Nature as a Mirror of the Spirit
Connections: The Challenge of Quaker Education
Sexism, Inclusive Language, and Worship
A Different View

Sitting in the lunch room at Friends Center here in Philadelphia the other day, I opened my lunch, looked out the window, and was struck by a new twist on an old scene: the statue of Mary Dyer, stately and serene, from this view was set against a background of downtown Philadelphia. To the right of her head hung a traffic light, just left of her shoulder I could see placards of a luncheonette, further to her left was a street vendor with pedestrians flocking to it, and all around were the sounds of traffic—gears grinding and horns honking, punctuated by an occasional siren.

Normally we see Mary Dyer's statue from the other direction—against the sedate backdrop of Friends Center's red brick, wrought iron, and wooden trim, a refuge among skyscrapers and concrete. Mary Dyer, who was hanged on Boston Common in 1660 for her witness for religious freedom, is now safe and secure against a backdrop of time-honored Quakerism.

Every time I stop to look at that sculpture, I become touched by the way its creator, Sylvia Shaw Judson, captured Mary Dyer's courage and humility and centeredness in every line—her head bowed in strength and piety, her plain Quaker dress and bonnet outlined in simplified details. It's a bit of a blessing walking by her to get to work. It calls me back from my sometimes jarred state of mind and reminds me what it's all about, this working among Friends. It's not about getting up in the morning when I don't feel like it, or catching the train in steaming heat or snow, or jostling in crowds to get where I'm going. It's not about meeting deadlines or finding every out-of-place comma or misspelled word, or about making this issue better than the last. It's about being present, being a channel in whatever I do, knowing that work in this world needs to come from a spiritual center to keep from getting out of whack.

This day while looking out the window, I think Mary Dyer would understand. She was as much a part of this energetic, angry, independent, needy, and bountiful world as I am, as we are. When she was alive, it was her courage and faith that put her into the world as it challenged her serenity—not unlike the paths of Quakers today as we go about our jobs, questioning, laboring, and wanting very much for our efforts to make a difference. We know all too well that our religion is our center, our hub of activity—not just our refuge.

I'm glad to see Mary Dyer from a different view.

Melissa Kay Elliot
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Margery R. Coffey’s drawing on the front cover, *Earth*, is one of a series, “The Seven Shields from the Vision Quest of Black Prairie Dog Woman.” Two more drawings appear on pages 14 and 16.
A Matter of Degree

The letter in the August FRIENDS JOURNAL from Margaret Blood, Anne Remley, and Miyoko I. Bassett of Ann Arbor, Mich., struck a responsive chord in me. Having been hospitalized many times for mental illness and often experiencing burn-out, I'm always moved by those who reach out to the mentally ill.

Margaret, Anne, and Miyoko are obviously aware that disruptive behavior could signal a call for help, even if only unconsciously.

I surely understand why these helping Friends are aware of being manipulated and abused. However, many mentally ill people have been manipulated or abused. Some could be mimicking their victimizers. They may not yet be able to understand and articulate their feelings.

Mentally ill people feel like outsiders. The stigma society places on mental illness, even in this era of enlightenment, naturally makes us feel different, unwanted, misunderstood. We're defensive about "us and them" attitudes. Actually the difference between "us and them" is merely a matter of degree or of the problem's manifesting itself in different ways in different people.

Among my friends who agonize as I do over dealing with conflict and confrontation is one who gets ulcers, another one has migraine headaches, another has backaches. Others turn to alcohol, drugs, cigarettes or other means of escape from conflict.

The attenders at Ann Arbor Meeting are indeed fortunate they've found compassion and caring. I too am fortunate. I've found compassion and caring at Hartford (Conn.) Meeting.

Mabel M. Jasut
Newington, Conn.

Visible Actions

I wish to thank Ron McDonald for his article, "We Must Grow Flowers Now" (FJ August). Composting and other ways of caring for the earth are truly spiritual experiences. Moreover, they demonstrate our concern in a conspicuous and fundamentally Quaker way. The early Quakers were conspicuous in language and dress. What looked to all the world as odd customs and mannerisms were considered by Friends a natural outcome of the testimonies of peace, equality, and simplicity.

