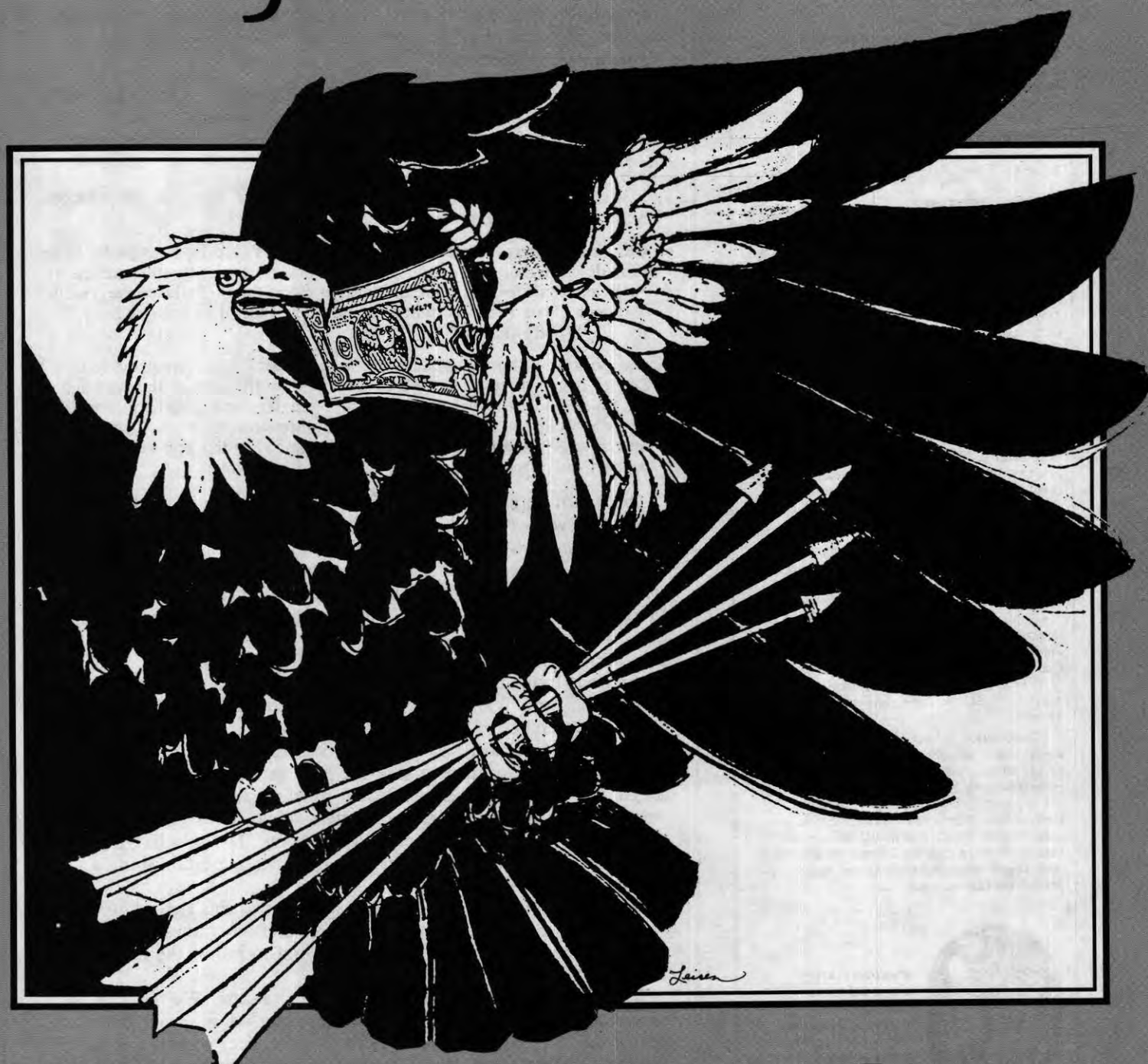


Includes 1987 Index

March 1988

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



War Taxes & Conscience

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Among Friends

Living Out Our Faith

The FRIENDS JOURNAL Board of Managers has received levies in recent months from the Internal Revenue Service on the wages of JOURNAL editor Vinton Deming. The levies are the result of Vinton's refusal to pay income taxes in the years 1979-1982 because of his opposition to the use of tax money by our government for warmaking. "Among Friends" this month is contributed by William D. Strong, treasurer of the JOURNAL board and a member of Newtown (Pa.) Meeting.

The FRIENDS JOURNAL Board of Managers has twice been unable to honor the levy against the wages of our editor, Vint Deming, for unpaid federal taxes. In our most recent reply to the Internal Revenue Service we stated that:

It is not possible for us as a board to separate our faith and our practice: we must live out our faith.

Our earlier letter. . . refers to our 300-year-old Peace Testimony. To more fully describe that part of our beliefs we enclose copies of two sections of *Faith and Practice*, the book of spiritual discipline of Philadelphia Yearly Meeting. ["The Peace Testimony" and "The Individual and the State," pp. 34-38, were shared.]

Our position of noncompliance to the requests of the Internal Revenue Service is not an easy one. We do not question the laws of the land lightly, but do so under the weight of a genuine religious and moral concern. We know as well that other religious groups—Mennonites, Brethren, and others—are facing this same difficult dilemma. For this reason, many of us support the proposed Peace Tax Fund bill in Congress.

The board agreed at our meeting in November to make known this continuing witness, both individual and corporate, to you, our readers.

The dilemma is clearly not the JOURNAL's alone. Many Quaker institutions in the United States, Canada, and England have faced this challenge. Beyond the historic peace churches are Catholics, Methodists, and others who are considering the whole question of taxes and militarism. In February representatives of some 70 institutions came together at the Quaker Hill Conference Center in Richmond, Indiana, for a New Call to Peacemaking consultation on "Employers and War Taxes." This followed a December 1986 Quaker conference at Pendle Hill considering the same concern.

The JOURNAL board has worked at and reached unity in this matter. We will continue to seek the light in the months and years ahead. For now, however, we would welcome the support and reactions of our subscribers and readers. If you'd like to share in this witness with your moral support, let us know. If you'd like to add practical support, we would welcome it, as we are establishing a Conscience Fund.

We don't plan extensive legal undertakings at this time, but we know that there can readily be some fees and costs ahead, as well as possible penalties resulting from our refusal to honor the levies from the IRS.

We look forward to the response of our readers. We feel that we cannot host writings in the issues of the JOURNAL on peace and justice, on our testimonies and faith and practice, without, as an employer, living them out to the best of our God-given abilities.

Brief Strong

FRIENDS JOURNAL

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Vinton Deming and son Andrew
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Charles Peterson of Abington (Pa.)
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Forum

Cancer Ad Misleads

I would like to call your attention to the advertisement in the January 1988 *FRIENDS JOURNAL* on page 30 entitled "Cancer." I was distressed that this type of advertisement would appear in *FRIENDS JOURNAL*, which has a reputation of presenting only sound and reliable material, whether in text or advertising. I have no means of researching the claims made in the advertisement, but they have all the earmarks of fraud, and I'm sorry that the *JOURNAL* has become part of it. The unfortunate victim of cancer is unusually susceptible to fraudulent claims of cure, and understandably so. In his or her efforts to do everything possible that might help, sound and very often successful treatment is avoided or postponed. The history of the treatment of cancer is replete with exploitation by cruel entrepreneurs who take advantage of these patients.

As you must have noticed, I feel very strongly about people who exploit victims of illness, whether for monetary profit or any other reason. I also have great respect for the high quality and integrity of *FRIENDS JOURNAL*. I would like to suggest that you consult doctors in your area who treat cancer, and especially members of the Friends Medical Society such as Dr. Sam Burgess, Dr. Jonathan Rhoads, Dr. Victor Vaughan, Dr. Bill Nute, etc.

Francis W. Helfrick
Manchester, Conn.

Editor's note: FRIENDS JOURNAL asked Dr. Sam Burgess to respond to Dr. Helfrick's letter. This is his reply:

I agree most emphatically with Dr. Francis Helfrick's letter, which protests the inclusion of an advertisement in *FRIENDS JOURNAL* for a book on the cure of cancer by diet alone. Once in a long time a novel treatment appears which represents a real breakthrough in the treatment of disease and which organized medicine is reluctant at first to accept. But for every such case there are hundreds of examples of failures. In cancer therapy, the list of disappointments is endless, and diet therapy for cancer has been a consistent failure.

The problem is not just that such cures rarely work; the real tragedy is that unproven therapies seduce patients and their families, at a time of vulnerability, away from treatments that offer hope for cure.

It is undoubtedly true that there are a few malignant tumors that are related to

diet—stomach cancer from eating burned protein (such as barbecued steak) is a familiar association. But the causes of cancer are much too complex (environment plus virus plus hormone imbalance plus irritation plus failure of defenses, to name just a few things that influence the development of cancer) to have an answer as simple as diet. And the problem is made more difficult by the fact that cancer may spontaneously regress and disappear in a few instances, so whatever has been done, whether diet, prayer, prune pits, or other unproven procedure, may get unwarranted credit for the cure.

I'm all for rational nutrition and healthy lifestyles; I believe that such will really help the body's defenses against all kinds of disease. But to substitute such or any other procedure for the proven effective methods of treatments for cancer (surgery, radiotherapy, or chemotherapy) is to do a great disservice to patients and their families.

I recommend, most earnestly, that *FRIENDS JOURNAL* refuse advertisements which are at best misleading and at worst fraudulent. Readers should be able to accept *JOURNAL* advertisements with confidence.

Samuel B. Burgess, M.D.
Medford, N.J.

Response to "Jesus Myth"

Carolyn Knudsen Adams' letter, "Let Go of Jesus Myth" (*FJ* Jan.), disturbed me.

Scholars disagree on aspects of the life of Jesus and accuracy of various parts of the New Testament. But most scholars, both Christian and non-Christian, do accept that Jesus lived and that some of his early followers knew him prior to his crucifixion. An Orthodox Jewish scholar has concluded that the resurrection of Jesus actually occurred.

Each person can choose his or her own religious and ethical beliefs. However, the Religious Society of Friends should maintain an identity consistent with its tradition. The experience of the living Christ as a present teacher was at the heart of the development of Quakerism. "There is one, even Christ Jesus, who can speak to thy condition."

Different parts of the Religious Society of Friends have lost vitality by straying from these essential truths. The part of the Society within which the *JOURNAL* is most widely read has lost vitality by not holding firmly to the centrality of the living Christ, rather tending to drift

without a clear spiritual anchor.

The article "Friends and Unitarians Find Mutual Respect" in the same issue may be relevant here. Friends and Unitarians have many things in common, but also crucial differences. Perhaps part of our problem in finding unity as Friends comes because some who are much closer in their perspective to Unitarian or New Age groups affiliate with Friends instead.

Bill Samuel
Landover Hills, Md.

I was appalled by the intolerance and unfriendliness expressed by Carolyn Knudsen Adams. Her allegation that "even conservative biblical scholars" question the existence of Jesus is simply ludicrous and implies a minimal understanding of theology and history. It is the Quaker way to accept a variety of religious interpretations, including views that differ greatly from those of our Society's founders. To condescendingly proclaim Christ a myth worth dismissing is unfriendly indeed. Apparently, Carolyn Adams travels a very narrow path in her search for truth and cannot tolerate ideas that do not conform to her version. She ignores the fact that Christ has inspired and continues to speak to millions.

Even those Friends who veer from traditional notions of Christ's divinity readily acknowledge his radically compassionate moral insights and all-inclusive love. How ironic that Adams suggests Martin Luther King and Gandhi as role models whose ideals we should emulate, when King's main inspiration and guiding force was unquestionably his love of Jesus Christ. And Gandhi readily acknowledged Christ as a precedent for his nonviolent witness.

Carl Stafstrom
Boston, Mass.

As an anthropologist I can tell you that events are quite literally and accurately retained and transmitted for up to thousands of years, as can be seen in Homer's epic poems, *The Iliad* and *The Odyssey*, which were so carried before Homer wrote them down. The problem remains of how to convey spiritual and mystical power in language that can be understood by someone who has never experienced it. Words are inadequate to show reality as it exists next to us and in us. It exists far beyond our physical boundaries or intellectual processes. I have experienced this power firsthand in my own life. I ran smack

Viewpoint

Examining the Myths

In the January issue, the letter in your Forum section by Carolyn Knudsen Adams of Alexandria, Va., struck in me a responsive chord. In commenting on Leonard Kenworthy's article, (*FJ* Nov.), she disagreed that "what we need is more fiction about Jesus." Then she stated "It's time to let go of mythology . . . letting go of the New Testament Mythology should [not] be threatening to Friends." I would agree, and I want to share a broader understanding of mythology.

First, all myths are stories, and they are usually stories with a kernel of truth. Rather than denigrate them let's recognize them as human inventions that carry purpose, power and creativity. (It may be that humankind needs them, and that if one myth is let go, a new one will rise). The shapes of these myths or stories shape our expectations and our actions.

We need to look closely at the myths in our culture. Four have recently been brought to my attention. One is the story of Apocalypse. This story is about time. It tells us that time is a thing set apart, not a set of relationships. It tells us that history is a one-way street with a beginning, a middle, and an end; that the end will be a big bang, a grand climax. The main character is God, who stands outside the world. The assumption is that after the big bang, we too will get outside the world to something better. This story teaches estrangement; that *this* world is only foreplay, *this* life only a prelude.

The second story is Good Guys (or Girls)/Bad Guys (or Girls). In this story dualistic thinking is taught. It quite possibly originated in religious propaganda to justify the conquest of dark-skinned people by light-skinned ones. In how many fairy tales is the light-haired sister pure and good and the dark-haired sister jealous and evil? This split of light (spirit) and dark (body), of male and female, culture and nature supports hierarchy, the power-over principle.

The third story is the Great Man, subtitled: "He Receives the Truth and Gives It to the Chosen Few." The Great Man can be Jesus, Moses, Jung, Buddha, or Marx. The Chosen Few can be Christian, Marxist, feminist, you name it. Women in the Women's movement early saw through this Great Man Getting the Truth story, because great men are never women. This story also teaches dualism and the idea of a single truth. For the men to be great, women must be devalued.

Such stories send us on the wrong track because there are, in fact, many truths, not just one.

The fourth story is Fall/Redemption, or Making It. Often two stories play together. A person makes it, but then falls; or a person falls and is redeemed. In this story, individual gain is the goal, and that purpose determines our values in the economic realm. Those of us who don't make it are left with a sense of personal failure. The Garden of Eden is such a story. The American Dream is another version.

All four of these stories have elements of estrangement, dualism, and non-acceptance of ourselves. We are told we must always be "improving" ourselves.

As Carolyn Knudsen Adams suggests, Jesus himself may have been a fictitious character—but in the myth, he tells stories of estrangement, one up/one down, etc. One will be saved, the other lost. The rich become poor, the poor rich, a kingdom not of this world, etc. Dualism. How to break this principle of estrangement when it has been perpetuated for thousands of years by the very powerful myth of the Great Man?

Language shapes consciousness, and the telling of myths is a part of the magic of shaping our consciousness. Now we have named these stories, we can look at how they have shaped us. They must answer to us. We are empowered to reshape ourselves, our consciousness, our behavior, to change the stories we tell, to create new ones.

Thank you, Carolyn Adams for challenging us. You suggest Gandhi and Martin Luther King, Jr.—and I would add Lucretia Mott, Sonia Johnson, and Helen Caldicott—as exemplary people through whom we can learn courage and compassion, to help humankind.

Marie Ingerman
San Rafael, Calif.



into it during meeting for worship in Westerly (R.I.) Meeting in 1963 and was thereafter convinced but just beginning to learn what this all-loving intensity is and what to do to keep it in my life.

I was never a conventional Christian; Jesus was just one of many enlightened persons who expressed the Inner Light more than most. In recent years the reality behind the spiritual being has become more and more real and important. I have learned through growth in the Spirit. One must keep one's mind open to possibilities to allow for discovery and growth in inquiry. If not for this, I would not now be coming near the divine feminine, the Goddess aspect of our creator. These discoveries are not creative imaginings nor psychological aberrations. They are truth. Let our souls expand to admit as much of it as we can, and let our lives speak the fruits of our search.

Patricia Quigg Smith
Dayville, Conn.

No Pay, No Value?

Special thanks to William Charland (*FJ* Jan.), "A Quiet Spirit at Work in the World," for his contribution to our thinking about the long-term concern for the spiritual needs of unpaid workers. I hope his insight that the problem of unemployment is essentially spiritual will help deepen Friends' concern.

As any housewife or husband can tell you, our culture does not give those who work without pay the recognition accorded the wage earner. With media help, we often praise to the skies the work of a dedicated Mother Teresa at the same time we harbor a subtle sense of superiority toward the unpaid worker in our own community. As a result, most of us are convinced not only that more and more money for more and more goods is

continued on page 27



FRIENDS AND WAR TAX RESISTANCE

by J. William Frost

This article is extracted from the author's testimony on behalf of FRIENDS JOURNAL editor Vinton Deming at his trial for tax resistance in U.S. Tax Court, February 1986.

