Overcoming Our Ignorance of the Russians
Among Friends: Seeking a Friendly Response

Vinton Deming

Just a year ago the International Court of Justice issued a ruling in the case of Republic of Nicaragua v. United States. The court decided that the United States should pay damages to Nicaragua for the U.S. mining of a Nicaraguan harbor in 1984. Our government to date has refused to pay the $307,200,000 requested by Nicaragua, saying that the World Court does not have jurisdiction over the matter.

A number of Friends meetings, however, responded more positively ("Among Friends," FJ 3/15). Several California meetings, for instance, sent contributions to the World Court towards payment of damages. The court, I understand, sent appreciative responses but returned the funds.

Westwood (Calif.) Meeting now proposes a different approach. In a letter to the Nicaragua School Supplies Campaign of the American Friends Service Committee (1501 Cherry St., Philadelphia, PA 19102) the meeting writes:

"Because the World Court has stated that it cannot handle direct individual payments of this penalty, we are donating funds to the Nicaragua School Supplies Campaign, which directly benefits the people of Nicaragua. It has been calculated that the assessed damages amount to $1.48 per U.S. citizen. The amount enclosed, $45.88, represents the share of the damages accruing to members and attenders of Westwood Monthly Meeting."

And from South Africa, comes this brief report of a different Quaker response to injustice. Avis Crowe writes:

"We went to a fair Saturday put on by the End Conscription Campaign (ECC), a fundraiser. Quakers had a very popular pancake concession that made R200 ($100) for ECC. Shortly after we left, there was a bomb threat and police with dogs came—but no bombs were found. One of our Quaker pancake makers said, 'Oh, we were too busy to leave. We took note of it, then simply forgot about it and went on about our work!'"

Letters and pancakes—seemingly small gestures to confront militarism and apartheid. But the witness is enormous: that "neither principalities...nor powers...can separate us from the love of God"—or from our fellow human beings.

Vinton Deming

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ALL THE TIME IN THE WORLD

It takes all the time in the world
to enter the water and the wind wholly,
to let fall the imaginary boundaries,
and return to the source and the destination.

It takes infinite patience to be the forest,
to cry with the chickadees and crawl with the ants,
to stalk with the cat, and forage with the bear,
to let the slow, timeless sap flow through your branches,
and feel roots and tubers pierce you like a lover...

Nothing begins or ends here: there is only the circle
widening, calling back its own.
When you walk the path, you must be the path.
Do not be proud. Even the centipede knows this.

Everything that you touch changes
and changing, changes you.
Everything you think fills the air with its smell.

As you build your tipi or your city,
remember that knowledge and skills cannot save you.

When night falls, you must be the night.
When day breaks, you too must be broken.

—Anthony Manousos
The Society of Friends seems of late to be in a ferment of self-criticism, attempts at self-definition, and cries of alarm at dwindling numbers and the quality of the vocal ministry.

Ferment is at least a sign of life, and complacency is always a danger to be avoided. Yet there is danger of an unnecessarily confrontational approach to self-definition and excessive pessimism about membership statistics and meeting for worship. My concern here is the frequent expressions of dissatisfaction with the quantity and quality of vocal ministry.

Each of us is the final judge of our own experience in meeting for worship. Yet it is also helpful to share our views of the nature and quality of that experience, and our visions of what might enrich it. Since my experience does not lead to pessimism, I offer some reflections on what seem to me to be important elements of that experience, and what things would enhance it.

Most questionable, it seems to me, are concerns about insufficient vocal ministry. How does one judge how much is enough? I can only say that I have never experienced a meeting in which there was too much silence; and I have sat through dozens in which the amount of talk seemed far too much for the Spirit to have been responsible for it all.
More challenging is this assertion by Peter Donchian in a recent article (FJ 7/1-15/86): "It is only too clear that over the years there has been a steady decline in the authority of our vocal ministry, and an even more important loss in the depth and power of the silence." (Emphasis mine.)

As for authority, two meanings come to mind, admirably expressed by Earl Stevick in his book A Way and Ways: "The word 'authority' as we hear it every day has two meanings. One of these meanings carries with it the use of coercion; the second implies a relationship in which both parties believe that one of the parties is competent to direct, guide or instruct the other."

If Friend Donchian regrets the decline of authority in either of these senses, the observation is disturbing and has led me to some reflections on the nature of the vocal ministry in different religious traditions.

The priest, in many religions, including that of the ancient Hebrews and the modern Catholic confessions, is a person who is designated by ordination to serve as intermediary between God and believers, implying a unique mystical relationship with God, and guaranteeing the divine authority of his sermons. Judaism has replaced the priest with the rabbi, who is regarded simply as a teacher, and whose authority lies in his learning and scholarship. The minister (or pastor) in Protestant churches has a less well-defined role. He is expected to lead and to act on behalf of the followers. In his sermons he is expected to articulate for them their views on spiritual and moral matters.

It seems to me that the vocal ministry in a Quaker meeting should be sharply contrasted with the sermons of priest, rabbi, or minister. To be sure, there is considerable ambivalence in this regard, visible in pronouncements by yearly meetings and Friends' writings through the years. Hence, I cannot appeal to their authority but only to such light as I have about the essence of the Quaker point of view.

Fundamental to Quakerism, I believe, is a faith that each of us, without ordination or formal consecration or special intellectual gifts or training, has access to divine inspiration, and that by faithful cultivation of the inner Light we may come to have both what one Friend has termed "encounters with transcendent" (Scott Crom in Pendle Hill Pamphlet 267) and insights into the nature of our spiritual condition that may be helpful to others. No less fundamental to the Quaker view is the humility that comes from realizing that we may be mistaken in our interpretation of our leadings, and that submitting them to the scrutiny of others is a most promising way of putting them to the test.

Viewed in this light, a spoken message in a Quaker meeting is clearly not a sermon or homily but something more modest and yet more wonderful. It consists of opening one's soul to fellow worshipers and either humbly offering some insight that one finds helpful and hopes they also may value; or offering one's own spiritual need in the hope that others may be led, by dwelling on their own inner Light, to illumine some aspect of the matter.

Consequently, rather than being discouraged at a lack of authority, it seems more promising for each of us to simply think of what we can do individually to help our meeting achieve the spiritual depth we hope for. Many years' reflection on what seems to characterize the most "successful," satisfying, uplifting or inspiring meetings for worship has led me to a set of principles for my own guidance. For myself they are commands that I try, not always successfully, to obey. To others I offer them for consideration, in the hope they may prove helpful.

- Speak only if deeply moved. It is the spirit, not the intellect, that should give the signal.
- Let the intellect scrutinize the message before it comes out. Thus we weed out those thoughts that, even if we were moved, are trivial, incoherent, or otherwise inappropriate; and we can hope to avoid verbosity.
- Speak only after the meeting has had time to settle down. It takes most of us a while to quiet our minds and hearts as well as our bodies, and to achieve a state of receptiveness.
- If someone speaks before you, wait a good long time before breaking the silence again. Whatever was said deserves a time of silent reflection.
- If you felt you had a message before the other friend spoke, use the following silence to reconsider what you had to say. The relation between the two thoughts may produce something more profound than either alone.
- Even if the message you just heard seems trivial or otherwise disappointing, respect its integrity. Let your thoughts dwell on it; there may well be something of importance that you were about to miss.
- If your reaction to what another worshiper has said is utter rejection, keep your peace. Look for some kernel of truth in it that you can accept. This, when you find it, is the guidepost to deeper levels that we must find before the encounter can be fruitful.
- If you find yourself speaking in almost every meeting, suspect yourself of taking too lightly the call to speak.
- Avoid trying to manipulate the meeting. For example, the feeling that it is high time someone said something is hardly a valid reason for groping for something to say.
- A vocal message does not have to be an intellectual essay. The intellect can guard you from incoherence or triviality without rejecting pure poetic inspiration. A brief expression of concern, or a poem, or a song can also manifest the indwelling Spirit in a meaningful way.

In addition to a decline in authority, Peter Donchian laments an "even more important loss in depth and power of the silence." How does one measure depth and power in something so intangible as silence? Do we not each have to measure this for ourselves? Isn't our contribution to the "depth and power" simply coming to meeting prepared to listen attentively, humbly, and tenderly first to the voice within and, if the occasion arises, to other worshipers' outward expressions? Perhaps one pitfall is to distinguish too sharply between the vocal ministry and the ministry of silence. They are ideally woven together into one seamless whole.
Last September, Free Polazzo, my longtime friend and lover, and I brought to Ministry and Counsel of Atlanta Meeting our request to be joined in holy union under Friends' care and oversight. We had been together for 4½ years, and had been quite open about our relationship, sharing family accommodations at Southern Appalachian Yearly Meeting and Association and at Friends General Conference. We had felt a strong attachment from the start, but were wary of formal commitment after long previous marriages and painful divorces. We tested one another and labored together at length to know whether depth and constancy were present, and whether what we shared was of the Spirit. When we were finally sure we wrote our letter.

Both of us had concerns about the institution of marriage because of its history as a means of enforcing a double standard of repression and subjection. Marriage under English common law, from which our marriage laws were derived, was essentially a contract of ownership. The woman, on marriage, literally lost her legal identity in the medieval concept of couverture (to be covered), and the man was thus held legally liable and responsible for her actions and for the management and profit or debt which accrued to her property.

Free and I wanted to do something that was unmistakably different than that, something that didn't carry as heavy a burden of past social relations. But we also wanted to make as full and deep a commitment to one another as George Fox, in formulating the early Quaker procedures, echoed traditional Jewish marriage practices which neither depended upon nor included state sanction. The union of a couple was considered to be a covenant between those two people and God, with a minyan of ten observant Jews as witnesses. Both traditions required a solemn act of contract between the two individuals, and documentation of the specifics of the contract. (The Quaker marriage certificate is a simplified version of the often ornately inscribed and illuminated Jewish ketubah.) And both traditions required full publication of intentions well in advance of the ceremony to ascertain clearness from other conflicting obligations. On the basis of our knowledge of historic Jewish practices, the marriage of Cana in Galilee in which Jesus is said to have participated, was carried out without state sanction or license from the Rome-backed government.

Free and I took our efforts at clearness from state involvement yet one step further. We found in talking to several lawyers, and then at their suggestion, with the judge of the probate court in the county where we live, that if we held ourselves forth as "married" or as "husband and wife," we would then be considered to be married by the state under the common law. Thus we learned that the words "marriage," "husband," and "wife" are not owned by the state and one may not use them without acquiescing to the state's definition and terms of agreement. So we decided not to use those words. Instead we chose to use "joined in holy union" from older Christian and Jewish texts, and "right joining" from George Fox, and to refer to ourselves as partners or mates.

We met with our clearness committee in October and November in three sessions totalling about ten hours. They probed and searched and labored with us. They were very thorough in their work. In addition to posing searching questions about our clearness and commitment, they required that we develop written agreements on aspects of our relationship which would otherwise be defined for us by the state under the marriage laws: we wrote up a contract on co-ownership of the house we had decided to buy, determined how all costs of living would be shared, agreed to parallel economic responsibilities in the case of disability or death, and wrote compatible wills. We were also referred by our clearness committee to a competent family therapist to serve as mediator for problems which might arise. We worked out with our children (I have three sons, ages 23, 20, and 17, and Free has two sons, ages 13 and 10) an understanding about our relationship with one another, and with each of them.

