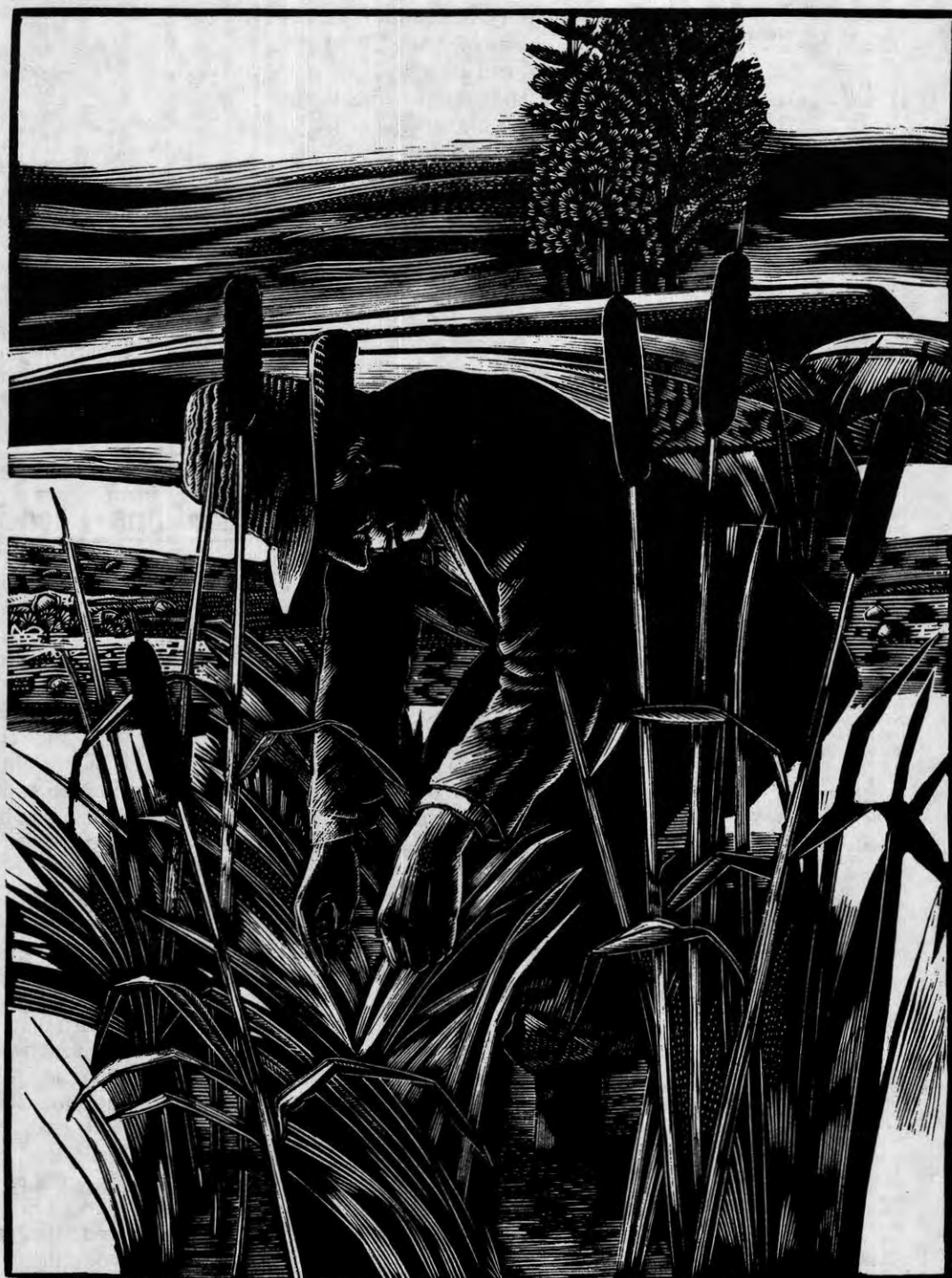


October 15, 1986

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



**Health and  
Wholeness**

**Seeking Peace  
in Eastern  
Europe**

**Reel Violence  
vs.  
Real Violence**

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Front cover wood engraving by Michael McCurdy, from *The Winged Life: The Poetic Voice of Henry David Thoreau*, edited by Robert Bly, to be published this month by Sierra Club Books.

## Among Friends: He Listened and Then He Walked

The first thing I learned about Larry Scott was that he liked to get started early in the morning. I learned this about him in Chicago before we had even met. It was 1965, five years before the birth of my first child, so 7:00 a.m. still seemed like an ungodly hour for a phone to be ringing.

It was after 8:00 in Philadelphia, however, and Larry was anxious to call me about a project he was helping to organize in Chester, Pennsylvania. He knew I was interested in working with it and he wanted to ask me some questions. Had I read any of Gandhi's writings? did I have a clear commitment to nonviolence? did I consider myself to be a pacifist? There were several such calls over the next weeks, and I came to recognize and warm to the flat Missouri twang that would greet my ear in the morning. "Hello, Vint? This's Larry Scott. Have ya got a minute?"

I did take the job in Chester, and Larry was a major support in the next few months. I was terribly idealistic in those days and not very knowledgeable about the peace movement. I had been to Selma, Alabama, to witness for racial justice, had attended a few peace demonstrations, and had caught the spirit of the anti-Vietnam War movement. I was excited about working for a better world, but I had little sense

of how this could be accomplished. Larry became my teacher, and my friend.

One of the first lessons he taught was the value of talking to everyone, even those one might be tempted to label as the "establishment." I remember during our first weeks in Chester, Larry suggested that we meet with the mayor, with the chief of police, and with some of the local business community. It would be good to introduce ourselves, he said, and to see what these people thought we should be doing in Chester. He helped me to understand in a deeper way the meaning of "speaking to that of God in everyone." It was always important, he felt, to be open, friendly, and honest with others.

Larry also taught me something about personal courage. I remember once we were meeting with a black civil rights activist in the community, a man who had been in the streets with other demonstrators two years earlier to protest the inferior schools. Hundreds had been beaten and jailed, and there was still deep anger in the black community about this police violence. Larry and I were told by this leader that blacks didn't believe in nonviolence anymore and that Quakers and other pacifists and do-gooders were not welcome in the city. Larry listened very patiently and eventually had an opportunity to talk. He spoke



about his experience the previous year of helping to rebuild more than 30 bombed and burned black churches in Mississippi. He said that he didn't believe violence could improve anything and that he was committed to seeking nonviolent solutions. This was at a time when the Black Power movement was just beginning, and I was impressed with Larry's courage to speak his mind so honestly.

During the next months Larry made numerous trips out to Chester to meet with the Chester staff. Sometimes he would bring us some doughnuts. Once he came with a car filled with tools and pipes. He knew that the toilet in the old house where we had our office did not work right, and he quietly set to work to replace it with a newer one he had salvaged. Later he had us all in stitches when he told us that the real name of one of the local plumbers was Donald Duck. Larry's sense of humor was keen and he often shared a bit of humor or playfulness at times when everyone was getting tense or too serious.

Larry introduced me as well to many Quakers. He used to invite our staff to Philadelphia to attend Quaker committee meetings. Sometimes he would bring a carload of Friends out to visit us. That first summer he invited several of us to share his apartment for a week at Cape May, New Jersey, and to attend Friends General Conference. Larry, I discovered, loved the Society of Friends. And this deep affection often led him to confront Quakers when he thought they were not following their testimonies. In 1966 he helped to form A Quaker Action Group, for he believed Friends could be doing more to oppose the war in Vietnam. Within a few months—and Larry worked tirelessly along with others—AQAG had launched many valuable projects, including the voyages of the *Phoenix* with medical supplies to both North and South Vietnam. I learned that earlier Larry had helped to establish a number of other national peace organizations, two of which were the Committee for a Sane Nuclear Policy (SANE) and the Committee for Nonviolent Action (CNVA).

As Larry became more involved with AQAG, he had less time to devote to the Chester project—though he never lost interest. His telephone calls kept coming. I joined the AQAG committee and enjoyed seeing him in action as a peace activist. He was able to attend what seemed like an endless number of meet-

ings. More than once during a particularly tiresome meeting I saw Larry with his head nodding a bit as he seemed to be catching a short nap. But a few moments later he would look up, make a perceptive comment, and be fully involved in the group. Even when he was napping, it seemed, he had the capacity to think and listen well to others.

One afternoon in 1973 Larry and I drove together to pick up a trailer hitch for his car. He told me that he and his wife, Viola Scott, were heading off soon to live in the Southwest. I don't think he called it "retirement." He and Vi looked forward to seeing old friends and living there for a time. Larry knew that I was having a hard time just then, that I was separated from my wife and was caring for my two-year-old child. He said I was welcome to come to Arizona and stay with them, that the change might do me some good. The next day Larry telephoned to say that he had been serious about the invitation. Though I declined, I was touched by his sincerity and generosity.

We managed to keep in touch over the next years. I learned that Larry and Viola divorced. I enjoyed seeing Larry on his occasional trips back to Philadelphia, once, I believe, with his second wife, Jane. His letters described other projects that attracted his support, including his help in organizing the Friends Southwest Center in 1974. His July 1 letter this year described his involvement with the Nevada Desert Experience, a group protesting the continuing underground nuclear tests at Rocky Flats. Larry, I knew, had participated in the first civil disobedience project at Rocky Flats in 1957, and he was writing to many of his friends to invite them to

participate in this year's actions scheduled for August 6, Hiroshima Day.

On August 10 I received a call with the sad news of Larry Scott's death. On the day following the desert protest, I was told, Larry had been returning alone to his home in McNeal, Arizona. His car had gone off the road and he had been killed instantly.

Perhaps the most fitting tribute to Larry was written by some of his newest friends, several of the Franciscans who had come to know him in recent months at the Nevada Desert Experience. In a mailing sent out shortly after Larry's death they wrote:

"We quickly grew to love him, for Larry was easy to love. His sense of humor lifted our spirits, his willingness to make many trips to Las Vegas, to be arrested and go to jail, strengthened our commitment. Larry became our friend. We looked forward to his visits, and he was a fixture at our test site actions. . . .

"Larry was a servant. He stacked our wood and cleaned our toilets. He helped out in the office with all the boring jobs. He took care of others' needs. . . .

"On August 7, on his way home from the action, Larry was killed in a car accident. On August 8, the House voted in favor of an amendment to cut funding for nuclear testing. It was as if Larry's first order of business after his death was a trip to Washington, D.C.

"On August 9, a few of us made a trip to the test site. It is to Larry's credit that the DOE suspended their rules and allowed us to go to Camp Desert Rock. Our Quaker teacher Larry would have liked what we did, for we sat in silence a long time. Our large wooden cross, which had been on the ground at the test site since Good Friday, was part of our silent circle. It was the anniversary of Nagasaki and the desert was quiet. We ended our time together by singing 'Larry's song,' a song he always started during test site actions: 'I'm gonna walk when the Spirit says walk.'

"Larry was one who heard the voice of the Spirit and listened. He listened and then he walked. He was a seed-planter and the effects of his life are broad and deep. From DOE officials to Nye County sheriff deputies to Beatty court clerks to those of us who have been with him at the test site, he is missed and mourned.

"But his spirit lives on, a spirit that calls us to listen and to walk."

Vinton Deming



Photo of Larry Scott by David Hartsough



## Autumn

If, when the season falls, I fall not too,  
 If I lapse not in autumn's gusty grief,  
 Nor with the berry melt within the dew  
 That so early has betrayed the leaf:  
 If empty grapes, bee sucked beyond their prime,  
 The dozen vagrant smokes that fringe the air,  
 Or milkweeds, guessing at the winter's rime,  
 Beguile me not with prophecies of care:  
 Then I may ask, as years, like days, grow weak  
 And brittle as the leaves beneath the tree,  
 What hope this is that stirs in me and seek  
 What holds my heart from autumn to be free—  
     Yet need no further for the answer strive  
     Than, God is spring and keeps my year alive.

—Werner Janney



# The Friends of Jesus Christ

by Lisa Kuenning

Friends meetings have recently received a letter from the Friends of Jesus Christ in Farmington Falls, Maine, concerning their republishing several out-of-print early Quaker writings. Many Friends are therefore asking, "Who are the Friends of Jesus Christ?"

The Friends of Jesus Christ are an independent church without ties to any other organization. In Farmington, where there is no Quaker meeting, local citizens tend to derive their image of Quakers from the Friends of Jesus Christ, who are often referred to by their neighbors as "the Quakers." The Friends of Jesus Christ do not call themselves Quakers, but they admire the early Quakers above any other historic Christian movement. They seek to live in the spirit and power in which early Friends lived.

The group began in 1970 under the leadership of James Wolfe and presently includes 30 adults and 16 children. Their most conspicuous feature is their dress: men wear identical black suits, white shirts, and black, broad-brimmed hats; women wear identical floor-length gray

*Lisa Kuenning is a member of Friends of Truth (formerly called Publishers of Truth), which is affiliated neither with Quakers nor with the Friends of Jesus Christ. She is active in the Quaker Theological Discussion Group, and works as a self-employed typist.*

dresses. Although a close-knit community, they live not in communal style but in separate family households, all within driving distance of their plain white meetinghouse on the main street of the village of Farmington Falls. (The sign over the door reads, "Ye are my friends, if ye do whatsoever I command you" John 15:14.) Many members earn their living in a painting business, sharing the profits equally; their work is in demand because they do a conscientious job for a moderate price.

The Friends of Jesus Christ are not a splinter group. Members come from a great variety of religious and irreligious backgrounds; none from the Society of Friends. Their ages range widely, with the majority in their 30s and 40s. Some are college educated, some not. James Wolfe is a former assistant professor of physics at the University of Maine.

Their thrice-weekly meetings, which are open to the public, are unprogrammed, but differ from Friends meetings in that they last about two hours, include congregational hymn-singing by request, and usually close with a lengthy message by James Wolfe, who is an unsalaried pastor. They practice neither water baptism nor bread-and-wine com-

munion and celebrate no holidays. Their weddings are performed in the manner of Friends.

Their church government differs from that of Friends. There is no regularly scheduled business meeting. Occasionally meetings are called, at which decisions are made by voting; but James Wolfe's authority, which he describes as "moral not legal," is usually not questioned. Family structure is hierarchical, the husband being head. Children are strictly disciplined and sit quietly through two-hour meetings. Despite these authoritarian patterns, members of the group do not feel that their church order is man-made. They hold the Quaker principle that Christ will teach his people himself; and each member finds inwardly confirmed the teachings and practices of the group. Many can give vivid accounts of God's dealings with them, including the



*Drawing and photo courtesy of Lisa Kuenning*

exact words the Lord spoke.

Doctrinally, the Friends of Jesus Christ emphasize the necessity of repentance and conversion, followed by a changed life in obedience to God. Like early Quakers, they reject the idea that people can be saved by faith in Christ while continuing to sin. James Wolfe writes,

What does it really mean to have faith toward Jesus Christ? . . . It is to have no doubts at all that Jesus Christ is the eternal Word of God, that Word which was in the beginning with God, that Word which is God, and that He must be obeyed in all things in order to escape the just damnation of hell forever; and it is to have no doubts at all that Jesus Christ can and will save from the power of sin anyone who comes to Him in full obedience to His will.