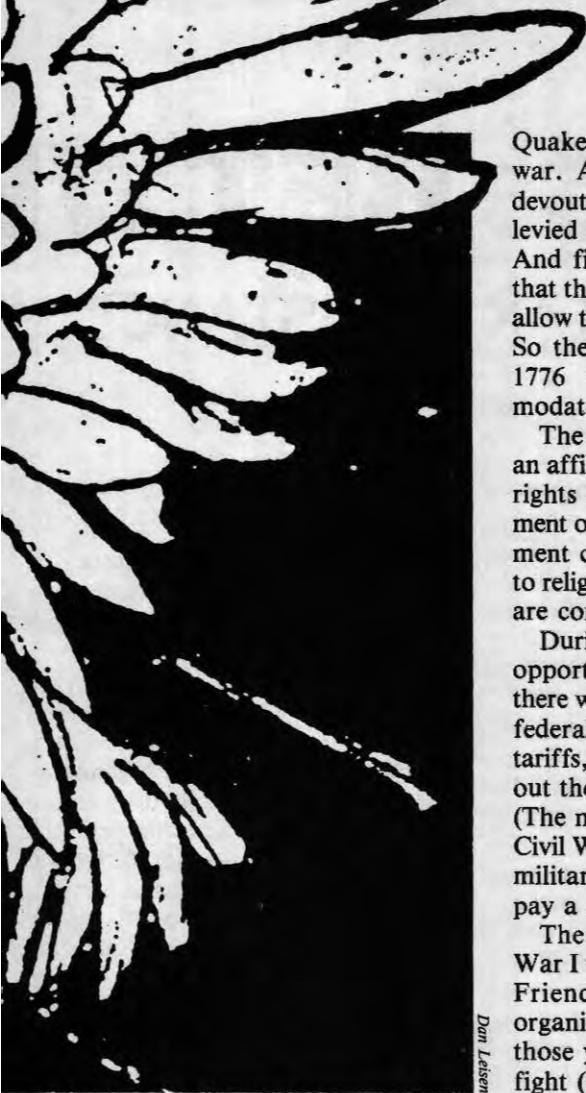
J. William Frost is a member of Swarthmore (Pa.) Meeting and is director of Friends Historical Library at Swarthmore College.

The peace testimony has been a basic part of Quaker religious belief since the 1660s. The testimony has not been static; it has evolved over time as Friends thought out the implications of what it meant to be a bringer of peace.

Some of the most creative actions of members of the Society of Friends have come from the peace testimony. For example, Friends' primary contribution to world history is that they began and carried through the antislavery testi-

mony. Friends became antislavery advocates in the 18th century, when they realized that the only way one could obtain a black slave was to take him or her captive in war.

Pennsylvania was founded by William Penn for religious liberty. Penn believed, and so did the early settlers, that to create a Quaker colony meant there would be no militia, no war taxes and no oaths. These were conceived to be part of religious freedom, and in the early years of Pennsylvania, there was no



Dan Leisen

Quakers should pay taxes in time of war. At this time, some of the most devout Quakers refused to pay a war tax levied by the Pennsylvania Assembly. And finally the yearly meeting agreed that those whose consciences would not allow them to pay the taxes, should not. So the heritage of Pennsylvania until 1776 was that government accommodated the religion.

The Federal Constitution allows for an affirmation, because certain religious rights are antecedent to the establishment of the government, and the government can and will accommodate itself to religious scruples of those people who are conscientious good citizens.

During the 19th century there was less opportunity for tax resistance because there was no direct federal taxation. The federal government was financed by tariffs, and the tariffs were used to carry out the full operations of government. (The major exception came during the Civil War, and here the main issues were military service and Quakers' refusal to pay a substitution tax.)

The main Quaker response to World War I was the creation of the American Friends Service Committee. This organization was designed to allow those young men who did not wish to fight (conscientious objectors) to have an opportunity for constructive service (i.e., to provide relief and reconstruction in the war zone). Friends conducted relief activities in France, and then later in Germany, Serbia, Poland, and in Russia. The War Department accommodated itself to Friends. There was no specific provision in the draft law in World War I for conscientious objectors. The War Department allowed those Friends who wished to serve in the American Friends Service Committee to be furloughed so that they could go abroad to participate in relief activities.

A second way in which the authorities accommodated Friends at that time was in relief money raised by the Red Cross for Bonds. Much of the Red Cross effort was for military hospitals, and Friends did not wish to support that effort. Therefore in Philadelphia an agreement was worked out whereby Friends contributed money or bonds which would be earmarked for the American Friends Service Committee or for relief activity rather than for direct war activity.

There were instances in World War II of individual Friends refusing to pay war taxes, and the Philadelphia Yearly

Meeting officially protested against certain war taxes, but the main movement against war taxes has occurred since 1945. During the Cold War and particularly during Vietnam, war tax resistance has become a major theme in Philadelphia Yearly Meeting.

The Philadelphia Yearly Meeting, since the 1960s, has regularly put a discussion of war taxes on its agenda. In many ways the Philadelphia Yearly Meeting position on war taxes is like its position was on antislavery before the Civil War: before 1860, virtually all Friends opposed slavery. Today, virtually all Friends oppose military taxation. The

Religious freedom to William Penn meant there would be no militia, no war taxes, and no oaths.

difficulty in 1860 and in 1980 is that Friends are searching for a way to make their religious witness effective. What Friends want to do is somehow change the focus of a policy which they see as destructive of what is basic to their value system.

In summary, the position of Friends is that religious freedoms preceded and are incorporated into the federal government. Pennsylvania was founded for religious freedom, and religious freedom meant no taxes for war, no militia service, and the right of affirmation. Friends think that the federal government incorporated part of that understanding in the affirmation clause in the constitution, in the first amendment, and in the religion clauses in the Pennsylvania Constitution. Friends think that the government has in good faith tried to accommodate us in our position on military service, and what Friends are wanting from the government now is a like accommodation on a subject which is the same to us as conscientious objection: the paying of taxes which will be used to create weapons to threaten and to kill. □

militia, and there were no war taxes and no oaths. At first, the Pennsylvania Assembly refused to levy any taxes for the direct carrying on of war. Instead, after 1690 when the British government requested money because it was already beginning its long series of wars with France, the Crown and the Pennsylvania Assembly worked out a series of arrangements. Those arrangements provided that the Assembly (then composed primarily of Quakers) would provide money for the king's use or the queen's use, but the laws also stipulated that that money would not be directly used for military purposes; i.e., there would be almost a noncombat status for Quaker money. It could be used to provide foodstuffs to be used to feed the Indians, or it could purchase grain or relieve sufferings. It would not be used to provide guns and gunpowder.

This policy of no direct war taxes, no militia, and no oaths, was followed in Pennsylvania from its beginning in the 1680s until the crisis broke out in France in the 1750s. In 1755, a group of members of Philadelphia Yearly Meeting began the debate on whether

THE SPACES BETWEEN

A JOURNEY TOWARD WAR TAX RESISTANCE

by Vinton Deming

When I attended Philadelphia Yearly Meeting one year in the late 1960s I had no way of knowing that my life would be changed as a result. I believe it was in 1968, though it might have been the following year. I was not yet a member of a meeting at the time, though I was working for the yearly meeting as director of a community project in Chester, Pennsylvania.

Yearly meeting that particular year was trying to address the burning concern of the Vietnam War. What could Friends do in concrete ways to oppose this terrible war? Our country was torn apart by the issues surrounding the war; our campuses were in turmoil. Specifically, as I recall, the meeting was wrestling with the question of draft resistance and was trying to prepare an appropriate minute in support of young Friends faced with the draft.

During a difficult moment in this process a young Friend stood and spoke with deep emotion; and his words went straight to my heart. It didn't matter, he said, what older Friends might say in support of him and his generation (though support was needed and appreciated, for sure); what *really* mattered to him was that Friends look personally at their own lives to see how they were connected to warmaking. If they were too old to be drafted (and most of us were) perhaps they could find other ways to resist the war.

About 20 years have gone by and I don't even remember the name of the young Friend who spoke in meeting that day, but his words had a profound impact on me. As a result of his ministry I decided to begin to seek ways to resist

the payment of taxes for warmaking (what another Friend, Colin Bell, would term the "drafting of our tax dollars" for the military).

I should say that there was another motivating force at work on me as well. My work for Friends in the city of Chester was bringing me into daily contact with poor and black people. I was learning firsthand about a community—a microcosm of other urban areas across the country—that suffered the debilitating effects of chronic poverty, high unemployment, deteriorating housing, inadequate health care, and inferior public schools. I was witnessing the insufficient funding of a so-called War on Poverty in Chester while millions of dollars and human lives were being expended in a war against other poor people in Southeast Asia. I knew I had to do *something* to end my personal complicity in helping to pay for the war and to redirect these dollars to wage a more life-affirming battle against poverty and injustice here at home.

I soon discovered that it is hard to become a tax resister; there are so many basic assumptions about money and taxes that we have learned. We are *expected* to do certain things in our society: when we work, we must pay taxes—this pretty much goes without question. How else will programs get funded and bills get paid? And those who don't pay, well . . . there's an institution called the IRS that takes care of such people and will *make* them pay!

There are so many *good* reasons for not resisting taxes. Some of the ones I wrestled with are these:

- I can't get away with it. IRS will eventually get the money from me anyway and I'll just end up paying more in the end.
- It won't do any good. The government is too powerful and they'll not change their policies because of my symbolic act.
- There are better ways to work for

peace (i.e. writing letters to Congress, going to demonstrations, etc.)

- There will never be a substantial number who will be tax resisters—it's simply not realistic.

Well, there's truth in all of these statements, but I had to start anyway. Not to do so had simply become an even bigger problem for me. So I began looking at the question of taxes for war and decided to start where I could, with the telephone tax. I learned that the federal tax on my personal phone had been increased specifically to help pay for the war. In talking with others who were refusing to pay this portion of their phone bills I learned that the risk was fairly small. No one I knew about had gone to jail or suffered any severe penalties (beyond having some money taken from a bank account or such). So my wife and I began to withhold these few dollars each month and include a note to the telephone company explaining our reasons. This became an educational experience for me. I started to get used to receiving the impersonal letters from the phone company and later from IRS, and I even came to enjoy the process of writing my own letters in response—I felt good about not paying.

In the early 1970s I began to feel more confident. The IRS had not locked me up, or even taken any money from me, as I recall, so I gathered my courage and decided to take the next step—to resist paying a portion of my income taxes. At first I included a letter with my tax form in April and tried to claim a "war tax deduction" and request a return of some of the money withheld from my salary—but with no success. The IRS computers were not impressed with my effort, and they routinely informed me that the tax code did not provide for such a claim. So I came to a decision: it would be better to have IRS asking *me* for the money each year rather than my asking *IRS*. So beginning in 1973 I began to seek ways to reduce the amount withheld from my

Vint Deming and his wife, Michele Mucci-Deming (a medical social worker), claim three dependent children—Evelyn, Andrew, and Simeon—though they claim to be dependent on their children as well for day-to-day challenge and insight. Vint serves as an Overseer of his meeting, Central Philadelphia (Pa.), and is editor of FRIENDS JOURNAL.

regular paychecks. Though some tax resisters at that time accomplished this by claiming all the world's children as their dependents (or all the Vietnamese children), I decided to reduce the amount withheld by claiming extra allowances (which were authorized for anticipated medical expenses, etc.) and thus reduce the amount withheld.

Beginning in 1976, when I started to work part-time at FRIENDS JOURNAL, and continuing until this past year, I claimed enough allowances on my W-4 so that no money was withheld from my pay. For several years as a single parent raising a young child, I lived very modestly, working just part-time and sharing living expenses in a communal house. During those years I actually got money *back* from the government when I had paid nothing. Since 1979, how-

ever, after I remarried (and later had two more children) I started to owe money to IRS each year. So each year at tax time I would write a personal letter to the president to be sent with a copy of my tax form (not completely filled out, usually just with my name and address) explaining why I could not in good conscience pay any taxes until our nation's priorities changed from warmaking to peacemaking. I would usually send copies of my letters as well to IRS, my representative in Congress, and friends. Occasionally I would receive thoughtful responses, once from Congressman William Gray from my district, who is one of the sponsors of Peace Tax Fund legislation in Washington.

After a few years of this, IRS began to make some ominous threats and noises, followed by the first serious efforts to collect back taxes from me. I should say that I redirected some of the unpaid taxes to peace organizations and poor people's groups, some into an alternative tax fund, some into a credit union account to earn interest—and some was spent. On two occasions—once in 1976, again in 1986—I went to tax court. Each court appearance provided

an opportunity to explain my witness more clearly, and to meet others in the community who were tax resisters or who wanted to be supportive.

My first day in court was in Raleigh, North Carolina, and was particularly meaningful. About 30 of my friends went with me to lend support. A local peace group baked apple pies and served small slices to people entering the courthouse next to a large "pie chart" that graphically showed the disproportionately small share of our federal taxes going to human services and the large piece to the military. A local TV station interviewed me and carried a story on the evening news. A wire service picked up on the story as well, and for several days I received phone calls from people throughout the South.

What occurred inside the courthouse was just as important. The judge was very interested in my pacifist views. At one point he ended the hearing and



Dan Leisen

engaged in an extended discussion right in the courtroom of many of the peace issues I had raised. It became a sort of teach-in on the subject of militarism and peaceful resistance. Later both he and the young government attorney thanked me for what I shared and complimented me for effectively handling my own legal defense. (I had elected not to be represented by counsel.) Though the court eventually ruled against my arguments in the case—which did not surprise me—I feel that the whole experience of going to court was a positive one, as well as an educational experience for others. And though I was ordered to pay the \$500 or so owed in back taxes, I never did—and no further efforts were made to collect.

IRS has been more aggressive, however, in recent years. Some funds have been seized from a bank account, an IRA was taken, and such efforts are continuing even as I write this article. Most recently IRS has levied FRIENDS JOURNAL for the tax years 1979-1982 for taxes, interest, and penalties totalling

about \$23,000. I am grateful that the JOURNAL's board has declined to accept the levies on my salary (see William Strong's article on page 2) and that the board as a Quaker employer both corporately and as individual members supports my witness.

I don't know what the future will bring, and frankly I try not to think about it too much. In the past two years I have changed my approach some. My wife and I have decided to file a joint return. Beginning this past summer the JOURNAL started to withhold a little money from my paychecks following my decision to complete the new W-4. It seems appropriate just now that I devote my time to working on the earlier tax years and to finding ways to support others who are more actively resisting. I try to stay open as well to seeking other approaches to resistance from year to year.

What are some things that I have learned from all this? Perhaps I might share these thoughts:

- Tax resistance is a very individual thing. Each of us must find our own way and decide what works best for us.

- Resist openly and joyfully, and seek opportunities to be in the company of others along the way. When you go for an IRS audit, for instance, take some friends with you; when you go to court, make the courtroom a meeting for worship.

- Don't see IRS agents or government officials as the enemy. Look for opportunities for friendliness, address individuals by name, be open and honest about what you intend to do. The IRS will soon recognize that a conscientious tax refuser is different from a tax evader.

- What might work one year may not the next. Be flexible and remain open to trying different approaches.

- Talking about money is hard, and it is discouraged in our society. I remember how embarrassed the grown-ups in my family were when one of my children once asked at the dinner table, "How much money do you have, grandpa?" Tax resistance helps us to remove some of these barriers, and this is good.

- Sometimes our children can educate us, I should say, and provide simple insights to seemingly complex problems. Just as I was challenged by a young friend to consider tax resistance 20 years ago, an IRS agent was once set on his heels by my daughter. During a lull in a long conversation about financial figures, Evelyn (only seven at the time) asked the agent, "Why do you make my daddy pay money for killing people?" The poor man shuffled his papers, turned beet-red, cleared his throat, and ended the meeting.

Most of all I have learned that it's OK not to have all the answers, that it's important at some points just to take the small steps and to act on what we do know—and to see that there is value in the questions, and even in the contradictions.

Lao-tzu said it well:

We put thirty spokes together and call it a wheel;

But it is on the space where there is nothing that the usefulness of the wheel depends . . .

Just as we take advantage of what is, we should recognize the usefulness of what is not. □



Keep On Stepping

Tina Erickson Stanton lives in Kenduskeag, Maine, where she and her husband, Willy Stanton, are fixing up a 150-year-old house. She has been studying for a degree at the University of Maine.