When all of this was completed, our clearness committee had us write a letter to the meeting explaining what we were doing and why, and recommended approval of our joining under the meeting's care and oversight to Ministry and Counsel, which, after lengthy discussion, recommended approval to the monthly meeting. This preliminary part of the clearness process brought the two of us even closer together and helped us negotiate emotionally-charged issues better than we had before.

Our joining was brought up by Ministry and Counsel for discussion at
monthly meeting in December, January, and February. The overwhelming love, support, and encouragement we received from most Friends was truly wonderful and carried us through a very difficult time thereafter.

The concerns which a few people shared with us were about why we weren't doing what was conventional and expected (getting a license and using the word "marriage"). They seemed to feel that if we didn't involve the state and call our commitment marriage that somehow we were threatening their marriages and indeed the whole framework of society. They spoke of maintaining standards but could not describe those standards except to say that they were embodied in the way things were done.

Unfortunately, much discussion of our request took place outside meeting and out of our presence, and therefore included a good deal of rumor, conjecture, and misinformation.

One member of the meeting wrote a letter which included derogatory reference to Free's Jewish background. He also made statements accusing us of "sinful fornication," and questioned whether or not we were really Christian. Friends met with him on several occasions in attempts to promote tolerance and understanding. The stress and personal pain I felt at that kind of name-calling in my meeting, my spiritual home, was intense and debilitating. My understanding of the message that Jesus taught among the Jews was of a changed deity who required changed believers. Jesus taught that his disciples were not to follow new laws, but instead to become new beings. The Old Testament God of wrathful judgment, vengeance, and petty jealousies became the New Testament God of love, magnanimous forgiveness, and peace. And the believers, the children of God, were urged to live the gospel (God's spell) of love. Thus for people who call themselves Christian to use the name of Jesus to justify hostile and unmerciful attacks on one another seems the ultimate sacrilege.

We found that our joining was seen by some Friends as a possible foot in the door for gay or lesbian celebrations of commitment. One person spoke for denying our request for the care and oversight of the meeting to pressure us to opt for a more conventional marriage. Another suggested barring our use of the meetinghouse unless we complied with the laws of the state. We discovered that some Friends who had little difficulty with the illegality of public sanctuary— we are a longtime sanctuary congregation—could not easily stretch their Christian concern to include active members of their own community. It was said that we had legal alternatives, that we did not have to circumvent the law, which completely missed the point. We didn't have to circumvent the law; we chose to as a matter of conscience, as many members of the Society of Friends have done when they felt the law contradicted higher principles and that they had never experienced any limits on their rights and freedoms as a result of the law. I believed them wholeheartedly and was disappointed that I was not able to find a way to help them see that their situation is privileged and their viewpoint limited.

In a called meeting for threshing, I spoke of early Friends as a radical religious minority who understood that the laws were of the world and, as such, would always tend to be supportive of those who held power, whether Catholic, Anglican, or Puritan. Quakers followed, unevenly at first, in the path of the disciple Churches—the Mennonites and Brethren with whom Friends still share the peace testimony—in resisting state involvement in religious matters and in their lives. On the basis of the teachings of Jesus they held minority positions in their cultures on issues of truth, simplicity of faith and practice, equality, community, and peace, and thus were often in violation of the laws of their countries. Their sufferings for their beliefs are amply recorded.

I believe that if I live by those old Quaker testimonies as best I can, and if I honor our history as Friends, then I cannot in truth be part of the majority culture in my time either. I can often
pass as a member of that culture, but when it comes to important issues, I find that I must exclude myself from the majority. Therefore I cannot assume that the laws of the majority will protect me or serve my deepest needs. Only God can do that. I believe firmly that the leadings of the Spirit often conflict with the laws of the world, for as the laws change to accommodate old leadings and spiritual insights, God sets new leadings before us. Truth, peace, equality, simplicity, and community are our standards, and the requirements of those standards change as the world changes. I continue to search my heart to discern what God requires of me to meet those standards afresh.

I think Friends, indeed people in general, are frightened by the current trends: two out of three marriages now end in divorce, many more people are choosing to live together without the formalities, including elderly couples who would lose much-needed Social Security benefits if they married. We are moving steadily toward the point where more babies will be born out of wedlock than in. But efforts at coercing compliance with outward forms will not remedy the inward ills of the society, nor will they counteract those frightening trends. Indeed such efforts will only drive people away from our religious community as we expose our own hypocrisy.

It seems to me that if the commitment of two people to join their lives together and become family for one another is to survive the enormous social upheaval taking place, then it must be freshly defined, and freely chosen, and it must be overwhelmingly spiritual at base. It must be dependent upon God for its support and backing. It cannot rest on the false and precarious assumption that the state will care for it, nurture it, or in any way contribute to its survival. Indeed, the state is likely to be involved in a marriage only when it is ended, and the adversary legal process the state relies on will not necessarily be to the benefit of the individuals involved—especially if one party is physically or emotionally ill, or can't afford a lawyer, or if both parties get caught up in making war on one another with the support and encouragement of the legal establishment. Everyone, including the children, suffers as a result of such encounters.

The essence of a loving and enduring commitment is not in the word "marriage," or in a piece of paper filed with the state, or even always and invariably in the clearness process and the approval of meeting. Free and I did not expect our large and diverse meeting to share a common perspective on the law and its relevance or irrelevance to marriage in the Spirit; however, we did hope for tolerance and love from our community of faith.

When we finally passed meeting, a carefully worded minute was adopted:

"Atlanta Friends Meeting allows the right joining of Janet Minshall Roache and Free Solomon Polazzo under its care, noting that some Friends have expressed great concern and have agreed to stand aside in order to allow this union. The meeting requests that Ministry and Counsel pursue the issues that have been raised during the discussion of this joining, including questions regarding marriage and regarding Christian Quakers, and asks that Ministry and Counsel bring us through these issues through forums and other effective means."

That meeting, like the others before it, was predominantly loving, supportive, and very sensitive to our needs and concerns, while dealing straightforwardly with issues on which Friends were divided. The minute was an acknowledgment, however, that the issues we raised were much larger than our joining, and that they needed to be addressed directly and openly without personal attack or manipulative tactics.

On the first day of spring, Free and I were joined in holy union under the care of Atlanta Meeting. The ceremony was a blending of Quaker unprogrammed worship, Jewish prayers, and ancient women's traditions. It was made possible by a very large and loving committee of oversight, which took on many of the responsibilities and details of organizing it.

The music before meeting for worship was a beautiful gift from the musicians to all of us. A viola, violin, piano, guitar, and mandolin were used to play an Old English ballad, a Bach hymn, and a Hebrew love song. And the last piece was an arrangement of variations on a single melody—"Simple Gifts," "The Lord of the Dance," and the chorus from "Appalachian Spring" by Aaron Copland. A Friend commented afterward that it was so very appropriate for our joining, because it was an illustration of the complexity of simplicity.

Free's family, who are predominantly European Jewish survivors of concentration camps and great hardships after WWII, were pleased to share their religious tradition as part of the ceremony. Free's uncle, who had always wanted to be a rabbi, gave the invocation, the Sheheheyanu and the Mi Adir, in Hebrew and English. Free's whole family read The Seven Blessings, the Sheva B'rachot, after we'd exchanged vows. Free and I broke the wineglass from the Sheva B'rachot to end the meeting for worship, and Jewish Friends cried "Mazeltov!"

After the ceremony, as people were gathering around to sign the certificate, I watched a group of several Friends react with surprise and puzzlement as Free spoke to his parents in Italian (he was born in Italy). I realized that most Friends didn't know Free to be a refugee because he has only a New York accent now—indeed, they didn't really know who Free is. It was beautiful to watch their faces change as they began to understand.

The non-Quakers who came to celebrate with us were from all over the world, from many different races, tribes, and spiritual traditions—one, a Sufi, born Jewish, said that our ceremony had "changed the Universe." I hope so.

We asked the assembled gathering, in honor of our ancient Mother Earth, to bring and exchange fresh flowers and to pass a flame among them lighting candles. We offered a prayer that our hearts might open to one another as flowers open to sun and rain, that our love might shine as candles shine in dark of night, and that we might make peace there among ourselves and carry it out into the world as Light unto nations.

Our vows were exchanged by candlelight as night was falling, with the smell of spring flowers all around us. Our certificate reads "In the presence of God and assembled Friends, Janet Hemphill Minshall and Free Solomon Polazzo, taking each other by the hand as a sign of their mutual consecration, joined together in Holy Union, promising with Divine assistance to remain loving and faithful, each to the other."
Overcoming our Ignorance of the Russians

by Joe Peacock

Shortly before the recent summit meeting between President Reagan and Mikhail Gorbachev in Reykjavik, a Dutch news program for children described a surprising poll conducted in the United States. At a certain U.S. university, most of those questioned knew so little about the Soviet Union that they thought Gorbachev was the name of a Russian dancer. The news announcer did not have to explain to the young Dutch audience the real identity of the man named Gorbachev: Dutch children are well aware that they live on an earthquake fault between the two superpowers, and are familiar with the names of world leaders. So it was amusing, if also quite sobering, for them to learn of such ignorance on the part of “educated” U.S. students.

The cosmopolitan Dutch, who regularly watch U.S. television and films (in English, with subtitles) are well acquainted with U.S. innocence of European geography and history. It is something of a standing joke here that U.S. citizens making their brief whirlwind tours of Europe don’t know exactly where they are when they come to the Netherlands, and may easily confuse Amsterdam and Copenhagen. Such visitors are also often surprised by the existence of modern conveniences here, at a level at least as high as what they are used to. There is a tendency, perhaps even a desire, to see the world as Walt Disney presented it. But the extent of U.S. ignorance of the various countries of Eastern Europe is at times surprising even to the Dutch.

When I came to Europe five years ago to join the staff of a small, religiously-based peace organization I quickly became aware of my own lack of knowledge about Europe. Fortunately, a fringe benefit of my otherwise low-paying job was an opportunity to travel, giving me a chance to see a different Europe than that seen by most tourists.

Nowhere was I more aware of my inherited ignorance than in Eastern Europe. My first visit into Warsaw Pact countries was a trip to Prague in the Spring of 1983. There I quickly made friends with some students I met in a pub, and as they led me around their city I discovered that it is one of the most beautiful and best-preserved cities in Europe (it has since served as the set for the films Amadeus and Yentl). But on two occasions I embarrassed myself, and revealed my U.S. ignorance, when I commented on how beautiful it was “here in Yugoslavia.” But it was Czechoslovakia. The Czechs, of course, are keenly aware of the differences between themselves and the peoples of the countries on their border: Poland, Germany, Austria, Hungary and the Soviet Union—but not Yugoslavia. In fact, even to speak of “Czechs” is something of a misnomer, since the people of that country commonly make a distinction between the Western European Czechs in the West and the Eastern European Slovaks in the East, not to mention the large Hungarian population that inhabits the southern part of the country.

These were only the beginning of the fascinating complexities I encountered.
in Europe, including that part of Europe which Americans generally view as a large gray mass on the other side of the Iron Curtain. Not long after my visit to Prague I went to Budapest and discovered in Hungary a completely different country: a language unrelated to any other language spoken in the region, with a distinct history, a different tone of politics, and even its own kind of dissidents. A trip to the Soviet Union in 1984 revealed that similar differences also exist between the various republics within the USSR.