James Wolfe says more about hell than modern Friends are used to hearing. But so did George Fox. The Friends of Jesus Christ believe that without a lively belief in God's eternal judgment, early Friends could not have maintained their remarkable rectitude in the face of the world's hostility. They believe that this doctrine is as true and relevant today as it was in the 17th century. The other side of this coin is that James Wolfe can preach as movingly about heaven as anyone I have ever heard.

The Bible is accepted as fully inspired, but not as the source of all truth. Christ himself, they believe, teaches his people the right interpretation of Scripture and all that they need to know to live in obedience.

A true convert will forsake outward sins, but the roots of sinful desires within are harder to get rid of. Complete

purity of heart can be attained only through a second experience, the baptism with the Holy Ghost and fire. Friends of Jesus Christ feel they have not yet been given this experience; they wait and pray for it, as they continue with the utmost carefulness to walk in the light they have received.

One day I was riding in a member's car when we entered the village of Farmington and the driver slowed to a speed noticeably below that of other traffic. I wondered whether he was looking for something, till it dawned on me that he was practicing one of the group's unworldly principles: obeying the posted speed limit!

They do not own TV sets, attend amusements, or involve themselves in politics. They have their own school for their children. They do not buy personal insurance. Men do not visit with women other than their wives unless chaperoned; they marry only within the group, and marriage is for life, with complete rejection of divorce and remarriage. They are pacifists but not tax resisters. Anyone who has, before conversion, stolen or evaded due payment of anything, even to the government, is expected to make restitution out of his or her earnings. They work hard, live simply, and, like the colonial Quakers, have become prosperous in consequence.

Sobriety (in the sense which is opposed to levity) is an important virtue to them, as it was to early Friends. They avoid joking or laughing out loud. Yet they are cheerful and at times joyful.

They are also apocalyptic, expecting the outward return of Christ within their lifetimes. Before then, they expect to re-

ceive the baptism of the Holy Ghost and to be empowered to evangelize widely, so that there will be a great people to meet the Lord when he comes.

Meanwhile, they are reprinting the writings of early Friends. The low prices and pay-when-you-get-it policy are in character for the group.

Anyone who is seriously interested in Quaker history or theology should get to know the Friends of Jesus Christ, because their perspective is fresh. Standing outside both the Quaker and the U.S. cultural mainstream, they can provide a corrective to prevailing assumptions and blind spots. They have brought to my attention facts about early Quakerism that Quakers, even Quaker scholars, tend to overlook.

More important than historical facts is to experience the kind of spirituality these people embody. They, of course, are not exactly like early Friends and do not claim to be, but they have traits which bring the early Friends to life in a way that the printed word cannot do. You may be inspired or you may be offended, but I have never known anyone who found them boring.

Whatever one may think of the Friends of Jesus Christ, they are bringing to our attention one startling fact: some of the greatest spiritual literature in the English language has been written by Quakers, and for generations most Friends haven't even known of the existence of most of it. A small, obscure sect has undertaken what the whole Society of Friends could not or would not do: take the Quaker heritage out of the library vaults and rare-book stores and put it back into our hands. □

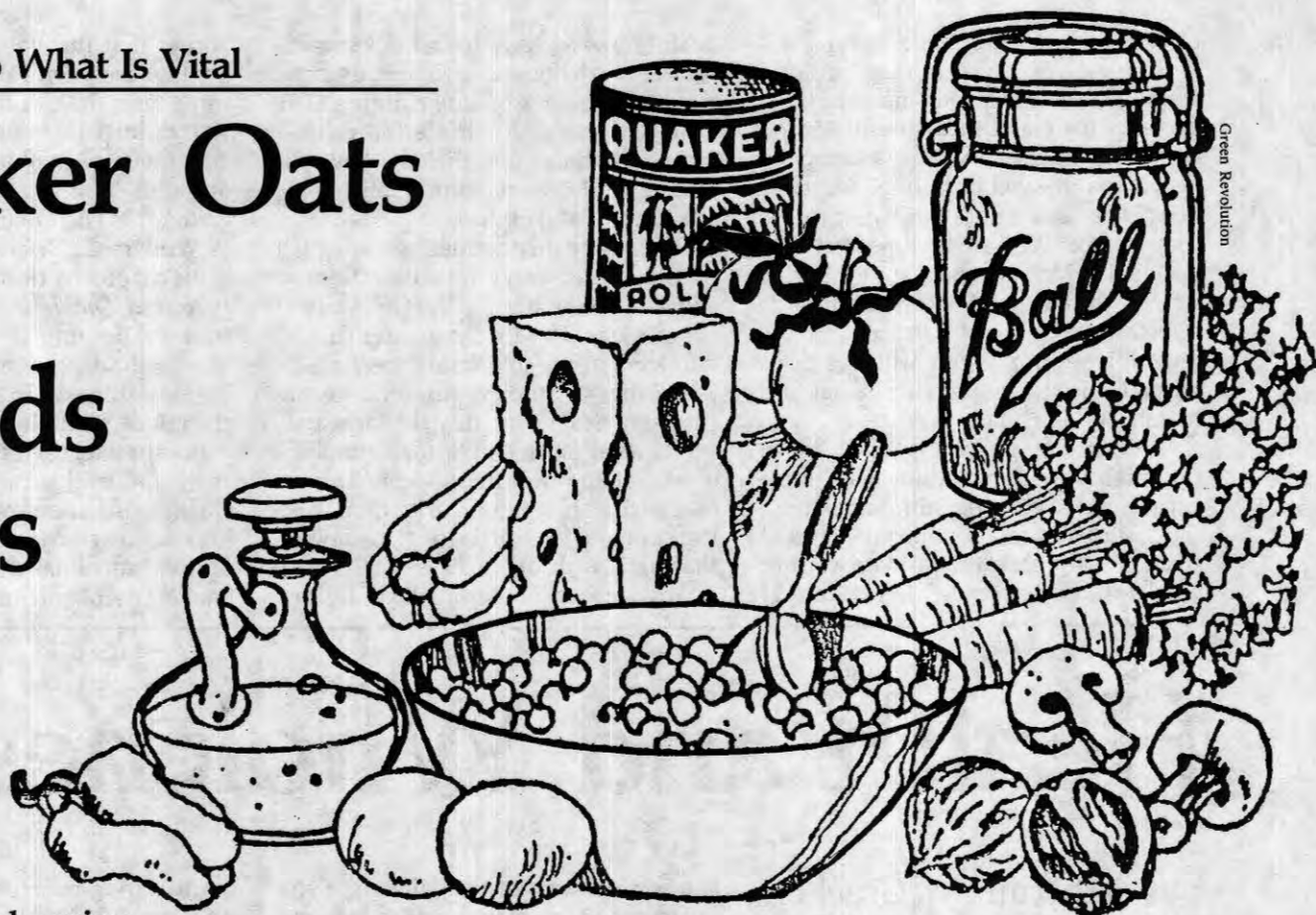


*The Friends of Jesus Christ  
at their yearly meeting,  
September 1980*

*Courtesy of Lisa Kuening*



# Quaker Oats and Friends Beans



by Harold Kulungian

At first glance my title may look satirical. I am echoing the title of Rufus Jones's famous *A Call to What Is Vital* (1948). And I am coupling it with what has become the commercial symbol of an equally famous tradition of simplicity and wholesomeness among Friends. I am confident that there is a relationship between the call to a renewed spiritual life and a partial return, at least, to an earlier healthy way of life. Going back to a study of Rufus Jones's life, I found in him testimony to my own experience.

At age 23 young Rufus wrote to his fiancée, Sarah Coutant, in 1886: "My body and spirits are closely connected, and go to the heights and depths together" (*Friend of Life: The Biography of Rufus M. Jones*, by Elizabeth Gray Vining, 1958, p. 45). What most impressed me in reading his biography was that in a life beset with health problems Rufus Jones was able to accomplish so much. From the point of view of health,

Rufus's life can serve as a case study for the typical pattern of degenerative illness that plagues us in our time; both Rufus and his wife Elizabeth succumbed to the number one killer today: heart disease. From the point of view of discipline in life, however, Rufus belongs to an era alien to us. Born in 1863, when conscience and sense of duty were the propelling force in life, Rufus was a Victorian Quaker.

It was approximately during Rufus Jones's youth that Quakers ceased being a people apart, known for their notorious "plainness in dress, speech and behavior." As Friends became more and more integrated into the dominant way of living and eating in modern times, Friends also began to suffer increasingly from the dominant illnesses in society.

As I scan the death notices in Quaker periodicals, I see how little immune our Society is from the degenerative illnesses that have become epidemic among affluent people. And yet we could be entirely free of the contemporary plagues of cancer, heart disease, and diabetes. That is my contention. But only by returning

to the simpler, wholesome staple foods and recovering the health that is everyone's birthright can Friends discover the truth of my call to what is vital. Words may not convince, but if Friends begin to take up diet as a matter of vital concern, they may be led into an experience that speaks for itself—an experience of physical and spiritual recovery.

I am aware that I sound a bit old-fashioned; some will surely think me queerly anachronistic for recommending oats and beans in place of our sumptuous animal food. I have found myself sounding like a prophet who has no place in the Society of Friends. Again I can cite Rufus Jones, who wrote in the preface to his call: "This insistence on what is vital and suited to the new time has been the attitude of prophets and reformers in every age, and it is the message most needed at this hour."

What makes me think that a return to a simpler diet based mainly on whole grains and legumes "is vital and suited to the new time" in which we live? There are several reasons. First is that most of us are sedentary much of the time. We lack the strenuous activity to work off

Harold Kulungian teaches health through a natural diet and way of life. He is a member of Mount Toby (Mass.) Meeting.

effectively heavy protein and fat. Animal food that is not efficiently metabolized and moved out of the body becomes toxic and the cause of a wide variety of illnesses. Ask any number of people to show you their tongues and see how many clean ones you find: this is the evidence. We have become internally polluted, which makes us subject to the illnesses of clogged bodies, and host to infectious diseases. Wholesome, highly digestible vegetarian fare will give us internal hygiene, clearing our bodies and making us spiritually clear.

Another crucial factor is the decline in the quality of our clothing and home furnishings. Synthetic fabrics lack both the absorbency to keep our skin dry and clean, and the ability to insulate warmth and let the body breathe. In my natural

healing work I have found sickness associated with not only poor dietary practice but also poor quality clothing. The basic necessities for life and health—food, clothing, and shelter—have increasingly deteriorated in quality since the time of Rufus Jones.

In the global-conscious age in which we live, there is a special satisfaction, in addition to the health benefits, in feeling our kinship with the greater part of humanity through sharing their traditional diet of staples. Rice and beans, for example, is probably the most universal meal on this planet. Certainly it is one of the healthiest, being free of cholesterol. It is my favorite food, and I'm always gratified to find myself sharing it with others.

Anyone familiar with Quaker history

knows that this call to return to their heritage has been a recurrent theme. As early as 1700, Friends were being warned that their prosperity was clogging their spiritual lives: they "eat and drink as well as any of the unconverted." "The Quaker Way of Life," as William C. Braithwaite pointed out in his chapter by that title in *The Second Period of Quakerism*, was in jeopardy from the beginning. "Friends then were alive to the dangers of their prosperity"; "great efforts were made to check the growth of worldliness in the Society."

But the dangers today are greater than ever, for at least two reasons. Our Quaker institutions no longer attempt to impose any constraints upon our mode of life. Individual self-discipline, based on dietary enlightenment, must take the

# Health and Wholeness

by Catherine McCracken

**W**hat is the connection between wholeness and health? About 25 years ago a series of disillusionments with traditional medical treatment had forced me to search for a new approach to health and physical treatment. Those negative experiences included treatment with drugs which proved to be ineffective and/or harmful; a prescription for electroshock therapy (which I refused) to treat mild depression and abdominal pain; and recommended surgery which later proved to be unnecessary.

When there seemed no way out, I came to an amazing discovery: pain and depression when faced and accepted turn out to be quite different from the experience which resulted from fighting them. As a perceptive friend stated it: "Pain when accepted is so different that it needs a new word to describe it."

By "acceptance" I mean not a passive resignation but an active, positive at-

titude which says to the pain: since you are so persistent, maybe you're trying to tell me something. When I consider the possibility of purpose, or sense, even when I don't know what the purpose is, my attitude changes; there's even an excitement toward learning to perceive and cooperate with my body's ways.

That purpose I see not as punishment but as friendly, intelligent guidance. We aren't given a detailed set of instructions by our creator to care for the extremely complex instrument that is our body-mind unit. The instructions are given on the spot, as needed, and are sensitively perceived by that body-mind. When we make mistakes or mistreat ourselves, or when something gets in the way, our body-mind produces whatever symptom is appropriate toward right functioning. It may be as simple as a cough or sneeze to expel a bit of foreign matter, or as complex as the loss of appetite which sometimes comes with psychological stress. It may be a fever, which is part of the body-mind's correctional, curative response to active disease bacteria. Often, as in the case of a cut or scratch, we can plainly see the healing process in action.

Because of these experiences and observations, I felt encouraged to try a

really daring experiment. Why not try what my eyes could do on their own, without the strong lenses I had worn for more than 20 years to correct near-sightedness? At first, of course, everything beyond a small field was a blur. I blundered about, unable to recognize people or read even the largest signs. I had constant eyestrain, but, strange to say, it felt good; I seemed to be more "in touch." Although my glasses had given me clear distance vision, they had caused me to feel detached and withdrawn, not a real part of my surroundings. My connections with other persons felt unreal, as if they had been made artificially instead of by my real eyes. Since I could not feel a firm relationship with others, I could never bear to meet another person's eyes.

Now, without the glasses (at first, for short periods), I began to enjoy meeting people. I also noticed that by using more of my mind I could make clear some letters on the street signs. That improvement has continued, and although my vision without correction is not 20/20 and requires help for driving, I manage comfortably. This experiment confirmed my belief in the intelligent, creative, dynamic nature of my body-mind.

Even so, there have been—and still

*A member of Columbus (Ind.) Meeting and a graduate of Earlham College and Union Theological Seminary, Catherine McCracken has been an elementary school teacher, and has published two books of poetry.*



place of "the institution of a close discipline" by our religious organization. And most significantly, we have entered an unprecedented era of history wherein the individual can no longer assume that the food and clothing produced with industrial methods are of a healthy quality. Special and concerted effort must be made to educate oneself to look at basic necessities of life and distinguish the natural from the fake, the processed, the chemically treated, and thus the pathogenic.

Quaker concern for the quality of our spiritual lives needs to be balanced by an equal concern for the physical basis of our lives. The two go together. But the Society of Friends has yet to begin to raise its food-consciousness. Until we do, we remain in mortal danger. □



## Healing is an integral function of our body— a "physician within."

are—periods of discouragement and doubt. To ease them, and to further my experience, I have explored a number of non-medical approaches. These have included a stay at Rebecca Beard's retreat; attendance at two Camps Farthest Out; a ten-day fast at Rhinebeck, New York; and visits to "Meadowlark" in California and Integral Health Services in Connecticut. I have consulted a chiropractor and a number of psychologists, and have studied and used various diet and exercise programs. I attend the annual sessions of the Friends Healing Fellowship at Quaker Hill Conference Center, and am on the lookout for new books on the subject.