*My goal does not lie before me.
Rather,
I carry it with me as I go.*

*I picked it up along my way,
Bright and shining,
And clasped it to me.
Like a rosary it counts my prayers.
Like an amulet it lends me power.
Like a friendship token it witnesses
my sincerity.*

*This goal does not wink at me from a
distant future,
Coyly sending me fear
Lest I do not reach it.
This dream does not haunt me from
another dimension,
Slyly fanning my doubts
That I will realize it.
Rather,
It hangs gently about me
And jingles against me,
Cheerfully honing my will
To keep on stepping.*

—Tina Erickson Stanton

Courage and Spiritual Leadings

by Patience Schenck



Narcissa Featherbee

Several years ago I had the experience of feeling called to go speak in love and friendship to an old friend who had shunned me. I was very nervous. He might reject my friendship. I might make a fool of myself. But as I walked to his house, I felt that I was carried by something bigger than myself. Afterwards, I felt elated. I had answered the call. Clearly God had been with me, directing and supporting. I did not feel especially proud of what I had done—I really didn't feel responsible for it. But I had a feeling of rightness about it. Furthermore, I was pleased that I had not stood in the way, that I had allowed myself to be used by the Spirit. All in all, I felt good about this experience.

A later experience did not leave me feeling so good. In the fall of 1986 four men undertook a fast, to death if necessary, to try to bring about a change in awareness of what our nation is doing to the people of Nicaragua. Each afternoon they sat on the east steps of the Capitol in Washington, a few blocks from my office. I felt drawn to them day after day. These men were Spirit-filled,

and to be with them was to experience that presence. As one of them said, at last he was living in the Truth, and that is precious enough to die for. I felt privileged to be near them.

I also felt agitated. I needed to do something, and I didn't know what. It was clear to me that I was called, and that I wouldn't rest until I found what I was meant to do.

I tried writing a letter to the editor of our local newspaper, talking about the fasters and their message, but the subject matter didn't work in that format. I finally wrote a descriptive piece and distributed it to family and friends. I also distributed copies at the office, and then discussed the issues with interested people who had previously had no idea of my political and social views.

One of my greatest fears is of assertively expressing opinions and having them rejected. I don't know exactly why, and I try not to give in to it, but the fear remains. On this occasion, however, as in the earlier experience, I felt that I was part of something bigger than myself, that my ego was not involved, and I shared my perceptions with ease. It was a great relief to have finally found a voice for my spiritual calling.

Later, however, the old feelings of

fear caught up with me. As I recalled having spoken openly of my beliefs, I went through a period of feeling very vulnerable and shyer than usual. I wanted to go hide and lick my wounds.

I was discouraged, as if my fearful reaction disqualified me as a servant of God, even if I had been faithful. But then I realized that the Spirit calls us and empowers us as we are. Even Jesus was human as well as divine. It's all right to be afraid, to fall back and nurture ourselves for a while, to admit our weaknesses, and then to wait, knowing that in spite of fear, we do get called, and that we can answer the call with courage.

We are all different, and so are our particular fears and vulnerabilities. But I believe that being open to the Spirit has an element of fear for all of us. We don't know what we'll be called to do. It might be hard for us.

God, I pray that we may know it is your love that moves us, that uses us, that strives to express itself through us. That same precious love is also for us, nurturing and sustaining us, empowering us, giving us courage. Let us have faith in the power of your love, and await your call with open hearts. □

Patience A. Schenck is an administrator for the American College of Obstetricians and Gynecologists in Washington, D.C. She is a member of Annapolis (Md.) Meeting.

On Ministering to the Meeting for Business

by Bill Taber

It is good
to remember
that all ministry
is one, and
should flow
from the same
source.

I find that I have little to say about techniques of ministry; instead, I am led to speak, as I often have before, about the ground out of which all ministry flows. It is good to remember that all ministry is one, and should flow from the same source. This is true of what we call ministry in a meeting for

Bill Taber is in his seventh year at Pendle Hill, where he teaches, among other things, a course called "Traveling in the Ministry." He is a recorded minister of Ohio Yearly Meeting, Conservative (unprogrammed), and is a sojourning member of Chester (Pa.) Meeting. This article is from a talk he gave to Philadelphia Yearly Meeting's Worship and Ministry Committee on the eve of the 1987 yearly meeting.

worship just as it should be true of everything which happens in a meeting—for worship—for business, for in that meeting we are ministering through our decisions either to ourselves or to the world beyond us.

So I shall speak in the next few minutes about the ground out of which all such ministry flows, including that ministry, that prayer, which can help keep a meeting for business true to its purpose, which is to make decisions through the help and guidance of the Holy Spirit.

The first thing to say about this ground is that it is dangerous. It is dangerous to go—with an open heart and mind and will—into a business meeting! Sometimes when I think about the opening silence of a business meeting, that special pregnant time when the ground is being readied and prepared, I remember that sacred dance of the Hopis, when a few men dance with rattlesnakes held in their mouths. There is a variety of symbolism here, including the wisdom of the serpent to which we are called by Jesus, and the rich and creative vitality and energy of the life force and its awesome power. But there is also a danger, for these are rattlesnakes!

Now you may be thinking that this is not the best analogy of the business meeting, and I agree. I have called up this picture for one reason—the outward ceremonies of that sacred dance do not begin until the elders, down in the Kiva, with its mystical contact with the center of the earth, sense that the time has

come for the dancers to carry the snakes in cooperation with the great mystery at the center of all life. These elders, and their whole nation, know the secret of waiting until the time is right. George Fox used that term—*wait*—dozens of times. We will come back to this term in a moment.

Yearly meeting is a sacred dance, like the Sun Dance of many native Americans. It is a time when we reaffirm our identity as individuals and as people. It is a time of purification, purgation, and deep commitment in our own version of the sweat lodge and the ritual dance. It is a time for receiving energy and vision and purpose for the year ahead. It is a time when we can be nourished by the physical nearness of our whole tribe and when we can feel that God is very real and close.

And so, as we settle into the opening worship before any session, we are in the presence of a great and awesome power—God as the *Absolute Other*, made somehow more real by the presence of all these earnest, expectant people. (For those who "minister," or who are occupied by much business, there is a great value in this recognition of the "absolute other.") Yet this God is also our friend, warm and personal and energizing.

As we relax into this awesome and yet friendly presence, we can become even more richly aware of the joy of another presence we had felt as we entered the room. This is the nourishing joy of being in the presence of our friends—a kind of extended family with a common language and values.

And so as we *wait* in this plasma, this fluid which is both human and divine, we can sense a living flow which unites us, and in that wonderful flow we are bathed and rested and nourished. At this point I am again reminded of George Fox, who wrote about the early yearly meetings he attended in the American colonies. Each of those meetings had two or three days of worship and two or three days of business. Of course, their circumstances and needs were different from ours, but, even so, we do well to remember the large space given to worship throughout most of our three centuries of Quaker business meetings.

It does take time to move into that place where heart and mind and will are united in God and with one another. And again, I remember George Fox saying, "*Wait.*" "*Wait in the Lord.*" "*Wait for the Power of the Lord to be over all.*"

The *waiting* he spoke about meant much more than pausing for the mere passage of time. It was not a passive, empty waiting; it was an act—an act of going very deep. We wait until heart and mind and will are clear. We wait until the secular mists roll away—and we find the world still there—but we see it now as God would have us see it.

A part of this waiting can be done ahead of time, long before the meeting begins. Also, we can go early into the meeting room and sit in quiet worship as people gather. This waiting does not always need to take a long time. As Henry Leeds of Philadelphia Yearly Meeting once said, "Truth is Quick!" It can be very quick! Just as it happens in an emergency that an ordinary person discovers the strength to lift a car or a tree off an injured person, so we discover that the great depth of our need and our yearning can take us sometimes very quickly to that place for which we wait. Or we could say, "Intensity, not time, is the measure of prayer."

Our greatest service to the meeting may lie in our going to this inward place instantly and staying there throughout the entire session. With practice, we can be there even before we enter the room.

As we continue to wait in this inward place, this altered state of consciousness, we can rest there until a peace comes, a peace which feels like being held in the everlasting arms. But this is not a solitary place, nor a private mystical experience, for we know we are in a room full of people about to be called into common work. And so the sense of bonding with these people increases, even as the peace increases.

Out of this peace and bonding grows a most necessary ingredient of this dangerous dance of Quaker process, and that is *trust* in the divine process which now owns us as much as we own it. Only as we are given the grace to trust this process are we able to let go even a little bit of the personal and partisan obstacles to the working of God among us. Trust in the process—that is a willingness to let go and let God work among us, in us, in me, yes—to change me!

In all of this waiting, there is yet one more experience, which can come early or late in the waiting—the exciting sense of the utter unpredictability of the amazing divine work before us in the meeting.

But what happens to this spirit when the clerk, like the Hopi elders, says it is

time to begin our sacred work? We can be sure that the Hopi dancers who move with living rattlesnakes between their lips do not forget that they are in the presence of the great mystery and that they keep heart and mind and will aligned with the Great Mystery that pulses through them and unites them with the tribe and with the earth even as they step in the sacred dance.

So can we, on our comfortable padded benches, stay in that centered place, knowing that the more of us who can stay faithfully grounded in God, the easier it will be for others to find it—and to stay in it also. In this state we can spend hours in a business meeting without tiring or losing our patience, resting in this sea of divine Light and love which washes through all people present. At such times, in the spirit of Thomas Kelley, we can experience a kind of double preception: *On the one hand* an almost bodily sense of our invisible bonding, our underlying spiritual connection with these people through the spirit of God. *And yet on the other hand*, our mind competently follows the discussion of an issue, absorbing the words as well as hearing them, while at the same time we surround the speakers and the clerk with a wordless wash of prayer and blessing.

This, then, is the most important of our ministries—a double ministry of (1) beholding and living in the sea of God, or as some would say, beholding and living in the body of Christ (which is a meeting), and (2) of absorbing the words of the speakers through a wash of wordless prayer and blessing.

Sometimes we are led to speak, to minister out of this ground we have been describing. And let us remember that in Quaker theory—and I hope in Quaker practice—all speaking in a business meeting arises out of this ground, and can therefore be called ministry. We know that the true inward motion to speak often lies far beneath our first instinct to respond to an issue. So it is well to wait, to go deeper.

Yet Truth is quick, and the longer we have been experienced in waiting, the more quickly we can learn to recognize the true motion even in an instant, so that we can respond to the Spirit's timing and not our own.

So, to conclude, here are a few of the ways to minister to our yearly meeting:

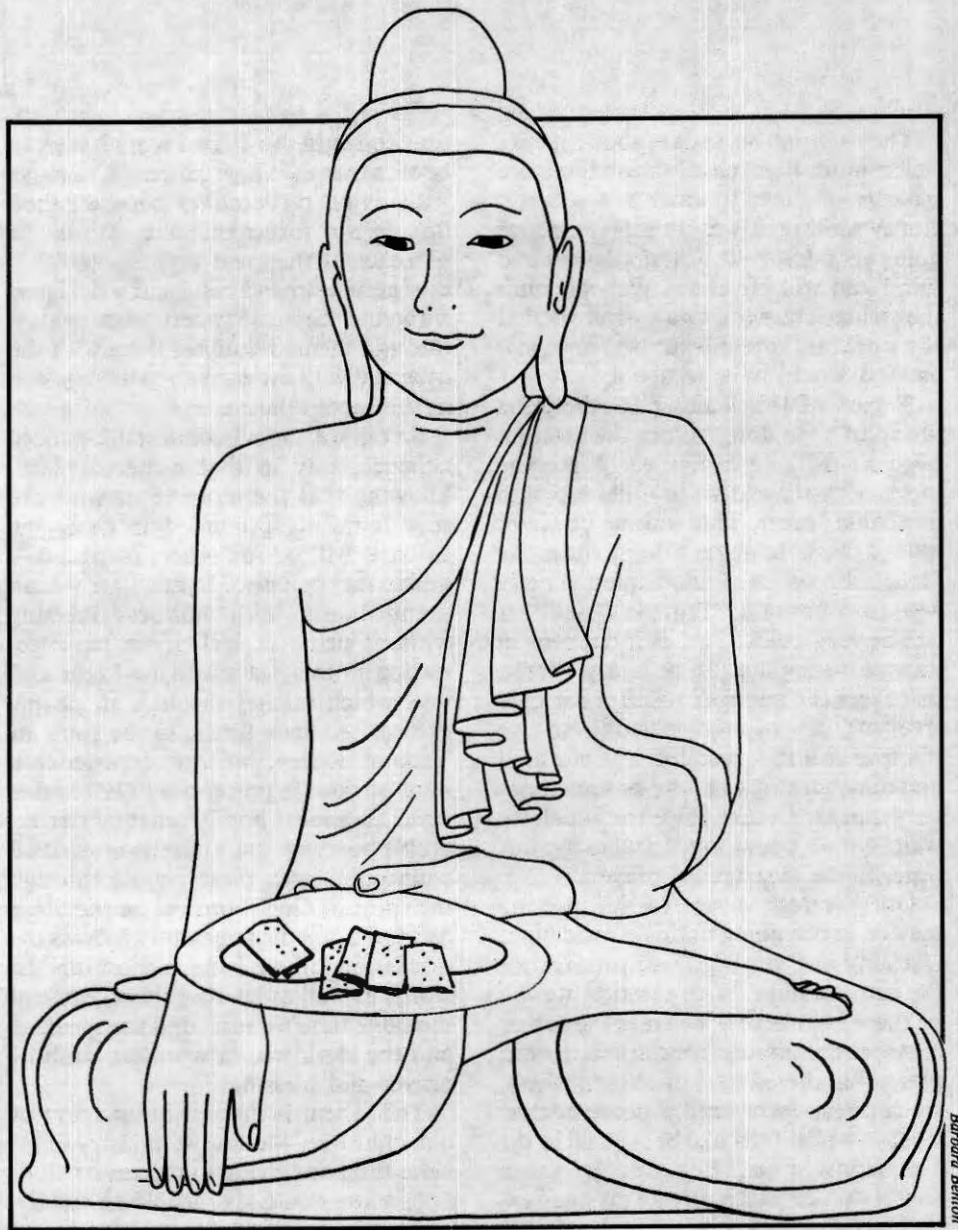
1. To hold the meeting in the Light long before the meeting begins.

2. To get to meeting early and settle into worship as soon as possible.
3. When we enter the meeting room, to do so with respect and awe in the presence of the unexpected, which is always there and can claim us and change our lives forever.
4. To perceive the body—to visualize it—to feel its reality.
5. To enter so deeply into this divine-human reality that we *rest* and *trust* in the process.



Bill Taber

6. To *absorb* as well as hear the words spoken and to bathe speakers and clerks in wordless prayer.
7. To wait for the deep inward motion that is deeper than a surface emotion or idea.
8. And then, before speaking, to wait to see if love is also there.
9. And to be satisfied if the only ministry, the only contribution, is invisible and silent, a deep and constant wordless prayer on behalf of the body. □



Barbara Benton

God's Sense of Humor

by Renee C. Crauder

Thais Get Own House of Worship," said the *Philadelphia Inquirer* headline. Good, I thought, I can add it to my list of retreat centers for Friends. I was trying to be as ecumenical as possible.

I called, and the monk deputized to talk to "foreigners" answered. "Do you take retreatants?" I asked him. "Yes. Would you like to come for three months or for two years?"

Renee Crauder, formerly editorial assistant at FRIENDS JOURNAL, is now at work on a list of retreat centers. She is a member of Radnor (Pa.) Meeting, where she has been clerk of its worship and ministry committee.

Gulp. "I was thinking of one day." "Ah, you want to visit!"

Several months later I was on my way to Mongkoltepmunee Buddhist Temple in Bensalem, a suburb of Philadelphia across town from Wayne, where I live. I tried to follow the instructions: "Turn right at Mogul gas station onto Ninth Road. Then it's two minutes on the left."

After several tries, I decided to turn right by the *Mobil* station onto Knight's Road; a quarter mile down the road was a large sign in Thai. I looked around for a pagoda, but saw only a quite small house and a narrow driveway. I drove

in and parked, the only car there. With all the time I had lost, it was now around lunch time, and I hoped I wasn't interrupting the monks' meal. I had not phoned ahead.

A saffron-robed monk opened the door. I saw all the shoes in the hallway, took off my own and followed the monk through an ordinary kitchen into what once had been the living room and now was a full-fledged Buddhist temple with a large statue of Buddha on one side, surrounded by flowers and other offerings. My eyes were drawn to the floor, where three saffron-clad, barefoot monks were eating a substantial lunch of several kinds of Thai meat curries, rice, curried vegetables, fruit, tea, milk, and cookies. All the food and dishes were on a tablecloth on the carpeted floor, and the monks were sitting crosslegged around three sides. I took the fourth. Alas, my skirt was too narrow for me to sit crosslegged and I had to content myself with sitting, knees forward, keeping the soles of my feet behind me. I gave the palms-together-fingers-up Buddhist greeting. The monks nodded and kept on eating. This was going to take time, I thought. I stated my reason for coming—to find retreat houses in the Philadelphia Yearly Meeting area where individual Friends might come to make a retreat—and waited.

Silence. Their silence. My silence.

As I settled into the scene, part of me went back 36 years to Rangoon, Burma, where my husband, Bob, and I had sometimes spent a comfortable hour in a Buddhist temple, savoring the silence—a silence not unlike that in our Quaker meeting. Living in Burma and Bangladesh, and traveling in India and Thailand and Nepal, we had learned to appreciate local food. We ate hot and mild curries with our fingers; we put lime on papaya for a royal taste-treat; we ate bekhti, a wonderfully mild fish; Bob even liked jackfruit and durian, fruits whose ripeness gives off odors akin to offal. Bob and our friend Dmitri used to laugh because I made them eat jackfruit on the porch—I could smell its left-over odors for three days!