I originally came to Europe to pursue a vocation in peace work with focus on disarmament. In the course of this work I realized that below the surface of repeated failures to achieve meaningful disarmament (of which Reykjavik was only a recent and dramatic example), lies a fundamental Western fear, much of it based on ignorance, of Eastern Europe and particularly the Soviet Union. I came to realize that disarmament work has faint hope of success unless it addresses itself to the fears and stereotypes that dominate Western thinking and which are a major underlying factor in all our initiatives in the arms race.

Taking steps to break down this ignorance and fear will not quickly lead us to love the Russians or even to trust them, but it will improve our chances of mutual survival. Besides, are we not called, as people of faith, to try to break down the walls of hostility which divide us from our “enemies”? As believers, we should not only be concerned with what nuclear weapons can do to us physically, but also, and perhaps especially, to what they are already doing to us spiritually. The system of nuclear deterrence, in gear 24 hours a day, requires our psychological and spiritual readiness to unleash a holocaust on our “enemies.”

Perhaps this is why it is considered so dangerous to think that Christ’s command to love our enemies might have implications for how we think about the Russians. Loving our enemies can today be seen as trying to undermine the foundation of the system that is said to guarantee our national security.

With thoughts such as these in mind, I felt that I should modify my vocational plans. I registered for a program of Russian studies at the University of Amsterdam, with the aim of learning the Russian language and at the same time improving my understanding of the country which my government considers to be its greatest enemy and the center of an evil empire.

I started my studies with considerable trepidation, given my background in the peace movement. Emigrés, who frequently teach Russian, may well be bitter about their experiences in the Soviet Union and therefore critical of the naiveté of anyone active in the Western peace movement. Also I was aware that those undertaking Russian studies, far from being “Russia lovers,” tend to be critical, even cynical, about the Soviet Union, just as those studying the problems of Latin America often develop a sharply critical attitude toward the U.S.

Experience confirms the existence of these tendencies, yet I discovered in both students and faculty a greater diversity of attitudes about the Soviet Union than I had expected.

Particularly startling to me was the attitude of my conversation teacher, a small but fiery woman of Jewish descent who ruled her class with an iron fist. Outspoken on all issues, she was particularly adamant in her criticism of the Soviet Union, which she had left shortly after the Second World War. I was frightened of what denunciations might follow her discovery of my involvement in the peace movement.

But when I finally admitted in class that I was active in peace work, she supported my viewpoint with an outpouring of emotion, describing the sufferings of her family during the war—she had lost nine members of her extended family. She was left with a permanent hatred for Germans—and an equally permanent opposition to war.

“I am opposed to all armies and all wars,” she said that day, and has repeated often since then, “and I can tell you what war is about.” Despite her uncompromising criticisms of the Soviet Union, she supports nuclear disarma-
ment. (When someone commented that the Soviet dissident Andrei Sakharov had a different view, she snapped, “but there are 240 million other Soviet citizens who are not Andrei Sakharov!”)

Following the war she and her husband lived for a time in the United States. The experience disillusioned her. She found people there to be uncultured, preoccupied with money, and prejudiced in their attitudes toward the Russians. Like most émigrés, she is proud of her Russian identity. She was shocked and disappointed when her grandson, living in the United States, made disparaging comments about “the Russians.” “The Russians?” she asked him on the telephone. “And what about your grandmother—and your mother?” Her grandson paused, “Well, I don’t mean you, grandma,” he replied with embarrassment.

Sadly, few in the United States have any idea what Russians have to be proud of. Our image of the Russians is of a barely civilized people. Our own history—all 202 years—is precious to us, but we have little sense of what it means to have a history which begins well before the Middle Ages. (Certainly Russians don’t think of their history as starting with the Bolshevik revolution.)

We from the United States are rightly proud of our cultural creativity and diversity, but from a Russian viewpoint our culture is still young and superficial, offering few counterparts to masterpieces of Russian culture: the poetry of Pushkin, the novels of Tolstoy and Dostoevsky, the music of Tchaikovsky, Mussorgsky, Rachmaninoff, Stravinsky, and Shostakovich. Yet it must be noted that the Russians love U.S. novels and films.

Such comparisons are difficult and perhaps unfair, but suggest a difference which came home to me on my first visit to the Soviet Union. We were having dinner next to a group of elderly Russians, almost certainly war veterans. They started to sing many wonderful songs which they knew by heart. Their voices were far from great, but what was lacking in pitch was more than made up for in emotion. Some of those singing were weeping. Our group responded by singing some American songs. It was hard enough finding a few songs that we all knew, and those that we found had none of the emotional depth of the Russian songs. Of the two groups, we were the better dressed, but they had the better songs. It was a humbling experience.

Cultural differences such as these create misunderstandings for émigrés, some of whom come to the United States with advanced academic degrees and a missionary hope of bringing culture to the new world. But those receiving the émigrés into the United States expect them to be grateful simply to be in the “free world” and happy with any job they can get, which may well be clearing restaurant tables. Most are willing to make that sacrifice, but nearly all suffer terrible homesickness.

As U.S. citizens, we are rightly proud of our many accomplishments, our freedoms, our technological genius, and the diversity of the people who have made the United States their home. Yet most of us fail to realize that the Soviet Union is another vast melting pot. In fact, the 15 republics of the Soviet Union contain peoples with vastly different histories, cultures and languages. While there exists in the Soviet Union a major effort to educate everyone in Russian as, at least, a second language, there are more than 100 languages and many different alphabets. Fifteen of the major languages appear on Soviet currency.

Given such diversity, it is quite improper to speak of all Soviet citizens as “Russians,” even though a majority do live in the Russian Republic. In fact, it may be offensive to call a Georgian, Armenian, or Lithuanian a Russian. The recent rioting in Kazakhstan illustrates that the people there resent the intrusion of a Russian in the leadership of their republic.

When compared with the staggering cultural diversity that stretches across the 11 time zones of the Soviet Union, our diversity in the United States seems like little more than the differences between various fast-food restaurants. Hence the unfortunate, but widely-held, view in Europe that U.S. citizens have little to be proud of except our power and wealth.

The image of Russians conveyed by U.S. television and film often makes them seem to us little more than emotionless zombies, or monsters bent on world domination. Sadly, few of us have ever had an opportunity to talk informally, as fellow human beings, with a “real live Russian.” While billions of dollars and rubles are spent each year to overcome various perceived gaps in our respective military technology, few efforts have been made to overcome the human gap of ignorance which divides us. It is a complex process, and one which demands both patience and careful thinking. Because we in the United States are less encumbered by overt propaganda than the Russians, though perhaps more burdened with prejudice and preconceptions than we imagine, I believe it is incumbent upon us to take the first steps toward bridging the human gap.

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A Pin for His Lapel

by Rudolf S. Scheltema

It was at the annual international symposium of European marine biologists held at Gdansk, Poland, that I saw him again. As I walked into the tearoom I noticed him sitting at one of those small round tables, drinking a glass of hot tea, trying not to burn his fingers. I had not seen him since our meeting in Leningrad nearly ten years ago. Nonetheless I recognized him almost immediately and greeted him briefly but warmly. He was a rather short, slender man somewhat older than 60, balding and with a grin that revealed a number of gold fillings; his face was rather long, and he wore heavy dark-rimmed glasses which gave him a somewhat owlish appearance. In the past I had always considered him somewhat stiff, a bit distant and formal. He was, I knew, a distinguished marine biologist, a corresponding member of the USSR Academy of Sciences, and I thought perhaps he fancied himself too important to consider me seriously. Later when we had an opportunity for more leisurely conversation, I was proven to be mistaken.

The following midday, Amélie and I came out of the rain after walking on the high dunes at Stowinski on the Baltic coast and entered the dining room of a small provincial hotel. It had been a presymposium field trip with a large gathering of European biologists. There he sat with his student at a table for four at the head of the stairway. We asked to join him; he nodded and smiled. I had never seen him so relaxed. Our conversation wandered. I asked him how he happened to become a marine biologist. He paused and unexpectedly began to relate his life as a young man. He had always considered him somewhatCustomers of a German rocket, which had hurled him who knows how many meters; he had suffered a concussion and lost his memory. I thought of my own experiences as a teen-age infantryman on the Western front; we called those German rockets “screaming meemies.”

After that he had been at a laboratory at Murmansk in the USSR and had later gone to his present marine institute at Vladivostok. I had never known very much about him before. I told him I had been on the Western front; we had a warm and friendly exchange throughout dinner and talked about our research.

During the week that followed I saw him only occasionally at lectures or in the corridors; it was a busy time. On the last day there was a symposium dinner. Such occasions are always festive, the end of an intense week of scientific papers. Amélie and I sat at a long table with some of our European colleagues and friends. I was thinking of a toast I wanted to make when I noticed in the pocket of my tweed jacket a pin I had meant to give someone when the opportunity arose. It was one of those attractive, circular, enameled “World Beyond War” lapel pins representing the world, with the continents in light green and the oceans in aquamarine. It comes attached to a card with a short explanation, the gist of which is, “working together we can build a world beyond war.” It is the pin of an organization started, I believe, by an engineer involved in weapons research who had second thoughts and a change of mind.

I got up and walked around the large hall to see if I could find my Soviet colleague. I finally found him sitting with several other Russians at a far table. I walked over to him.

“You know,” I said, “we have had some experiences in common. I want to give you this,” and I handed him the pin.

He looked at what was written on the little card to which the pin was attached. He thought for a moment, taking in what I had said, stood up and looked at me. Then he gave me a big hug. I felt we understood each other. I had reached him. I walked back to my table and did not see him again. The next morning we left early for Bialystok and the forests of eastern Poland.

Recently I saw one of those illustrations of earth from outer space, and under it was a little saying which reads in part: “Earth which has seemed so large must not be seen in its smallness . . . Many things that divide us are . . . of infinitely less importance than the interdependence and danger that unite us.” That I think sums it up rather well. What more practical reason can there be for peace and for good will?

Rudolf S. Scheltema is a senior scientist and marine biologist at Woods Hole Oceanographic Institution in Massachusetts. He is an attender at Sandwich (Mass.) Meeting.

Friends Journal July 1/15, 1987
East German Friends Reach Out to the World

by Melissa Kay Elliott

Friends in the German Democratic Republic (also known as East Germany) are reaching across the gap of trust between East and West powers, helping build a bridge of hope by opening the gates of communication. This is what Friedrich Huth, a Friend from the German Democratic Republic (GDR) hopes will help foster development of a “security partnership” to transcend military competitiveness.

Such a partnership, which emphasizes common security, would recognize that one country cannot be safe unless all others are safe and trusting in their security, too. “In the nuclear age you can’t get security for your own alone, but must be for everybody together. You must see security from the eyes of your opponent as well as from your own. To find ways for the future, there should be different kinds of approaches,” says the GDR Friend, whose enthusiastic smile and personable manner seem to invite collaboration.

Friedrich prefers to be called “Freddy” (after a grandfather who earned the nickname while working on the railroad during a stay in the United States in the 1800s). Freddy is a physicist and a leader in the GDR Quaker community, which is the only yearly meeting in a Warsaw Pact nation. He stopped by FRIENDS JOURNAL for an interview in May while in Philadelphia on a speaking tour sponsored by the American Friends Service Committee. He was accompanied on his visit by Joachim Garstecki, a theologian and staff analyst on peace and security issues with the Theological Studies Department of the Federation of Protestant Churches of the German Democratic Republic.