At one such period, a physician friend (also Friend), with whom I shared my frustrations, said to me: "You have searched far and wide for a physician who could help. But you have a physician within whom you can trust."

With these developments in my background, you can understand how important the holistic movement has seemed—and how encouraging the discoveries and philosophies are. The latest of these findings is by Andrew Weil, author of *Health and Healing* (Houghton Mifflin, 1983). A graduate of Harvard Medical School, he is now research associate in

ethnopharmacology and lecturer in the Division of Social Perspectives in Medicine at the University of Arizona College of Medicine. He writes about understanding health and healing in our own lives, in order to make more sensible decisions about the bewildering choices of therapy which are available.

Andrew Weil defines health as "a dynamic and harmonious equilibrium of all the elements and forces making up and surrounding a human being," and adds that "the balancing act of health is temporary only, destined to break down so that it can be reestablished as the foundation it rests on changes." With this principle, he says, "it is all right to be sick," realizing that "sickness is the way to the next relative period of health, and that one state cannot exist without the other, any more than day

can exist without night." This seems to confirm my experience about the value of accepting illness, as opposed to fighting illness, as conventional medicine appears determined to do.

"Healing comes from inside, not outside," says Andrew Weil. "It is simply the body's natural attempt to restore equilibrium when equilibrium is lost." This seems to echo my friend's assurance of "the physician within," and to define what I mean by health, healing, holism, and holistic medicine.

Health means being whole, the oneness, or all-together quality of our individual, divinely created being. It is a potential dynamically in process, not a rigidly static condition. Healing is an integral function of our body—a "physician within" rather than an agent from the outside, and how we respond determines our living habits, diet, and way of life.

The principle of holistic living, with its emphasis on recognition and cooperation, seems especially consonant with Friends' concepts of "that of God in everyone" and of nonviolence. Instead of letting holism diminish or die, we need to encourage and practice it as a method in harmony with our basic beliefs and principles. □

# Natural Medicines in El Salvador

by Marshall Hoagland

Carol Tobkes of Spring Valley, New York, felt certain that her background in chemistry would come in handy someday, but she never dreamed it would culminate in a research project in El Salvador that includes boiling berries and tree bark. Carol Tobkes went to El Salvador in March 1985 to do literacy work under the joint sponsorship of New York Yearly Meeting and Lutheran World Relief. As a member of Rockland (N.Y.) Meeting, she receives special support from this group.

As she became more familiar with the needs of the poor people in the rural areas of El Salvador, she realized that health care was a pressing need for many families, noting that some communities did not even have a health clinic, let alone a doctor.

"In El Salvador, processed medicine has become very scarce and very expensive," she explained. "So the director of the health program of the Lutheran church in El Salvador, who has always had an interest in medicinal plants, asked me—because of my chemistry background—to begin a research project on medicinal plants to determine their possibilities and usefulness.

"The first stage of the project involved my apprenticeship with a natural 'healer' who had been using herbs, plants, and trees to cure illnesses for many years. I had the opportunity to copy the recipes for various cures and to participate in working with him in doing some curing in a village in the eastern part of the country."

Examples of remedies used by the healer include a natural form of aspirin, a cough medicine, and something to neutralize parasites.

*A member of Rockland (N.Y.) Meeting, Marshall Hoagland is a retired English teacher. He is a freelance reporter for a local newspaper and supervises the bookstore and mailroom at the Fellowship of Reconciliation headquarters in Nyack, N.Y.*

"The bark of the willow tree has a component very similar to the main ingredient in aspirin, and if you make a tea out of it, it's as good as taking aspirin. It's just a matter of finding out how much of the bark you have to put into the tea to get the dosage of one gram. An expectorant for coughs is made by chopping up and boiling the fruit of the 'morro' plant. There are also eucalyptus trees, and eucalyptus is used in cough drops in the United States. I also found out that the milk from the papaya fruit is wonderful for helping someone with intestinal parasites. There's just a wealth of information available, so people can go out in their yards or into the forest and find a remedy instead of having to go to the clinic or buy expensive medicine.

"After I had gotten a number of recipes, I took them back to San Salvador to the National University to try to find out if any research had already been done on finding the components of specific plants, what dosage should be used, and whether there are any side effects. I've been working with the departments of chemistry, pharmacy, and botany.

"Technically, the National University is a state institution, but it's funded by sources that are not connected with the government. Education has been seen as a threat to the government, and in 1980 the national guard took over the campus and closed the school down. They auctioned off a lot of the books and equipment and burned what they couldn't sell. Pieces of laboratory equipment that cost thousands of dollars were sold for \$25 or \$30 by guardsmen who had no idea of their value. They practically destroyed the entire university. When it reopened a couple of years ago, it was on a very small budget, and it still lacks the lab equipment that is needed for the research on medicinal plants. We're hoping to raise about \$20,000 for equipment.

"And even though the library at the university is not very adequate because most of the books were burned by the soldiers, I did manage to get quite a lot of helpful information. In addition, the faculty that I've worked with at the university are so excited about the project that they've been more than willing to help on their own time. The director of the herbarium has been studying the plants of El Salvador for over 20 years, and her hobby is natural medicines; she has shared with me recipes of her own and has gone out into the countryside with me to help me find and collect useful plants.

"Then, purely by accident, I came across about 20 theses in the pharmacy department that came out of a study sponsored by the Organization of American States on natural medicines and the medicinal plants of El Salvador. Although this material was very general, I was able to find the woman who had coordinated the study, and she encouraged me to make a study proposal





to the university. I have a project proposal to raise money for at least a two-year study, working with her, to study whatever plants the health program of the church requests."

Carol Tobkes explained that the university would provide the expertise to help her analyze the plants to discover the active ingredient, the optimum dosage, and the secondary effects, but a lab would have to be equipped for the study. Funds still have to be raised for this.

"Once the recipes are tested and found to be useful and safe, the Lutheran church will be responsible for getting the information to the people. It has trained 'health promoters' in at least 14 rural villages who can show the people how to find and use these remedies. The promoters are local people who live right in the villages and know how to read and write. Part of my work will be to train them. Our aim is to make the villagers more self-sufficient."

One reason that this study is especially needed in El Salvador is because of the dearth of information available to the outlying villages. An uprising of the peasants in 1932 led to a terrible massacre and harsh repression. The Indian population was forbidden to propagate any of their culture, language, or even their knowledge of healing. However, the neighboring countries of Guatemala and Mexico have maintained a large store of information about medicinal plants. Carol Tobkes hopes to use people in these countries as resources in

order to avoid duplicating work already done by others.

"We do try to keep a low profile about our work and don't publicize what we're doing to the government. But our social work among the rural villagers has brought about problems for the church because of the situation in El Salvador. Some of these villages are near combat zones where the government is trying to destroy guerrilla bases, and the government tries to discourage people from giving any kind of information or training to the villagers that might get passed on to the guerrillas. A pastor was arrested and tortured; one of the doctors was arrested and tortured; a lot of people in the church have been arrested. And, with arrest, there is, at the very least, the experience of being beaten up and being denied sleep."

Carol Tobkes reported in September an increase in the arrests and repression of the displaced persons living in the Lutheran camp where she also resides. One of her closest friends, a 16-year-old girl who recently returned from a refugee camp in Honduras, was jailed by the National Police and was being held incommunicado. She writes that at least 50 displaced persons were arrested, blindfolded, beaten, and dragged off for interrogation. Most were released after about two weeks of inhumane treatment. She feels that the presence of U.S. citizens and other internationals may have kept worse things from happening to them.

Carol Tobkes says that the reason for the harassment by the government is that they are working with poor people who have no political power.

"Some of these remote villages need our help badly," she said. "One of the villages where we work has over 500 families, and a mobile clinic only gets out there once every two weeks. The government prefers to keep villagers isolated and have them remain ignorant, because that way they will never question the government; whereas, when you go out to the countryside and teach someone to read and write, you're doing something political. Even when you go out to the countryside with medicine or recipes for healing, that's considered political. We don't stop to ask every person what side they're on politically before we treat them."

Carol Tobkes is very impressed with the outreach of the Lutheran church through its social programs. The large organization has mostly local volunteers with only a handful of internationals helping to administer the programs. There are literacy volunteers, health promoting volunteers, and people in an agricultural program that is sponsored by the church.

"For a small church—and I think the upper estimate is that about 7,000 people in the whole country belong to it—their projects are enormous and the social work they do is just overwhelming. The people of El Salvador impress me also with their faith and humility. It amazes me, that with the amount of violence they see, how much they trust in God and how much they believe in doing the work of God. When the church comes out to help people in the villages, the 'simple people,' in the Quaker sense of the term, are very open and grateful. It has been a rewarding experience learning from them." □

*Carol Tobkes will remain in El Salvador until April 1987, helping her Friends and teaching villagers to use natural medicines. She is willing and eager to share and exchange information with others who are interested in natural medicines. She is also seeking further funding for her work in traveling from village to village to train the health promoters. Donations toward her work may be sent to Rockland Friends Meeting, 60 Leber Road, Blauvelt, NY 10913.*



Joe Volk/courtesy of American Friends Service Committee

# Seeking Peace in Eastern Europe

by John M. Swomley

Last November, after the tourists were gone from the trains, I traveled through Bulgaria, Rumania, Hungary, and East Germany, talking to people about their fear of war and what they were doing to prevent war. Ordinary people as well as intellectuals seemed preoccupied both with the fear of war and with economic security. Their concern for peace can be illustrated in the following four encounters.

In Bulgaria I interviewed Professor Dejan Pavlov, a philosopher who is also deputy-director of the Institute for Studies of Contemporary Social Theories of the Bulgarian Academy of Sciences. He said that the Bulgarian government is actively influencing the Soviet Union and other governments for peace, that there is no Bulgarian military-industrial complex, and that all people are organized to do some peace work. Since this is a typical claim of Marxist peace groups, I asked him what Bulgarian philosophers are doing.

He said that philosophers have been researching the history of philosophy, which had demonstrated that "philosophical thought is traditionally for peace. Philosophical conceptions that

are for war are very rare." He mentioned the humanitarian assistance Bulgarian universities were giving to Nicaraguan students through scholarships to study science, medicine, and social sciences. (In Nicaragua in 1983 I had learned that Bulgaria had offered 4,000 higher education scholarships to Nicaraguan students.)

Dejan Pavlov said: "We are helping Nicaragua in only a humanitarian way. We are not helping in a military way. It is a big lie that we do anything in a military way. Our newspapers criticize President Reagan for his statements about this. Reagan's actions against Nicaragua create a very great danger for peace in the world." He was particularly concerned about U.S. propaganda against Bulgaria and cited the C.I.A. as spreading the word that Bulgaria was involved in the shooting of the pope. "Bulgaria," he said, "is not involved in terrorism." Referring to the C.I.A.'s campaign during the past three years against Bulgaria in other countries, he said: "For our people it is difficult to understand. Bulgaria is not so big or important in the world that this should happen to us in an attempt to isolate us."

I left Bulgaria by train in a sleeping car to Bucharest. Bulgarian border guards awakened me at 5:30 a.m. They spoke perfect English, the best I encountered in Bulgaria. They asked my opinion of the summit conference, then taking place in Geneva; whether the United States was going to war in Europe as it had in Grenada, Nicaragua, and the Levant. They searched my luggage. The chief object of their interest was my briefcase, where I had a number of clippings from the *New York Times* and the *Army Times*, which I had read en route from Kansas City to Athens. They wanted my clipping of a Star Wars story from the *Army Times*, but agreed to let me keep it when I told them I was a writer and needed it to write an article against Reagan's military policies.

The Rumanian border people awakened me again and examined my luggage and the entire sleeping compartment for bombs and drugs, explaining that they had to be vigilant for C.I.A. activity. Although I was the only U.S. citizen on board, our train was detained for two hours so the same detailed search could be carried out in every compartment. Even movable parts of the ceiling of the

aisle through the *schlafwagen* were taken down to examine every nook and cranny where something might be concealed.

In Hungary I was able to make contact with an unofficial peace group whose leadership is related to the International Fellowship of Reconciliation. They reported a membership of about 200 a few years ago, as well as government pressure to get them to abandon their independence and work through an official or government-sponsored peace group. About half of the group, including its founder, succumbed to economic and political pressure and became a part of the Hungarian Peace Council. However, they have not been absorbed by the Peace Council but have created a new group affiliated with the official Peace Council. That new group has a mathematical name, 4-6-0. It is shorthand for the four years of World War I, the six years of World War II, and for the idea that there must not be a third world war. If there is a third world war it will last "zero" years.

The 4-6-0 organization, which was formed about two years ago, has about 40 local groups. In spite of its relationship to the Hungarian Peace Council, its groups are autonomous locally. Its chief activity is disseminating information about nuclear war and the international scene. Its leader, Ference Koszegi, has a large room in his apartment, the walls of which are covered with bookshelves of anti-war books from various countries, including the United States.

One of the leaders of the unofficial peace group noted that the Hungarian political climate has changed. "It is freer now," he said, "and we can have a peace meeting. If the speaker is a visiting foreigner he might not get a visa again. But he could talk about what is happening in the West and in the U.S. The government would probably not interrupt such a meeting but would make a record of it to use later at an appropriate time." They had had demonstrations and meetings in the past which had been stopped. Now, he said, "we don't know what is allowed and what is not. We can only try."

Among the officially sanctioned peace groups are Physicians for the Prevention of Nuclear War, Teachers for Peace, the Catholic Peace Committee, and an Inter-Church Peace Committee. Budapest is also one of the headquarters for the

*A member of Penn Valley (Mo.) Meeting, John M. Swomley is professor emeritus of the St. Paul School of Theology in Kansas City, Mo., and a former executive secretary of the Fellowship of Reconciliation.*



Christian Peace Conference, an organization of Eastern and Western peace leaders drawn chiefly from Protestant and Orthodox churches. In Hungary there are about 150 conscientious objectors in prison, mostly Roman Catholics. In the late 1970s Jehovah's Witnesses and Nazarenes were allowed to perform nonmilitary service such as building in cities and towns or cooking for soldiers.

A woman in East Germany who serves as an executive in a church-related peace group referred to the official recognition of conscientious objectors in that nation and the surprising number of objectors. Eight hundred conscientious objectors a year are permitted to perform alternate service within the army, but there are 1,000 additional objectors waiting for their opportunity. After the initial 800 are inducted, the army tends to ignore the rest instead of going to the trouble of finding alternate work for them. Approximately 50 objectors are in prison, chiefly because they will have nothing to do with conscription. Their normal sentence is from two to five years.

Almost all of these objectors or war resisters are products of the Evangelical

(Lutheran) church. In East Berlin I talked with people who plan and manage 30 church youth summer camps attended each year by about 500 young people. In these camps, and in other church youth work, young men and women confront problems of peace and justice and often make vocational and other decisions. The Roman Catholic church is much more conservative and less likely to oppose anything military.