Friends can still bear witness to testimonies in such a way that we can be recognized as a special, concerned people. We can do this by translating our respect for life and the earth into visible actions.

For example, we can bring in our own mugs where hot drinks are served in disposable cups. We can bring our own canvas grocery bags to the supermarket. We can refuse to water our lawns in areas with water shortages. We can print our newsletters and other Quaker publications on recycled paper. We can make a habit out of buying (and growing) organic produce. And of course, we can compost. Most of all, we should not be ashamed to be conspicuous; we will be continuing a rich, Friendly tradition.

Mike Palmer
Durham, N.C.

Giving Credit

I would like to give proper credit to the photographer whose pictures appeared with my article, "Vietnam Revisited," in the August FRIENDS JOURNAL. The cover photo and two in the body of the article say "courtesy of Kit Pfeiffer." They were taken by Steve Knight, who teaches history at Lawrence High School in Fairfield, Maine. He was also on the tour about which I wrote.

Steve will be taking a group of high school students on a two-week tour of Vietnam in February 1989. It will be similar to the trip he and I went on. He arranged the itinerary through Vietnam Tourism while he was in Hanoi, and he has room for as many as 20 in the group.

The trip is primarily for high school students in central Maine, but war veterans who are interested in adding to this educational program are particularly welcome to join the group. For more information, contact him at Lawrence High School, Fairfield, ME 04937, or call (207) 453-7177.

Kit Pfeiffer
Waterville, Maine

Cultural Differences

It was a pleasure to read Sylvia Crook's musings about the cultural differences between English and U.S. Friends (FJ August). No trip I have ever taken can compare with the wonderful experience of being both escorted and cosseted by an immediate friend who gives tour-guide knowledge and all of her time.

I do believe that some cultural noncommunication lingers despite our long talks about women in pubs. The only time in England when unexpected exigencies found us near a pub which Sylvia had not already investigated, I was actually offended to be left in the car like a poodle while she entered to make sure we two un-male-escorted women would be accepted. How could I tell her that? She had gone to great trouble to assure my comfort at every step of the way, and was doing the same at this unexpected stop. There are limits to how ungracious even a radical feminist can be!

It is truly peculiar that England would be so far ahead of us in the area of gender-free rights at high levels (the long Thatcher prime ministry), and so far behind us socially, not only in men keeping women as apprentices but in women accepting that status without question.

However, as Sylvia pointed out so clearly, the very real differences between our cultural assumptions are no barrier to the growth of real unity between our human likenesses and our common Inner Light.

Dorothy T. Samuel
St. Cloud, Minn.

A True Milestone

In the current wrestling of Friends with the question of taking same-gender marriages under the care of the meeting, some meetings have opted for "ceremonies of commitment" or other terminologies to distinguish these from "traditional" marriages. We applaud the practice of Friends JOURNAL of including all life-unions under "marriages." In our case, after two years of deliberation, Berkeley Friends took our marriage under its care without assigning it a different name. So we submit our marriage announcement as a true "milestone," celebrating not only our own exchange of vows but the beautiful personal work and the movement of Spirit that brought our community to unity and allowed its members to celebrate with us. Thank you for the articles you have carried that have supported Friends in seeking the Light on this issue.

Catherine Lucas
Berkeley, Calif.

Ed. Note: The marriage announcement is included in this issue's Milestones column.

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V ревзде

Scorsese’s Vision of The Gospels

(This statement was first published on the op-ed page of ‘The New York Times’ on Aug. 11. See also a review of this film on page 25 of this issue.)

Bigotry is particularly ugly when practiced by Christians, who are supposed to be humble and compassionate, like the founder of their religion. The current campaign by fundamentalist Protestants against Martin Scorsese’s film of Nikos Kazantzakis’s novel ‘The Last Temptation of Christ’ conforms precisely to the dictionary definition of bigotry: intolerant narrow-mindedness in defiance of reason or argument.