The saffron robes of the monks, the tiffin tins so familiar to me from those days, the Buddha by the altar, and the flowers, the heat, all of us sitting on the floor, gave me a moment's culture confusion. Where was I?

After some small talk—had I been

in Thailand? Where? How long? Did I know their particular temple in Bangkok? (I didn't)—the abbot poured some tea and slid it over to me. "It's Chinese herb tea and good for you," he said. We continued to make small talk. I knew better than to press my case. We continued to chitchat. I spoke to the interpreter, who translated into Thai, and the answer came back to me in fractured but understandable English. After a few more minutes, the abbot suddenly turned to me and said in a low voice in English, "You and your people can come here to meditate." I nodded my head slightly but said nothing. We continued to speak of inconsequential things. After a few minutes I asked, "What time should we come?" Once again the abbot continued to speak of small things. He cut up a watermelon. All three monks were now eating fruit and cookies. The abbot pushed a box of wafers towards me. "These are Thai wafers. They are filled with a delicious filling. It is called durian. Some people don't like the smell." What to do? There was no way I could refuse to eat at least one wafer. I could already smell them. Luckily durian tastes quite good, although one's breath may reflect the foul odor for hours. I took a wafer and ate it, making small talk all the way.

"Seven o'clock is a good time," said the abbot. "And come on Wednesday; we have a meditation class here on Wednesday." They were almost finished eating. We had several longish, comfortable silences. I didn't want to look too carefully at the food, for that would make them feel I was hungry. I was struggling with the irony of being offered durian wafers out of all the other food they had, which I really liked! The interpreter said, "When we're finished eating, you will eat." Ah yes, I am a woman and Buddhist monks aren't allowed to eat with women. "No thank you, I've already eaten."

Surreptitiously I looked at my watch and realized I had been there a half hour already. I was trying to think of a very polite way to leave, my mission accomplished, when the third monk, who knew no English, began a theological discussion. I had tried to explain Quaker beliefs, but had the impression that either the translation was inadequate or the concept not understood. So I spoke about general Christian beliefs and he about Buddhist beliefs. We tried to understand each other's almost dia-

metrically opposed sense of reality—Buddhist belief that this world here and now is not the "real" world, as against Christian belief that this world is the "real" world as well as the world unseen but felt and known through faith. "Have you seen and touched your God?" he asked.

(I kept smelling and tasting the durian wafer; the box was not removed with the dinner dishes but pushed a little closer, and the odor was unmistakable. I had the fleeting thought that the abbot knew what I was thinking and feeling and was thoroughly enjoying himself.)

Have I seen and touched my God? Well, yes and no. How to explain? A really profound question—so simple and so difficult. "Yes, I've seen my God. Or, part of who my God is."

"And what does your God look like?"

"I've seen my God—or part of my God, for my God is too vast to be seen or understood by me—in the goodness of other people."

"Is the goodness God? Was the goodness there before God? Did the person want the goodness? Did the person think goodness?"

We continued in this vein, in very simple, profound terms, amidst a lot of laughter and merriment. Finally the monk said, "Do you not agree that all life is suffering?"

At that point, having sat uncomfortably for almost two hours, my knees were protesting and I shifted my position. "Aha, your legs hurt, do they not?"

"Yes, they do," I had to admit. We talked a little about knees hurting, especially in the lotus position, and then he pounced: "That is suffering, is it not?" at which all four of us collapsed into giggles. It was time to go. I signed the guest book in the kitchen, was given the obligatory book about Buddhism, put on my shoes, smiled at the monk's suggestion that I teach them English, and left.

I stopped at the first restaurant and drank some coffee. Still the durian smell seemed to linger. I got some of those Lifesavers that are supposed to clean up alcoholic breath and chewed them. Still the durian smell seemed to linger. I visited some friends and drank grape juice. I think that mostly did it.

I spent the evening going to the fridge for ice water and reflecting on God's wonderful sense of humor. □

Friendly Technology?

by Brad Shaw

The Quaker community debates the use of many different technologies—air conditioners, automobiles, computers, nuclear power plants, public address systems, tractors, video recorders. Some Friends ride late-model cars, while others are precariously propelled in shells of rust and bumper stickers. How should Friends address the use of technology? Do we have a unique role in a technological society?

Central to these questions is the relationship between technology and human values. Values shared by a religious community can indeed influence the use and makeup of technology. The most noted examples are the simple, yet innovative work of the Shaker communities. The tools and methods devised by Shakers came to reflect the values of their society. Simplicity and uniformity were exhibited not only in the goods produced, but in how they were made and used. In contrast, biblical interpretations shared by Amish communities serve to halt technological innovation. Simple farming tools and methods are passed from generation to generation.

Quaker influence on technology was at its peak in the early 18th century. Early Friends dominated British iron manufacturing. Quaker ironmasters, as they were called, were both innovative and prosperous. The most prominent firm was owned by the Darby family of Coalbrookdale. Abraham Darby is credited with the revolutionary substitution of coke for charcoal in iron production. Quaker success in this industry was

due to a number of factors, including a reputation for honest dealings, reinvestment in iron production rather than personal opulence, and intermarriage, which kept family businesses Quaker businesses. Success was short-lived, however, for those who held the peace testimony above the production of iron cannon. Military innovators in need of improved cannon were able to leapfrog the capabilities of the Quaker furnaces.

Although some Friends play important and conscientious roles in developing today's technologies, most of us are merely participants in an increasingly technological society. We are perhaps most aware of technology when things go wrong. A pesticide plant in Bhopal, India, leaks lethal methyl isocyanate, killing thousands. The space shuttle, Challenger, explodes above Cape Canaveral, killing seven helpless astronauts. The Chernobyl nuclear reactor, deep inside the Soviet Union, sends radioactive gases into Scandinavia.

As these catastrophes raise our awareness and fears of technology, a host of everyday malfunctions threaten our sense of personal control. Vending machines steal quarters, carburetors spit fire, lawn mowers fail to start, elevators stop between floors, kitchen blenders self-destruct.

While different technologies raise unique concerns, some common themes emerge. As an illustration, consider a quotation from J. Russell Smith speaking at Friends General Conference, 1906. His comments stem from the harsh conditions faced by children working in mechanized factories.

There never was a time when, through changing conditions, virtues were so rapid-

ly becoming vices and vices so rapidly becoming virtues. This is because the physical basis of our life is being changed by mechanisms. Every new machine and device gives to the race a gift of new wealth, and the curse of a new evil to be solved. Wealth comes immediately, and the evil comes trailing along in later years, and after yet other years have passed enough of us see the wrong to correct it. In the meantime a score of new problems have arisen, so paralyzing is the rate of our mechanical progress.

Although well-intended, these words express general misconceptions about technology. One misconception is that technology (mechanisms) can alter virtue. The technologies we use are a reflection of our society. These tools cannot alter virtue without our cooperation, conscious or unconscious. Technology (machines and devices) alone cannot take on a life of its own, apart from people. Another misconception is the general misunderstanding of *progress*. The word *progress* requires a precise definition tied directly to human needs. For example, Martin Luther King, Jr., described progress in both an internal and external realm.

The internal is that realm of spiritual ends expressed in art, literature, morals, and religion. The external is that complex of devices, techniques, mechanisms, and instrumentalities by means of which we live. Our problem today is that we have allowed the internal to become lost in the external. We have allowed the means by which we live to outdistance the ends. . . .

Engulfed as we are in a technological society, we need to avoid these misconceptions. As a beginning, Friends should address technology as an integral part of society and should be aware of conflicts between the use of technology and closely held beliefs. Three simple ideas are helpful:

Place Necessity Before Invention

We are all familiar with the adage that necessity is the mother of invention. Yet for our times the reverse is often applicable: invention is the mother of necessity. What did not exist yesterday is sold today as a necessity. For instance, picture the U.S. family in the 1950s. They did not yearn for a machine that

A member of Central Philadelphia (Pa.) Meeting, Brad Shaw is an engineer involved in technology assessment and economic development. He recently moved to Pittsburgh, where he attends meeting.

could organize the checkbook or entertain children. No enterprising home owner imagined the ideal living room machine and set out to build it in their garage. Rather, the home computer emerged after the technology was proven on other applications and the family informed that the machine was a necessity. This process placed the cart before the horse, and had us all playing video games.

An additional example comes from a short piece in *FRIENDS JOURNAL* (10/1/84) which announced a computer program designed to "share the spirit electronically." The computer software provided inspirational messages displayed on a computer screen. Clearly an imaginative use for a computer. To assess this idea at a deeper level, consider a gathering of Friends addressing the needs of modern Quakerism. Would we expect an expeditious consensus centered on the need for capital-intensive meditation?

Before we ask what technology can do, we must be clear on what ought to be done. The first step is to identify as clearly as possible our objectives. If technology could further these goals, what would be its ideal form? How then does this ideal compare with what is available? Finally, if we choose to use or adapt available technology, what sacrifices will we need to make? I am not arguing against computers or any other technology, but stressing clarity of purpose to ensure that technology does not serve to conform our values, but to reinforce them.

Measure Progress in Human Terms

We live in a society where technology is too freely equated with progress. For instance, it is said that we are in the middle of a communications revolution, yet the number of senior citizens unable to afford a telephone is on the rise. How can progress in communications be measured if the elderly must call for medical attention from a pay phone?

The problem arises when technological variables are confused with human needs. Technology has no function apart from the human condition. Thus true progress improves the human condition and it cannot be measured in baud rate, horsepower, watts per chan-

nel, or miles per gallon. To judge technology or progress, judge the human condition.

Hold People Accountable for Technology

People must be held accountable for technology, for technology is incapable of virtue or vice. Technologies are simply tools—conceived, designed, purchased, altered, controlled, and used by people. Lie detectors do not make us honest, automatic bank tellers do not make us thrifty, computers do not make us wise, nuclear weapons do not make us right.



When technology goes amiss someone is at fault.

This simple idea was put forward by a prominent 18th century Quaker. Writing in 1757, John Woolman clearly held people accountable for what we today call technology:

To provide things relative to our outward living in the Way of true Wisdom, is good, and the gift of Improving in things useful, is a good Gift, and comes from the Father of Lights. Many have had this gift, and from age to age, there have been Improvements of this kind made in the World. But some not keeping to the pure gift, have in the Creaturely Cunning and self-exaltation, sought out many Inventions, which Inventions of men, as distinct from that uprightness in which man was created, as in the first motion it was evil, so the effects of it have been, and are evil.

□

Quaker Pastor,

by Gordon Browne

Friends World Committee for Consultation, Section of the Americas received a painful education in United States immigration law last March when it invited Walter Reynolds, a Quaker pastor and representative to FWCC from Jamaica Yearly Meeting, to visit among U.S. Friends in New Mexico and Arizona after the FWCC Annual Meeting in Toronto. Despite the fact that he has been a Quaker pastor in Jamaica for 21 years, has a wife and three children in Jamaica, and has a second job with the Jamaican government as revenue field officer of the Collector General's Department, Walter Reynolds was refused a visa to enter the United States on the grounds that he had not demonstrated that he would return to Jamaica. As the Section Executive Committee sought to understand this denial, it learned of U.S. law that seems both discriminatory and inconsistent with U.S. ideals of justice and equality. It believes other Friends will want to be aware of how the law works. The story is told here, therefore, primarily through excerpts from FWCC's correspondence with U.S. government officials.

Gordon Browne is executive secretary of Friends World Committee for Consultation, Section of the Americas. He is a member of Sandwich (Mass.) Meeting, is sojourning at the Monthly Meeting of Friends of Philadelphia (Pa.), and travels extensively among Friends.



Unwelcome Guest

Letter to the Consul General, United States Embassy, Kingston, Jamaica, March 30, 1987:

Dear friend:

I address you on a matter of considerable gravity, seeking both your explanation and advice.

Friends World Committee for Consultation is the international organization of the Religious Society of Friends, better known, perhaps, as Quakers. Its task is to keep Friends in the 56 nations where they have meetings (local churches) in touch with one another and to act for them on their common concerns. FWCC is divided into four Sections, of which the Section of the Americas is the largest, representing more than one half the Quakers in the world. The Committee is made up of representatives of the various local bodies, who meet annually to transact FWCC's business. Friends in the more affluent nations subsidize the travel of those from poorer nations to assure that all are represented. Following the Annual Meeting, a number of Friends travel for one or two weeks, paying religious visits to meetings in the United States or elsewhere.

Our 1987 Annual Meeting was held in Toronto, Ontario, Canada, March 20-22, 1987. One of the representatives from Jamaica was a Quaker minister named Walter Reynolds. Initially, his travel was to be through Miami, in transit to Toronto, and he applied for a U.S. visa. Without explanation, that application was rejected. Meanwhile, he was chosen here as one of the Friends to make a religious visit among Quakers in the southwestern United States. Since this office was to arrange and pay for his tickets, my colleague Alex Morisey got in touch with Carl Albrecht there in the Embassy to arrange for the necessary visa. Carl Albrecht helpfully advised us what was necessary for an appeal of the earlier adverse decision on Walter's visa application. In fact, Alex Morisey spoke with Carl Albrecht on three different occasions, explaining just what the

events were which Walter Reynolds was to participate in. Walter Reynolds wrote the recommended letter to the Consulate, a copy of which is before me. It makes clear both the purpose of the trip and his intention to return to Jamaica at the end to continue in the religious work in which he has so long been engaged. It enclosed our cable to him inviting him to make the proposed visit.

The visa was again refused! Walter was with us for our gathering in Toronto because we succeeded in booking him on a direct flight so that he did not have to go through the U.S. He returned to Jamaica after our Annual Meeting, and Friends in New Mexico and Arizona, who had arranged his itinerary for his visit there and who looked forward to meeting him and hearing his message, were denied that opportunity.

We wish to be understanding of the problems you face, both of protecting United States security and of avoiding the entry to the U.S. of undocumented immigrants. However, a nonpolitical, poor Quaker pastor can hardly be a security threat. The form letter he received rejecting his appeal made clear that it was rejected because someone there did not believe he would return to Jamaica—this despite his own excellent character and the clear, firm assurances from this office. This response seems to us both arbitrary and unworthy of the representatives of the world's oldest constitutional democracy.

We have never met this situation before. At our Annual Meeting, there were present Quakers from Bolivia, Colombia, Costa Rica, Honduras, Mexico, Cuba, Jamaica, Canada, and the U.S.A., plus visitors from outside our Section from Kenya, England, and Ireland. We hold such gatherings every year. Only once before has one of our representatives been denied a U.S. visa to attend, and that was straightened out as soon as the Embassy, in that case in Honduras, understood the nature of the meeting and the purpose of the trip.

The Christian church is not a national

body. That Christians from many lands should gather for worship, work, and witness is surely acknowledged by every humane government as a matter of course. What can have happened in this case?

This incident seems to us very serious. . . . We do not want Walter Reynolds's experience repeated. No Friend traveling for us has ever failed to abide by the terms of his or her visa. But if there is something we should have done in Walter's case and did not do or if there is something that we should be sure to do in the future, we ask you to advise us now so that we may avoid any future difficulties or misunderstandings. What happened in Walter Reynolds's case seems to us unacceptable.

We do not perceive invitations to our co-religionists to visit among us as a special privilege to be granted by an all-powerful government. Rather they seem to us part of our natural right in the free exercise of religion, which can be denied only in extraordinary circumstances by countervailing government needs. I trust that is your understanding, too.

Cordially yours,
Gordon M. Browne, Jr.
Executive Secretary

No answer to this letter was received until May 28, 1987, when the following letter, dated April 30, 1987, came to the FWCC office.

The Consul General, United States Embassy Kingston, Jamaica

Dear Mr. Browne:

I refer to your letter of March 30, 1987, concerning Walter Reynolds of Port Antonio, Jamaica.

Let me assure you that Mr. Reynolds was not denied a non-immigrant visa arbitrarily or to deny religious fellowship. Rather, the decision to refuse the visa was made in accordance with the immigration law of the United States. Each visa applicant must overcome section

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214(b) of the Immigration and Nationality Act which presumes all applicants to be immigrants. To overcome this, a person must demonstrate strong economic and social ties to his country of residence. Based on Mr. Reynolds's interview, and the information on his application form, the interviewing officer concluded that Mr. Reynolds did not qualify for a non-immigrant visa. The fact that other Quakers from other nations were granted visas in their home countries does not mean that Mr. Reynolds was treated unfairly. Each case is unique and decided on its own merit.

Regarding your reference to your "natural right in the free exercise of religion" as U.S. citizens, it is important to remember that the crucial issue in each visa case is the applicant's qualifications. Current interpretation of immigration and constitutional law does not make the rights of U.S. citizens relating to non-citizens residing in foreign countries superior to the constitutionally valid regulation of temporary travel or immigration to the United States.