There are more than 200 local church peace groups in the German Democratic Republic. Those groups are finding common aims in working for world peace, according to Freddy’s and Joachim’s message. Although the GDR is officially an atheistic state, Christianity still carries weight and has a wide following because Germany was the birthplace of the Reformation and bears an ancient tradition of Christianity. As a result, the government interferes very little in official religious observances.

That is not to say, however, that the government always listens to people of faith. The church has publicly rejected the “logic, spirit, and practice” of nuclear deterrence, objected to military education in the schools, pressed for more liberal regulations for conscientious objection, and urged the state to relax restrictions on travel and emigration. Friends tend to work in quiet, non-provocative ways to incubate new ideas in their society and to help find common ground among activists, church leaders, and government advisors.

GDR Friends, numbering a mere 50, plus about 100 friends of Friends, focus their activities carefully to make their efforts count. Although few in number, Freddy says he and other GDR Friends feel very much a part of a family of faith, with close connections to other GDR church people, as well as to West

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German, Western European, and U.S. Friends.

Quakers were present in Germany in the days of George Fox, but died out. Current-day Friends trace their history to Quaker relief efforts after World War I when Friends ran feeding programs for starving children. As a result of that influence, some Germans became Quakers, and a few more have joined in recent years. In both Germanys, Friends number about 500. Freddy says GDR Friends’ beliefs run the gamut from Christianity to humanism, just as do U.S. Quakers’ beliefs.

Young Friends, between ages 14 and 25, are becoming a particularly vital group, he added. They are building a meeting center on the ruins of an old farm, with participation from West German, English, and U.S. Friends in “seminars for work and dialogue.” These seminars are similar to traditional Quaker work camps, but GDR Friends prefer the longer, more descriptive title to avoid the negative connotation of the Nazi concentration camps.

Besides establishing a branch of Friends in Germany, Quaker relief work after the two world wars left a legacy of credibility and a reputation for compassion. Quakers are also remembered in Germany for their work to help people emigrate to escape the Nazi regime, and to help German survivors of Nazi concentration camps.

According to Freddy Huth, such support indicates a changing attitude by diplomats toward the concept of common security, an idea that the ecumenical peace movement began pushing several years ago. Common security does not mean opponents will become friends or will cease competing with each other, he adds. It does mean there should be less need for military competition, which could improve the economic welfare of people throughout the world. “Security is not only military but economic. We are looking for cooperation between East and West to try to demilitarize competition,” he says.

It also means our changed attitudes must begin with a healthier brand of respect and trust for each other, banishing damning stereotypes of opponents from textbooks and entertainment and replacing them with more realistic and human images. It requires incremental confidence-building steps on all levels.

“If we develop confidence in each other, then we do not need to build defense,” Freddy says.
History Invites Awareness

I am writing to express my thorough enjoyment of the March 15, 1987, issue of FRIENDS JOURNAL. The entire issue spoke to the varied needs of my condition, but in particular the articles by Ted Hoare, “Recalling the Quaker Message,” and Herb Lape, “Quaker Worship—Rooted in the God of History” were satisfying.

Both articles involve an attitude toward history which is often swept by the wayside. As Quakers, we need to be aware of our history. The depth of this awareness needs to go beyond the quasitemporal and revelling in the role of Friends in ending slavery. Understanding our Quaker heritage from the point of view of the inward faith which has inspired us for more than 300 years may require some revision of the popular notions of Quaker history that meet political or social agendas in the present. Our complacent and sometimes superficial recitation of Friends history bears periodic reexamination and deeper reflection leading to reinterpretation.

As we continue on our collective and individual spiritual journeys, we should not be bound by our heritage and traditions; rather we should appreciate them in the context of the times, cultures, and motivations which produced them. After all, the first Quakers were spiritual pioneers of a sort, challenging commonly held beliefs and practices with little more than the testimony of their faith. I sometimes wonder if in our hectic, material world we understand our own pagan gods as clearly as did those Friends of long ago.

Gordon Remington
Salt Lake City, Utah

As one coming to Quakerism from the “outside,” I share the concerns presented by Herb Lape (FJ 3/15). I for one, however, am very thankful for and enthusiastic about a form of worship into which Buddhists, Hindus, secular humanists, and even atheists can be welcomed with full respect for the integrity of their spiritual condition and search.

As I understand Quakerism, we believe that God moves in history through God’s Spirit, best understood by a community of worshipers each contemplating his or her own spirit and then sharing insights gained with the community for proving.

One of the most convincing things about Quaker worship for me is that it is a historically rooted form of worship which welcomes people of many faiths and perspectives into worship and fellowship. I can’t imagine anyone being very interested in attending meeting for worship if they were not there to explore the Spirit (by whatever name) and share in communal worship. They would just get bored.

Perhaps Herb Lape is dealing with a different problem—how to make Quaker worship meaningful for faculty and students who are attending required chapel services in schools and don’t actually want to be there. I remember the required chapel services I attended through high school and college. If that is the case, all I can say to Herb Lape is “Good luck . . . .”

Daniel Liechty

Dispute Targets Congress

In the article “War Tax: Consideration of a Witness” (FJ 3/15), the author states that their war tax dispute is not with the IRS but that “our real dispute is with the Department of Defense.”

As a war tax resister, I’ve often struggled with this question, and for myself, I do not feel that my dispute is with either. Most immediately, my dispute is with the U.S. Congress and its refusal to grant conscientious objectors to military taxes the same right of conscience guaranteed to conscientious objectors to military service.

The legal arguments are manifold and include, among others, free exercise of religion guaranteed by the First Amendment and international law which involves Article 6 of the U.S. Constitution and the Nuremberg principles. Indeed, much of the thinking and correspondence of the founding fathers indicates that freedom of conscience was a principle they strongly believed in, but one they did not specifically list in the Constitution.

I suppose, if I were to follow the thread of responsibility to the spool, it would ultimately lead to the entire population of the United States that, in some macabre contortion of expediency, has put the welfare of the state above the rights of the individual, more closely a description of communism than of Western democracy.

Ultimately, I feel that war tax resistance is a religious issue and no governmental power has any authority in the case; it is strictly a personal concern to be resolved, individually, with God.

Dorothy Samuel
St. Cloud, Minn.

Blessing or Transgression?

I want to comment on the wonderful material about Quaker heritage, roots, and faith that you have been printing for months now. I have clipped them all for continued reading, and we have been using them in our meeting as we tackle deep and immediate as no large body of reading material could have done.

Dorothy Samuel
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I enjoy FRIENDS JOURNAL very much. However, it appears as though you assume all your subscribers are of the same opinion as you are concerning homosexuality. Some of us think these people are ill and need help and not encouragement to make more problems for our society.

I’m so proud that all the members of my family are normal and like the opposite sex.

Please think of people like me the next time you plan to publish a story on homosexuals.

Estelle Y. Ciccone
Somerville, N.J.

John Swetnam
Durham, N.C.

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Estelle Y. Ciccone
Somerville, N.J.
Thus our goal, as I see it, is to convince Congress of the religious nature of this issue.

Geoff Tischbein
St. Collins, Co.

Inner Light Guides

Since the publication in 1985 of a revised version of Faith and Practice by Pacific Yearly Meeting, a discomfiture has grown among Friends about certain areas in this new book of discipline. These areas place considerable emphasis upon language which stresses the Christian base of Quakerism without equally stressing the concept of the Universal Spirit as a guiding Quaker principle. Because of this Christ-oriented focus, some Friends in our meeting now feel excluded from the Society of Friends.

To dispel this unease, this minute was adopted by the Santa Barbara (Calif.) Meeting at its December 1986 meeting for business:

For our membership purposes, we shall not limit ourselves to the phrase “The Light of Christ, which is the source of all our inner light,” but shall use the phrase, “the Inner Light” as defined by John Woolman. “There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no form of religion, nor excluded from any, where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren in the best sense of the expression.”

Barbara Cartwright
Santa Barbara, Calif.

Sentimental Ties

Friends are reminded of two pieces of salient information during this present period of Quakerism.

First, in January 1936, Rufus Jones founded the Wider Quaker Fellowship. This was done so that those unable to worship more closely with Friends because of distance or ties with other religious communities could have an opportunity for a closer association with Quakers.

Second, fifty years later, in January 1986, the Sentimental Quaker Fellowship was established. Here those Friends who wished only to keep their nominal ties—based only on sentimental or familial grounds, but no other—could invest their money, beliefs, and energies.

If participation by some Friends in the vital life of our meetings for worship is either impossible or inconvenient, may we suggest that these individuals relinquish their membership in their particular monthly meeting and join SQF instead?

Getting the tongue out of my cheek, I seriously ask, isn’t it, Friends, important for us in these days of revitalization, to encourage each and every one of us to put our efforts into being Friends today and not in relying on the prestige of Friends and family of the past?

Sally Rickerman
Landenberg, Pa.

Inward, Outward Loyalty

Friends historically have discarded swearing of oaths, including the pledge of allegiance and the oath administered in courts of law, because of Quakers’ emphasis on everyday truthfulness and inward allegiance to principles of respect and compassion toward other human beings of whatever nation, race or creed.

Key West Friends observe that the flags of this and of other countries have been used throughout history to mobilize armies, whip public opinion to support war, and to symbolize narrow national interest.

We declare our belief that love of country is a condition of the heart; that if love be present within, its presence is all-sufficient; that if love be lacking, then display of the flag is a meaningless exercise. Let us then look to our inward condition.

Helen Hardy
Key West, Fla.

Foukle Tributes Invited

We have wondered how friends of Thomas and Eliza Ambler Foulke might create some tribute to them that would record how these two Friends who, although they lived nearly all their lives within the orbit of Philadelphia Yearly Meeting, exerted an influence that stretched around the world and continues to touch and inspire the lives of others.

We have decided we should ask the help of the Foulkes’ many friends and admirers in creating a biography of this remarkable couple. Please cast aside reticence and jot down your remembrances and tributes so that we may have as many sources and varieties of perspective to draw upon as possible.

Be assured that all the material submitted will be edited to eliminate repetitions or redundancies so that you need not fear your may be repeating what others might submit.

Please mail your remembrances by July 30 to: Norma Price, 41501 County Road N, Mancos, Colo. 81328. A September 1 deadline has been set for the printing of this biography.

Sol and Barbara Jacobson
New Hope, Pa.

Thornton and Norma Price
Mancos, Colo.

FRIENDS JOURNAL July 1/15, 1987
Humanitarian aid for the people of Nicaragua has reached one-fourth of the way toward its goal, according to Quest for Peace, the sponsoring organization. The goal is to match the $100 million that the U.S. administration allocated in June 1986 to support the contras, with $100 million in humanitarian aid from the people of the United States. This aid is in addition to the $27 million sent between June 1985 and June 1986, when Quest for Peace successfully matched the $27 million voted for the contras in 1985 (FJ 2/1/86). Maureen Fiedler, a coordinator of the program with John Kellenberg, said that contributions have increased since the Iran/contra scandal broke into the media. Quest for Peace is coordinated by the Quixote Center, a national Catholic-based justice center in Maryland. For more information or to donate funds, write Maureen Fiedler or John Kellenberg at the Quixote Center, P.O. Box 5206, Hyattsville, Md. 20782, or call (301) 699-0042.