Kazantzakis’s book was attacked in the same unreasonable way. When it appeared in Greece in 1955, the Orthodox Church sought to prosecute its author. When translations came out in various western European languages, the Roman Catholic Church placed the novel on its index of forbidden books. In the United States, fundamentalist Protestants attempted to remove the English translation of the book from libraries. That was in 1960.

Nevertheless, for the past three decades ‘The Last Temptation of Christ’ has been widely admired in Europe, Greece, and the United States by people eager to deepen their religious commitment. This is because Kazantzakis’s version of the Gospels does not undermine Christianity but rather makes Jesus’ ministry more meaningful to modern people.

Martin Scorsese is among those who understand the novel’s purpose. Yet on July 15, Bill Bright of Campus Crusade for Christ offered to reimburse the distributor, Universal Pictures, for its expenses if the company would turn over all copies of the offending picture so he could destroy them. Universal replied eloquently for its own professed aims, derives from pharisaical literalism—precisely what Jesus himself opposed. They are horrified by interpretation. Yet the major purpose of Jesus’ ministry was to prod the descendants of Abraham to seek the Spirit rather than the letter of traditional doctrine, thereby making that doctrine relevant to their own condition.

If Kazantzakis were alive to witness the nature of this opposition, he would doubtlessly reply to Bill Bright with Jesus’ scathing words during the Sermon on the Mount (Matt. 7:3): “Why do you see the speck that is in your brother’s eye, but do not notice that log that is in your own eye?”

Peter Bien

Peter Bien, professor of English at Dartmouth College, translated into English ‘The Last Temptation of Christ’, which was published in the United States in 1960. He is a member of Hanover (N.H.) Meeting.
Sexism, Inclusive Language, and Worship

by Margery Larrabee

To what extent is sexism an issue for me, and how does it shape my understanding and living?
What does violence to my experience as a female?
How do I, can I respond?

Margery Larrabee, a social worker and psychological therapist, is a member of Friends Meeting of Washington (D.C.) and second year associate at Shalem Institute for Spiritual Formation.
A recent proposal on inclusive language in our meeting newsletter brought these queries to my mind. The proposal, which meeting has since approved, said in part:

Friends, we ask you to remember that our words in worship and in our daily lives can heal or hurt, liberate or subordinate, as we name and refer to other people as well as to the Divine. . . . We hope our ministry, our business and our written word will embrace the equal dignity and worth of all humans both in language and attitude. . . . We are aware that the use of exclusively masculine and/or hierarchical language when referring to God may reinforce sexist attitudes. . . . We are grateful to those among us who take us to task when we fall short. . . .

I am actively concerned for the practice of inclusive language, values, behavior, and language in our daily lives. I am sympathetic to the spirit of this proposal for encouraging the use of inclusive language, particularly in our business and in our written word. I appreciate the intent, effort, and concern this proposal calls for in bearing witness to that of God in each other, fostering equality, and interacting as peers. I have difficulty, however, when this concern is laid on the meeting for worship regarding communication of our personal faith experiences.

I have difficulty creating a minute that suggests censorship of the language of one's personal experience when it may carry heart and soul-felt meaning for the person. I have difficulty with the choice of language as a primary concern from a legalistic and political point of view, and I have difficulty with over-riding the experience of a rich religious tradition.

Above all I would expect that our primary concern for the life of the meeting for worship would be that the Spirit move in each of us and among us, that we attend worship as prepared persons, that we anticipate a sharing in the meeting for worship as moved in meeting is a different issue from correcting institutionalized sexism. The first is the freedom to share one's spiritual experience as one knows it. The second is correcting oppression based on bias, prejudice, and inequality. It does not follow that such correction should be forced on the meeting for worship.

There is a difference between the language of habit—the _he_ that reflects the pervasive unthinking sexist opposition, and the language of personal experience—the _he_ that expresses rich intimate meaning. I remember vividly being in a sharing group of Quaker women discussing the importance of changing our sexist language. One woman in tears finally spoke up and said: “I'm afraid to speak, but I must tell you, I am a born-again Christian. God has saved my life. He is indeed my Lord and Saviour. . . . Do you want me to leave?”