Yet the overwhelming evidence in all Eastern European countries reveals a strong desire to avoid war with the West. Government propaganda is clearly against nuclear war and for disarmament. People are encouraged to write to people in other countries about prevention of war. The 4-6-0 organization in Hungary has launched a campaign to establish contacts with groups throughout the world. However, any report of peace activity in the Soviet Union or Eastern Europe is usually greeted with skepticism by some in the United States, who assert that in a totalitarian state the government makes the decision to go to war and the people are not consulted. This criticism needs to be examined in a wider context.

Governments the world over make decisions to go to war without consulting the people. The Reagan administration has done that in Grenada, Nicaragua, and El Salvador as the Soviet Union has done in Afghanistan. Governments also propagandize their people to get their support for such a venture or to conceal what is really happening in such wars. The remarkable fact about Eastern Europe is that governments are propagandizing for peace and apparently have a healthy fear of war. Obviously this is not pacifist propaganda against all war. The people would undoubtedly support a defense against attack. However, no government in Eastern Europe could expect popular support for either conventional or nuclear aggression against the West without a reversal of the peace propaganda and the widespread fear of nuclear war. This would require months and perhaps years of "re-education" of the people. The evidence that Eastern European governments and peoples are consciously seeking peace with the West may not be obvious to many of us here in the United States but it seems easily discernible to inquiring visitors to those countries. □



# EDWARD BURROUGH

## An Early Quaker and Catholicism

by George E. Clarkson and Elizabeth Hutton Clarkson

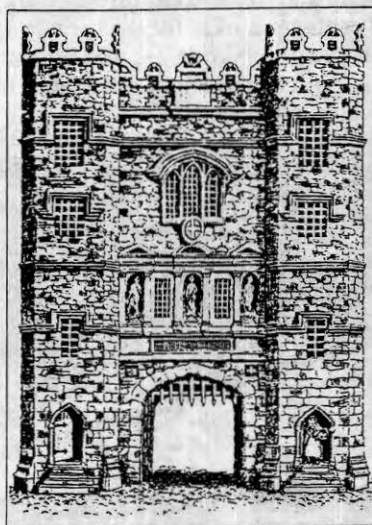
**T**he gift to the Wells College library of a 1662 volume of the writings of Edward Burrough began for me a sequence of queries and readings. In response to questions from the librarian, Marie Delaney, we went over our own Quaker books and found many writings about and by Burrough. The 1850 *Friends Library* (Vol. 14) has a memoir on him (including extensive quotations from him) of more than 100 pages. And there are many other references to him in other volumes. It struck us strongly that we ought not to forget the amazing work of this 17th-century Quaker. We hear too little about him.

Burrough was born in 1634 in the barony of Kendal in the English Lake District. Brought up in an Anglican home, he was an avid learner. By age 12, he had strong religious leanings and visited other places of worship, settling for the time being on being a Presbyterian. By age 17, he came to a strong realization of his own shortcomings and listened to other preachers. In 1652, in Underbarrow, the town of his birth, he first heard George Fox. It was a new day for Burrough, a time of awakening. As he found his way into the family of Friends, his parents disowned him.

He soon began a ministry for Friends and traveled in the northern counties and into Scotland and later spent a period in Ireland. It is surmised that Margaret Fell was one of those who helped him with his expenses. Rather early (in late 1653 or early 1654) he was arrested for a letter he wrote, but while in jail he wrote another: "A Warning from the Lord to the Inhabitants of

Underbarrow, and so to all the Inhabitants of England." Susanna Kite, in the *Quaker Biographies* series, writes, "We find from this time on his pen was seldom idle."

He wrote and preached and traveled and became a leader among Friends in spite of his youth. He traveled on foot and by horseback to Bristol, to London, back and forth. It was in 1662, when he was 28 years old, that he was seized and



Newgate Prison, from Quaker Biographies

committed to Newgate prison "for testifying unto the name of the Lord Jesus, and for the worship of God." After two or three sessions in the Old Bailey, he was fined 100 marks (later reduced to 20 marks) and was to be kept in prison until he paid. He was in jail for some eight months.

Some time before, Burrough had appealed to King Charles II on behalf of Quakers in Boston (America) who were in prison. Four had died and others were under the threat of death. Burrough had obtained an audience with the king and asked that action be taken speedily. "A mandamus was forthwith granted, forbidding the execution of any more of the

Quakers." Now Burrough himself was dying a long, slow death in prison due to the terrible conditions. Charles II learned of his plight and sent word to have him released. But he was too late. The end had come at 28 for this remarkable young preacher in England.

One of the fascinating aspects of Edward Burrough's life was the way he approached Roman Catholics. In our day, open dialogue between Catholics and many non-Catholic groups is the norm. But in 17th-century England the spirit was different. Some Protestants were very sure that all Catholics were en route to hell, and some Catholics had the same eternal destination in mind for non-Catholics. There was little or no dialogue. It was not until the late 1960s, following Vatican II, that extreme name-calling ended for the most part and Catholics and their "separated brethren" could talk. In light of this, the spirit and mood of Edward Burrough were remarkable. He was quite sure that he disagreed with much of Catholic doctrine, but he said it directly, without malice, to Catholics. He sought out Capuchins and Jesuits to talk with them and wanted them to reply. Their dialogues were far from ideal but exchange of views was sought! Burrough, and in some instances George Fox also, asked for response to charges that were made against Catholic beliefs. We wish that we had a record of more of the responses, but in these instances, only a few were made. We do have a record of some from Fox's *Journal* in the full, earlier edition (not the Penney edition) and in Sewel's history of Friends.

When Burrough approached the nuns in Dunkirk, so the account says, "after hearing a few words, [the nuns] interrupted them, to inquire whether they were of the order of those called Quakers. Receiving an affirmative answer, the

*George E. Clarkson is a lecturer in religion at Wells College. Elizabeth Hutton Clarkson, a graduate of Barnesville Friends School and Earlham College, met George while both were residents at Pendle Hill. They are active in Poplar Ridge (N.Y.) Meeting.*



nuns retreated from them, saying, they must not hear them." Earlier Burrough had made some solid queries of the Capuchins. There is no record of any reply from them. Further on, the account says that the Capuchins "soon growing tired of the Friends and the truths they promulgated, they declined giving them an opportunity of conversing with them."

So now the Quakers approached the rector of the Jesuits, who at first did not want to talk with them. Then the governor of Dunkirk returned and prevailed upon him, so the rector agreed to have conversations with the Quakers. The account says that at first he was "very high in spirit," but then after a bit he could not respond successfully. The discussion went on for three hours, a remarkable event. Then the rector "pretended that he had other business to attend to, and making his escape, refused to have any discourse with them afterwards."

The account of some of the assertions made by Burrough (and others, as recounted by Fox) does give us important insights. These assertions include the following as drawn from a paper written by Edward Burrough and read to the Jesuits: that the Romish church was not the true church of Christ; that the constitution of the church and the chief parts of its worship and ordinances were of man; that compelling persons by outward law to conform to certain religions, and to persecute and kill them for matter of conscience, was a worship of the beast; and that none are members of the true church, but such as are changed and renewed by the power of the Lord God in the heart, and are joined to Christ the head.

Burrough had other meetings in the town. One day they found that one of the chaplains had spoken against them when they were not present. So the chaplain asked the Quakers to set their principles in writing and said that he would reply to them publicly. This time there were some definite affirmations. However, after stating them, the chaplain said that the governor was not willing for him to reply. The Quaker principles, as stated by Burrough, said in part:

That Christ hath enlightened all men with a light, sufficient to bring them to salvation if they follow it. That God hath given Christ to be the Savior of all men. That the national ministers and churches, not

only of the papists, but of the protestants also, as they now stand, are not true ministers and churches of Christ. That the scriptures are a true declaration given forth from the spirit of God . . . the most perfect rule of faith and life.

A passage from Fox's *Journal* (the full edition, not the Penney version) tells how he sent Edward Burrough and Nicolas Bond ahead to discuss Quaker beliefs with a Jesuit newly arrived from Spain. It is not clear how much of Fox's account of the discussion came from these two men or if it reflects only Fox, but all three were involved in a verbal encounter with Catholics. Fox does include some of the curious arguments regarding the sacraments and transubstantiation:

. . . But if the bread they eat was Christ, he must of necessity be in them after they had eaten it. . . . Then how hath Christ a body in heaven? I observed to him also, that both the disciples at the supper, and Corinthians afterwards, were to eat the bread and drink the wine "in remembrance of Christ," and "to show forth his death till he come," which plainly proves the bread and wine, which they took, was not his body. For if it had been his real body that they ate, then he had been come, and was then there present, and it had been improper to have done such a thing in remembrance of him. . . .

Having stopped his mouth as to arguments, I made the Jesuit a proposal thus: . . . let a meeting be appointed between some whom the pope and his cardinals should appoint, and some of us; let a bot-

tle of wine and loaf of bread be brought, and divided each into two parts, and let them consecrate which of those parts they would. Then set the consecrated and the unconsecrated bread and wine in a safe place, with a sure watch upon it, and let trial be thus made, whether the consecrated bread and wine would not lose its goodness, and the bread grow dry and moldy. . . . And if the consecrated bread and wine change not . . . this may be a means to draw many to your church. If they change, decay, and lose their goodness, then you ought to confess your error, and shed no more blood about it: for much blood hath been shed about these things; as in Queen Mary's day.

A strange sequel to this account from Fox that is included in the long memoir about Burrough is that neither Fox nor Bond were ever brought up on charges because of these arguments. But Burrough was charged with defamation. At one court, with a jury present, it was decided to fine Burrough 100 pounds. But at a subsequent court hearing, "Edward being present, was allowed to speak, and so clearly proved the truth of all he had said . . . that the court did not give the judgment." This time he was set free.

These accounts do show Burrough as a keen thinker who was not afraid of debate. We sometimes forget that Burrough wrote as much as he did, an amazing feat for a very busy itinerant preacher who traveled when he was not in prison. His 28 years were full. He left a mark that is still upon us more than two centuries later, a mark written boldly during a ten-year ministry. □



A crowd gathers to hear the Quaker message, 1662.

Viola Oakley

# REEL VIOLENCE VS. REAL VIOLENCE

## In Search of a Bully-Proof Shield

by Arthur  
Kanegis

*Quaker filmmaker Arthur Kanegis has launched Future Wave, a project designed to encourage a new genre of films with new kinds of heroes. The project aims to produce a major motion picture that will project a dramatic, realizable, year 2020 vision of a peaceful world that has developed systems and techniques more advanced than warfare for dealing with terrorism and conflict between nations. David Goodman, Academy Award-winning producer of Witness to War and a member of the American Friends Service Committee's NARMIC staff, has joined Future Wave as a part-time consultant.*

*Rather than merely criticize the violence and the bleak vision of the future depicted in such films as Rambo, The Day After, Red Dawn, and Road Warrior, Kanegis and Goodman have decided to do something about it.*

*Paul Newman, Joanne Woodward, Jane Alexander, Martin Sheen, Lily Tomlin, and James Whitmore are among the Hollywood stars who have already joined the advisory board of the project. Other advisers include Elise Boulding, Barbara Marx Hubbard, Mark Sommer, Robert Johansen, Marilyn Ferguson, and Major General Jack Kidd. Science fiction writer Arthur C. Clarke has sent Future Wave several story ideas and offered to advise on the development of the story.*

*Arthur Kanegis and David Goodman worked together at the AFSC for many years. Arthur Kanegis co-produced The Automated Airwar, The Post War War, and Sharing Global Resources.*

*The inspiration for the Future*

*Wave project came to Arthur Kanegis during meeting for worship at the Friends Meeting of Washington, of which he is a member. The idea was developed further at Friends General Conference, where he and fellow Quaker John Darnell led an interest group on Future Wave and took part in an "Imaging the Peaceable Kingdom" workshop.*

*John Darnell, as research director of the project, has been helping to conduct research and to develop a coherent vision of how the world could realistically function in the year 2020 without war. As a part of this effort, Future Wave has been holding brainstorming sessions with topnotch thinkers, including Pentagon personnel, military consultants, world federalists, and conflict-resolution experts.*

*Out of this research they have developed a plan, called "A Bully-Proof Shield," which is the basis of Arthur Kanegis's article.*

*Arthur Kanegis has also met with studio executives, screenwriters, and producers—but funds will not be available from the studios until a powerful and marketable script has been developed. Until then, Future Wave is dependent on tax-exempt contributions to raise the \$80,000 needed for the research, script-writing, and preproduction stage of the project (which has already raised \$27,000, all of which has gone into project expenses, none into salary). Additional funds must be obtained soon if the project is to continue and succeed. Tax-deductible contributions can be made payable to Future Wave/CNNS and mailed to Future Wave, Lewis Mill, Jefferson, MD 21755.*



Five bullies in a pickup truck roar up to the high school prom which Ken McCormic has organized over the objection of the anti-dance town council. Chuck, the leader of the villains, hops out of the truck and starts to taunt Willard and his girlfriend, Rusty, until Ken comes to the rescue. Ken and Willard take on all five bullies, beating them up in a spectacular fistfight while their girlfriends cheer them on. Finally, all five bullies lie unconscious in the dust. The girls run up and hug their conquering heroes. Ariel squeals to Ken: "You were great!" Arm-in-arm, they return to the dance hall. There is not a bruise on the heroes, not a speck of mud on their white pleated shirts, not a wrinkle in their formal jackets, not a scuff mark on their highly polished shoes.

The heroes jump into the middle of the dance floor and lead the other teenagers in a spectacular display of dancing, which matches the spectacular display of fighting. Everybody loves Ken, the hero; even the preacher, who had led the town council in opposing the dance, has now had a change of heart, and he walks off arm-in-arm with his wife, Vi, reminiscing about their own teen years.

—Closing scene from the popular teen-age movie *Footloose*

**I**n movie after movie, TV show after TV show, the public is taught this fairy tale version of the efficacy of violence. It is so inbred in our culture that we tend to apply it to the international situation. The Russians are the bullies and "you can't trust them." Terrorists are bullies and "the only thing they understand is force." In the real world, our *Footloose* heroes, if they were really able to beat up five guys, would have ended up bruised, muddy, and bleeding and in no shape to continue the dance. Others would have been drawn into the brawl, and the town council would have been proved right that the dance attracted the "wrong element." Since the central theme of the movie was Ken's crusade to overcome the anti-dance mentality of the small-town power structure, our hero would have lost everything he had struggled so hard to gain.

And yet, there is something that appeals to audiences about a quick-fix of violence to put bullies in their place. We've all had the frustration of facing a bully—in our homes, workplaces, neighborhoods, or nations—and we'd like to fantasize a way out. Wouldn't it be great if someone would invent a bully-proof shield that could protect us from bullies—or, even better, that could eliminate the bully?