Activities of the Casa de los Amigos in Mexico City are varied and hectic as staff members try to meet the needs of refugees and earthquake victims, and to run the Casa. Geoffrey Robb and Beth Ensel are the new directors of the Casa. They were biking their way from their home in Calgary, Canada, to Bolivia, when they stopped at the Casa for a few days, just at the time that the newly appointed directors suddenly found that they couldn't come after all. So Geoffrey and Beth decided to stay. Their duties include being at the reception desk from 8 a.m. to 10 p.m., preparing and serving breakfast to 40-45 guests Monday through Friday, maintaining the physical plant, and supervising the Casa staff.

Some of the work with refugees involves counseling and doing the small, humanitarian things that enable refugees to keep a little hope. For example, a 14-year-old boy who came from Guatemala seeking work is homesick; he is sent to a Catholic church where funds are available for repatriation. A retired, 85-year-old Salvadorian seamstress needs glasses; she selects a frame from the Casa's supply and is given a letter to an optician who will supply the lenses at a discount.

To contribute to this ongoing work, funds may be sent by personal check or bank draft (payable to the Casa de los Amigos, A.C.) directly to the Casa de los Amigos, A.C., during the Nobel Peace Prize Committee at the Norwegian Nobel Institute in Oslo. The prize consists of a plaque, a diploma, and a monetary award of $1,250,000.

Nominees for the 1988 Nobel Peace Prize are invited from Journal readers. The American Friends Service Committee, as a previous recipient of the Nobel Peace Prize (with the British Friends Service Council in 1947), is eligible to propose a new nominee each year to the Norwegian Nobel Committee in Oslo. For the 1987 Nobel Peace Prize the AFSC has nominated Brian E. Urquhart, former United Nations undersecretary general in charge of peacekeeping. Suggestions for the 1988 nominee should reach the AFSC's Nobel Prize Committee by October 30. Among the guidelines for making its nomination, the AFSC takes into account the quality of the person, the person's sustained contribution, commitment to nonviolent methods, work for peace, justice, and human dignity, and a world view. Timeliness and relevance to AFSC and other Quaker experience are also considered. Send suggestions to AFSC Nobel Peace Prize Committee, 1501 Cherry St., Philadelphia, PA 19102.

A Peace Walk for a nuclear-free New Zealand will begin July 25 at the northern tip of New Zealand's North Island. The vision for the walk emerged at Te Ohu Rongomau O Aotea (the New Zealand National Peace Workshop): a walk from one end of North Island to the other for peace; to affirm and confirm the nuclear-free state of New Zealand. The walk will last two months and will end at Wellington, the capital. For more information, write Peace Walk for a Nuclear-Free New Zealand, Carol Ann Bradfore, 2/5a Ranfurly Rd., Epson, AK 3, Aotea, New Zealand.

The right to conscientious objection to military service received world recognition on March 10 when a resolution to that effect passed the United Nations Commission on Human Rights. This landmark decision, co-sponsored by Austria, Italy, Costa Rica, France, the Netherlands, Spain, and the United Kingdom, is based on Articles 3 and 8 of the Universal Declaration of Human Rights.
Rights, which proclaim the right to life, liberty, and security of people and the right to freedom of thought, conscience, and religion. This historic resolution is the first by a United Nations body in support of conscientious objection, although the issue has been debated in various international forums since the League of Nations. Support by the Commission on Human Rights for conscientious objection is expected to be especially useful for objectors currently in prison or facing other forms of punishment for their beliefs.

Training for pastoral care has been offered at Stapeley Hall in Philadelphia, Pa., since 1986. The program combines class work, including presentations of written reports of individual visitation, and experience in pastoral visitation. It is conducted by Patricia Brown, a member of Abington (Pa.) Meeting. Stapeley Hall is a Friends retirement community with a health care center. The pastoral care program is continuing this year with a $5,000 grant from Philadelphia Yearly Meeting Friends Committee on Aging. Additional funds are still needed. Interested Friends may write Betsy Balderston of the Friends Committee for Aging, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102.

The new Northwest Yearly Meeting superintendent is Howard E. Harmon. A 1952 graduate of George Fox College in Newberg, Oreg., Howard Harmon has been a pastor in Friends churches in Netarts and Clackamas, Oreg., and in Seattle, Wash. He comes to the superintendent's job from Wichita, Kans., where he has been assistant superintendent of Mid-America Yearly Meeting. He was named president of the national Evangelical Friends Alliance in January. He has been appointed for a two-year term, the customary length of time designated by the yearly meeting's Faith and Practice guidelines. Howard will assume his post July 1.


Three Quaker college presidents recently received honorary doctorate degrees from Earlham College: Eugene Sumner Mills, president of Whittier College; William R. Rogers, president of Guilford College; and Franklin W. Wallin, president of Earlham from 1974 to 1983.
**Books**

The Ways of Peace: A Philosophy of Peace as Action


Why is peace so difficult to achieve? Perhaps because, as Gray Cox suggests in his provocative book, most of us have not bothered to think deeply and critically about what peace is. Ask yourself, or a friend, to define peace, and the answer you're most likely to receive is something vague and amorphous, such as the “absence of conflict” or “a state of harmony.” After explaining why these definitions are inadequate, both from a philosophical and practical point of view, Gray Cox provides convincing arguments to show that peace should be conceptualized not as a static condition, but as a way of living that constantly must be cultivated, analyzed, struggled with, and improved.

This book is readable and challenging. The author explores complex philosophical concepts, but avoids pedantry and sterile theorizing. Much of what he writes seems to have emerged from his teaching (among other things, he recently conducted a workshop on peacemaking at Pendle Hill) and out of a desire to engage the reader in new ways of thinking. The book has both the virtues and the drawbacks of lively and engaging classroom dialogue.

One of the book's merits is that it is filled with scenarios that force us to consider issues of war and peace from multiple angles. In a chapter entitled “Three Ways of Practicing Peace,” Gray Cox evaluates the Quaker process of consensus, “principled negotiation,” and Gandhi's Satyagraha approach. He concludes that “there is not one neat cut-and-dried thing which peace is, but there is an open-ended family of practices which can be pursued at high levels of excellence and which are open themselves as practices to further cultivation.”

Readers looking for definitive approaches will be disappointed by the author's refusal to offer systematic procedures for altering institutions and policies that perpetuate conflict and war. The task of coming up with solutions and finding one's “peace practice” is left to the reader.

The book also might be faulted for its occasional wordiness. Writing with sociologists, philosophers, and their ilk in mind, the author sometimes lapses into repetitiveness, jargon, and tangled syntax. But such shortcomings should not deter us from appreciating the book's undeniable merits. The *Ways of Peace* is a “must-read” for anyone who wants to gain a better intellectual framework for developing the skills and understanding necessary to practice the ways of peace.

*Anthony Manousos*

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**Peacemaking in Your Neighborhood**


Years ago, when they were built, the twins mirrored each other. Now, the houses reflect the personalities of the families who call them home. Nestled together on tended lawns they speak of hopes, dreams, security, comfort and ... conflict. A glance at the cover of Jennifer E. Beer's reflective book, *Peacemaking in Your Neighborhood*, sets the scene for the thought-provoking, paradoxical but joyous chronicle of an experiment in neighborhood dispute mediation by Community Dispute Settlement, which was created in 1972 by the Friends Suburban Project, a program of Philadelphia Yearly Meeting.

Conflict, which exists in and between individuals, groups, societies, classes, and nations can make day-to-day life into sieges between cease-fires for the disputants. When such disputes occur in neighborhoods, the resources for resolution are often traditional and limited.

Community Dispute Settlement, whose Quaker founders “hold that at some level justice and peace grow from solutions rooted in spiritual change ...,” tried to change that in suburban Delaware County, Pennsylvania. Jennifer Beer records the effort humorously, clearly, and mercilessly, belying her association with Friends Suburban Project.

In Part I of *Peacemaking in Your Neighborhood*, Jennifer Beer brings the reader to a mediation session, describes the background and motivations of disputants and mediators, characterizes the mediators' roles and the influences that shaped the Community Dispute Settlement model. Taking a step aside, in Part II the reader is invited to examine the choices the organizers face, the response of prospective clients to community conflict resolution, and the reactions of professionals in the legal, judicial, political, and social service fields.

The results of the experiment? Was Community Dispute Settlement settling community...
disputes and improving people's skills in handling conflicts?

Privy to the struggles of mediators who hope to maintain a position of "no influence, no opinions, no judgment," the reader is given an insider's view of the empowerment of "mediators [who] learn to use the process as a ritual which has power beyond their personalities," and disputants who have chosen a wondrous new path to making peace, sometimes without quite knowing it.

According to Eileen Stief, the first director of Community Dispute Settlement, "The most important thing that...we have learned is that if you choose the kind of model we have, you're not going to be very busy, but you keep your values intact. And the mediation work you do is satisfying and well done."

If it is true that it's not the mountains but the sand in our shoes that makes life's journeys hardest, perhaps there is hope for peace in our world through peacemaking in our neighborhoods. What the reader comes away with is belief in the old axiom, "first things first." Peacemaking in Your Neighborhood is a hard look at just such a first step.

Ellen Holmes Patierson

A Question of Survival: Quakers in Australia in the Nineteenth Century


In this volume, William Nicolle Oats relates the history of Australian Friends and their problems during the 19th century, including those created by the nature of the early Quakers in Australia and the insensitivity of London Yearly Meeting Friends to those problems. He also wonders whether the pastoral type of Quakerism which arose in parts of the United States might have been more conducive to growth in Australia than unprogrammed worship.

This volume is carefully researched and interestingly written, although it is far too detailed for all but a few American readers. For this reader it would have been rewarding if the author had brought the story up to the present, telling the more optimistic history of Quakerism in Australia in the 20th century.

With this book, William Oats adds to his history of Australian Friends, which he began with his earlier book, Backhouse and Walker. He is former headmaster of the Friends School in Hobart, Tasmania, Australia.

Leonard S. Kenworthy

Where Better to Make Your Own Declaration of Independence?

Not far from Independence Hall, in nearby picturesque Haverford, Pennsylvania, is a new lifecare community designed to offer its residents a strong sense of personal independence.

Independence, perhaps, from the cares of owning and maintaining a house you no longer need.

Independence to continue to lead your own life the way you want to lead it, in an area rich in cultural and intellectual resources.

Haverford, Bryn Mawr, Swarthmore, Villanova, and Rosemont Colleges are close by. So are the University of Pennsylvania and the museums, concert halls, restaurants, and many other attractions of Philadelphia itself.

The Quadrangle setting? Sixty-seven wooded acres surrounding an English country manor house, a Commons, a Health Center, and residential buildings containing one-bedroom and two-bedroom units.

Services include daily meals and weekly housekeeping, and, if needed, comprehensive medical attention and skilled nursing care.

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Thomas A. Wood
Headmaster

Milestones

Births
Rothschild—Rebecca Anne Rothschild on March 9 to Botnie and Joel Rothschild of New York City. Her maternal grandparents are Sol and Lila Kaufman, and her maternal grandmother is Alice E. Rothschild, a member of Houstonic (Conn.) Meeting. Rebecca has three adult sisters and one adult brother.