Finally, please note that the result of this case does not prevent Mr. Reynolds from applying in the future. He has an information sheet explaining the reapplication process.

I hope this proves helpful.

Sincerely,
Rachel Campbell
Chief, NIV Unit

The Executive Committee of FWCC was shocked at the interpretation of immigration law provided by Rachel Campbell, which clearly said that all applicants for non-immigrant visas were to be regarded as immigrants until they proved that they were, in fact, not lying in their applications. At its meeting on June 4-5, 1987, the Committee instructed Gordon Browne to seek fuller information.

Letter from Gordon Browne to Rachel Campbell, June 9, 1987:

Dear Rachel Campbell:

Thank you for your letter of April 30, 1987, in response to mine of March 30 concerning Walter Reynolds. Unfortunately, your letter did not reach me until May 28. I shared it with our Executive Committee at their meeting last weekend, and they have encouraged me



to seek further advice and information from you.

We were grateful to see that your penultimate paragraph said that Walter Reynolds could apply again some time in the future. We are puzzled, however, about how useful that would be. In his appeal of the original negative ruling, Walter Reynolds reported that he had been a Quaker pastor in Jamaica for the past 21 years, that he was an official representative of Jamaica Yearly Meeting to FWCC and would need to travel occasionally to attend meetings and conferences, that he was an employee of the Collector General's Department of Jamaica, and that he was married and had three children there in Jamaica. Further, he enclosed a copy of our cable to him, inviting him to travel in the United States for a limited period. The cable indicated the dates of the visit. Finally, my associate, Alex Morisey, made three telephone calls to the Embassy to explain our interest in having Walter Reynolds come to the United States and offering verification of his application. None of this information was persuasive enough to get Walter Reynolds a visa. . . . In light of the above, my request . . . for advice about what we should have done or should do in the future to avoid such disappointments as this becomes more urgent. . . . We are prepared to make any reasonable effort to provide the Embassy the information and assurances it needs in order to avoid the kind of difficulties that Walter Reynolds met.

The reference in my March 30 letter to "our natural right in the free exercise of religion" did not refer only to U.S. citizens. Those of us who are U.S. citizens are grateful to live under the protection of our Constitution, but

FWCC is an international body. We take seriously the provisions of the Universal Declaration of Human Rights, . . . to which the United States is party through its membership in the United Nations. The Universal Declaration of Human Rights makes the free exercise of religion a right of all people in the world. It disappoints us to find that the provisions of U.S. Immigration law take precedence in the minds of those who have to enforce it. As I said in my letter of March 30, the Christian Church is not a national church. Indeed, one of the reasons that the United States enjoys the Constitutional provision regarding the freedom of religion is to protect its citizens against the religious strife and oppression which had marred so much of the history of national churches.

I really do not wish to enter into a debate that is extraneous to the case of Walter Reynolds, but I offer the observations in the paragraph above simply to show you why we take this case so seriously. I hope through further correspondence we may find a way to satisfy the Friends' disappointment and dismay at the way the case of Walter Reynolds has been handled and to prevent further problems of this sort for Jamaican Friends coming to our meetings.

Cordially yours,
Gordon M. Browne, Jr.
Executive Secretary

Meanwhile, a Friend who is related to Alan Nelson, the Commissioner of the Immigration and Naturalization Service, had enlisted his interest in Walter Reynolds's case. Kindly, he had inquired just before the Toronto meeting and followed up later when he was in Jamaica on other business. He obtained the report of the consular office in Jamaica on Walter Reynolds's case and sent a copy to his Quaker relative, who forwarded it to FWCC.

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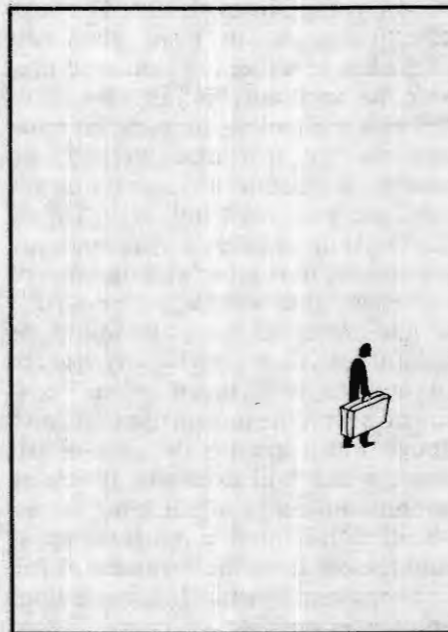
SUBJ: DENIAL OF VISA TO
WALTER REYNOLDS

REF: VICTAR FILE NO. 88598

1. Walter Reynolds, (dpob: Feb. 28, 1942, Jamaica) initially applied for a

transit visa to attend a conference in Toronto on February 23, 1987. He indicated that he was employed as a revenue field officer with the collector of taxes division for the past 3½ years and also acted as a laypreacher with the Friends Church in Portland, Jamaica. Although he claimed to be making 22,500 Jamaican dollars per annum, his job letter showed his salary as 9,900 dollars. He has very little in savings and lives in a house provided by the church. On the basis of his application and the fact that there are daily direct flights from Kingston to Toronto, Mr. Reynolds's intentions immediately became suspect and his visa was denied.

2. Post subsequently received a telephone call from a person who claimed to be a representative of the Friends Church in the U.S. He inquired about Mr. Reynolds's refusal and was given the reasons for same. This was followed by another call from the same individual who stated that Mr. Reynolds was expected to tour churches in the U.S. after the meeting in Toronto. The reapplication system was explained and permission was given for Mr. Reynolds to hand carry his request for reinterview instead of mailing it in. This was done on March 9th. A consular officer reviewed the request and application. However, the sudden change in purpose of travel, i.e., two weeks ago he only wanted transit to travel to Toronto. Now he has church meetings to attend in the U.S., only made the consular officer more suspicious and Mr. Reynolds's initial denial was upheld.



3. On March 17th, post received phone call from Michael Marine, Ca, who advised that Miss Clark had been contacted by Mr. Nelson, Commissioner of INS, regarding Mr. Reynolds's visa refusal. Mr. Marine was informed of the facts of the case at that time. No further action was taken as post had no means of contacting Mr. Reynolds directly (no business or home telephone number was given on his OF-156), and presumably he was leaving the following day for Toronto.

4. RYI—Mr. Browne's letter of March 30, 1987, was received by post and responded to on April 30, 1987.

Alan Nelson also suggested a name in the State Department which has responsibility for the issuance of visas, to whom FWCC should write if it sought further information. Gordon Browne wrote on July 28, 1987, reviewing the history of the whole case and adding this paragraph:

The Executive Committee of the FWCC has instructed me to inquire whether the policy description set forth in the second paragraph of Rachel Campbell's letter is accurate. It appears to say that all applicants for a non-immigrant visa are to be assumed to be lying unless they can demonstrate to a skeptical officer's satisfaction that they are not. Even acknowledging, as we do, the burdens consular officials must bear in protecting the United States against serious security risks and against illegal immigration, this seems a mean-spirited policy, unworthy of a great people.

The response this time was sympathetic, helpful, but clear that the law said exactly what the Embassy in Jamaica had said it did.

Letter of August 25, 1987 from Michael Newlin:

United States Department of State
Washington, DC 20520

Dear Mr. Browne:

Thank you for your letter of July 28. . . I certainly understand your disappointment regarding Mr. Reynolds's recent application for non-immigrant visa at the American Embassy in Kingston. I hope the following information will provide useful background on why Mr.

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Reynolds experienced difficulties in qualifying for a visa. The Immigration and Nationality Act, as written by Congress, states that "every alien shall be presumed to be an immigrant until he establishes to the satisfaction of the consular officer at the time of application for a visa . . . that he is entitled to a non-immigrant status." To qualify for a non-immigrant visitor visa, an applicant must furnish evidence which clearly establishes that he has a residence outside of the United States which he has no intention of abandoning, that his commitments outside the United States are sufficiently compelling to cause him to leave the United States upon the completion of his legally authorized stay, and that he has the financial capacity to meet travel and living expenses during the proposed visit without resorting to unauthorized employment. Evidence to establish an applicant's non-immigrant status might include proof of such things as (1) permanent employment abroad, (2) ownership of a home, automobile, or other property, (3) contractual commitments, (4) close family in the home country, and (5) long-term social ties. Unfortunately, since family, social, professional, and economical circumstances can vary greatly, it is not possible to specify the exact documents which would qualify a visa applicant for a non-immigrant visitor visa.

The law places the burden of proof on the applicant to establish a clear intention to depart the United States after a temporary stay.

In your letter you ask how best to facilitate visa issuance to applicants who will be visiting from abroad. The most effective means to assist applicants abroad in applying for visas is to provide the applicant, well in advance of any visa application, complete information on the scheduled meeting, including, if possible, an itinerary for the applicant's daily schedule in the United States. At the same time, since many applicants are unfamiliar with the types of documents they will need to qualify for a non-immigrant visa, it would be helpful for you to provide any visa applicants to your organizations' conferences with the information set forth above, which specifies the kinds of evidence which will assist the reviewing consular officer in adjudicating the application. It is important that the applicant present from the beginning as full and consistent a picture of his intentions and ties as possible.

I sincerely hope this information is helpful. Please let me know if I can be of further assistance to you in this or any other visa-related matter.

Sincerely,
Michael H. Newlin
Acting Assistant Secretary
for Consular Affairs

The final correspondence on the issue revealed FWCC's continuing dismay at U.S. policy.

Excerpts from letter of September 3, 1987, to Michael Newlin from Gordon Browne:

Dear Michael Newlin:

Warm thanks for your letter of August 25. . . . It gave me the information that I sought about how to facilitate our committee members from other countries getting their visas promptly, and it did answer my question about the interpretation of the law provided from the Embassy in Kingston. . . .

I grieve to find that the interpretation of the law that we have received earlier is, in fact, correct. I recognize that the State Department does not make the laws; Congress does. . . . The law as written, however, certainly makes a mockery of the message on the Statue of Liberty. It says, in effect, that we welcome people with ample resources to visit us but not poor people. . . . The sad cultural bias is demonstrated by the reference to Walter Reynolds's not giving a phone number . . . poor people in poor countries don't have telephones. That does not mean they do not have valuable contributions to make to international religious work. The ancestors of 90 percent of the Congress that approved this legislation would never have been admitted for a visit to this country had this law been in effect when they applied! How sad that as a people we are prepared to be hospitable only to the wealthy! . . .

FWCC is an international organization. Even though the Section office is in the United States, it is inappropriate for it to lobby for specific changes in U.S. legislation. It seems important, however, to call this situation to the attention of U.S. Friends. Does this legislation indeed reflect the respect and welcome they wish their government to offer to the rest of the world? □



Dwelling Together in Unity

by Daniel A. Seeger

In the prayer with which he closes his final discourse in the Gospel of John, Jesus acknowledges that he was sent by the Father so that "they all may be one . . . even as we are one."

Thus are we summoned to the exercise of mutual and constant charity, and to the practice of unity. In describing his followers, Jesus focused not so much on orthodoxy, on their adherence to right doctrines, but rather on orthopraxis, on their practice of right living. He said his followers would be known by the mutual love they bore for one another.

Friends in all branches of our Religious Society recognize that the unity we seek is not a unity of doctrine, nor is it a unity in the form or the organization of the church, nor is it to be sought in exactly similar modes of worship. It is, rather, a oneness which is achieved through sharing with each other the gifts of the Spirit, and through endeavoring to affirm each other's distinctive life of worship, of service, and of witness, while loving and respecting the unique charisms of the different branches of our faith community.

The Friends World Committee for Consultation is the instrument we have for practicing the mutual love and constant charity of which Jesus spoke. It is where we may find that the kingdom alluded to in scripture is not located in some future time when God returns to the world after a long absence, but rather is his abundant gift of himself to his people wherever they awaken to his presence through their practice of love, justice, and mercy. It is where we can find that the kingdom of God becomes visible in our midst through our enactment of it.

This promise was amply fulfilled in

Dan Seeger is the regional executive secretary of the American Friends Service Committee's New York office. A member of 15th Street (N.Y.) Meeting, he serves as clerk of the FWCC Interim Committee.

the meeting of the Friends World Committee for Consultation's Africa Section that convened at Lugulu, Kenya, on Aug. 7-11, 1987. As most Friends know, the FWCC functions globally through four sections—the Section of Asia and the West Pacific, the Section of the Americas, the section of Europe and the Near East, and the Africa Section. The August 1987 gathering was the first time the Africa Section had been able to organize a continent-wide gathering of Friends, and this breakthrough did itself lend a special festive air to the occasion.

The theme of the gathering was fittingly taken from Psalm 133:1: "Behold how good and how pleasant it is for sisters and brothers to dwell together in unity." Friends from Kenya, Burundi, Tanzania, Uganda, Nigeria, the Republic of South Africa, Zimbabwe, Malawi, and Madagascar were in attendance—more than 250 Friends in all. Included were four representatives from the Section of the Americas: Mais Howard of Jamaica Yearly Meeting, Victoria D'Avila of Mexico Yearly Meeting, Hugh Barbour of Ohio Valley and Indiana Yearly meetings, and I from New York Yearly Meeting.

Thomas Taylor, associate general secretary of the FWCC's World Office in London, also was present.

The beautiful facilities of the Lugulu

Girls High School, a Friends school, were made available for the meeting. The town of Lugulu is located in western Kenya, about one day's journey from the capital city of Nairobi. Local Kenyan FWCC committee members, together with Zablon Malenge, the general secretary of the Africa Section and its sole staff member, deserve a great deal of admiration and thanks for the precise and hospitable character of all the arrangements which were made. Shepherding so many international visitors is no small task. Our Kenyan Friends are well-practiced at the art of hospitality. It never fails to gladden the heart to experience their wonderful welcome.

The demographic weight of Quakerism on the continent of Africa obviously falls in Kenya, where the church is much larger by many times than any of the other Friends groups on the continent. As would be appropriate, a great majority of the delegates to the FWCC's Africa Section meeting came from the Kenyan Church. That, with the fact that Friends everywhere, including Friends from throughout Africa, are very much interested in the condition of the church in Kenya, lent a natural impulse for the gathering to take on a Kenyan flavor and focus. The section's clerk, Filemona Indire, was sensitive to this situation and often called the group to mindfulness about the continent-wide significance of the gathering and its agenda, and frequently offered brief but effective interpretations of the FWCC's global mission at appropriate points in the proceedings. This was, to some extent, an occasion for education as well as for doing business, since it was for many Friends on the continent of Africa their first concrete experience of the FWCC and of its possibilities for serving Friends.

Significant items on the business agenda included approving revisions to



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the Africa Section Constitution, which brought it into close similarity with the constitutions of the other sections and of the world office. There was a thorough discussion of the finances of the Africa Section, and of accountability processes in the fiscal management of the section. The report of the Nominating Committee was enthusiastically accepted. Over the next Triennium Filemona Indire will continue to serve as presiding clerk. Francis Mwashu will serve as assistant presiding clerk. Zablon Malenge will be the general secretary and the recording clerk, with Jeremiah Lusweti serving as assistant recording clerk. Francis Asiema will serve as treasurer, and Peter Shalo will be assistant treasurer. An executive committee was also named, as were trustees, a finance committee, and a publications committee.

Throughout the days of the conference there were opportunities for programmed and unprogrammed worship. Songs of praise were sung in English, Swahili, and other local languages. Bible study sessions were conducted by Emmanuel Sibomana of Burundi, Joseph Kisia and Josiah Embego of the Friends Bible Institute in Kaimosi, Hugh Barbour from the United States, and Elisha Wakube, clerk of the Elgon Religious Society of Friends. David Hunter of Nairobi gave the keynote address, and Trish Swift from Zimbabwe spoke about the nature of man and woman as a reflection of God's image. Niva Kegodi of Kenya and others led two challenging sessions on gender relationships and the role of women in the Friends church and in society as a whole.

Victoria D'Avila and Mais Howard spoke of the work of Quakers and the roles of women in their respective countries, Mexico and Jamaica.

At the Sunday morning worship, Simeon Shitemi gave a very compelling message on the topic "The Man Called Jesus." It was a blessing for the conference to have Simeon participating in it throughout in two roles—as a local Friend, and as world clerk of the FWCC. Section clerk Filemona Indire, who was presiding, frequently invited Simeon to express the worldwide perspective of FWCC from the floor, and the gathering gained much from the effective collaboration of these two insightful Friends.

There are now four duly constituted yearly meetings within Kenya. The newest is Nairobi Yearly Meeting, which

has been set off from East Africa Yearly Meeting South in accordance with the good order of Friends. Members of Nairobi Yearly Meeting were happily anticipating their first annual session, which was scheduled to take place several days after the close of the Africa Section meeting. The new Nairobi Yearly Meeting embraces Friends groups from Mombasa to Kericho.