In general practice we need to be mindful of correcting the exclusiveness and violence of noninclusive language. At the same time we need to be mindful of the exclusiveness and violence that results from rejection of an individual's deeply felt spiritual experience, shared in his or her own language.

I shared my concern about this with one Friend, who responded in writing. He voiced his concern that I was advocating an “anything goes” approach in meeting for worship, even in the face of inappropriate messages. He commented:

- Evangelical Friends may speak of their idioms.
- The Buddhist may speak of oneness with the Divine.
- The agnostic may share from his or her experience.

How can we say the individual's interpretation and sense of life and experience? The experiential basis for ministry is the very cornerstone of Quakerism. There is no question that society and the church have institutionalized sexism, that women have been subordinate, and that the oppression of women needs continued correction in every area, including language. But taking away freedom to speak as moved in meeting is a different issue from correcting institutionalized sexism. The first is the freedom to share one's spiritual experience as one knows it. The second is correcting oppression based on bias, prejudice, and inequality. It does not follow that such correction should be forced on the meeting for worship.

I am now firmly convinced we have a responsibility to respond to these situations, often during the course of the meeting. One example will suffice. Over several years a meeting member made sporadic anti-Semitic comments during various meetings for worship which I attended. There was no clear response from the meeting. Some Friends explained their lack of response by saying, “Everybody knows this isn't what Friends believe.” Unfortunately, everybody participating in those meetings did not know. We have a Jewish acquaintance who left the meeting after one of these outbursts. She equated the silence of those present as support for anti-Semitism. She now believes Friends are anti-Semitic. Furthermore, she will no longer speak with us. We cannot dismiss her feelings, or the feelings of anyone else who was offended. They are right. To be silent in the face of bigotry is to condone it. If there is ever a recurrence of this type I am determined to respond, and I will do it during meeting for worship because I believe that as Friends our place is to minister with the victims of violence and discrimination. Not to act because of some misplaced sense of concern for the feelings of a person making inappropriate comments hurts the spiritual life of the meeting and can do real violence to meeting participants.

For me there is a profound difference in the example of the woman who spoke in the women's sharing group and the anti-Semite who spoke in the meeting for worship. The difference has to do with values, attitude, tone, intent, and quality. The woman's message was intensely personal, implying no expectation for others to believe likewise, to faulting, blaming, reproaching, or invalidating. It was Spirit-led, had the quality of touching others, and generated a pause in the group as we felt gathered in the deep sharing in spite of differences. In the second instance, the man's message was inflammatory, had irrational outbursts, placed expectations on others, was repetitive, had the quality of distress, was overtly and explicitly critical and was invalidating of others.

We are brought back to the great need for sensitivity to the Spirit for guidance in listening in meeting and in rightly ordered eldering when the quality of speaking is clearly not Spirit-led. Such situations become an ongoing and complex challenge to our spiritual growth and maturity.

Friends Journal  October 1988
When Being Right Isn’t Enough

by Sequoia Edwards

A friend of mine, although unconvinced of the importance of doing it, made an attempt to stop using sexist language. She recently gave up that effort. Now when she talks to me about her ideas I am so distracted and grated on by the words she uses that I have a hard time hearing her. I have been trying to find a way to understand why this is so important to me.

Another F/friend of mine studies philosophy and has recently shared with me her understanding of how ethics developed. She believes that ethical systems started when people stopped listening to each other or, rather, when

"I hurt" stopped being enough of a reason to stop doing something. At this point other reasons—general principles to guide behavior—were (or had to be) developed instead. Her thoughts on this subject percolate through my brain during times of reflection. An understanding of the relationship between ethics and the choice of words is beginning to emerge.

When I was a child, I regularly visited relatives in the South, and I remember hearing discussions on the use of the word nigger. They gave lots of good reasons for continuing to use that word: it’s just a mispronunciation of a Spanish word: black people use the word among themselves, sometimes affectionately; and so on. As a child I didn’t know how to assess these arguments, but now I know that none of these justifications matters. All that matters is that people are hurt when that word is used. No further reason for stopping is necessary.