Marriages
Morgan-Davie—Keith Jeffrey Davie and Margaret Jane Morgan on September 6, 1986. Margaret and her mother Jane W. Morgan are members of Poughkeepsie (N.Y.) Meeting. Keith's mother, Lee Morgan Davie, is a member of Chenango (N.Y.) Meeting.

Deaths
Biss—George I. Biss, 72, on May 1 in Gainesville, Fla. He was a member of Monadnock (N.H.) Meeting and a sojourning member of Gainesville Meeting. George Biss grew up in New England, and after graduation from Brown University, he taught English, history, and Bible at Westtown School in Pennsylvania from 1937 to 1945; he was also master of the school's Stonehouse dormitory. Returning to New England, George became the first secretary of the New England Regional Office of the American Friends Service Committee, serving from 1948 to 1956. George had a vision for a small Quaker school he wanted to found, and after leaving the AFSC spent a year visiting Friends schools in the United States and England, getting ideas for what would become the Meeting School. His vision for the school was that it be small—about 35 students, that the core of the school be the meeting, that students live not in dormitories but in faculty homes, and that the curriculum be part academic and part physical labor. The Meeting School opened its doors in 1957; George stayed as teacher for ten years. During the time in New England, he had become active on yearly meeting committees, and is the mid-1950s George served as clerk of New England Yearly Meeting. From 1967 to 1969, he was a fund raiser for the Friends Committee on National Legislation. Then he and his wife Helen Biss were resident Friends at Honolulu Meeting in Hawaii for two years. Always interested in Pendle Hill, George joined the general board in 1983, and he and Helen were Friends in Residence for the spring 1985 term. George Biss is survived by his wife, Helen L. Biss; three sons, Ernest L., G. Scribner, and Jeffrey; two grandsons, Bliss Forbush, Jr., and Byron Forbush II; five daughters, Jessie Schorreck, Helen-Marie Morrow; and 14 grandchildren; and 19 great-grandchildren.

Foulke—Eliza Ambler Foulke, 93, on March 15 at Foulkeways at Gwynedd, Pa. Born into a Friends family, she had a long and deep involvement with Quakers. A graduate of George School, Eliza was the first secretary for the Young Friends Movement of Philadelphia Yearly Meeting. She also taught at Gwynedd Friends School. She was married to Thomas A. Foulke, an attorney who practiced in Ambler until his death in 1962. Together they went to Japan in 1949, and to administer relief, she to organize a new meeting and kindergarten in Tokyo's Toyama Heights. After their return, their home became the East Coast open door to a steady stream of Japanese young people. Eliza returned to Japan in 1964 to stay at the Tokyo Friends Center for a year. Subsequently the Japanese government honored her at Foulkeways for furthering relations between the United States and Japan. History was one of Eliza's interests. She wrote the history of Gwynedd Meeting, the Foulke genealogy, and the story of the movement of the original Welsh Quakers into the Gwynedd area. She was also the author of two compendiums of devotional literature. She and Tom helped the two Philadelphia yearly meetings to combine in 1955, started several new meetings, as well as Foulkeways. A memorial meeting was held in Tokyo on March 20 and one at Gwynedd Meeting, where Eliza was a member, on March 21. She is survived by a daughter, Ann F. Solenberger; two and Tom's grandchildren, Thomas F. and Edelin Solenberger; and two great-grandchildren.

Kirk—Elizabeth Holgate Kirk, 82, on April 10, after a brief illness. She became a Friend after her marriage to Samuel E. Kirk. A member of Willistown (Pa.) Meeting, she and her husband helped

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Camp Keewadin for Quaker families and young people, started and became dean of the Baltimore School of Religious Education. In 1926 he was recorded as minis-try secretary of Baltimore Yearly Meeting. During the 1930s, Bliss became active on Friends General Conference committees, gave many lectures for FGC at Cape May, N.J., and in 1941 became chairman of FGC. Other areas of service at this time were the Daniel Oliver School in Palestine, Pendle Hill, the American Friends Service Committee, and the Leadership Training Institute at Camp Keewadin. In 1939, Bliss assisted in setting up the first Civilian Public Service camp. During all these years he taught Bible and religion at Baltimore Friends School, where he was headmaster from 1943 to 1960. Active in World Council of Churches, Bliss was one of three Quaker delegates to the 1948 WCC conference in Amsterdam, the Netherlands. In 1955, Bliss oversaw the integration, after a long struggle, of Baltimore Friends School. Among his many publications are Eliza Hicks, Quaker Liberal; A Study of the Life and Letters of Rebecca Sheppard, Quaker Philanthropist of Baltimore; History of Baltimore Yearly Meeting; and The Sheppard and Enoch Pratt Hospital, 1833-1970, A History; as well as hundreds of articles, mostly on Quaker and Maryland history. This list of Bliss Forbush's invol­vement in Quaker work is far from complete: Quakerism was the center part of his long life. Survivors are his wife, LaVerne Hill Forbush; two sons, Bliss Forbush, Jr., and Byron Forbush II; five daughters, Jessie Schorreck, Helen-Marie Morrow, and Wendy Morrison; and 14 grandchildren; and 19 great-grandchildren.

Foulke—Eliza Ambler Foulke, 93, on March 15 at Foulkeways at Gwynedd, Pa. Born into a Friends family, she had a long and deep involve­ment with Quakers. A graduate of George School, Eliza was the first secretary for the Young Friends Movement of Philadelphia Yearly Meeting. She also taught at Gwynedd Friends School. She was married to Thomas A. Foulke, an attorney who practiced in Ambler until his death in 1962. Together they went to Japan in 1949, and to admin­ister relief, she to organize a new meeting and kindergarden in Tokyo's Toyama Heights. After their return, their home became the East Coast open door to a steady stream of Japanese young people. Eliza returned to Japan in 1964 to stay at the Tokyo Friends Center for a year. Subsequently the Japanese government honored her at Foulkeways for furthering relations between the United States and Japan. History was one of Eliza's interests. She wrote the history of Gwynedd Meeting, the Foulke genealogy, and the story of the movement of the original Welsh Quakers into the Gwynedd area. She was also the author of two compendiums of devotional literature. She and Tom helped the two Philadelphia yearly meetings to combine in 1955, started several new meetings, as well as Foulkeways. A memorial meeting was held in Tokyo on March 20 and one at Gwynedd Meeting, where Eliza was a member, on March 21. She is survived by a daughter, Ann F. Solenberger; two and Tom's grandchildren, Thomas F. and Edelin Solenberger; and two great-grandchildren.

Kirk—Elizabeth Holgate Kirk, 82, on April 10, after a brief illness. She became a Friend after her marriage to Samuel E. Kirk. A member of Willistown (Pa.) Meeting, she and her husband helped
organize the Kendal (Pa.) Meeting soon after they became early residents of Kendal-at-Longwood. Elizabeth was the first Kendal Meeting clerk and a president of the Kendal Residents’ Association. She was a member of many committees of Philadelphia Yearly Meeting and Willistown and Kendal meetings; she served as clerk of Western Quarterly Meeting; and she was on the board of managers of Pendle Hill, the Friends World Committee for Consultation and the Wider Quaker Fellowship. Out of her Quaker concerns came contributions to many civic activities. Elizabeth Holgate Kirk is survived by her husband, Samuel E. Kirk; two sons, Samuel E. Jr., and John T.; a daughter, Elizabeth K. Hole; and five grandchildren.

Lane—Richard T. Lane, 82, a native of Poughkeepsie, N.Y., on February 28 in Stuart, Fla. Richard Lane graduated from Oakwood School, Westtown School, and Haverford College. After graduation, he worked at W.T. Lane and Brothers, manufacturers of canvas baskets, first as salesman and later as sales manager. From 1965-1975 he was the building inspector for Poughkeepsie. Richard Lane and Anne Marie Brede of Philadelphia were married in 1930; they celebrated their golden anniversary in 1980. A birthright Friend, Richard Lane was a lifelong member of Poughkeepsie Meeting and served the meeting and other Friends organizations. He also served on the Spackenkill and Oakwood school boards. In retirement, he and Anne Lane were active in the Meals on Wheels program. After moving to Florida in 1980, they attended West Palm Beach Meeting and continued their Meals on Wheels work. Richard, a longtime boatman, was a member of the St. Lucie River Power Squadron. He is survived by his wife, Anne Lane; three sons, Richard T., Jr., Charles B., and Peter O.; a daughter, Elizabeth L. Morrison; nine grandchildren; a sister, Mary Lane Swartz; and a double first cousin, Emily Lane Taylor.

Newlin—Eva Miles Newlin, 85, former Guilford College faculty member and widow of professor emeritus of history Algie I. Newlin, on April 15 at Friends Homes in Greensboro, N.C. Born in Oregon, Eva was educated at Pacific College and Willamette University, and taught at Pacific College, where she met Algie Newlin. They were married in Geneva, Switzerland, in 1930, where both were pursuing graduate studies. In 1931 the Newlins returned to Guilford College, where they had taught before. Eva also served a term as chair of the department of modern languages. After her retirement, Eva was active on Quaker committees, serving on the mission board of Five Years Meeting, as a member of the Friends World Committee for Consultation, and as vice president of its Americas Section. She also helped organize the FWCC Triennial at Guilford College in 1967. In the 1940s, Eva and Algie were directors of a hostel for German refugees sponsored by the American Friends Service Committee, and were also directors of the Friends International Center in Geneva, Switzerland. Survivors include a daughter, Jean Newlin Poole; a son, James C. Newlin; a brother, Ross C. Miles; and two grandchildren, Luther Herbert Poole III, and John Wesley Poole.

Nicholson—Jesse Thompson Nicholson, 83, on March 24 at the Waverly in Gladwyne, Pa. A member of Haverford (Pa.) Meeting, Jesse Nicholson was an orthopedic surgeon. He had been president of the American Orthopaedic Foundation; chairman of the department of Orthopaedics at the University of Pennsylvania’s Graduate School of Medicine as well as professor there. He had also been chief of orthopedics at Lankenau and Children’s hospitals in Philadelphia. In addition, he was consultant to the Children’s Seashore House in Atlantic City, N.J., to the Home of the Merciful Saviour, the U.S. Naval Hospital, and the Philadelphia Veterans Administration Hospital. Jesse Nicholson studied at Wesleyan University and Haverford College, and got his undergraduate and medical degrees at the University of Pennsylvania. Jesse grew up in Camden, where his father, Joseph Lippincott Nicholson, was chief surgeon at Cooper Hospital. Both his parents’ families came from settlers in the 17th century Fenwick Colony, a Quaker settlement in Salem and Greenwhich in East Jersey. Jesse Nicholson is survived by his wife, Edith Rose; three daughters, Elizabeth Thompson, Edith Davis Gunderson, and Virginia Nicholson; a son, Joseph Lippincott Nicholson; a grandson, Theodore Gunderson; and a brother, Joseph Lippincott Nicholson.