East Africa Yearly Meeting South, East Africa Yearly Meeting Central, and the Elgon Religious Society of Friends are the other three yearly meetings in Kenya. The fact that this plurality of yearly meetings within Kenya seemed so natural, as members of each gathered in the spirit of the conference theme under the FWCC umbrella, represents a great and happy advance in the condition of the church in Kenya. Difficulties still exist, particularly within East Africa Yearly Meeting Central, and also with respect to the desire of Friends in the Kitale area to establish a fifth yearly meeting, which would be set off from the Elgon Religious Society of Friends. All hope and pray that these and other questions will move toward resolution in a happy and creative way.

Most Friends in Kenya live in the western province, a lovely area of rolling hills and green, fertile farms. The altitude there results in a perpetually spring-like climate, in spite of its being on the equator. But north of this area is a desert region stretching up to Kenya's northern border with the Sudan. This area is inhabited by the Turkana people, who persevere in a traditional way of life in an arid and harsh environment.

In 1980, Isaiah Bikokwa and other Kenyan Friends began a missionary outreach to the Turkana people, and this writer was privileged to be able briefly to visit this mission station, as a side trip undertaken in conjunction with attendance at the Africa Section meeting of the FWCC.

To reach the mission it is necessary to traverse a very arid area between Kitale and the northern town of Lodwar. While passing through the harsh desert landscape, one encounters the Turkana people's rounded earthen homes baking in the sun, and is struck by the proud bearing of the people, with their colorful garb and ornamental spears. Seeing all this, together with their magnificent herds of camels, one realizes that it must indeed be a sophisticated way of life which would enable people and animals

to survive under the prevailing conditions.

When I got to the mission station I found a simple but commodious church where I had a good meeting with evangelist Isaac Ewalan Lopaah and his family. Other mission buildings were under construction in the area. This indeed seemed to be an outreach genuinely expressive of the Christian convictions and human compassion of Kenyan Friends, an effort for which Friends everywhere can be grateful.

Traveling back toward Kitale through the desert, at one point I saw a Turkana dowry procession. The people and camels walked single-file near a distant horizon, their images rendered mysterious and uncertain by the convection currents of air generated by the heat of the sand. Looking at this line of flickering images, I remembered that it is said that God is the alpha and the omega, the first and the last, and also that the Creator, while both hidden and mysterious, is also, paradoxically, manifest everywhere about us, as all things sing of the One who made them. Does a desert sing to us of the Creator? Perhaps the desert reminds us that while most things grow by a process of addition, the human spirit grows by a process of subtraction, that it is as we empty ourselves of ourselves and become poor in spirit that we find the kingdom of heaven.

Since I have returned home to New York City I find myself wincing whenever I hear the banter of television news commentators which usually accompanies the weather report. There are always jocular apologies if there is a prospect of rain which might cancel a sporting event or otherwise interfere with weekend plans. A very short time ago I, too, was apt to regard the rain merely as something which dampened outings or muddled clothes. Now I wince, not because the television commentators, not having visited the land of the Turkana, lack my new-found respect for the rain, but I wince because I wonder how many of life's other blessings I dismiss without thought, simply because I have not had an extraordinary experience to throw them into the Light.

The desert, with its vast spaces and deep silences, has brought many people of sanctity closer to the Divine. Let us hope that more and more of us who live in verdant climes will always find ourselves brought closer to God by the freshness and beauty of the rain. □

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Witness

Brian Willson: Life on the Line

He never thought he would lose his legs in the United States—"Maybe while walking for peace in Nicaragua, but not here," said Brian Willson in a message from his hospital bed last September. One of his legs was crushed beyond saving and the other amputated by a munitions train as he sat on the tracks to block a load of weapons from reaching a pier where they would be loaded and shipped to Central America.

His witness was part of a nonviolent demonstration at Concord Naval Weapons Station near San Francisco, California. The ongoing demonstration, called the Nuremberg Actions, began June 10, 1987, and still continues. It was initiated by Brian Willson and David Hartsough. David, a member of San Francisco Friends Meeting, became aware of the Concord weapons shipments in 1972 when he took a friend's kayak and paddled up Siusun Bay and saw ships being loaded with bombs and munitions bound for Vietnam. It is estimated that 80 percent of the weapons used in El Salvador are now shipped from this same site. Last year when Brian, one of four Vietnam veterans who staged the Fast For Life in September 1986, returned from visiting the war zones in Nicaragua, he was determined to put his life on the line in nonviolent witness. David and Brian decided the 150-foot strip of public land between Concord's weapon storage area and the piers from which the weapons are shipped would be a suitable place for a demonstration through the summer. Brian decided to begin another fast on Sept. 1, the anniversary of the Fast For Life, and others in the group began a thrust for outreach. At that time, Redwood Forest (Calif.) Meeting became the first group to commit to sending a group of people to the site one day a month, and other congregations were called upon to make similar pledges.

In preparation for Sept. 1, Brian wrote a letter to the captain of the Concord station,

telling him why he was fasting and why he was going to be on the tracks. He also asked for a personal meeting with the base commander. He received no answer. He tried to telephone twice and could not get through. His calls were never returned.

On the morning of Sept. 1, about 50 to 60 people showed up. David, who had planned to sit on the tracks with Brian, volunteered to give nonviolence training to some of the people and return to the tracks later in the day. At 10:30 a.m., they held an interfaith worship service on the tracks, and at 11 a.m. they held a press conference a few feet away. After the press conference, two demonstrators went to inform the security station that there were people on the tracks and to ask that that day's munitions shipments not be sent. As the delegates walked toward the security station, they could see the train sitting with its lights on, just 75 feet down the track. The person in the security station informed someone by radio that people were on the tracks. A voice replied, "I think you are crazy. We have our job to do."

Heading back for the demonstration site, the delegates saw a carload of Marines on the side of the road. One of the Marines said, "We hear there's going to be violence today." One delegate replied, "No, there's not going to be any violence. We're a nonviolent group. We're committed to nonviolence." The carload of Marines sped off. In about 10 minutes two truckloads of Marines appeared within 50 feet of the demonstration site, got out of the trucks, and pointed their guns at the demonstrators. Meanwhile, the train began to move forward.

David was standing about three feet away from Brian, who was sitting on the tracks. Holley, Brian's wife, was on the other side of the tracks. Two men on the front of the train looked right at them as the train bore down, with David waving his arms and yelling "Stop the train!" He tells of his next impressions:

*Veterans Fast
for Life pro-
testing U.S.
policies toward
Nicaragua,
September
1986.*



Duncan Murphy, Charles Liteky, Brian Willson, George Mizo

Penny Jacklin/Albino Graphics

for Peace

... the train hit my hand at about 20 miles an hour, so I got swung around. The locomotive had already gone by the time I could look down, and then there were two big carloads of munitions. And I looked under the tracks and there was ... it just looked like a meat grinder. ... There was blood everywhere. ...

Holley used her skirt to stop the flow of blood, and David held Brian's head and hand as Brian talked, saying he thought he was going to die. Navy personnel got there within ten minutes, but refused to do anything more than take Brian's pulse. After 20 minutes they got a stretcher for him, and 40 minutes later an ambulance finally came. His surgery took eight hours. The next day he was able to talk, although in immense pain, and on Sept. 4 he dictated a message to David. In it he thanked other demonstrators and encouraged them to come back to help block the munitions trains. He vowed to return to the demonstration himself as soon as health would allow, and he made a strong statement for nonviolence:

We must confront violence with nonviolence. We all have to put our lives on the line for peace and justice—it does not have to be in front of a train. If we want peace, we can have it, but we're going to have to pay for it. ... Every time those munitions trains go past us, some people are going to be killed or maimed [in Central America]. When we come to sincerely feel that the lives of those people are worth no less than our own lives, we become fully liberated. ... Our government can only continue its wars with the cooperation of our people, and that cooperation is with our taxes and with our bodies. Our actions and expressions are what are needed, not our whispers and quiet dinner conversation.

On the following Saturday, about 10,000 people visited the site, including Daniel Ortega's wife, Rosario, and later Jesse Jackson. People continue to come, the witness evidently strengthened and growing by Brian's example of strength and sacrifice. □

This article was compiled by FRIENDS JOURNAL from reports furnished by David Hart-sough, including a talk he gave at Friends House in September 1987 and an article by Shirley Ruth in the October 1987 Friends Bulletin. For more information about contributing to or participating in Nuremberg Actions, contact Mount Diablo Peace Center, 65 Eckley Lane, Walnut Creek, CA 94898, or call (415) 933-7850.

Forum

continued from page 5

needed but also that we will be stigmatized by society if we don't earn wages.

Though most of our meetings are very supportive of non-earning members, I am sure that much more could be done. Perhaps Friendly support groups would be helpful, not only to members in need but also in finding creative contributions to the solution of this problem. Certainly no group is better equipped to search for spiritual answers to the unemployment problem than the Society of Friends.



Irving Hollingshead
Pennsburg, Pa.

J.P. Norman

Kudos

This is just a very brief note of appreciation of what I call your "feet of clay" number (FJ 1/88). I liked the Rommel Roberts interview especially. And the Viewpoint is an excellent introduction to all the valuable honesty that follows.

Just let me repeat what I've told you before: you are doing a wonderful job with FRIENDS JOURNAL.

M.C. Morris
Moorestown, N.J.

I always welcome and am glad to read each issue of FRIENDS JOURNAL. At the same time I have found the January 1988 JOURNAL particularly valuable and helpful, and I thought I would tell you so.

Every page seemed to have some insight or perspective, or expressed conviction, or just plain old information that was good for me to receive—not only in the articles, but also in the Forum, Reports, and Book Reviews. I certainly appreciated the interview with Rommel Roberts.

James E. Bristol
Philadelphia, Pa.

Letters Jar Mood

Sorry—I don't enjoy the letters first. I go into each issue as a sort of meeting for worship, quiet and thoughtful, after the editorial. Now the letters jar a bit before the "quiet."

Beatrice G. Coward
Glastonbury, Conn.



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Reports

Stony Run Friends Probe Stewardship

Stony Run (Md.) Friends used worship, skits and lectures, small group discussions, brainstorming, and role-playing when they met in October for a workshop on stewardship. This gathering grew out of concerns that as a meeting we have great trouble discussing money, though we are blessed with a good deal of it, and therefore find it very difficult to make decisions about how to use it wisely. The goals of the workshop were to help us communicate with each other better, and, more deeply, to find our personal and shared roots in faith and values so we could come closer to unity on why and how to use our resources.

Bill and Genie Durland, Pendle Hill teachers, gave the biblical perspective on stewardship and showed the varying views of it from church history through contemporary Quakerism. Quakers, Bill said, mostly stand for the middle-of-the road position represented by the terms *trusteeship*, *right sharing*, *service*, *simplicity*, and *servanthood*—concepts which fall between strict tithing and voluntary poverty.

The Durlands suggested seven queries to discuss:

1. What is the spiritual center or foundation of our meeting?
2. Where do we find our identity? Can it be named in a way we can all accept?
3. Does the spiritual center of our meeting have a definitive influence on our ideas about stewardship? On specific decisions we make about the use and distribution of property, money, and resources?
4. Are we concerned that our ever-increasing power over nature should not be used improperly but with reverence for life and with a sense of the splendor of God's continuing creation?
5. What are we doing to assure adequate food, shelter, and education for people less fortunate than ourselves?
6. Do we take our right share of responsibility in work and service for the meeting and as the meeting takes on its corporate responsibility to help others?
7. How do we, as individuals, view the ownership of our resources and property? How do we, as a meeting, view the ownership of our resources and property?

Brainstorming the question "What is a Friends meeting?" brought forth the image of a worshipping community that is caring and compassionate, whose members learn from each other's diversity in an environment safe for new ideas; a place for collective seeking and testing against others, for helping individuals discern the will of God, for knowing God's will and doing it: a base for world-changing action.

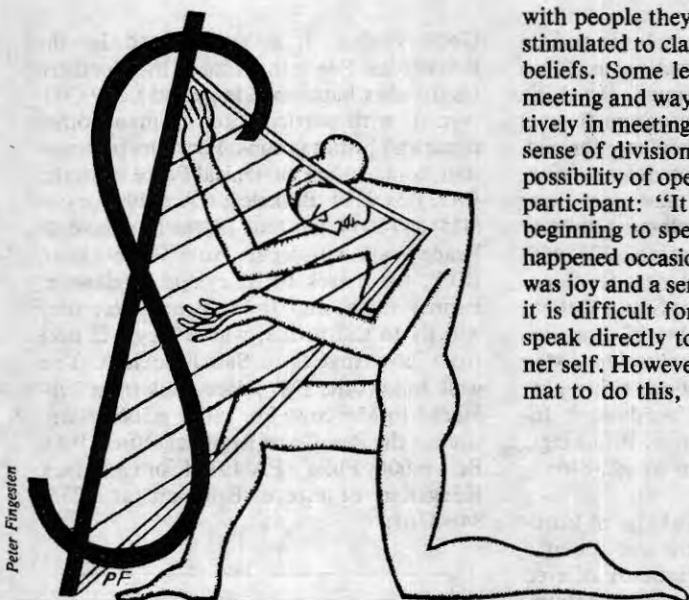
The workshop was set up, not for decision-making, but to provide a firmer base from which we may move toward unity on decisions. About 35 people participated. From the evaluation forms returned, there was a mixture of disappointment (that more meeting people hadn't come, that there wasn't enough time to build the discussion into concrete next steps, that some people seemed unable to listen and change) and appreciation. Some will feel more comfortable

Shoulds, Oughts

As the new year gets underway, it is a good time for us to think about the subject of contributions and financial giving. To some extent, we probably all think about the question, "How much should I give to the meeting?" Generally, as Quakers, we don't think in terms of what we "should" give, or in terms of obligations or "giving so we don't feel guilty." However, it is worthwhile for us to pause and think about what we want to give, what is appropriate for us to give, and how we make that decision.

People decide what to give to meeting in a variety of ways. Some people tithe, giving 10 percent of their earnings to meeting or charity. Others give a little each week. Some give when they feel rich enough to give. Many of us are haphazard givers, without much of a pattern. As Quakers, we recognize that there are many ways of contributing, and that no one way is necessarily the right way.

At first glance, it may seem as if the needs of Santa Monica (Calif.) Meeting are less than other churches. We don't have a full-time staff, or a large church building, nor do we support missionaries overseas or the innumerable programs that most churches support. However, because of our small size and small income, it becomes more important for members to contribute to keep the meeting going than in large churches.



with people they got to know better, or are stimulated to clarify or act on their personal beliefs. Some learned new facts about the meeting and ways to participate more effectively in meeting business. Some had a new sense of divisions among us and also of the possibility of open communication. Said one participant: "It gave people a forum for beginning to speak from the core self. This happened occasionally, and when it did there was joy and a sense of community. I believe it is difficult for people in this meeting to speak directly to each other from their inner self. However, given the forum and format to do this, it may be possible."

Cynthia E. Kerman

ts, and Contributions

And, because there is less income, many times our meeting has discovered we don't have the money to make necessary repairs to the meetinghouse, or to donate to other Friends organizations with worthy goals.

The basic budgetary needs of Santa Monica meeting include giving some money to AFSC and FCL, as well as having the money to maintain the meetinghouse. Recently the meeting figured that it costs about \$60 a year to maintain a member (this includes membership in Pacific Yearly Meeting and quarterly meeting). Knowing that, some people may decide that it's appropriate for them to give at least \$60 a year to simply maintain their membership. Others think of giving in terms of tithes. Since most of us probably give some money to other charities, it may not seem appropriate or necessary to give 10 percent of our income to meeting, yet we might want to give 1 percent or 5 percent or choose some amount that feels right. Some of us might think of what we give in terms of an overall contribution—sometimes giving money, other times committing ourselves to working on House Committee, or bringing food for fellowship time after meeting for worship, or contributing time with the children. Some people might feel more comfortable pledging to meeting and deciding to write a check once a

month or once a week in the same way they write checks for other monthly obligations. Some people are very busy, and find it easier to give money, and others have less money and find it easier to contribute in terms of time and energy and their special skills.

As in most Quaker issues, there is no right or wrong in this matter. What is important is for us to take some time every year to ask ourselves what's appropriate, and comfortable, and right for us.

Perhaps it's helpful to look at one of the queries about stewardship as we make these decisions:

Do we regard our time, talents, energy, money, material possessions and other resources as gifts from God, to be held in stewardship and shared according to the Light we are given? How do we express this conviction?

Linda Seger

This article is reprinted from Friendly Notes, a monthly publication of Santa Monica (Calif.) Meeting. Linda Seger is assistant clerk of the meeting and says she is a former Lutheran "who grew up used to the idea of tithing." She says she is also used to confronting financial issues because she is in business for herself, as a script consultant in the film and television industries.

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Bulletin Board

• Intercultural experiences in India and on the Rosebud Indian Reservation in South Dakota are available through the Lisle Fellowship program. The program focuses on studies of alternatives to violence through cultural interaction and nonviolent living. The India experience will take place June 18-July 29 at Delhi, a Gandhian community in rural India, Bombay. Cost is \$2,294, with possible academic credit and ideas for financial assistance available. The South Dakota program will take place May 28-June 18. Cost is \$415. Deadline for application is May 1. For more information about either program, contact Carl Kline, Coordinator, India Projects, 802 11th Avenue, Brookings, SD 57006, or call him at (605) 692-8465.

