. 200-year-old cottage, 1/2 mile from active 300-year-old Friends Meeting. Handy to Woods Hole, 1 1/2 hours from Boston. Three bedrooms, oilstove heat plus heat and utilities. Paul and Mary Mangoldeloff, 110 Cornell Ave., Swarthmore, PA 19081.


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Adirondacks. Housekeeping cabins on natural, living lake. Sw2-73037, 219 Pk. La., New York. (212) 929-8975 or write Dreyb, Cranberry Lake, NY 12927.

Moving to North Carolina? Maybe David Brown, a Quaker real estate/broker, can help you. Contact him at 1208 Pinebrook Drive, Greenville, NC 27831. (919) 594-2095.

Need Typing_service? Friends Journal’s typing service can give your newsletters, brochures, pamphlets, manuscripts, etc. a clear, clean, professional format that is affordable and ready on time. Fast, friendly, and timely at reasonable rates. Call Joy Martin at (215) 241-7116.

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