Movie producer Steven Spielberg offers us a powerful insight into how we might begin to develop such a shield in this reminiscence from his own life:

At school I felt like a real nerd, the skinny, acne-faced wimp who gets picked on by big football jocks all the way home from school. I was always running to hide in my bedroom, where I felt safe. I would actually call out "safe" to myself. When I was about 13, one local bully gave me nothing but grief all year long. He would knock me down on the grass, or hold my head in the drinking fountain, or push my face in the dirt and give me bloody noses when we had to play football in phys. ed. Once he threw a cherry bomb between my legs in the school toilet. I got up before it exploded. This was somebody I feared. He was my nemesis; I dreamed about him.

Then, I figured, if you can't beat him, try to get him to join you. So I said to him, "I'm making this movie about fighting the Nazis and I want you to play this war hero." At first he laughed in my face, but later he said yes. He was this big 14-year-old who looked like John Wayne. I made him the squad leader in the film, with helmet, fatigues, and backpack. After that he became my best friend. (*Time*, July 15, 1985)

Spielberg, as a child, instinctively carried out the basic principles behind the "techniques more advanced than war" which the Future Wave project is seeking to depict.

Arthur Kanegis and Paul Newman discuss a scene for a TV spot.



In the course of conducting research for Future Wave, we developed a plan for dealing with bullies in our own neighborhoods and in the world. We call this plan a "Bully-Proof Shield," for it can enable a seemingly weaker force to protect itself from and to overcome a more powerful "bully" without violence. It can work in the face of traditional military force (i.e., killing and destroying the military forces of the opponent to obtain a political/military objective) or terrorism (i.e., killing or destroying civilians and their property to obtain a political/military objective). While these techniques are not foolproof, and do incur some risk, they incur a lower risk of personal injury or destruction than traditional violent methods, which are also not foolproof. (Note: for simplicity, we have generally referred to the bully as "he" although the bully could be a male, a female, a group, or a nation.)

The steps you can take to counter a bully spell out the acronym B.U.L.L.Y. P.R.O.O.F. S.H.I.E.L.D.

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# B.U.L.L.Y.

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**B: Breakout** of the current conflict; disengage and do an end-run.

If you take on the bully in the context of violence, you meet him in the arena in which he has his greatest strength and is best prepared. So choose an arena in which you have strength. Be creative and imaginative. Relax. Form a mental "buffer zone" so your opponent doesn't trigger your own emotional "hot buttons." Spielberg did not do anything to deal directly with the bully's behavior. He did the unexpected—an "end-run," completely disengaging from the struggle at hand, and thereby putting the relationship into a completely new context.

**U: Understand** the bully, understand yourself, understand the situation. Empathize.

"Know your enemy" includes understanding his motivations, recognizing the basic human needs he may be trying to fulfill, trying to

understand his culture, and understanding the injustices which aggravate him. Obtain information on his values, attitudes, and beliefs. Try to discover his emotional triggers: the pictures, sounds, or feelings in his head which lead him to lash out and maintain a violent state. Try to find out how he goes about making decisions. Don't deduce his intentions from your fears. Put yourself in his shoes. Empathize. Sense how you would feel, think, and react in his place. Realize that from his point of view, you may be the bully.

Understand your own motivations, and the emotional strings which may be pulling on you or your followers. Learn as much as possible about the situation triggering the conflict, and its roots.

**L: Listen** actively. Repeat each other's positions.

Often the terrorist, the child throwing a tantrum, or even a hostile government is reacting to the frustration of not being heard. Frequently governments use violence to "send a message." If you are a good listener they won't have to send their "message" via battleships. The terrorist may feel the only way to focus world attention on the injustice he has experienced is through spectacular violence. Providing a forum to air the grievances—and really listening—may have a much lower cost and be far more effective than confrontation.

A good technique, described in the book *Getting to Yes*, is to listen to your opponent's case, then state it back to him to be sure you really understand, and then state your position and ask your opponent to state your case back to you. Ask him to put himself in your shoes. Ask him what he would do in your situation.

**L: Look** for good in the bully. Appeal to nobler motives, higher authority.

Direct your attention to "that of good" in your opponent. Don't fall into the trap of playing to his worst behavior. Regardless of who your enemy is—a terrorist, "the establishment," an opposing superpower, a small nation, a religious "holy warrior," the "military-industrial complex," an opposing group within your own nation, or an opposing "ism"—they all believe themselves to be motivated by noble motives, just as

you believe yourself to be motivated by noble motives in opposing them. By appealing to nobler motives, to the moral authority respected by the bully, you put the bully in the bind of either disproving claimed good intentions, or taking up the challenge. By appealing to a sense of fairness you may be able to develop objective criteria which apply to both sides.

Also, look for the good in the bully's followers. Most bullies, from the kid at school to the military dictator, depend on a group of followers for their strength. Even when you can't break through with the bully, a moral breakthrough with his followers may undermine his position, causing him to join them or be left powerless.

Spielberg's bully was surprised to find that Spielberg saw something good in him: "A war hero in your film, are you kidding?" But once he thought about it and realized that Spielberg was serious, he responded positively, and rose to fill the role expected of him.

**Y: Yin/yang.** Hold opposites, see conflict as opportunity, use male/female strengths.

Know that there is no totally right side or totally wrong side. In nature and in human affairs, progress and growth come about from the interaction and confluence of opposites. Therefore, see the opportunity in the conflict to evolve toward a higher or better state for both parties.

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# P.R.O.O.F.

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**P: Protect** the bully's security to protect your own.

Generally, the bully is seeking at least temporary security by showing he is tougher, thus deterring attack. The bully, in his insecurity, can't trust anybody and becomes a walking booby trap, ready to be triggered by anyone who tries to threaten him. Thus, your safety is enhanced by increasing, not decreasing, his security. (One of the advantages of handling international and local conflicts



through court systems rather than through combat is that courts protect the safety of the accused attacker as well as the safety of the victim.)

**R: Respect** the bully as a human being.

Whatever the bully or terrorist may demand on the surface, he is acting to fulfill certain basic human needs. One of the key needs is recognition. All people need recognition, a sense of self-worth, and a sense of belonging.

International terrorism could well subside if we recognized the legitimacy of some of those grievances and gave these desperate groups the respect they deserve as human beings. An analysis of the Soviet internal press shows that one of the Soviet Union's great needs is to be recognized as an equal to the United States, to be respected by us. Yet most U.S. presidents give them just the opposite. It is far more costly to engage in an arms race with the Soviets, as they vie to gain our respect, than to simply give them the respect they are after. Symbolic actions, such as a visit to a Soviet grave site or recognition of the brave role they played in World War II (at a cost of 20 million Soviet lives), would have more power than a hundred more U.S. nuclear missiles.

**O: Originate** win-win solutions. Use inventiveness and humor and surprise.

Don't just react or try to point blame. Instead, tap your creativity and the creativity of others to come up with new solutions which will benefit both sides. Brainstorm. Identify shared interests. Invent new options for mutual gain. Spielberg came up with a creative win-win solution—using the technology of the movie camera to create a new situation beneficial to both sides.

**O: Overcome** evil with good, falsehood with truth. Be honest, upright, and fair.

When you return evil for evil, you give the bully a gift of a justification for his actions. But if you act with sincerity and integrity, if you find opportunities to act inconsistently with the bully's misperceptions, you may force him into a reexamination of his own position. If Spielberg had offered the bully the part, only to use creative editing to make him look like

a real buffoon, Spielberg might have had his short-term revenge, but he would have lost everything he had gained—the security of having a friend instead of an enemy.

**F: Be Fearless** and self-confident. Develop an invincible attitude.

Fear excites the attacker, encouraging negative behavior. The bully, equating fear with weakness, "goes for the jugular." Fear also projects the bully into a "bad guy" role and he plays out the role. Inviting the "bully" to play a war hero in Spielberg's movie created a new role for him and showed complete fearlessness.

Be invincible, realizing that invincibility is primarily a perception in your opponent's mind. You can overcome fear by developing within yourself an aura of invincibility.

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# S.H.I.E.L.D.

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**S: Stand up.** Don't capitulate or surrender.

Don't try to "buy off" or appease the bully. Hold your ground. Do not legitimize the bully's methods by giving in to his violent behavior. Just as capitulation to a child's temper tantrums only encourages future tantrums, so accepting the bully's violent exertion of power reinforces such behavior. Give generously of recognition, but do not yield on your basic interests.

**H: Be heroic,** be a winner, take the high ground.

Excel in your own best qualities so that your opponent will want to join you! Project an honest image of assertiveness, self-assurance, and intelligence. Stand up to intimidation. Stand up for what is right. Be true to your own values. Be smarter than your "enemy" instead of stronger. Take the moral high ground, but don't be arrogant or self-righteous.

**I: Imagine** or picture your opponent as a winner, too. Picture the outcome you desire.

Your win does not mean his loss.

Visualize the bully in a new role as friend. Visualize him as achieving the attributes of a winner—distinction, respect, security, sexual attractiveness, etc.—without diminution of these traits in yourself. When the bully is pushing your face in the dirt, giving you a bloody nose, invading a small nation, throwing cherry bombs, or threatening nuclear bombs, it is pretty difficult to visualize him as anything other than evil. Yet Spielberg was able to visualize this vicious person in a different role—that of a movie war hero. We consciously or subconsciously act on our visualizations to transform them into reality.

**E: Empower** the bully to achieve his true needs through peaceful means.

Enable the "bad guy" to utilize more effective means to obtain his true objectives, his basic human needs for security, economic well-being, and control over his life. Violence is frequently the explosive power of the frustrated need for love. Providing creative channels for the bully to achieve his needs may dissipate this explosive power. By making the "bully" the hero of his film, Spielberg gave him a creative channel to achieve the respect that he was unsuccessfully trying to bully others into giving him.

**L: Love** your enemy. Love the person, not the behavior.

If you act in the spirit of love—love of yourself, love of life, love of others, and love of the Godforce in the universe—you surround yourself with a special kind of shield, a light that can guide you through the greatest peril and insure that while you may yield, you will never truly lose.

**D: Develop** nonverbal communications skills and spiritual strengths.

Develop an ability to signal your intentions through a variety of communication methods—body language, tone of voice, tempo, breathing rate, etc. Signal friendship and harmony in a way appropriate to the cultural background of the bully. Project serenity and centeredness internally as well as externally.

Using these techniques allows an individual to act in a confident manner, with a feeling of inner security, in a threatening environment. Used in the aggregate they add up to a Natural Security Policy,



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How could our *Footloose* hero have applied these principles? Let's try this new ending:

Five bullies in a pickup truck come roaring up to the prom which Ken has organized over the objection of the town council. Outside the hall, Willard notices Chuck and his buddies approaching in the truck, and slips in to warn Ken. Ken knows that trouble is coming, that Chuck has two reasons to be particularly distressed. First, Chuck is jealous that Ken has won the attention of Ariel. Second, Chuck feels that he has lost his position of being the respected "toughguy" in the community, and is going to try to fight to regain it. Ken realizes that a brawl will ruin this dance he has worked so hard to set up, and will destroy any chance for future dances.

So Ken seizes the initiative and walks up to take the mike. As Chuck and his buddies walk in with a look of anger in their eyes, the hall grows suddenly quiet. Their scruffy jackets and tough look are in sharp contrast to the formal dress of everyone else. There is tension in the air as everyone wonders what will happen.

"Hey, everybody," Ken says into the mike, "Chuck and his buddies are here. The party is complete—we've got all the kids here now! All you girls who haven't had anyone to dance with—here's your chance. This next dance is lady's choice, and it's a new dance we're going to teach to all of you. It's very simple, so Ariel, if you'll get Chuck and show him the steps, we'll all join in. Let the music roll!"

The band starts to play. Chuck starts to mutter angry epithets but is drowned out by the music. Ariel starts to show him the dance, and he angrily rebuffs her. But she is so sincere as she tries again that Chuck can't help but try a few hesitant steps. He looks a little embarrassed, but when he glances at his buddies, he sees that they are trying to dance, too, and that everyone is a beginner like himself. He tries a few more steps. Pretty soon he is getting the hang of it. He learns quicker than his buddies, and begins to "strut his stuff" to show them how to do it. Because of his great physical strength, he is able to swing his partner completely off the floor. Virginia, who has had a secret crush on Chuck, is impressed, and since it is

"lady's choice," cuts in on Ariel. Chuck breaks into a big smile, and there is a twinkle in Virginia's and Chuck's eyes.

Ariel returns to Ken. Ken and Ariel, surveying the scene, raise their arms together in a victory cheer, as if to say: "Hey, we made it! The dance is a great success and even Chuck and his buddies are in on it now." They break into a wild dance filled with the vibrancy of their love and respect for each other. Pretty soon the whole room is rockin' and rollin' and the dance has proved that it can bring the community together.

The preacher, who came to see what degradation and lowlife the dance would bring to the community, has been looking on and is very impressed. He and his wife get into the spirit of the dance, and pretty soon they are dancing, too. One by one, all of the members of the town council, who had tried to stop the dance, show up and get swept into the spirit of it. Pretty soon the whole town is dancing, and the movie ends in a joyous climax.

Well, so much for that little scenario. In the film medium you can create any outcome you want—as long as it rings true to the audience.

In *Future Wave* we are going to depict this "Bully-Proof Shield" as one of the futuristic tools of heroines and heroes working in their local communities as part of a global security network to combat the forces of war and injustice with techniques more advanced than war. Actually the basic concept is not new—the ultimate weapon was proposed by Jesus 2000 years ago: "Love your enemies."

Throughout history we have tried to come up with the ultimate weapon that would completely vanquish our enemy—from the cannonball to the missile. And yet none of these has succeeded in actually eliminating our enemy. There is only one thing that can truly, completely eliminate the enemy. That is to turn them into friends.

Spielberg's bully is no more. In his place there stands his best friend. Maybe someday the enemy Russia will be no more. In its place will be our best friend. □

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# Reports

## A Symphony of Peace at North Carolina YM

*North Carolina Yearly Meeting (Conservative) held its 489th session July 9-13 on the Guilford College campus, Greensboro, North Carolina. The following report of the session touches less on outward facts than on the experience of the author.*

This year I approached yearly meeting with a sense of dread. North Carolina Yearly Meeting (Conservative) had always been for me an experience of refreshment and renewal, of deep spiritual openings. But this year, my third as its recording clerk, it loomed before me as a marathon. Not only did I have to write minutes of record for the program and business sessions, but I had two reports to give. Then, due to another member's illness, I ended up with three reports. The first session was Wednesday evening, and the last was Sunday morning. To make matters worse, in one of the most parched North Carolina summers in memory, the air conditioning of the room in which we met was inadequate.

For many years our yearly meeting has welcomed visitors and has been blessed with a wide range of Friends in attendance. This year was no exception. But my negativity was not helped when I realized that some of our visiting Friends had come to yearly meeting, it seemed to me, with their own strong agenda. Whenever anyone spoke of the unity underlying the diversity of our Friends witness, or whenever anyone appealed for

sensitivity to modes of religious expression that differ from our own, these Friends were quick to witness to their belief that the only true unity is in Christ, and that we are all called to witness to him.