Spelman—Alma F. Spelman, 81, on February 25. Alma Foehr was born near Dayton, Ohio. She attended Miami University and later worked in the personnel department of the Curtis Publishing Company. She married Melvin Brown; and together they joined Washington (D.C.) Meeting. Melvin Brown’s work in the Marines took them to many posts abroad. While they were in Haiti,
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Alma taught in the American School. They also lived in Shanghai, China. After Melvin Brown's death in Okinawa, Alma lived in San Francisco for several years, then moved to Redlands, Calif., where she joined Inland Valley Meeting. There she met Pratt Spelman. They were married under the care of La Jolla (Calif.) Meeting, where Alma served on the ministry and oversight committee and was a charter member of the board of trustees of the scholarship fund. Alma Spelman is survived by her husband, Pratt Spelman.

Sufferings

Prior—Jerylina C. Prior, a member of Vancouver (Canada) Meeting who paid into Conscience Canada's Peace Trust Fund that portion of her Canadian federal income taxes which goes for military purposes, has had her appeal to the Tax Court of Canada rejected. In 1986, Revenue Canada assessed the amount of tax that Jeryllyn had withheld from her 1982 income tax. She appealed the assessment, but was denied the appeal. The forthcoming hearing will be in Vancouver; the case will eventually go to a Federal Court of Appeal and then to the Supreme Court of Canada as a test case of the 1982 Charter of Rights provisions for freedom of conscience and religion. Legal costs will probably exceed $100,000. Donations, payable to the Peace Tax Legal Fund, may be sent to The Society for Charter Clarification, 7398 Jubilee Ave., Burnaby, B.C. V5J 4B6.

Calendar

JULY

4-11—Friends General Conference 1987 Gathering at Oberlin College, Oberlin, Ohio. Keynote speakers will be Ian Hoffman, Marshall Gentry, and Marty Walton. The theme this year is “To Listen, To Minister, To Witness.” For more information, call (215) 241-7270, or write Ken Miller, Friends General Conference, 1520-B Race St., Philadelphia, PA 19102.

22-26—Wilmington Yearly Meeting at Wilmington College, Wilmington, Ohio. For more information, write Robert Beck, Wilmington College, P.O. Box 1194, Wilmington, OH 45177.

23-26—North Pacific Yearly Meeting at Linfield College, McMinnville, Ore. For more information, write Susan Dinnithoff, 503 East W St., Tumwater, WA 98501.

24-31—Northwest Yearly Meeting at George Fox College, Newberg, Ore. For more information, write Jack Willcutt, P.O. Box 190, Newberg, OR 97132.

26-August—New York Yearly Meeting at Silver Bay Association, Silver Bay, N.Y. For more information, write Mary Foster Cadbury, 13 Rutherford Pl., New York, NY 10003.

29-August—Illinois Yearly Meeting at Illinois Yearly Meetinghouse, McNabb, Ill. For more information, write Alfred Dupree, 2445 Thunderbird Dr., Decatur, IL 62526.

AUGUST

1-6—Evangelical Friends Church Annual Meeting at Malone College, Canton, Ohio. For more information, write Robert Hess, 1201 30th St., NW, Canton, OH 44709.

5-9—Iowa Yearly Meeting (Conservative) at Mapleside Meetinghouse near Paulina, Iowa. For more information, write John Griffith, 5755 Charlotte St., Kansas City, MO 64110.

5-9—Iowa Yearly Meeting (FUM) at William Penn College, Oskaloosa, Iowa. For more information, write Stephen Main, P.O. Box 703, Oskaloosa, IA 52577.

5-9—Mid-America Yearly Meeting at Friends University, Wichita, Kans. For more information, write Maurice A. Roberts, 2018 Maple, Wichita, KS 67213.

Poets and Reviewers

Leonard S. Kenworthy is the author of some 40 books and pamphlets on Quakerism. He lives in Kendal-at-Longwood, Kennett Square, Pa. A Zen practitioner, Anthony Manousos is a member of Princeton (N.J.) Meeting. He is also a member of the U.S./USSR Committee. Ellen Holmes Patterson is the “Monday volunteer” at the JOURNAL. She lives in Mooresown, N.J.

July 1/15, 1987 FRIENDS JOURNAL
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**Accommodations**


Mexico City Friends Center, Pleasant, reasonable accommodations. Reservations: advisable. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays, 11 a.m. Phone: 705-0521.


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#3. Readings from Woolman’s Journal, and A Quaker Economist Jack Powell.

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

Friends of Truth publications: Faith and Practice of the Friends of Truth (19); On Correspondence among Christians ($1.25); 19 Halber St., Glenview, IL 60025.

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Country land. Ten families/persons, mostly Quakers, own 6-4 acres individual lots plus 65 acres communal land from northeastern West Virginia: woods, stream, pond, recreational or residential use. We seek an additional member, $8,000, terms negotiable. Write: Quaker Woods, c/o David Gould, 6 Tall Oaks Lane, Newport, VA 18940; (215) 988-3640, or Margaret Kerr; 11473 Washington Plaza W., Ronson, VA 22090; (703) 437-1677.

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**For Sale**

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**Positions Vacant**

Live-in volunteer community seeks all types, undergraduates, upperclassmen, etc., for working the homeless and life among us. Our models are Dorothy Day, Peter Maurin, Martin Luther King, Mohandas Gandhi, and Elvin Costello. Specific needs for bookkeeper/clerical/waucouser, clothing room facilitator/fashion consultant, cook/equipped kitchen machine, all sorts of hands and feet. Times w’ontin Call Larry, Freedom House, Richmond, Va.: (804) 649-3791. If not there, then Jeff, Ruth Anne.

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Live-in House Managers: Are you looking for a challenging position as live-in house manager(s) of a group home for developmentally disabled adult women that will develop into a farming community? This is an opportunity to get in on the ground floor of an exciting new project. Salary negotiable. Room and board includes your family. Please send resume of work and education to: Dr. Lee Goren, c/o Friends Of The Retarded, 205 Boyle Ave., Towson, MD 21204.

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Santa Fe Monthly Meeting seeks resident to serve in exchange for rent-free housing beginning August 1987. Details available from: Resident Search Committee, Santa Fe Quarterly Meeting, 630 Canyon Rd., Santa Fe, NM 87501.

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Center For Teaching Non-Violence seeks full-time staff with a minimum one-year commitment. Lodging and $8,000/year. We do public interest activism, research publishing on aggression, work against war toys, and operate the National Coalition on Television Violence (TV and film violence, war toys, sports violence, pornography, etc.). We are located three blocks from the Univ. of Illinois and Quaker Meeting. (217) 384-1920. Resumes to: Thomas Raszlcki, M.D., Box 2157, Champaign II 61820.

Ophthalmologist wanted to work in private office in NYC. Must believe in Quaker principles; fluency in Spanish is helpful. Contact Lester Lipson, M.D., 51 E. 90th St. (212) 497-2429.

Friends General Conference is offering an opportunity to work in an exciting program, as Junior Gathering Coordinator/Gathering Assistant, starting Sept. 1. This is a combined position, 2/5 time at U.G. Gathering Coordinator, with full responsibility for all logistics of the Junior Gathering, and 2/5 time as support person for the Conference Coordinator and U.G. Gathering Coordinator. Experience needed with Quaker religious education, organizing projects, working with volunteers; skills needed in communication, word processing and problem-solving. Write for job description, and send resume and letter of application, including a statement of your vision of how the FGC Gathering can be a ministry to Quakers, including Quaker children. Marty Waltz, Friends General Service, 1530-B Race St. Philadelphia, PA 19102. Applications accepted until July 31.

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Meetings

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

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CANADA
EDMONTON—Unprogrammed worship 11 a.m. YWCA, Soroptimist room, 10305 100 Ave. 423-9292.
OTTAWA—Worship and first-day school 10:30 a.m. 91st Fourth Ave. (815) 239-9292.
TORONTO, ONTARIO—Worship and first-day school 11 a.m. 60 Lower Ave. (North from cor. Bloor and Bedford).

COSTA RICA
MONTEREVERDE—Phone 61-09-53.
SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday. Phone 44-45-78 or 53-61-86.

FRANCE
PARIS—Worship Sundays 11 a.m. Centre Quaker, 114, rue de Vaugirard.

GERMANY (FED. REP.)
HANNOVER—Worship third Sunday 10:45. Kreuzkirche (Gemeindesaal). Call Sander 620567 or Wolkenkhaar 822441.

GUATEMALA
GUATEMALA—Bi-weekly. Call 679222 or 37-49-52 evenings.

HONG KONG
HONG KONG—Unprogrammed meeting, Sundays, 11 a.m. The Library, St. John's Cathedral, Garden Road, Hong Kong. Phone: 5-435123.

JORDAN
AMMAN—Bi-weekly. Thurs. eva. Call 639677.

MEXICO
MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Agnos, Ignacio Mariscal 132. Mexico 1, D.F. 705-0521.

SWITZERLAND
GENEVA—Meeting for worship and first-day school 10:30 a.m., mid-week meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Saconnex.

YEMEN ARAB REPUBLIC
SANAA—Worship group. Contact Nancy Cady, 271950 or evenings 215544.

UNITED STATES
Alabama
BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Paul Franklin, clerk, 613-10th Ave. S, 35205. (205) 879-7021.
FAIRHOPE—Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1 1/2 m. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.
HUNTSVILLE AREA—Unprogrammed meeting for worship and first-day school, 10 a.m. Meeting in various homes. Call (205) 384-0178 for information.

Alaska
ANCHORAGE—Unprogrammed, First Days, 10 a.m. For location call 933-426 or 135-137. Vista cotton. 
FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 478-3796 or 495-2497.
URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 7 W. Green St., Urbana. Phone: (217) 328-5635 or 344-5463.

Indiana
BLOOMINGTON—Meeting for worship 10:15 a.m. Moores Place at Smith Rd. Call Norris Wentworth, phone: 336-3003.
COLUMBUS—Unprogrammed worship Sunday. For time and place, call (615) 372-7475 or (MgDielz) (615) 342-3752.
EVANSVILLE—Worship 11 a.m. Sundays at Patchwork Central, 800 Washington Ave.
FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-8342, for time and place.
HOPFELD—Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 W. Richmond; between I-70, US 40, and Monument Circle, 1/4 mi. S. 1 mi. W. 478-4216.
INDIANAPOLIS—Lanthorn Friends Meeting, worship each first, first-day of the month, 10 a.m., 7777 North Alton Ave. 875-9679.
INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbot, unprogrammed, "silent" worship 10 a.m. Children welcome. 928-5614.
MADISON—Unprogrammed 11 a.m. Call 662-0405, 674-9823.
PLAINFIELD—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of S. East and N. Glenwood Ave., Rev. Verlin White, 812-466-7451, 812-466-9271.
INDIANAPOLIS—Lanthorn Friends Meeting, worship each first, first-day of the month, 10 a.m., 7777 North Alton Ave. 875-9679.
INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbot, unprogrammed, "silent" worship 10 a.m. Children welcome. 928-5614.

Iowa
DES MOINES—Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.
JOHNSTON—Unprogrammed meeting worship 10 a.m. 311 N. Linn St. Co-clerks: Stephen Fox and Carol Gilbert, 338-2626.
WEST BRANCH—Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 643-5839.

Kansas
LAWRENCE—Oread Friends Meeting, 1146 Orange. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.
TOPEKA—Unprogrammed worship 4 p.m. led by discussion. Phone: (913) 258-1968, 238-5412 or 227-3797.
WICHITA—Friendship Meeting, unprogrammed worship 11 a.m. discussion, following Peace, 1047 N. Topeka. 262-1143.
WICHITA—University Friends Meeting, 1400 University Ave. Unprogrammed meeting, Saturday, 6 p.m.; Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Malhouse, clerk, Ministry team. Phone: 262-0471 or 262-6216.