• A firsthand look at the workings of European government will be the subject of a seminar in Brussels and Strasbourg offered by the Quaker Council for European Affairs. It will be held May 16-20. Deadline for applications is March 7. Brian Stapleton, former QCEA representative and recently returned from a year in China, is expected to be the leader. Cost will be \$211, including accommodations in Brussels and Strasbourg, most meals, local transportation in Brussels and by train to Strasbourg. For further information, contact Anna Hughes at QCEA, 50 Square Ambiorix, B-1040 Brussels, or call her at (02) 230.49.35.

• Bicycling Friends now have a forum in *Pedal Power: A Friendly Newsletter on Transportation, Development and Ecology*. The newsletter is being launched by two Canadian Friends who hope to establish an information network among Quaker bicyclists. Bob McInnes of Victoria, British Columbia, and Keith Helmut of Woodstock, New Brunswick, printed their first issue in summer of 1987 and hope to have another issue out in winter of 1988. They seek subscribers and contributors to provide news on practical bicycle use, personal stories, technical tips, and reports on human-powered transportation. Write to Bob at 915 Forshaw Road, Victoria, B.C., V9A 6M1 Canada.

• Two peace walks will take place this year to focus attention on the need for connections between common people of rival nations, worldwide prayer, and opportunities for dialogue and learning. Peace Pilgrimage '88 will proceed from Concord to Livermore, California, during the Christian holy week, March 27-April 1. It will start at the gates of the Concord Naval Weapons Station on Palm Sunday and will end at the gates of the Livermore Nuclear Weapons Laboratory on

Good Friday. It is coordinated by the Ecumenical Peace Institute of the Northern California Chapter of Clergy and Laity Concerned, with participation of many other peace and justice groups. For more information, contact the Ecumenical Peace Institute, P.O. Box 9334, Berkeley, CA 94709, or call (415) 849-2214. On June 18, the International Peace Walk will depart from Washington, D.C., for a trek to Maryland, Delaware, Pennsylvania, and Iowa. From there they will fly to California, where they will hike from Los Angeles to San Francisco. This walk follows the 1987 Peace Walk from Leningrad to Moscow. For more information, contact the East Coast Regional Office, P.O. Box 44006, Phila., PA 19144, or call Mark Hengstler or Steve Brigham at (215) 848-6361.



International Peace Walk

• The protection and ultimate valuing of life will be the focus of the 1988 Friends General Conference Gathering. In workshops, interest groups, and plenary sessions, Friends will explore how God calls us to nurture life through the pursuit of justice, healing work, and a commitment to peace in our lives and world. The theme for the Gathering is "Nurturing the Tree of Life: Cultivating Justice, Healing, and Peace." It will be held July 2-9 at Appalachian State University in Boone, North Carolina. Plenary sessions will offer a panel presentation on Violence in Our Families, led by Judy Brutz; an evening with a Native American speaker; the annual Henry Cadbury Event, sponsored by FRIENDS JOURNAL; and a wrap-up talk by Elise Boulding, who will speak to the theme of the Gathering as Friends have experienced it together. The Junior Gathering will offer care and programs for infants through junior high school age, and there will be special workshops, interest groups, and recreation planned for high school and young adult Friends. Other daily activities will include

meetings for worship, interest groups, films, centers for men, women, and single Friends, a craft shop, book store, presentations by Quaker organizations, music, dancing, and many informal events. As many as 1,400 Friends are expected to attend. FGC is an affiliation of 14 yearly meetings and five monthly meetings, and it exists to help nurture the Society of Friends and to assist in the spiritual growth of its meetings and members. Information about housing, travel, fees, and details of the program will be included in the spring issue of the *FGC Quarterly*. Those who do not receive the *Quarterly* may request information from the FGC office at 1520-B Race Street, Phila., PA 19102, or by calling (215) 241-7270.

- Friends' use of ritual and tradition in families and meetings will be the topic of a conference sponsored by the Friends World Committee for Consultation on April 15-26. The conference will take place at Camp Quaker Heights, Eldora, Iowa, and will be led by Joanne and Larry Spears. The camp is about 100 miles northeast of Des Moines. Participants will consider whether ritual has a role in the Society of Friends, whether ritual is used in Friends' gatherings without our realizing it, the positive and negative aspects of ritual, and the ways ritual and tradition are or could be a meaningful part of Friends' practice. Deadline for registration is April 1. Cost is \$25, including overnight lodging and two meals. To register, contact Lois Tjossem, RR 2 Box 102, Primghar, IA 51245.

- A rose to commemorate the 300th anniversary of George Fox's death is being developed in the trial grounds of Patrick Dickson, a world famous rose hybridist. To be called the Quaker Star Rose, its development is taking form in eight varieties on trial in Oregon and at the Royal National Rose Society Trial Grounds in St. Albans, England. The resulting variety will be on sale in time for planting in 1991. Development of the commemorative rose is the idea of an Irish Quaker who is the friend of Patrick Dickson, who waived the usual development charges for a specially named rose. The plant is not likely to be available as a regular "stock" rose, and so the number of bushes produced will be only the number reserved. Although it is too early to determine the eventual color, type, and exact price, those interested need to indicate it now to reserve a bush. To reserve plants, indicate how many you would like, your name and address and country, and mail it to Quaker Star, c/o Allen Pearson, 8 Corcreevy Road, Richhill, Arinagh, BT61 9JR Northern Ireland.

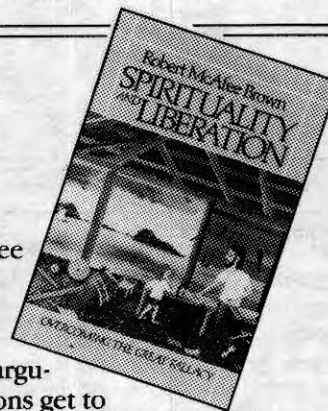
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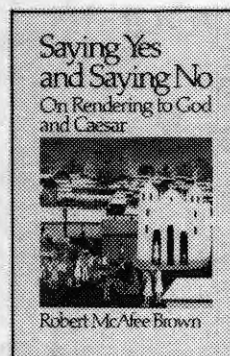
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News of Friends

Same-sex marriages were the subject of a minute by Madison (Wis.) Meeting, approved in November after careful and lengthy consideration:

We affirm our willingness as a Meeting to participate in celebrations of marriage, in accordance with our traditional procedures, for both opposite-sex and same-sex couples, when one or both of the partners is a member of our Meeting. We intend to follow the same customary and careful process of arriving at clearness for all couples who wish to unite under our care. At every stage we intend to provide care and support with the same respect, the same care, and the same status. Because relationships are growing and living entities, we recognize also our responsibility to continue to provide care and support for each relationship and for both partners as individuals, in the same way that we strive to care for all individuals in the Meeting.



Alex
Morisey

The new executive secretary of Friends World Committee for Consultation, Section of the Americas, will be A. Alexander Morisey, Jr., effective Aug. 1, 1988. He will succeed Gordon M. Browne, Jr., who will retire at that time. Alex Morisey has served on the staff as associate executive secretary since November 1985. He received his bachelor's degree from Wilmington College, a Quaker school in Ohio, and his master's degree from the Wharton School of the University of Pennsylvania. He speaks Spanish fluently and acted as a translator at FWCC's Triennial Meeting in Mexico several years ago. His experience includes financial management for a settlement house in the Hispanic community of Philadelphia, and administrative positions with the Negro Trade Union Leadership Council, the Citizens Local Alliance for a Safer Philadelphia, the Farmworkers Corporation, the Philadelphia Housing Authority, and the William Penn Foundation. He has also served in the U.S. AID Mission to Guatemala and later ran a restaurant there. He is a member of Central Philadelphia (Pa.) Meeting, where he is clerk of the peace and social concerns committee. He is also on the Board of Directors of the American Friends Service Committee, where he serves on

several committees. He was selected from nearly 70 applicants, half of whom were members of Friends United Meeting and half from other bodies of Friends.

Incorporating a monthly meeting has much to offer in legal protection, but adapting the necessary legal documents to Friends' business procedures can be a stumbling block. Chester River (Md.) Meeting recently decided to incorporate to limit liability by individual members who are engaged in meeting business. However, those who worked on developing the necessary Articles of Incorporation discovered that Friends' testimony against majority rule is a different way of doing business than traditionally used in corporate structure. Their solution was to delineate Friends' way of doing business and omit all mention of voting and majority rule. The articles were accepted by the state, and the meeting drew up its bylaws in the same spirit. Martha G. Werle, clerk of Chester River Meeting, offers to send copies of the articles and bylaws to any Friends who request them. The meeting's address is 124 Philosophers Terrace, P.O. Box 306, Chestertown, Md 21620.

In light of increased numbers of interdenominational peace groups and peace education programs, members of the Friends Coordinating Committee on Peace have decided to lay down the organization. It was founded under the leadership of George Hardin and offered a one-day annual gathering for Quakers involved in peace projects to share experiences and new directions in cooperation. As a result, a number of joint ventures were taken, including the Richmond Conference on national service, publication of *The Peace Testimony of Friends in the 20th Century*, and a national seminar on support of the United Nations. Organization of the FCCP was kept simple, with no paid staff; all work was done by volunteers. In recent years, the voice of peacemakers has become stronger, due to such progress as expanded peace education programs through regional offices of the American Friends Service Committee, interdenominational work by Quakers, Mennonites, and Brethren through New Call to Peacemaking, and the prevalence of peace education programs in Quaker colleges. In laying down the FCCP, records are being turned over to the Swarthmore College Peace Collection and remaining funds to New Call to Peacemaking. Those involved in these final steps express special thanks to George Hardin, Lyle Tatum, Bob Rumsey, Bob Oldham, and the many other active supporters of the FCCP through the years.

Sounds

Simple Truth

By Susan Hubbard. *Late Bloomer Music, P.O. Box 18042, Boulder, Co 80308-8042. 52-minute cassette tape. \$10, plus \$1 postage.*

A new Quaker minstrel has appeared on the scene—Susan Dickes Hubbard. Her ministry of song has long been valued in Quaker and peace circles in Colorado, where she has sung with several different folk song groups over the years. But something new was added to Susan's life at the 1986 Intermountain Yearly Meeting. None of us who were at meeting for worship in Boulder several weeks later will ever forget Susan's pure voice singing out of the silence, "Until We Come to the Valley"—a song that came to her from the worship-sharing group she had been part of at yearly meeting. She has the gift of composing her own songs.

Since then she has ministered to us in song out of the silence from time to time. As her songs come pouring from a long-hidden recess of Susan's soul, her voice opens up a deep

vein of human experience for the rest of us. She gives a new dimension to our awareness of our innermost selves, our spouses, our children, our friends, our truth-seeking. Sadness and joy alternate, as they do in life. A favorite in our meeting is "Skinny-Dipping in the Ocean of Light," which speaks to all conditions.

Susan, her husband Allen and their two children are active members of the Boulder Meeting. Although she has had a full life with her family, her work as a psychotherapist, and her community activities, she says that her discovery of her gift of writing songs has been like the discovery of an invisible limb she didn't know she had. She has found the path of music to the soul, and finds that her deepest insights now come to her through music. Hearing the songs inwardly, writing them down, and then singing them for others has been an experience which has brought the whole of her life together in a new way. This togetherness comes through in the songs themselves, and we rejoice that Susan has now made a tape of her songs which will be available to all for the ordering.

Elise Boulding

Elise Boulding is a member of Boulder (Colo.) Meeting, is the author of many books, and has worked internationally as a scholar and an activist on problems of peace and world order.

Milestones

Births

Cook—Custer Hess Cook on December 12 to Megan Hess and Sid Cook. The baby's parents and sister Kiri are members of Germantown (Pa.) Meeting. Maternal grandparents are members of Lancaster (Pa.) Meeting.

Mollett—Elijah Roy Mollett on January 12 to Janet and Rodney Mollett of Morrow, Ohio. His mother and maternal grandparents, Roy and Arizona Furnas, are members of Miami (Ohio) Meeting.

Deaths

Birch—Peter Birch, on Dec. 13, 1987, two days after his 65th birthday. He had been a member of Scarsdale (N.Y.) Meeting since the 1950s. Born in New York City to George Walter and Dorothy Newton Birch, he was educated in city schools and studied dancing with George Balanchine and Vera Zorina. During the 1940s, he was the lead dancer in a number of musical comedies that are now considered classics, including the original *Oklahoma* and *Carousel*, for which he received a top award. When television opened up, he choreographed or directed many of the most popular programs, such as the Jack Paar, Arthur Godfrey, Arthur Murray and Red Buttons shows and the Hallmark Hall of Fame. In 1955, he joined Captain Kangaroo and

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We stress a democratic spirit that reflects the values of a free society. Campers and counselors come from a variety of racial backgrounds and foreign countries.

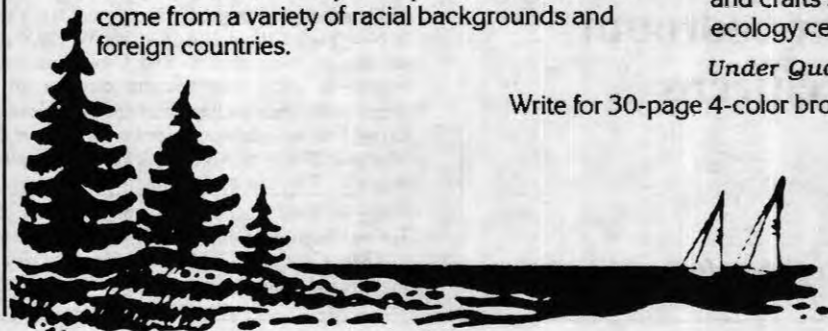
Our program averages a total of 180 girls and boys. Counselor-camper ratio is 1 to 3; about 70% of campers and staff return each year. We focus on providing excellent fundamentals in traditional sports as well as campcraft, mountaineering and the arts.

Our facilities include 7 all-weather tennis courts, 2 soccer fields, 2 baseball diamonds and hockey field. Separate docks for swimming, boating and waterskiing. 22-boat fleet includes 3 water-ski boats, Blue Jays and O'Day sailers. Also: large arts and crafts shop, performing arts studio, nature and ecology center and computer program.

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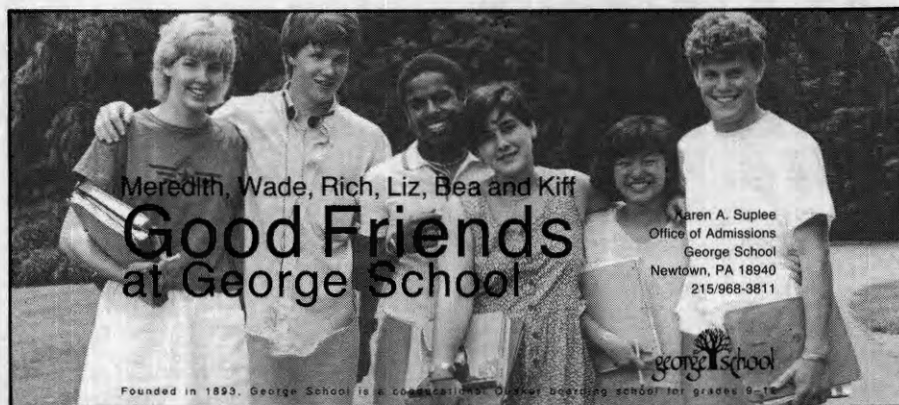


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Applications from Quaker students and teachers are invited.

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directed 7,000 episodes before retiring in 1971. A devoted participant in the life of Scarsdale Meeting, Peter was a member of Ministry and Counsel and faithfully served the meeting's project for sheltering and feeding the homeless. He also worked for several years as a volunteer at White Plains Hospital. Peter Birch is survived by his wife of 40 years, the former Patricia Hurless Rogers; a son, Douglas; a daughter, Nancy Carpenter; and eight grandchildren.

Dross—*Ruth Dross*, 82, on Dec. 24, 1987, while visiting relatives in Ithaca, N.Y. She once had oversight of the American Friends Service Committee's neighborhood centers in reconstruction work in Germany following World War II. Born in Stuttgart, Germany, her first contact with AFSC was as a recipient in the AFSC program to feed German children after World War I. She came to the United States in 1938 and went to work for AFSC in 1943 in Chicago as director of a clothing program for war victims. She returned to Europe in 1948 as a member of an AFSC team working in the ruins of postwar Vienna, helping young people. Later she earned a graduate degree in social work at Western Reserve in Cleveland, Ohio, and then worked in the children's unit of the Eastern Pennsylvania Psychiatric Institute in Philadelphia. In 1962 she went to Hong Kong for the AFSC as group work consultant for refugee services. Returning to Philadelphia, she worked as director of volunteer services at the Episcopal Community Services until she retired in 1975. She lived in Stapeley Hall, a Quaker retirement community in Philadelphia, at the time of her death. She was clerk of its Board of Managers. She served on several national AFSC committees, including the AFSC Board of Directors. She was a member of Chestnut Hill (Pa.) Meeting.