The night after the first session of yearly meeting I had a nightmare. I was in a room of people, of whom I was one of the leaders. But someone else was in charge. This person appeared to be some sort of evangelical Christian whose rules of conduct seemed very rigid. I was trying to follow these rules, but in some cases I did not know what they were. I discovered that no one was supposed to wear leather—doing so was somehow regarded as sinful by our leader—and the leader obviously thought I was sinful because I had not known that. (Shades of George Fox in his leather breeches!)

I awoke on the verge of nausea, and had to force myself to go to that morning's session. When I arrived I discovered that another Friend, who seldom expressed deep concerns in public, had also been troubled, and had asked the clerk to allow him to voice his concern to the meeting. But his delicately phrased appeal that we not build walls when we were trying to build bridges seemed to inspire an even more vigorous witness to Christ.

The theme of our yearly meeting was "Peace in Faith and Practice." How ironic to have that theme in what seemed to me our least peaceful meeting in several years. What was to be done about our outspoken Friends? Should someone "elder" them, asking them to speak less often, and less polemically? I was afraid their ministry would upset the delicate balance in our yearly meeting between conservative and more liberal Friends, and frighten away members of other independent, unprogrammed meetings that some of us hoped would eventually join us.

As yearly meeting progressed, however, my anxiety diminished. I began to realize that we were not weak or fragile. There was great strength in our yearly meeting. As we read the answers to the Queries, usually a pro forma exercise, a sense of deepening grew. Our newest meeting, Greenville, a tiny group of Friends, had given some of the most profound and moving answers. One Friend, a veteran teacher from the days when children at Olney Boarding School were bribed with cookies to get them to go to the Stillwater Meetinghouse for the reading of the answers, said it was the first time she could remember enjoying listening to them. Two of our meetings, small by comparison to most churches, reported that they were declaring sanctuary. Our Friends schools showed lively spiritual, numerical, and financial growth. And in a gesture that brought applause from this reserved Quaker body, the head of Carolina Friends School signed over to the director of Quaker House, a military counseling center in Fayetteville, North Carolina, the yearly

meeting's contribution to his school, saying that Quaker House's budget clearly needed it more!

But I was still struggling with my feelings toward our witnessing Friends. After giving up the idea of eldering, I decided to stay away from them as much as possible. Something inside me said that I should reach out to them, but I was afraid of being either hypocritical or unwelcoming in my welcome. Someone else would do it and be sincere, I thought; probably our clerk, Louise Wilson, who is as loving a person as I know. Little by little, however, my anger began to wear down. In my times of prayer and meditation, in our public worship-sharing, and in our meetings for worship, peace began to steal over me. By the third day I was able to welcome our visitors sincerely, and to my amazement and joy, to be told by one that she really appreciated me. By the end of yearly meeting I was talking much more easily about Christ, and my concluding minute was a prayer that had been strongly influenced by the ministry of our visitors.

What had seemed at first discordant notes in the symphony of yearly meeting sounded more and more like part of the theme. Were our guests learning to play our song? Were we beginning to play theirs? Was Someone Else weaving our melodies into one complex whole? Was my musical ear improving? I believe the answer is "all of the above." In this year of "Peace in Faith and Practice," our yearly meeting was given an exercise in the practice of peace. This divinely ordered exercise, so well conceptualized in two addresses by Thom Jeavons of Baltimore Yearly Meeting, taught me that peace comes not from without but from within. The lack of peace that I had felt near the beginning of our sessions came not from visiting Friends, but from me. And the peace that I felt near the close also came not from without but from Christ my true Self.

Our visitors were truly a gift. They brought us themselves and their messages. Also, in the words of a non-Quaker friend, they brought up my "stuff" so that I could deal with it. When I began yearly meeting I was in a bad place, dreading what lay ahead. I projected all that onto our visitors. They gave me the opportunity, by welcoming them, finally to be welcomed myself to yearly meeting. Peace, I learned, is never a matter of defeating or controlling someone else (although in some circumstances restraint may be necessary), or of avoiding those who seem to be disturbers of my "peace." Rather, peace comes when one receives the grace to become open to the "enemy," to love, thereby being transformed oneself into a friend.

In becoming open, furthermore, I was able to receive what our visitors brought. Their message of redemption and unity in Christ Jesus became my message too. I was changed by the encounter. My integrity was not



Eileen B. Waring

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sacrificed, but enlarged. It was not a matter of who was "right," but whether we would let the Holy Spirit expand us to include one another, to experience our unity.

Finally, our exercise changed the yearly meeting and ultimately, the world. I was not the only Friend who was struggling during those sessions. Others were being exercised in similar ways, and with similar results, at least for some. Still others may have left disquieted. But had I been the only one able to claim peace, it would still have changed literally everything. Our lives are being written into a symphony of peace. When we let ourselves be played, and let our ears be opened to the music, the symphony becomes stronger, richer, more beautiful. Discordant notes are woven into a larger harmony. When that happens in a whole meeting it is almost beyond expression. One can only give praise and thanks to God, the composer, arranger, and director.

Damon D. Hickey

## Pacific Friends Look Inward, Outward

This year 406 Friends gathered August 3-9 for Pacific Yearly Meeting at LaVerne College, near Los Angeles, California.

Friends looked inward in examining our beliefs, speaking to these three central tenets: our belief in continuing revelation, the value of corporate worship to test and clarify a leading, and the existence of a spiritual source. The newly issued *Faith and Practice of Pacific Yearly Meeting of the Religious Society of Friends: A Quaker Guide to Christian Discipline* stirred strong feelings about our definitions of that source, some Friends feeling excluded by the Christian terminology. We sought to focus on the spirit and find true unity beyond our individual views and self-expression.

Friends looked outward as we heard of the working of the holy spirit in the lives of a number of Friends. One Friend has been forced from her native El Salvador because of her attempts to resettle *campesinos*. Another Friend has placed seismic instruments at the USSR bomb test site to demonstrate the practicality of monitoring a test ban treaty. Veteran Quaker activists spent Hiroshima Day at the Nevada bomb test site, and the yearly meeting acted in support of a demonstration planned for Vandenberg Air Force Base. Our young people helped refugee families from Central America in Los Angeles's skid row, caring for children, sorting clothes, and handing out food on the street. They found this work-project experience sobering, frightening, and sad.

In order to show solidarity with gay men during these times of the AIDS epidemic and the threat of the quarantine initiative, many

Friends wore pink triangles, the Nazi designation for gays. The yearly meeting adopted a minute urging Friends to educate themselves about AIDS, to give time and money to create a supportive environment for persons with AIDS, and to pray for and with them.

Friends' concern for the homeless mentally ill resulted in a minute urging monthly meetings to be active seeking information, funding, and viable programs to enable the long-term mentally ill to live lives as productive and satisfactory as possible.

Our sessions and interest groups covered a wide range of concerns. For us faith lies in obedience, a word which stems from the Latin, "to listen all the way through," and openness to the corporate search for truth. We are asked to be faithful, not necessarily successful.

Nancy Salzman

## Ohio Valley Friends Live in the Light

Ohio Valley Yearly Meeting held its 166th annual session at Marian College in Indianapolis, Indiana, July 30-August 3. This year's theme was "Living in the Light." The spirit of the meeting was attuned to the theme; Friends expressed joy and love for one another, and we had a willingness to carry on our work together.

Last year a concern was raised that there be more opportunities for young people to participate in monthly, quarterly, and yearly meetings, and that we develop more effective methods of child care. Planners of the 1986 session gave much attention to this concern. There were many new activities: worship-sharing groups and workshops were intergenerational, and youth business meetings were a strong part of the program.

Friends discussed the escalation of war preparations, the plight of farmers, Friends national and international programs, and the care and nurture of monthly meetings. Our speakers raised other important matters. Sterling Olmstead interpreted John Woolman's economic philosophy, relating it to the 18th century and to the present, and encouraged us to explore our hearts to consider our own economic concerns. Irwin Abrams presented a history of the Nobel Peace Prize, including an account of the 1947 presentation to the American Friends Service Committee.

How we proceed to live in the Light, individually and as a nation, is an important matter to our yearly meeting. A minute of economic concern which was proposed to us in 1985 was approved by the yearly meeting this summer. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

Diana Gurley



# World of Friends

**Church Women United's Common Council** issued a call to action in June "to mobilize the total movement of CWU to address the 'pauperization' and 'marginalization' of women and children . . . and to deal with the root causes of poverty and its linkages to the issues." CWU, a national, ecumenical group of more than half a million Christian women, also issued a strong statement of protest against the June 12 raid on the South African Council of Churches and detention of Christian leadership by the South African government. For more information on the CWU's activities, write Jane Burton, CWU, 475 Riverside Dr., rm. 812, New York, NY 10115.

**The Friends Association for Higher Education** is cosponsoring a special workshop on peace studies at Quaker colleges November 9-10 at Scattergood Friends School in West Branch, Iowa. The workshop is an attempt to bring the Quaker colleges together to see how they can help each other develop or strengthen peace studies on their campuses. Scattergood Friends will provide hospitality and overnight lodging. For more information, write Paul Barton-Kriese, clerk, Peace Studies in Quaker Colleges Taskforce, 417 Kinsey St., Richmond, IN 47374, or call (317) 966-2984.

**"Un-register!"** urges the Committee Against Registration and the Draft (CARD), in an effort to counteract the government's preparations for the draft. CARD's National Un-Registration Campaign offers young men who have registered for the military draft a safe, legal way to express their opposition to the draft, registration, and U.S. intervention in the Third World. By sending an Un-Registration Card to the Selective Service, a young man asks to have his name removed from the registration rolls. Un-registration is legal and can't result in the denial of federal student aid, job training, or other benefits. In fact, Selective Service regulations permit its director to "cancel the registration of any particular registrant," although this seems unlikely. Rather, the Un-Registration Campaign is intended to be a symbolic expression of opposition to the reinstatement of the draft.

To obtain an Un-Registration Card, write the CARD Midwest Office, 731 State St., Madison, WI 53703. An organizer's packet including 100 cards and additional resource material is available for a suggested donation of \$5. CARD is a national coalition of 50 local and national anti-draft organizations.

**The Pacific Northwest Gathering of Gay and Lesbian Friends**, which had its fourth annual meeting in May, asks Friends meetings throughout the United States to witness for equality for gay and lesbian Friends by "using the same process, celebration, and terminology to take relationships of couples under their care regardless of the gender or sexual orientation of the individuals involved." In addition, meetings are asked to consider whether acting on behalf of the state by signing marriage licenses maintains the unequal status of lesbian and gay persons.

**Homosexuality is the subject** of a new 23-piece study packet that has been compiled by Hartford (Conn.) Meeting. Most of the materials are from Quaker sources. It is the meeting's hope that Friends everywhere will use this material to study how meetings and individuals may wish to respond to what homosexual persons feel is a silent oppression by Friends. To receive the packet, send \$12.50 plus \$1.50 for mailing to Hartford Meeting, 144 S. Quaker Lane, West Hartford, CT 06119.

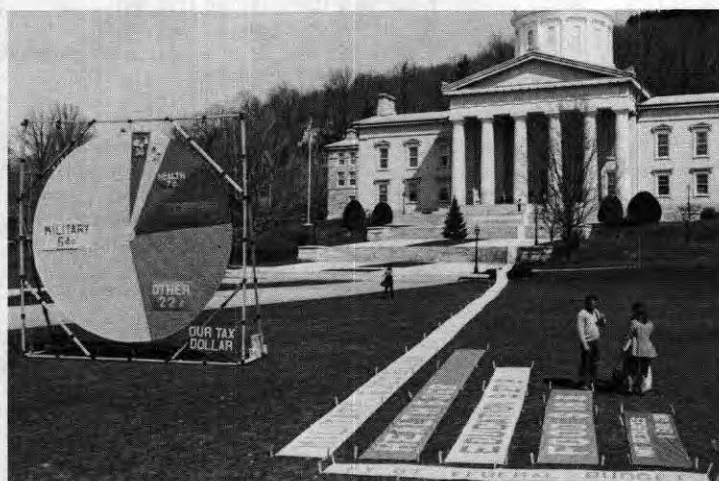
**Friends will be represented** at the Day of Prayer for Peace, to be held in Assisi, Italy, on October 27, by Val Ferguson, general secretary of Friends World Committee for Consultation. The Day of Prayer, called by Pope John Paul II, will bring together leaders from Protestant, Orthodox, and Roman Catholic churches, along with those of other faiths. It will end in the Basilica of San Francesco, where prayer from representatives of each faith will be offered, ending with a period of silence. The initiative, it is hoped, will be a strong, symbolic voice for a peace based on justice and love, and an opportunity to ask God that we may discover the best ways to work together for such a peace. Friends are urged to add their prayers on October 27 to those in Assisi.

**Casa Heberto Sein is the second Quaker center in Mexico.** Located in Hermosillo in the northern state of Sonora, the center is just five hours from Tucson, Ariz. The adobe house with eight rooms and its Domingo Ricart Library can be used by international groups as a conference center and also by Friendly travelers (\$4 U.S. per night). The new center will be headquarters for rural service work in the surrounding area, work that was begun 35 years ago by the American Friends Service Committee and has been continued by the Sonora Association of Friends in cooperation with the AFSC, the Mexican Friends Service Committee, and El Centro de Paz. All but \$4,000 of the \$11,600 cost of the center has been repaid. Friends wishing to help repay the remainder may send tax-deductible donations made out to El Centro de Paz to Cliff Cole, treasurer, 339 W. 10th St., Claremont, CA 91711.

**The designation of "Peace Sites"** is being encouraged by the SANE Education Development Fund, which would like to see them dot the landscape the same as military sites. A "peace site" can be located anywhere in which people congregate in peaceful pursuits. To have your meeting or school designated a "peace site," write Peace Sites, Louis Kousin, coordinator, 435 N. Union Ave., Cranford, NJ 07016.

**A megapie and a megagraph of the U.S. federal budget**, showing the percentages that go for military expenditures, have been displayed this summer on the sides of barns in Vermont. A project of the American Friends Service Committee in Vermont, with support from the Peace Development Fund of Amherst, Mass., these resources were assembled and displayed with the help of hundreds of volunteers. The megapies and megagraphs have also been used at press conferences, meetings, fairs, and parades. The AFSC has small versions of these which can be displayed in schools and libraries. For information about acquiring copies of the megapies and megagraphs, write the AFSC, 61 Western Ave., Brattleboro, VT 05301.

Jeanne Plo/courtesy of American Friends Service Committee



*A megapie and a megagraph on the Vermont State House lawn, April 15, 1986*

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## Forum

### Milestones Inspire

This may sound odd, Friends, but the most beneficial reading for me in each issue of the JOURNAL is the death notices. Two profound feelings invariably arise: a sharp challenge to do as many loving, leading, and varied things in one's life as so many of these Friends have done and a sense of loss at missing the privilege of knowing them.

JOURNAL articles are important—but by nature philosophical and intellectual. These lives give inspiration and examples that are real. How often we read of departed Friends with five, eight, or even more worthy milestones or careers, all in a single lifetime!

I wonder how many others feel as I do? How I wish you could do more than just these notices in small print.