If these arguments are unacceptable in a racial context, why do we accept the reasons often given for continuing the use of sexist language? Does it really matter that "man really means everybody?" Or that "fathers are good?" Or "that’s the way we’ve always done it?" Or "it would be hard for a person his age to change?" Aren’t these reasons actually justifications for continuing to hurt and exclude people? To tell someone, "Once you understand the true meaning of these words they won’t bother you anymore," is to deny that person’s reality. Wouldn’t the ethical response be to acknowledge the other person’s pain and to stop inflicting it?

It is clear to me that a response based on
a need for eldering, we would do it with care and love for the person being eldered, so that both the person and the meeting would benefit.

My experience changed this perception of meeting, but over time I gained perspective on what had been done to me and what I was doing to myself. It involved the intricate workings of sexism.

We tend to be familiar with the external oppression of women—how society has related to women as inferior, inadequate, and second-class. What we are less familiar with is the internalized oppression that also results. This is the way in which women unknowingly agree to their own oppression because of their past unresolved or unhealed hurts and mistreatments.

As long as women agree inwardly to their own oppression, they remain vulnerable to outward expressions that reinforce it. Until women heal themselves of their internalized oppression, they tend to play out both the oppressed and oppressor roles. (In the oppressed role, women allow themselves to feel hurt, invalidated, and inadequate. Then they act out feelings of rage, fear, indignation, and powerlessness. In the oppressor role, women spend effort proving others wrong, developing divisive attitudes, and focusing on limitations.

Understanding internalized oppression helps me understand why I was so devastated by the judgments leveled at me after speaking in meeting. I was playing out the oppressed role. The situation triggered past hurts for me, although I was unaware of it at the time, reminding me of my experiences of oppression. Free of internalized oppression, I would have had greater freedom to work creatively for the resolution of the real issues, rather than withdrawing.

A large part of sexist oppression for me was growing up as a fairly inarticulate person. Women when I was growing up were not supposed to have opinions, not supposed to speak up. For me learning to speak at all in public is an ongoing challenge. To speak and to be true to the moving of the Spirit is, for me, to have a sense of connection and victory.

If I had been able to operate outside my internalized oppression during that initial attack, I would have reacted differently. It would not have been with gratitude but rather with some understanding of her feelings. I might also have wondered when else she had felt excluded, and I might have encouraged her to articulate her own spiritual reality, her own life-giving vision. Because I let my internalized oppression operate, I was unable to take these constructive steps at the time.

Women, including me and the woman who attacked my speaking in worship, are struggling to move out of our sexist oppression in ways that differ, depending on our age, circumstances, experience, conditioning, and education. My spiritual journey includes a number of transitions.

I grew up with an anthropomorphic idea of God. This was mixed with a sense that there was something other than conscious experience, another level of existence, something other. The anthropomorphic idea of God was tentative, and as I reached college age, it was infused with a number of Christian Science concepts such as a Father-Mother God, God as intelligence, energy, active all the time everywhere, depending on our awareness.

God became for me immanent and transcendent, nonsexed, containing attributes and qualities hard to describe in human terms, and yet responsive and personalized in my own experience. Over the years I have learned to translate the language others use to describe discernment, visitation, prayer, etc.

Language is a vehicle. The Bible and hymns carry universal messages for me couched in the language of another time and culture. Much of it is like poetry. I find myself speaking spiritually in the same way, metaphorically, poetically. Although I use masculine pronouns in my worship in a poetic and metaphorical way, my experience of God is more as a force, an energy, an active entity in the world.

References to God in the feminine and as the Goddess seem strange and foreign to me. They do not have any identification or reality for me. Yet I understand how these terms might be meaningful for others, and I am committed to accepting their differences. If this language moves a person to the central part of her or his life, so be it. As Jan Hoffman said, I would like worship to be a place where every person can emerge from sexist oppression and communicate their spirituality.

An important part of my struggle out of sexist oppression is becoming able to articulate my thoughts and gaining the freedom to do that. Another part of my struggle is learning to trust my own thinking and feeling, and sharing that. My hope for myself and all women is that we seek first the movement of the Spirit within. May we encourage and nurture women to move against oppressive cultural elements that become internalized. May we create a safe and nurturing place of worship that calls forth the life of the Spirit in us all.