Minthorne—*Rosalind G. Minthorne*, 90, on Jan. 13, 1988. She was a member of St. Petersburg (Fla.) Meeting, where she was active in First-day school program. In later years she moved to Foulkeways, a Quaker retirement community at Gwynedd, Pa. Her husband, Leonard L. Minthorne, preceded her in death in 1980. She is survived by a son, Roger M. Minthorne; a daughter, Alice M. Wetherill; six grandchildren; and ten great-grandchildren.

Thomas—*Grace A. Thomas*, 94, on Oct. 23, 1987, at St. Mary's Hospital in New York after a long illness. Born in Chester, Pa., she was the daughter of Reece L. and Martha C. Shoemaker Thomas. She spent her life involved in physical education and health activities, often teaching swimming and first aid. She was a graduate of Westtown School, took her bachelor's and master's degrees from New York University, and also graduated from Gymnastics Peoples College in Denmark. She began her career as a swimming instructor at the YWCA in Chester, Pa., then moved on to teaching it at the Philadelphia Armory, the YWCA in New York City, at Pratt Institute, and in Germantown, Pa. She was on the faculty of the Central School of Hygiene and Physical Education at the YWCA in New York City in 1919. During World War II, she taught swimming to Red Cross nurses. She retired in 1950 and became director of the Rensselaer County chapter of the American Red Cross. She was a lifelong member of Chester (Pa.) Meeting. She is survived by two great-nephews, Reece L. Thomas and William E. Thomas.

Vail—*Richard Carl Vail*, 75, on Nov. 30, 1987. He was born on Jan. 6, 1912. He was a member of Clear Creek (Ind.) Meeting. He is survived by his wife, Marianna; a son, Roy; a daughter, Carol Gardiner; and six grandchildren.

Calendar

MARCH

4—Conference on Community Service and Schools in Baltimore, Md., sponsored by Youth Services Opportunities Project, a New York-based Quaker service organization. Contact YSOP, 15 Rutherford Place, New York, NY 10003.
18-20—1988 Annual Meeting of Friends World Committee for Consultation, Section of the Americas, in Indianapolis, Ind. Elise Boulding will give the keynote address, "On Choosing Life." Contact FWCC, Section of the Americas, 1506 Race St., Phila., PA 19102.

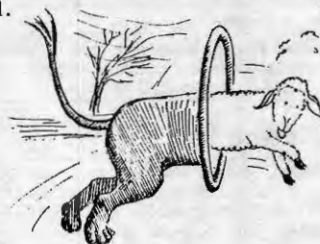
23-27—Southeastern Yearly Meeting celebrates its 25th anniversary at Lakewood Lodge, Brooksville, Fla. Contact Doris Emerson, clerk, 1551 Salvatierra Drive, Coral Gables, FL 33134, telephone (305) 661-3868.

24-27—Philadelphia Yearly Meeting at Arch Street Meeting House in Philadelphia. Contact Samuel Caldwell, 1515 Cherry St., Phila., PA 19102, telephone (215) 241-7210.

27-April 1—Peace Pilgrimage '88 in California, starting at Concord Naval Weapons Station Nuclear Weapons Laboratory during Holy Week. Contact Ecumenical Peace Institute, P.O. Box 9334, Berkeley, CA 94709, telephone (415) 849-2214.

31-April 3—South Central Yearly Meeting at Kingston, Okla. Contact Dee Rogers, 22930 River-

bend, Humble, TX 77339, telephone (713) 358-3711.



John Gummere

APRIL

7-10—Friends Association on Higher Education annual meeting at Guilford College, Greensboro, N.C. Contact FAHE, P.O. Box 18741, Greensboro, NC 27419. Registration deadline was Feb. 15.

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Mexico City Friends Center. Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, Mexico DF 705-0521.

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Washington, D.C., Accommodations for sojourners/seminar groups. Capitol Hill location, Reservations advisable. William Penn House, 515 E. Capitol St., SE, Washington, DC 20003. Telephone: (202) 543-5560.

Washington, D.C., Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 265-4144 eves. and weekends.

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

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 01-636-4718.

Books and Publications

By the author of the Naylor Sonnets: Kenneth Boulding has published a little volume entitled *Sonnets on Courtship, Marriage, and Family*, which you may like (pamphlet, 32 pp., 69 sonnets). Send \$3.50 (including \$1 for postage/handling) to: Peacable Kingdom Press, P.O. Box 5337, Bloomington, IN 47407-5337.

Inclusive Language Bible for Children. L. and J. Spears support *Friends Journal* and introduce *Word of Mouth Bible*. Accurate, readable and inclusive. *Word of Mouth* quarterly newsletter includes new English translations from Genesis, and Luke. Volume subscriptions \$15. WOM, 1824 Catherine, Bismarck, ND 58501.

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Let Friends Serve You. Quality bookstore service to Friends everywhere. Quakers classic and modern; inspirational readings; peace and conflict resolution; minority issues; books for women, children, and all readers. Friends Book Store, 156 N. 15th Street, Philadelphia, PA 19102. (215) 241-7225.

Transitions Abroad—The magazine of international work/study/travel opportunities. Box 344-3, Amherst, MA 01004.

Old bookscout locates out of print books. Write: Greenmantle, Box 1178FJ, Culpepper, VA 22701-7324.

In Praise of Law, Betty Stone's peace primer. *Fellowship* reports, "a quality that makes it hard to put down... educational... well-researched... great anecdotes." \$7.95 ppd. Waterway Press R2, Supply, NC 28462.

Exciting selection of books, cooperative games, other resources for ethical, ecological, stimulating teaching and parenting. Free catalogue: GEODE, Box 106, West Chester, PA 19381 (215) 692-0413.

Free. Our new catalogue of inspiring books by contemporary Sufi Master Bawa Muhaiyadeen. Write or call: Fellowship Press, 5820 Overbrook Ave., Phila., PA 19131. Phone (215) 879-8604.

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.

Do You Read A Friendly Letter Every Month?

If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is \$13.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ18, Falls Church, VA 22041

Friends of Truth publications: *Faith and Practice of the Friends of Truth* (\$1); *On Correspondence among Christians* (\$1.25). 16 Huber St., Glenside, PA 19038.

Camps

Friends Music Camp: Our outstanding instructors help young people achieve maximum progress, while downplaying competition, in a caring Quaker community. Ages 10-18. July 10—August 7 at Barnesville, Ohio. See monthly display ads describing features of FMC. P.O. Box 427, Yellow Springs, OH 45387, for brochure and information, (513) 767-1311.

Communities

Working or studying in Boston? Join Quaker-sponsored community of 20 interested in peace, spiritual growth, and community living. All races, faiths, etc., welcome. Preference given to applications received by 4/10 for June openings, by 7/10 for Sept. For application, more information: Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108, (617) 227-9118.

Conferences

Woolman Hill

April 8-10 "After the Manner of Friends: Basics of Quakerism." With Jan Hoffman retiring clerk of New England Yearly Meeting. Cost \$50. Contact Woolman Hill, Deerfield MA 01342. (413) 774-3431.

For Sale

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Leather Alternative. Quality selection of leather-free wallets, belts, shoes, and other accessories. Men's and women's styles. Avoid using animal skins. Free catalogue. Aesop Unlimited, Dept. 903, P.O. Box 315, Cambridge, MA 02140.

Susan Stark's second album, Rainbow People. Released in November. Cost \$9 per cassette plus \$1.50 postage and handling. Send orders and checks to Susan Stark Music, P.O. Box 339, Rindge, NH 03461, (603) 899-6060.

Peace Fleece—The Soviet American Wool—skeins and kits. Our own Corriedale yarn, Bartlett yarn, Nature Spun Yarn, quality wooden needles, buttons, washable sheepskins. Price list and yarn samples, \$2. Yarn Shop on the Farm, RD 2, Box 291, Stevens, PA 17578, (215) 267-5860.

Notice

The Quaker Universalist Fellowship will celebrate its 5th anniversary on April 16 and 17, 1988, at Providence Meeting near Media, Pa. Speaker: Daniel Seeger. Interested Friends and non-Friends will be welcome. For registration write to QUF, RD 1, Box 201, Landenberg, PA 19350, or call (215) 274-8856.

Personal

Room with kitchen privileges needed in Philadelphia starting April by female Friend volunteering with Quaker U.S./USSR Committee. Call Janet Riley, (215) 763-8968 or 988-0531.

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

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

Concerned Singles Newsletter links compatible singles concerned about peace, justice, environment. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Fundraising/Administration—Maintain and develop new funding sources, bookkeeping. For job description or to apply: Central Committee for Conscientious Objectors, P.O. Box 42249, San Francisco, CA 94142, (415) 552-6433. Deadline: March 15. \$16,000/year plus benefits.

Beginning April, Quaker Volunteer (couple preferred) to reside at Meeting House and help with outreach program. If not Quaker, open to Quaker ideals and practice. Write: Jimmy Choi, clerk: 1522 Stone Lane, Glendale, CA 91202, (818) 242-5583.

Staff Assistant—Two positions to provide secretarial support for FCNL lobbyists and administrators in the Washington, D.C., office. Starting approximately March 30, 1988. For job descriptions and application, write: David Boynton, Friends Committee on National Legislation, 245 Second St., NE, Washington, DC 20002, or call: (202) 547-6000.

Associate Development Secretary (Fundraiser) for Friends Committee on National Legislation. Full-time position interpreting the work of FCNL to individuals and organizations and seeking contributions from them. Requires approximately 50% travel from our Washington office. Previous fundraising or sales experience highly desirable, as is familiarity with the Religious Society of Friends and its institutions. Call David Boynton at (202) 547-6000 for more information and an application.

American Friends Service Committee seeks regional executive secretary for New England region, based in Cambridge, Mass., and for Pacific Southwest region, based in Pasadena, Calif. Responsible for overall administration, program operation, personnel, budget administration, public interpretation of AFSC activity. Requirements: compatibility with principles, philosophy of Friends and AFSC; strong administrative experience including financial management and budgeting; demonstrated experience providing staff support and supervision; strong communication skills; organizing experience. Also, openings for fund-raisers in New York City and Philadelphia, Pa., to assist with general fundraising activities for AFSC programs. Requirements: commitment to nonviolent social change; concern about problems of war, poverty, injustice; strong communication and administrative skills; ability to travel. Contact: K. Cromley, AFSC, 1501 Cherry St., Philadelphia, PA 19102. AFSC is an Affirmative Action/EOE employer.

School Head beginning July 1988

Olney Friends School is a small Quaker boarding school with a 150-year heritage in Quaker education, grades 9 through 12. Set in the hills of rural, southeast Ohio. For more information contact: Dennis Rockwell, Convener Search Committee, 63796 Barnesville St., Barnesville, OH 43713. Phone (614) 425-2466.

Nurse, Counselors (age 18+), W.S.I. (age 21+), Cook needed for small, co-ed, residential summer camp. Skills in pottery, crafts, music, and nature are needed. We are looking for staff with high energy, creativity, and maturity. Better than average pay. Write or call Susan Morris, Director, Friends Camp, P.O. Box 84, E. Vassalboro, ME 04935, (207) 923-3975.

Opening for Head Resident at Pendle Hill Position Available August 1, 1988

The Head Resident has primary responsibility for hospitality at Pendle Hill, including visitors, sojourners, resident students, and staff. The job also entails coordination and administration of housekeeping, including budgeting, hiring, planning, and supervision. Since Pendle Hill is a close-knit residential community, the Head Resident should be able to live easily in community and have broad experience with and interest in a wide variety of people. Preference will be given to active, knowledgeable members of the Society of Friends. A cash salary with perquisites including housing, meals, utilities, and benefits is offered. The Search Committee will accept applications until April 15, 1988, or until filled. For more information and application, write to Bernice Nichols at Pendle Hill, Wallingford, PA 19086, or call (215) 566-4507.

The Psychology Department at Earlham College anticipates two full-time teaching positions available beginning Fall 1988 at the Assistant Professor level. Candidates should hold a Ph.D. in psychology, although ABD candidates will be considered. Teaching experience and a strong interest in undergraduate liberal arts education preferred. (1) Developmental/Personality. Tenure track. A concentration in developmental areas and ability to teach personality and psychopathology preferred, although strong candidates in other areas will be considered if their interests cross traditional area boundaries. (2) Experimental/Social. This is a two-year position. Ability to teach research Design and Statistics preferred. Consideration of applications begins March 21. Send vita, detailed statement of teaching interests, and three letters of recommendation to: Katharine S. Milar, Chair, Department of Psychology, Earlham College, Richmond, IN 47374. Earlham College is a Quaker liberal arts college with a commitment to excellence in undergraduate education. Earlham is an affirmative action recruiter and especially encourages applications from women and minorities.

Research Interns. Three positions available assisting FCNL's lobbyists with legislative work. These are 11-month paid assignments, usually filled by recent college graduates, beginning Sept. 1, 1988. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining clipping and issue files. Applications close March 15, 1988. For information, write or call the Friends Committee on National Legislation, 245 Second Street, NE, Washington, DC 20002, phone: (202) 547-6000.

Volunteers Needed in Phila. area for editorial work with FRIENDS JOURNAL, writing Books in Brief, Milestones, Calendar, Bulletin Board, News of Friends, and other odd jobs. For more information, contact Melissa Kay Elliott, Associate Editor, (215) 241-7281.

Adirondack summer opportunity: use of furnished lakeside cottage exchanged for part-time caretaking of rental cabins. Mature, energetic couples contact Drey for details. (215) 922-8975, 6 Loxley Court, Phila., PA 19106.

Coordinator of Field Education. The Earlham School of Religion, a Quaker Seminary, seeks a half-time Coordinator of Field Education. First consideration given to a Quaker woman, with significant ministry experience. Study in pertinent areas beyond the basic professional degree desirable. The Coordinator will work with a faculty committed to and involved in an evolving program of field education that integrates various areas of academic learning and practical experience. Possibilities for supplementing half-time position can be pursued. For job description or for application, write to Search Committee, Earlham School of Religion, Richmond, IN 47374. Review of applications will begin March 1, with anticipated starting date of July 1, 1988. Earlham is an AA-EOE employer.

"I want to serve others." Year long assignments in Quaker outreach (inner city, peace, refugees, hunger, social services). Inquire: Quaker Volunteer Witness, 101 Quaker Hill Drive, Richmond, IN 47374. (317) 962-7573.

Dedicated couple needed to parent group home. Some foster care experience necessary. Medical benefits, beautiful climate. Write: New Family Vision, P.O. Box 656, Los Olivos, CA 93441, or phone (805) 688-1180.

Summer Employment—Exciting opportunities available. Work in beautiful Adirondack Park at private children's camp in lake and mountain district. Unique national and international clientele. Some department head and division leader positions open. Also available: Tennis, Athletics, Boating, Trips, Dramatics, Arts & Crafts, Nurse and office. Family accommodations, good salary. Under Quaker leadership since 1946. Write: M.Q. Humes, 107 Robinson Rd., White Plains, NY 10605, (914) 997-7039.

Counselors (18+), Nurse, for small Quaker-led farm camp. Nature, farm skills, lifesaving, pottery, shop. Younger children. Emphasize simplicity, nonviolence. Tim Curtis, Journey's End Farm, Box 136, Newfoundland, PA 18445, (717) 689-2353.

Needed, by elderly woman, companion/cook/housekeeping assistant in pleasant suburban LI home. Car desirable. Pearl Francke, 33 Field Ave., Hicksville, NY 11801. (516) 931-0354.

Lead Carpenter. Ready to move into a rural community to put traffic and the rat race behind you? I need a talented carpenter to head a small, renovation/new work, residential building crew. Interesting work in a beautiful waterfront community. Clint Wadsworth, (301) 745-2478.

Camp Woodbrooke seeks a co-ed staff 19+ for a small, ecology-oriented summer camp for younger children. Quaker leadership. Wisconsin. Jenny Lang, 795 Beverly Place, Lake Forest, IL 60045.

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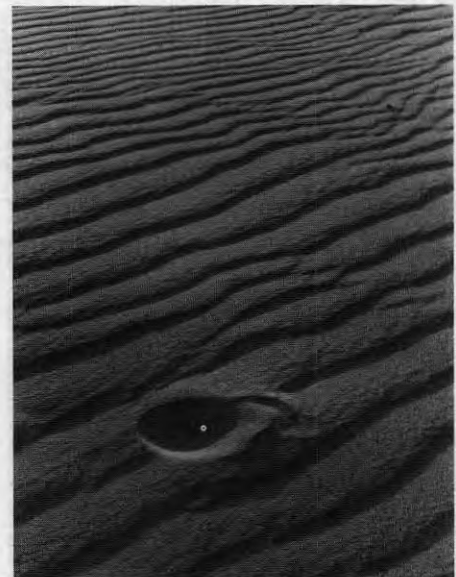
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