*Patrick Jackson*  
Exeter, N.H.

### Farm Animals Mistreated

While I don't challenge for a moment Joan Anderson's contention that life for the cattle on her farm is close to idyllic, she does not speak for the millions of factory farm animals whose lives are miserable from birth to death (Forum, FJ 6/1-15).

Witness the fact that of the total U.S. production of antibiotics, a greater percentage gets put into animal feed than into medicine for humans. The stress of extreme overcrowding is the cause. The Department of Agriculture is now addressing the problem of the high levels of antibiotics in meat.

Routine mutilation of factory farm animals includes removal of pigs' tails (they are kept so crowded with such limited movement that they go berserk and chew on the tail of the captive in front—so instead of alleviating the conditions leading to the bizarre behavior, the tails are removed). Similarly, chickens are debeaked. Castration and dehorning are widespread.

Veal calves are taken from their mothers almost immediately after birth, confined to crates too small to permit any movement, deprived of straw on which to lie—they would eat it in their desperation for iron—and deliberately made anemic so their flesh will be white.

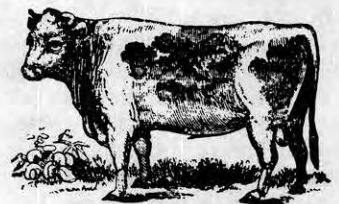
Even dairy cows are being made into factory farm animals.

I wonder if Joan Anderson has considered what happens to her happy cattle after they leave her bucolic premises. "Cattle car" has come to mean

extreme discomfort, and with good reason. Creatures are packed tightly together, without food or water (not even the 28-hour law protects animals being shipped by truck), having to stand in their own excrement, and heaven help the "downers," those animals who fall and can't get up. The U.S. Humane Slaughter Act is inadequate at best, and many animals do not come under any coverage at all.

As to "the notion that no animals should be killed seems to be an unnatural result of our affluent, urban lifestyle," quite the opposite is true. It takes many pounds of grain to "produce" a pound of meat. By eating high on the food chain—that is, by using grain to feed cattle, then eating the animals—we are condemning others to starvation. Is that "right sharing"? It has been estimated that if Americans reduced their meat consumption by just 10 percent we could feed the entire population of India. This, too, is what People for Ethical Treatment of Animals is about.

*Beatrice Williams*  
New York, N.Y.



My husband and I often wish we could find a religion that included in its precepts not only the loving of other human beings—and a willingness to die rather than kill or injure others—but a similar reverence for animals.

We feel very close to the Quakers because they are some of the most compassionate, courageous people we know, but how we wish they would take a stand against eating meat, fish, and poultry.

*Dorothy S. Smith*  
St. Augustine, Fla.

Joan W. Anderson (Forum, FJ 6/1-15) criticizes the letter of Beatrice Williams supporting the aims of People for the Ethical Treatment of Animals. Joan Anderson notes the admittedly impressive fact that she and her husband operate a cattle farm, and so understands that these animals are not mistreated. However, a few points merit clarification.

When Joan Anderson says that the typical beef cow or sheep is not mistreated, we must wonder what she sees as adequate care; anyone who has ever followed a truckload of cattle must suspect that something unpleasant is going on here.

In fact, very little U.S. animal production is controlled by farmers such



as Joan Anderson; this means that most of the billions of animals raised and slaughtered in this country are handled by large "factory farms," or corporations. Most cattle (at six months to a year of age) are shipped long distances to feedlots to be "finished." Here, thousands of cattle are kept in small enclosures and over-fed grain (not a natural diet item, and one that upsets their stomachs) until they go to slaughter; at this point they are rarely fed or given water on the journey. As to the final outcome, a visit to a slaughterhouse will clear up any questions that the reader may have about humane treatment of food animals.

I am always interested when someone says, as Joan Anderson did, that all of nature is a chain of eaters and eaten, and that humans are not exempt. But what about animals that don't eat flesh? Why is being a vegetarian not a natural state for humans, whose intestines bear little resemblance to the insides of carnivores?

I am driven by a concern that all non-human animals—livestock, laboratory, zoo, and pet—be treated as sentient beings who are not put here for our convenience, palate, or amusement. They are as much a manifestation of the Light as we are ourselves; different but not inferior.

Sean O'Neill  
Annandale, Va.

## Support Needed

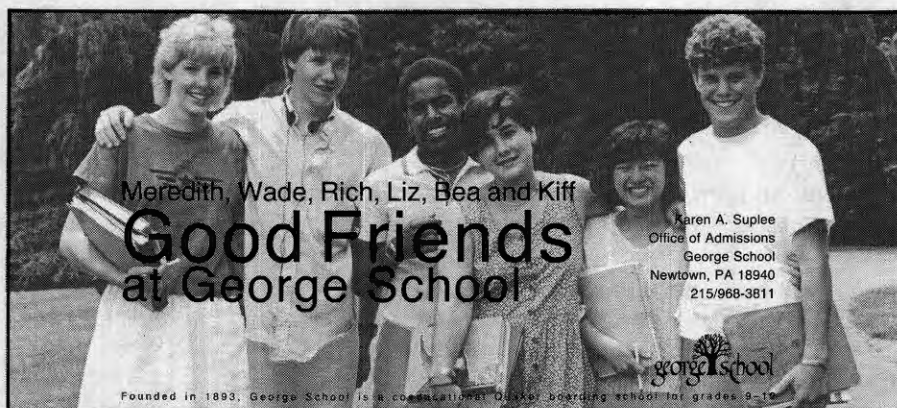
Friends of the Associated Committee of Friends on Indian Affairs will be sorry, though not too surprised, to learn that the committee is facing another financial crisis. The giving picture to the end of July for the past three years shows that yearly meeting and individual giving has decreased nearly \$8,000 per year. This decrease comes at a time when living and maintenance costs are increasing.

The treasurer has had to draw on reserve every month since April to cover part of the payroll. The balance is now approximately \$7,000 with a checking balance of just above \$1,000.

Unless ACFA receives substantial gifts in the meantime, we will not be able to meet some \$9,000 regular expenses plus a \$7,400 final payment on the Choctaw School/Church building.

It is hoped that each of our constituency might make a survey for anyone who might be a candidate to make ACFA a loan of from \$2,000 to \$10,000. If ACFA should be forced to that extremity, we should hope for interest-free funds; however, we have paid interest on one former loan.

ACFA appreciates all the help given in the past and thanks, in advance, each one who makes a contribution to this worthy and needy cause. It is a shame for a cloud of uncertainty to hang over the heads of the diligent and faithful



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*Sterrett L. Nash*

Education and Publicity chairperson  
ACFIA, Frankton, Ind.

## Looking for More

I appreciate Peter Donchian's article "What's Happening to Our Meetings for Worship?" (FJ 7/1-15) very much. I have a similar concern about mine—indeed, about the whole society of Friends.

Recently a well-known peace activist asked me what had happened to Friends; why they were dwindling. He said he had been attending a meeting, was moved to join, but had backed off because it was composed mostly of "grayhairs" and he wanted a mix. I told him that I didn't have an answer, that I'd think about it, and that my meeting had a similar problem:

So I began looking around for the places young, dedicated people could be found. I found many in the Buddhist Peace Fellowship. I asked Robert Aitken, co-founder of the Buddhist Peace Fellowship, and former attendee at Orange Grove Friends Meeting in Pasadena, what he felt the appeal of Buddhism was.

He felt the main attractions to Buddhism were the commitment to "practice"—through regular, frequent meditation times for all members (at least three times each week)—and the deep sharing of individuals' lives. Besides the regular sharing meetings, they have recently developed weekly healing and reconciliation meetings where there is voluntary sharing about one's own difficulties or about suffering of others. These are open meetings.

The next place I found dedicated, vigorous people was in Al-Anon. (Al-Anon is a spiritual program for families and friends of alcoholics.) There the "practice" is intense. Members make time in their busy lives to meet together, pray together, and share their lives at least two or three times each week. The process is almost indistinguishable from Quaker dialogue. The growth in equilibrium and depth among them is remarkable, as is their love and caring for one another and for the stranger.

How can we Friends lace our lives together in love, forgiveness, acceptance? The deep sharing in Al-Anon is teaching me this. I wonder if we could use Quaker dialogue in new ways to knit us to our testimonies and to one another. If we did, others might begin to say "Look at those Quakers; see how they love one another." And then, they might join with us to learn to do the same.

*Gene Knudsen-Hoffman*  
Santa Barbara, Calif.



# Are Friends Seeking a Third Alternative?

Nothing is as difficult as writing about a moral dilemma . . . particularly in an open letter to the group which first sparked the problem. You see, we are caught between a strong belief in pacifism, a powerful agreement with Quaker faith and practice, and a heritage (by blood and by marriage) which will not allow us in good conscience to participate in Friends' peace work, particularly that in Central America. So we come to Friends for answers or, at least, perspectives.

We both became ardent pacifists in our pre-teen years despite strongly conservative environments which posed "American strength" and "Communist world takeover" as the only two possible options. Pacifists were seen as cowards refusing to die for their (or anyone else's) country in The Cause.

Gradually, and independently, we came to believe in the idea of a "third alternative" to war or surrender—or, indeed, to any two polarized options. The third alternative is not necessarily a combination of the two or a compromise between them, but a completely different vision which can only be seen by the Light.

Then we joined the Friends, finding in them the only religious group in which we could integrate our hodgepodge (ethnic Catholic, U.S. Protestant, existential deist) faiths. The Friends Peace Testimony, of course, added to the attraction. Here, perhaps, was a group dedicated to the third alternative, not necessarily on one side or the other, but on the side of real peace.

But we were dismayed to see that many Friends' answers to the conflict in Central America seem to be exactly the same as those prescribed by the Democratic Socialists of America and similar groups.

I (Christina) have been fortunate in having a Lithuanian heritage, which Erick proudly adopted upon our marriage. We share many friends of Eastern European origin—few of whom have any delusions about the benevolence of a socialist government. They uniformly hold a deep-rooted conservatism, stemming from a direct experience of Soviet policies.

Please understand that neither of us in any way approves of Ronald Reagan's militaristic answers, although, if force is taken as a viable

option, and socialism is given as the worst of evils, his viewpoint is at least understandable, if not acceptable. We can likewise understand Friends' political and relief action—but not its seeming one-sidedness.

Friends, if we truly abide by the Peace Testimony, shouldn't we seek out that of God in contras and Green Berets as well as in Ortega's forces, in Salvadorian government troops and U.S. mercenaries as well as in the rebels? When Francis of Assisi went as a Catholic monk to the Crusades, he did not show his disapproval of the Christian knights' brutality by joining the Saracens—rather, he worked for the healing of both—much to their dismay!

The "third alternative" is neither quick nor easy, neither safe nor popular. Often its supporters are despised by both sides. But it is vitally necessary, if only to mitigate the violence and pave the first steps of the road to peace.

So my questions are these: what are Friends doing to seek the third alternative, particularly in Central America? Why does there seem to be such a leaning toward socialist "liberation"? And why have no lessons been learned, apparently, from Soviet emigres' experience: is it that Friends have had no direct contact with them?

All of this sounds highly anti-Soviet. It is not meant to be so. When one has family still living in the USSR, one *cannot* be against the Soviet people as a whole (in fact, I—Christina—became a pacifist partially to ensure that neither I nor my descendants, if I can help it, will fight against our family in Lithuania).

You can see the dilemma: what does one do when the religious group one has chosen, partially for its Peace Testimony, supports the goals of the government holding one's family in political, religious, and moral bondage? Knowing how our family and the families of our friends have suffered under the system in the USSR, we cannot in good conscience participate in peace efforts aiding the cause of socialism in Central America. What are your answers, Friends?

*E. Erick Hoopes and  
Christina Rizzo Hoopes  
Baltimore, Md.*



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# Books

## Secrecy and Democracy: The C.I.A. in Transition

By Stansfield Turner. Houghton Mifflin Co., Boston, 1986. 320 pages. \$7.95/paperback.

Quakers with sensitive consciences would do well to prepare themselves spiritually by rereading Mark Twain's account of Huckleberry Finn's dilemma (in the chapter "You Can't Pray a Lie") before they tackle ex-C.I.A. director Stansfield Turner's chronicle.

For Turner is a modern-day Huck Finn writ large. Not the mighty Mississippi but the madly turning world lacerates his conscience in one scrape after another. His face on the cover of the paperback edition inspires instant liking, the instinctive feeling: "Here's a man you can trust." And because he's "only a boy," Huck can always wiggle out of tight spots with his outrageous lies. One is a professional liar, the other, an amateur. But neither can escape from his conscience or his deep love of humanity.

No heartless bureaucrat, no stern ex-navy man unquestioningly "following orders," Turner is a real live human being caught in the tragic dilemma between "my country right or wrong" and the happiness of others mired in the same web. He feels bad about the C.I.A.'s inhuman treatment—before he took over—of a Soviet defector ("my country right or wrong"), but he is just as ashamed of the callously bureaucratic "early retirement" of 147 C.I.A. employees no longer needed. He feels. He is a human being, not a machine. Such men are beyond price.

But his highest loyalty is always to his own "nation"—as Huck's is to his own "race." What complicates this—and finally leaves the horrified reader with hope—is that this loyalty is really to the principles on which his "nation" was founded. When a senator asked him, prior to confirming the president's appointment, what he would do about "a president who is embarking on something that is . . . clearly unconstitutional," he replied: "I would come to you, sir, but after having resigned my office."

This devotion to the universal ideal of constitutionally limited government—beyond the powerful myth of "the nation-state," "national security," "national defense," and the like which now serve only our most bestial and certainly suicidal instincts—lets him see, in the end, that: "The world is moving inexorably into an era of openness," and that "we have the choice of being pushed in-

to this new era or of leading the rest of the world into it." He knows we cannot export this ideal either by cunning or by force of arms. We can only lead by our example.

This book is no visionary tract on secrecy versus democracy; it is his factual report on the struggle between secrecy and democracy during his four years at the helm of the C.I.A. His factual recital of the terrible erosion of its moral integrity, of its loss of faith in constitutional government, and—worse than its fear of the "enemy nation"—of its internal distrust and suspicion shows us far more effectively that democracy and more democracy is the only antidote.

John H. Davenport

## Books in Brief

### The Mike King Story

By Mike King. Good Books, Intercourse, PA 17534, 1985. 176 pages. \$15.95. Mike King, a Mennonite farm boy from eastern Pennsylvania, writes of his motorcycle accident and paraplegia, and of the 5,600-mile journey, during which he made his peace with the limitations of his life. During the discomforts of his cross-country wheelchair journey, Mike King's Christian faith sustained him through people who were kind to him in the midst of their own trials.



### In Praise of Law

By Betty Stone. Waterway Press, Supply, NC 28462, 1986. 348 pages. \$7.95 (special price of \$5.95 to religious groups, schools, and readers of the JOURNAL)/paperback. Billed as "an absolute beginner's guide," this book sets out in simple language the legal terms for the areas of crime, rights and freedoms, business, justice, war, and international law. Each chapter begins with examples of ancient laws or saws. The writer is a friend and convener of the Peace Committee of North Carolina Yearly Meeting (Cons.).