In seeking to intervene in internalized oppression, I think it is important to hold on to realizations that:
- Sexism is the enemy, not individuals.
- We can work through our strong feelings, venting them in support groups and other settings, rather than dramatizing our pain.

The paradox is that only by fully sharing where we are will we become free to move ahead, to grow from within. Within meeting we need to listen to each other in the spirit of the Inner Light, to listen from a place of emptiness, to take what is right for us and let the rest go.

As we do so, let us query ourselves:
How do we love and work with one another?
The Challenge of Quaker Education

by Ernest L. Boyer

Sloan-Kettering Center in New York.

Quaker colleges and schools have a special obligation to affirm this larger, more integrative view of education. Indeed, I believe that all worthy goals we pursue in Quaker education are best expressed in the simple word connections. Students should prepare themselves for productive, self-sufficient lives through intellectual study. But they should also be encouraged to go beyond their private interests and put their lives in historical, social, and ethical perspective. I see four ways in which our Quaker tradition can contribute to making these connections and to the nation’s wider search for excellence in education.

First, we should reaffirm the sacredness of language.

Our capacity to capture feelings and ideas through the written and spoken word sets us apart from all other forms of life. Our exquisite use of symbols begins at birth—first with gurgles, then with crudely formed syllables, next with words, and finally with complicated syntax that conveys subtle shades of meaning. Language is imprinted in the genes, and through this process we’re connected to each other.

Becoming linguistically proficient should be the top priority of formal education. In the search for excellence all students must learn to think critically, listen with discernment, and write and speak with power and precision. But literacy at the highest level is something more—it is helping students understand that language is a sacred trust and that good communication means not just cleverness or clarity of expression, but integrity as well.

We live in a world where language is often used to distort rather than inform. People speak, but do not listen. There is much talk, but little revelation. And all too frequently we send messages to gain advantage, rather than discover truth or promote human understanding.
What a tragedy it was for our nation in the Iran hearings when some of our highest government officials smugly engaged in articulate evasion.

There is no issue more central to the Quaker experience than the quality of communication. Since there is "that of God in everyone," speech ultimately may be viewed as the revelation of divine truth and listening as a sacred act. In the Quaker tradition, words should be used to gain insights and reconciliation. The goal is not just clarity, but honesty as well.

Some linguists claim that there can be no communication without symbols. However, Quakers have always believed that we communicate not just verbally but nonverbally as well, that silence also connects us. We live in a world where noise is the norm and quiet the uncomfortable exception. I'm convinced that schooling would be enormously enriched if there were more periods of silence in the classroom, not for keeping order, but for reflection and perhaps deeper understanding.

Wayne Booth of the University of Chicago wrote: "All too often our efforts to speak and listen seem to be vicious cycles, moving downward." But Booth went on to say: "We all have experienced those moments when the spiral moved upward, when one party's efforts to speak and listen just a little bit better produced a similar response, making it possible to try harder, and on up the spiral to moments of genuine understanding."

In the 1960s, during the days of campus unrest, I was chancellor at the State University of New York. During numerous confrontations with students, I sometimes found myself using words in a brittle manner to defend myself. However, on one occasion, I was able to use words not to separate, but to heal. I was about to speak to faculty members from across the state when 350 students moved in carrying placards, chanting slogans, and demanding that I help free a group of students who had been arrested. We went back and forth, verbally sparring with each other, being clever and contentious. After an hour the meeting was in shambles, and I concluded we weren't listening to each other. I was not talking to people, but to a faceless mob.

I left the platform, walked into the crowd, and began talking to a single student. I asked her name, I asked about her family, and I listened. Soon others joined us. From these honest exchanges grew a compromise, and the session ended. In the process, I'd gotten to know some fine students.

In a world where bellicose communication separates us from each other, where words conceal more than they reveal, Quaker education should reaffirm that language is a sacred trust, that silence speaks, and that truth is the obligation we assume when we are empowered with the use of symbols.