Kentucky
BEREA—Meeting Sunday a.m. Berea College (606) 623-7973.
LEXINGTON—Meeting for worship 10:30 a.m. Sundays. Box 194, Berea, KY 40404. Phone: 606-727-6829.
LOUISVILLE—Meeting for worship 10:30 a.m. 3050 Box Air Ave, 40205, Phone: 542-9812.

Louisiana
BATON ROUGE—Unprogrammed worship for meeting 3 p.m. 333 E. Chilmes St. Clerk: David W. Witter, (504) 293-0020.

Maine
BAR HARBOR—Acadia meeting for worship in evening. Phone: 286-6419 or 244-7173.

Maryland
ADELPHI—Worship 10 a.m. Sunday, 8 a.m. Wednesday, First-day school 10:10 a.m. (10 a.m. second Sunday), adult second hour (mo. mtg. second hour) 11:30 a.m. Nursery. 2301 Metzer Street, near U. MD. 445-1114.
ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 205 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Gene Hillman, clerk, 266-5836, or Chris Connell, 266-8651.
BALTIMORE—Stony Run worship 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 432-3773. Home-wood: worship and First-day school 11 a.m. 3107 N. Charles St. 255-4438.
BETHESDA—Child worship 11 a.m. Sidwell Friends School, Lower Edmiston Lane and Beverly Rd. 332-1115.
CHESTERSTOWN—Chester River Meeting, 124 Philosophers Terrace, Worship and First-day school 11 a.m. Clerk: Dr. Daniel Bokelman. 111 S. Main St., 482-9997.
CHESTERSTOWN—Chester River Meeting, 482-9997.
EASTON—Third Haven Meeting, 405 W. Washington St. 10 a.m. David M. Porter. (301) 823-7695. Irene S. Williams, assoc., (301) 745-3166.
FAIRMONT—Fall Falls Meeting, Old Fallston Rd. Worship 11 a.m., except 10 a.m. only. Contact Mr. Smith, (301) 677-1830.
FREDERICK—Worship and First-day school 10 a.m. 22 S. Market St. Frederick. 293-1151.
SALISBURY—Unprogrammed worship 5 p.m. Holly Center, intersection Rt. 12 and College Ave. Child care. (301) 742-9673 or 742-2820.
SANDY SPRING—Meeting 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1830.
UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2769.

Massachusetts
ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord. (During summer in homes.) Clerk: Peter Keenan, 263 Great Rd., Maynard, 977-8027.
AMHERST—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 10, Amherst, Mass. (During summer in homes.) 388-2626.
AMHERST—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 10, Amherst, Mass. (During summer in homes.) 388-2626.
BOSTON—Worship 11 a.m. (summer only) First Day, Beacon Hill Friends House, 6 Chestnut St., Boston, 2016. Phone: (617) 422-9111.
CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and Aug., Sundays, 10 a.m. Longfellow Pk. (near Harvard Sq., off Brattle St.) Phone: 876-6883.
FRAMINGHAM—Worship 10 a.m. First-day school 841 Edmands Rd. (2 mi. W of N wobscot). Visitors welcome. Phone: 877-0481.
GREAT BARRINGTON—South Berkshire Meeting, Bridgette House, 10 South St. Great Barrington, MA 01230. Phone: (413) 292-1847 or (413) 243-1575.
MARION—Unprogrammed. Will meet atten ation at homes of members, 10 a.m. Call 728-4720 for information.
MARTHA'S VINEYARD—Visitors Welcome Worship 11 a.m., 11 a.m. summer. Location varies, call 938-5152 or 693-0442.
NEW BEDFORD—Meeting to worship and First-day school plus child care Sundays at 10 a.m. at meetinghouse 83 Spring St. Elizabeth Lee, clerk. Phone: (508) 514-1638.
NORTH EASTON—Worship 11 a.m. First Day at Friends Community, 238 School St., Easton, 238-0461.
NORTH SHORE—Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevil, 291-6801.
SANDWICH—East Sandwich Meeting House, Quaker Meeting House. Rte. 6A, Sandwich, 238-0461. Phone: (508) 514-1638.
New Hampshire

CONCORD—Meeting for worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

DOVER—Unprogrammed worship 10 a.m., sharing at 11 a.m. at 141 Central Ave. Lydia S. Willis, (603) 868-2629, or write P.O. Box 68, Dover, NH 03820.

GROCIN—Programmed worship 10:30 a.m. except Jan. and Feb. Meets in Church Hall. Contact David Myer, (603) 861-8675.

HANOVER—Meeting for worship, Sundays 9:30 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.) Clerk: Julia Childs. (603) 868-4170.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 4 p.m. for the next few months. 242-3364 or 924-6150.

WEST WINDSOR—Worship and 1st and 3rd Sundays; 10:30 a.m. Friend's Clerk: Fritz Bell. Phone: (603) 961-2347.

New Jersey

ATLANTIC CITY AREA—Atlantic City Monthly gathering at 11 a.m. (609) 297-8657 or 468-4844.

BARNESGAT—Meeting for worship 11 a.m. Left side of East Ave., traveling east from Rt. 9.

BURLINGTON—Meeting for worship 10:30 a.m. Sept.—May. High St. near Broad.

CAPE MAY—Meeting mid-June through Sept., 9 A.M. Worship and First-day meeting only, Saturdays. 432 E. Grant Ave., Auburn, NY 13021. 797-8666. Phone: (603) 643-4138.

CROSSWICKS—Meeting 10 a.m. Worship 4 p.m. for the next few months.

PARKERSBURG—Meeting 9 a.m. Mid-June through Sept. 9 a.m. Worship and First-day meeting only, Saturdays. 432 E. Grant Ave., Auburn, NY 13021. 797-8666. Phone: (603) 643-4138.

WEST MILFORD—Worship and 1st and 3rd Sundays; 10:30 a.m. Friend's Clerk: Fritz Bell. Phone: (603) 961-2347.

New Mexico

ALBUQUERQUE—Meeting, First Sunday school 10:30 a.m. N. Ave D. U. N.M. Phone: 265-3022.

LAS CRUCES—10 a.m. Sunday worship. First-day school, 2610 S. Solano; 522-0627 or 526-4625.

SANTA FE—Meeting for worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 883-7241.

SILVER CITY AREA—Gila Friends Monthly. 10:30 a.m. Call 535-5679 or 536-9934 for location.

SOCCORO—Worship group, first, third Sundays, 10 a.m. Phone: 835-0013 or 835-0277.

New York

ALBANY—Meeting for First-day school 11 a.m. 727 Madison Ave. Phone: 465-0084.

ALFRED—Meeting for worship 9:15 a.m. in The Parish House, Alfred State College. Phone: 893-0211.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Route 202-35, Yorktown Heights. (914) 763-5007.

AUBURN—Unprogrammed meeting 1 p.m. Seventh-day worship appointment (607) 202-7747.

BUFFALO—Worship and First-day school 10 a.m. 72 N. Park Ave. near Science Museum. Call for summer hours: 622-0622.

BULLS HEAD RD.—Worship and First-day school 10 a.m., Sundays. N. Dutchess Co., 1/2 mile E. Tecumseh Pk. (914) 266-3222.

CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-0906 or 239-2902.

CLINTON—Meeting, Sundays 10:30 a.m. Kirkland Art Center, On the-Park. Phone: 853-2243.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W. Quaker Ave. Phone: 496-4448.

EASTON—Unprogrammed worship and First-day school 10 a.m. Rte. 44. 664-6857 or 692-9227.

GARDEN CITY—Meeting for worship 10 a.m. Sundays. 155 West 6th St. Phone: (718) 733-7972.

FREDDONIA—Unprogrammed meeting 11 a.m. (716) 672-4437 or (716) 672-4518.

HAMPDEN—Meeting for worship and First-day school 10:30 a.m. Chapel House, Colgate University. Phone: 869-8392.

Hudson—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. (914) 851-7954, 905-8940, or 329-0401.

THACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, Oct.—May; phone: 256-4214. June—Sept. summer schedule.

NEW ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship, 11 a.m. First-Sunday morning.


FLUSHING—Discussion 10 a.m., First-day school 10 a.m. 7:00–7:30, a.m. and 5:00–5:30 p.m.

HUNTINGTON—Meeting for worship 10 a.m., Friends World College, Plover Ln. (516) 261-4924 (eve.).

JERICHO—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

LOST HARBOR—Meeting for worship 11 a.m. (winter) Duck Pond and Pipng Rock Rds. (July—Aug., 10 a.m.)

MANHASSET—Adult class, 10 a.m. 665 S. Fourth Ave. Phone: 526-4625.

SHELTER ISLAND—10:30 a.m. Memorial Day through Labor Day, circle at Quaker Friends’ Monument on Southold Wharf. (631) 925-1456.
NEWTOWN — Worship 10 a.m., First-day school 11 a.m. Main St. Dean. Gintor, (717) 456-6431.

NORRISTOWN — Meeting for worship and First-day school 10 a.m. S. and Jacoby Sts. Clerk: Clifford J. Gillam, 538-1396.

OXFORD — First-day school 9:45 a.m., meeting 11 a.m. 260 S. 3rd St. Joseph Coates, Jr., clerk, (215) 932-8082.

PENNSBURG — Uniting Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 6th and Massey Sts. Bruce Grimes, clerk, 223-8398.

WASHINGTON — First-day school 9:45 a.m., meeting 11 a.m. 109 E. Mermaid Lane.

FOURTH AND ARCH STS. — First and Fifth Days.

FRANKFORD — Penn and Orchard Sts., 11 a.m.

FRANKFORD — Union and Wain St., 11 a.m.

GREEN MEETING — 45 W. School House Lane.

GREAT SKFREET — Meeting, State of Phoenixville and North of junction of Whitehorse and Rte. 23. Meeting, 10 a.m.

PITTSBURGH — Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave., (412) 653-8593.

PLYMOUTH MEETING — Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.

POTTSTOWN-READING AREA—Exeter Meeting. 111 W. Main St., 10 a.m.

POTTSTOWN — Meeting for worship and First-day school 10:30 a.m., meeting 11 a.m. Community Hall, 1001 Main St., (610) 434-2740.

SOUTHAMPTON — Meeting for worship and First-day school 10:30 a.m., 3160 Exeter Rd., 11 a.m.

SOUTHINGTON — First-day school 9:45 a.m., meeting 11 a.m. 1128 Main St., 11 a.m. (203) 599-1264.

ST. JEROME — Meeting, 10 a.m. 2548 Main St., 11 a.m.

UPPER DUBLIN — Worship and First-day school 10 a.m. 118 W. Main St., (215) 834-5073.

UTESDALE — Meeting for worship and First-day school 10:30 a.m., 216 Quechee Rd., 11 a.m.

VIRGINIA BEACH — Meeting for worship 11 a.m. (based on attendance) 1537 Laskin Rd., Virginia Beach, VA 23451.

WASHINGTON — First-day school 9:45 a.m., meeting 11 a.m. 4202 Eisenhower Ave., 11 a.m.
Fiction

I Hear the Reaper's Song, by Sara Stambaugh.
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