### Sanctuary:

#### The New Underground Railroad

By Renny Golden and Michael McConnell. Orbis Books, Maryknoll, NY 10545, 1986. 214 pages. \$7.95/paperback. The authors, themselves conductors on the underground railroad since its inception and members of the Chicago Religious Taskforce on Central America, have written a very readable history of the sanctuary movement. There is no index.

## Churches in Struggle: Liberation Theologies and Social Change in North America

Edited by William K. Tabb. Monthly Review Press, 155 W. 23rd St., New York, NY 10011, 1986. 331 pages. \$11/paperback. The central message of these 25 essays is that "women, men, and nations are to be judged by how they treat the most vulnerable members of the human family." Contributors include activist and writer Phil Berryman and the sanctuary movement proponent Paul Burks—both of whom have worked with the American Friends Service Committee.

## Waking Up in the Age of Creativity

By Lois B. Robbins. Bear and Co. Books, Santa Fe, N.Mex., 1985. 187 pages. \$8.95/paperback. We "grow up in the process of expressing our images," says the author, who offers "extrovert meditations" such as dancing to aid us in generating images and finding a form for our thoughts and feelings. Lois Robbins believes that the spiritual and creative processes overlap, and that one of the most potent possibilities of art is its healing function within the community. Her book provides a chapter on the ways in which artists may be blocked creatively.

## Exercise As You Grow Older

By Naomi Lederach, Nona Kauffman, and Beth Lederach. Good Books, Intercourse PA 17534, 1986. 112 pages. \$9.95/paperback. A cooperative effort by grandmother, mother, and granddaughter, *Exercise As You Grow Older* describes how to get your body moving to improve and prolong life. The upbeat narrative, with plenty of pictures, encourages exercise to improve strength, flexibility, balance, and mental alertness. An annotated bibliography and list of companion readings are included.

## Leaves From the Notebook of a Tamed Cynic

By Reinhold Niebuhr. Foreword by Martin E. Marty. Harper and Row, San Francisco, 1986. 152 pages. \$7.95/paperback. First published in 1929, this delightful collection of excerpts from the early diary of one of the United States' most noted theologians, Reinhold Niebuhr, is full of surprises. Although old (1915-1928) it is not dated. These words of a "hireling priest" are not solemn or preachy but are irreverent and questioning about every problem a young minister (or Quaker meeting?) could encounter.

## Meeting the Challenge of Disability or Chronic Illness—A Family Guide

By Lori A. Goldfarb et al. Paul H. Brookes, P.O. Box 10624, Baltimore, MD 21285, 1986. 181 pages (plus tear-out pages). \$14.95/paperback. When a family must cope with the burdensome care of a member who is blind, deaf, bedridden, or in a wheelchair, senile, or otherwise dependent, a how-to book is probably not the first place they turn. Yet eventually they may recognize their need for help, for new ideas, for knowledge of how other families have managed, and here is a book that covers a great deal of that ground—from coping



with stress to solving problems and finding and using professional support.

## Dr. Frau

By Grace H. Kaiser. Good Books, Intercourse, PA 17534, 1986. 165 pages. \$14.95. "Dr. Frau," as she has been nicknamed, recalls her 28 years as "baby doctor" to the "plain people." She gives a loving, clear-eyed look at life in the Amish farm communities of Lancaster County, Pa.

## Women and Change in Latin America

By June Nash and Helen Safa. Bergin and Garvey, 670 Amherst Rd., South Hadley, MA 01075, 1985. 372 pages. \$14.95/paperback. *Women and Change* presents current research findings about the economic, social, and political realities of Latin American women. Topics include female participation in the work force, trends in child bearing and childhood education, women's involvement in urban development and technology, and in political action. The authors help the reader to understand the forces that shape the lives of women in Latin America.

## Poets and Reviewers

A member of Westbury (N.Y.) Meeting, **John H. Davenport** lives in Tenerife, Canary Islands, Spain. **Werner Janney** is a member and former clerk of Bethesda (Md.) Meeting.

# Milestones

## Births

**Belcher**—Christopher Richmond Belcher on September 5 to Dana and Cathi Belcher, members of Cornwall (N.Y.) Meeting and codirectors of Penington Friends House in New York City.

**Blood-Patterson**—Nathaniel Elias Blood-Patterson, on August 3 to Anne and Peter Blood-Patterson, members of Media (Pa.) Meeting. Eli is the first grandson of Bob and Margaret Blood, members of Ann Arbor (Mich.) Meeting.

**Boone**—Kyria Elizabeth Boone on August 20 in Albuquerque, N.Mex., to Robert and Rachel Howarth Boone. Rachel is a member of Media (Pa.) Meeting.

**Furnas**—Marjorie Louise Furnas on July 27 to Frederick and Theresa Furnas. Her parents are members of Miami (Ohio) Meeting. Marjorie joins a brother, Michael Seth.

**Wilmerding**—Peter Alexander Wilmerding on August 2 in Huntingdon, N.Y., to John Wilmerding and Wendy Newhall Wilmerding. Peter's father and his paternal grandmother, Virginia Barmen, are members of Lloyd Harbor (N.Y.) Meeting.

## Marriages

**Carlson-Howarth**—Paul Todd Howarth and Linda Couth Carlson on December 20, 1985, in Seattle, Wash. Paul is a member of Media (Pa.) Meeting.

**Mangelsdorf-Rosengren**—Karl Sven Rosengren and Sarah Charlotte Mangelsdorf on June 14 at Swarthmore Meetinghouse under the care of Swarthmore (Pa.) Meeting. Sarah and her parents, Paul and Mary Mangelsdorf, are members of Sandwich (Mass.) Meeting who are sojourning at Swarthmore Meeting.

**Neale-Mitchell**—Richard Mitchell and Betsy Neale, members of Lexington (Ky.) Meeting, on May 24, followed by the season's largest potluck and dancing until Quaker midnight. Richard is clerk of Lexington Meeting.

**Willey-Cook**—Milton Cook and Elizabeth Sue Willey on August 10 in Waynesville, Ohio, under the care of Miami (Ohio) Meeting. Milton and his parents, Ernest E. Cook and Sara Furnas Cook, are birthright members of Miami Meeting. His four grandparents were also members of Miami Meeting. Sue is the daughter of Patricia and Richard Willey of Centerville, Ohio.

## Deaths

**Balderston and Kramer**—Hilary (James H.) Balderston, 43, and Marguerite H. Kramer, 34, near Coca, Ecuador, about August 24. Both were members of Bloomington (Ind.) Meeting. Hilary was born in Philadelphia, Pa., and is a graduate of Westtown and the Pennsylvania State Univer-



APRIL 1987

| SUNDAY                             | MONDAY                               | TUESDAY                                 | WEDNESDAY | THURSDAY                                | FRIDAY  | SATURDAY   |
|------------------------------------|--------------------------------------|---|-----------|---|---|--|
|                                    |                                      |   | 1         | 2                                       | 3   | 4<br><small>Edward Hicks, 1780</small>   |
| 5                                  | 6                                    | 7<br><small>Anna T. Bates, 1821</small> | 8         | 9                                       | 10  | 11   |
| 12                                 | 13<br><small>Passover begins</small> | 14                                      | 15        | 16                                      | 17<br><small>Good Friday</small>  | 18   |
| 19<br><small>Easter Sunday</small> | 20                                   | 21                                      | 22        | 23                                      | 24  | 25   |
| 26                                 | 27                                   | 28                                      | 29        | 30<br><small>ANIC founded, 1917</small> | <small>MARCH</small><br>1 2 3 4 5 6 7<br>8 9 10 11 12 13 14<br>15 16 17 18 19 20 21<br>22 23 24 25 26 27 28<br>29 30 31 | <small>APRIL</small><br>1 2 3 4 5 6 7 8<br>9 10 11 12 13 14 15<br>16 17 18 19 20 21 22<br>23 24 25 26 27 28 29<br>30 |

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sity. He studied for his doctorate in vegetable crops at the University of California at Davis. There he met Greta, an undergraduate from Palo Alto. Hilary joined Davis Meeting and was active in Pacific Yearly Meeting and went to South America shortly thereafter. They spent much of the rest of their lives there, first in Brazil and later in Ecuador, where Hilary held several jobs connected with agriculture and agricultural research. Greta did graduate study in ornithology at the University of Indiana and joined Hilary permanently when she finished in 1984. At the time of their deaths they had just bought a farm on the frontier and were enthusiastic about their new life. Hilary is survived by his sisters, Betsy Balderston, Caroline Parry, Anne Peery, Susan Blanchford, and Laura Laky. Greta is survived by her father and stepmother, Ray and Peggy Kramer; her brother, Paul; and her sisters, Susan Caulk and Jackie Schroeder.

**Bond**—John L. Bond, Jr., 42, suddenly on August 14. He was a birthright member and active attender of Quakertown (N.J.) Meeting, and the owner of John Bond Brokerage, Inc., of Flemington, N.J., where he lived. John is survived by his wife, Ann; four children, Sharon, Ivy, Timothy, and Laura; his mother, Mary Bond; and a sister, Ann Oihankesni.

**Buck**—Ruth Atkinson Buck, 83, on June 28 in Paoli, Pa. A member of Haverford (Pa.) Meeting, Ruth was active in Helping Hands. Her husband, Addison Buck, died May 18. Survivors are a daughter, Ellen B. McGill; a son, Sydney C. Buck; and five grandchildren.

**Marguerite H. Kramer**—See Balderston.

**Miller**—Kenneth Oscar Miller, 79, on April 29 after a prolonged illness. A valuable and beloved member of Orange Grove (Calif.) Meeting, Ken was active in the spiritual and business life of the meeting and never failed to pitch in when work was required on meetinghouse or cemetery. Ken was born in Traverse City, Mich., and worked in sales for many years. For the last 20 years of his working life he was a postal clerk in Los Angeles, Calif. Ken's association with Quakerism began in 1965, when he and his family attended an American Friends Service Committee family camp. Ken was an active committee worker for the AFSC, especially after his retirement. He is survived by his wife, Beatrice; a son, Rex; and a daughter, Eva.

**Richards**—Elizabeth Coan Richards on December 14, 1985, three hours short of her 99th birthday, in Tucson, Ariz. Elizabeth was a member of Concord (Pa.) Meeting and an attender at Pima (Ariz.) Meeting. She was born in Urumia, Persia (now Iran), of American missionary parents and spent her first 16 years there. She went to college in the United States—Wellesley and Winona State—and returned to teach at the Urumia Girls School during World War I. In 1918 she married Edward Richards, who wrote of the nonviolent resistance to a Kurdish raid on the mission in "A Test of Faith" (*Atlantic Monthly*, May 1923). Both of their sons went to prison as conscientious objectors to World War II, and their home near

Philadelphia, Nur Mahal ("Palace of Light"), was a haven for conscientious objectors. Elizabeth and Edward moved to Tucson in 1951, where Edward died in 1974. Friends said of Elizabeth that she truly practiced and exemplified her Christian faith. She is survived by a sister, two sons, and two daughters.

**Scott**—Lawrence W. Scott, 77, on August 7 near Tucson, Ariz., after attending a reunion of anti-nuclear weapons test protesters at the Nevada Rocky Flats atomic testing range. (See *Among Friends*, page 2.) Larry Scott's Quaker connections were deep. He and his first wife, Viola, joined Penn Valley (Mo.) Meeting in Kansas City in 1948. From then until his death, Larry's peace activities included work for the American Friends Service Committee in their Intern in Industry and Labor Unions projects and as peace education secretary of the Chicago region. He helped organize the 1960 Quaker witness at the Pentagon and the Friends Witness for World Order in 1962 in Washington, D.C.; he was executive secretary of A Quaker Action Group; and he was race relations secretary for Philadelphia Yearly Meeting. Larry Scott was also a student at Pendle Hill and a member of the Planning and Religious Life committees of the Friends General Conference. He spoke about his peace work at many monthly and yearly meetings across the country. In 1974, he and Viola helped to found Friends Southwest Center and Cochise Monthly Meeting near McNeal, Ariz. Larry Scott is survived by his wife, Jane; his first wife, Viola; a brother, Felix; and a sister, Lola Mulleneaux.

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

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

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### Books and Publications

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**Faith and Practice of the Friends of Truth** (A Christian Community). \$1 from Friends of Truth, 1509 Bruce Rd., Oreland, PA 19075.

**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.

**POSITIVE IMAGES: A New Approach to Contraceptive Education.** Peggy Brick and Carolyn Cooperman. Help teens take charge of their reproductive lives. Manual with 16 creative lessons for teachers/youth workers. \$17 to Planned Parenthood, 575 Main St., Hackensack, NJ 07601.

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**A group of seven churches** from Ohio to Montana and Georgia and *Sojourners* magazine have formed a Community of Communities. A brief statement of their beliefs would be difficult for Friends to accept and endorse, but it presents many ideas that might interest many people. I should like to communicate with anyone who is interested in studying this statement, with a hope of revising it for use in Friends meeting. For a free copy, please write to: Tom Todd, 3709 W. Main, Kalamazoo, MI 49007.

**We would like to invite you** to visit our private adult community. A special place for seniors, retired persons, and others who want and need a place to live with peace and dignity. Lakeside Country Inn, Livingston Manor, New York. Phone: (914) 439-5669 or 439-5198 and ask for Tom.

## Conferences

**"Employers & Employees: Responding to Conscience,"** a conference for Quaker employers sponsored by the Friends Committee on War Tax Concerns, will be held at Pendle Hill, December 2-4, 1986. Participants will examine the dilemma of a Quaker employer who is caught between the role of a tax collector and an employee's concern for the military use of income taxes. Keynote speaker will be Kara Cole of Friends United Meeting; resource people will include tax lawyers. Attendance is limited. For more information, write: FCWTC, P.O. Box 6441, Washington, DC 20009.

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**For Christmas:** law (including international law) primer. Betty Stone's *In Praise of Law*. "Delightful!" 348 pp. index. \$7.95 ppd. Waterway, R2, Supply, NC 28462.

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## Personal

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

**Concerned Singles Newsletter** links compatible peace-oriented singles, all areas. Free sample: Box 7737-F, Berkeley, CA 94707.

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Friends Council on Education, 1507 Cherry St., Philadelphia, PA 19102. Application deadline: January 15, 1987.

**American Friends Service Committee** seeks in Philadelphia: (1) Associate Executive Secretary (starts early '87): senior position with broad management and program oversight relating to entire organization; work closely with, serve as deputy for Executive Secretary. Requires: compatibility with philosophy, practice of AFSC and Friends; substantive management experience; strong communication skills; experience with AFSC, other social change work desirable. (2) Assistant to the Executive Secretary (starts late '86): provide general assistance to Executive Secretary; responsible for minutes of AFSC Board, other administrative group meetings. Requires: strong administrative experience; sense of organization and confidentiality; experience with Friends and AFSC desirable. Contact: Karen Cromley, AFSC, 1501 Cherry, Philadelphia, PA 19102. AFSC is an Affirmative Action/Equal Opportunity Employer.

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