**Second, we need a curriculum with coherence.**

During formal education all students should become well-informed. They should learn about our heritage, our social institutions, and should study literature, geography, and the arts to become "culturally literate," to use E.D. Hirsch's helpful formulation. But with this smorgasbord of courses, what students fail to see are connections that give them a more coherent view of knowledge and a more authentic, more integrative view of life.

Traditionally, Quaker educators have been concerned more with "school climate" than with the content to be studied. We've had in Quaker colleges and schools a fear that a rigid course of study may deny the humanity of the student. And yet there is also in the Quaker tradition a vision of wholeness, an affirmation of the unity of knowledge, and a blending of the secular and sacred that holds great importance for the content to be taught.

I find it significant that 19th century Quakers viewed science not as a threat to their faith, but as a means to discover true connections. Jonathan Dymond, the Quaker moralist, made a powerful claim for integrative education when he wrote: "It is of less consequence ... to know what laws the Deity regulates nature and the means by which those operations are made subservient to the purposes of life." This view of the curriculum—one that focused on underlying principles, not just facts—was revolutionary pedagogical doctrine in 1825.

Quaker education today should be concerned not just with process, but with content, too. It should be directed toward synthesis and integration. And the special challenge Quaker schools and colleges confront is to help students discover connections that cut across the disciplines, providing a more coherent view of knowledge and a more authentic understanding of our world.

Children's Television Workshop, before producing the science program "3-2-1 Contact," surveyed junior high school students in New York City and asked such questions as, "Where does water come from?" A disturbing percentage of the students answered: "The faucet." They were asked, "Where does light come from? Students said, "The switch." "Where does garbage go?" "Down the chute."

Today our planet is ecologically imperiled. The protective ozone layer is endangered, our shorelines are polluted, and the tropical rain forests are being depleted at the rate of 100,000 square kilometers every year. And yet, for far too many students, knowledge of our relationship to nature goes about as far as the refrigerator door, the VCR knob, and the light switch on the wall.

Again, Quaker education—with its view of the human community as connected—has a special obligation to fulfill. The goal must be to shape a curriculum that is global and help students become informed about peoples and cultures other than their own. If this generation of young Americans does not see beyond itself, if students do not understand their place in our complex, interdependent world, prospects for human survival will be dangerously diminished.

This brings me to my third observation—the need to build a sense of community in our colleges and schools.

In the minds of many, community is the essence of Quaker education. Parker Palmer writes that "much of what I want to say about education in a Quaker context can be organized around one of Quakerism's most central, concrete, yet spacious images: the image of 'meeting.' Among Friends, Palmer says, is the meeting for worship, the meeting for business, the meeting for marriage . . .
and on many campuses there is widespread cheating.

During our Carnegie Foundation survey of U.S. colleges we found that almost 50 percent of today's undergraduates feel they are treated like "a number in a book." And we found that in many public schools-especially in the inner city-students drift unrecognized from class to class. There is a disturbing climate of anonymity among students, a feeling of being unknown, unwanted, and unconnected to the larger world.

Our most consequential human problems will be resolved not through competition, but collaboration. And what we need in education is a learning climate in which students work together. In such an atmosphere, truth emerges as insights are exchanged. It is here that the Quaker tradition has an important message to convey.

Almost 30 years ago, I became dean at the world's smallest higher learning institution, Upland College in California. We had 150 students, if you counted the handful of adults who came at night, and we were very poor. But I remember those days with great exhilaration. We had brown bag lunches with the students and seminars at night.
Sunday Morning in Ilkley

by Joan Grady

The day I attended my first English Quaker meeting in Ilkley, Yorkshire, dawned misty, moody, and mysterious. The moor was barely visible. Whilst I walked along the moorland, the mist hugged me gently like a friend. Sheep frolicked and church bells pealed.

The meetinghouse had a warm, friendly aura, and whilst I waited for meeting to start, several lambs gathered outside on the back lawn. I wondered if they were drawn by the unity of spirit within that cozy old stone building. Towards the end of the meeting, I glanced up to see that about a dozen lambs were gathered, munching the grass peacefully. Suddenly, a lamb jumped over the stone wall surrounding the property. Another lamb followed. The third lamb was unable to surmount the stone wall and slid backwards. After a fourth lamb went over, the fallen lamb tried again. He slipped once more, and then again! He limped back slowly from the wall and started to chew the grass. He glanced at the wall with a piercing gaze.

The fallen lamb differed from the remainder of the sheep. His strides were more lilting. The outline of his black woolly face was sharper. His chubby body was cloaked in pure cream-colored fluff. His eyes were steady. While the fallen lamb munched the grass, more lambs jumped over the stone wall, all with ease and at the first attempt. The beleaguered lamb tried again. This time as he scaled the wall, he fell badly and landed with his back on the grass, his spindly little black legs flailing in the air, and so he remained there for a few seconds. Then slowly he tossed to his side, so slowly that I thought he was injured. Then with a dash, he was on his feet again.

By this time, only two other lambs remained on the wrong side of the wall. I wondered whether this struggling creature would be left behind. Another lamb jumped the wall leaving the others. The remaining lamb stepped aside to make room for my friend to try again. He did, and fell once more!

The final lamb surmounted the wall, leaving the pitiful creature behind who had tried so often, alone on the grass. He looked at the wall and chewed thoughtfully on the grass. Then he ran and leaped over—this time clearing the stone wall with perfection! Without a moment's hesitation in his bound or step, he leapt over the wall with perfect grace.

As I watched this lamb struggle repeatedly through this maneuver, a human allegory came to mind. How often we struggle in life, and work hard and feel that we get nowhere. There are stone walls blocking our path. We cannot seem to surmount them. How often we see other people progress in life. They may not even appear to work very hard, but they seem to leap across obstacles, effortlessly, without any hesitation or difficulties. They reach for the next goal and achieve it with aplomb.

My lamb may have been tired after repeated attempts, but he carried on and did not give up.

One message at the meeting that lovely early autumn Sunday was that "we are all on different paths." We may not always progress at the same pace as our friends and associates. Each one gets there in the fullness of time. When the lamb finally did clear the stone wall, it was achieved with grace—and at the right time for his success.

Joan Grady is a journalist from the United States who now lives in London. This article first appeared several years ago in the British publication Quaker Monthly.
Sue deVeer has taught natural science in Quaker schools for 11 years. The past two years she has studied ecosystems throughout North America as a student in the Audubon Expedition Institute's environmental education master's program. Sue is a graduate of Swarthmore College, and a teacher at Sandy Spring (Md.) Friends School. It is her goal to establish a farm school that will provide an experiential education for high school students. Sue was interviewed this past summer by Mike Clark on her views about nature and the spiritual life. Mike, a newspaper reporter for the Baltimore Sun attends Sandy Spring (Md.) Meeting.

Sue, what can Quakers learn from Nature, which our society seems bent on diminishing at a rapid rate?

I feel the natural world is a mirror of what we would call the spiritual world. Probably the most important thing to learn from nature is a marvelous sense of awe for the guidedness and design of creation, of which we are a part.

Is life then one ecosystem, binding us all?

Yes. Every time I look carefully at the workings of nature I am awed by the intricacy of its ecosystems. The intelligence underlying ecosystems is manifest. When I visited the Everglades, I observed the alligator and its habitat, which demonstrates what I am talking about. Every spring, the alligators build their nests by pulling dead plant material into mounds. The alligators build their nests before the spring rains, before the water in the Everglades rises. Instinctively, the alligators know how high to build their nests so the crown sticks out of the water just the right amount.

The alligators perform this feat year to year even when there are changes in the water level. What is also amazing is that the nesting material decomposes and gives off heat like a compost pile. This heat incubates the alligator eggs.

How important is it for us to learn these lessons of partnership with nature that so many species share?

It is absolutely essential. The specific lessons are not so important as the understanding of the process and our role in it. We human beings participate in that same system all of nature participates in. We are affected, and everything we do affects how it works. Too many people live their lives oblivious to and unconscious of their interdependence with the natural world. We do so to our detriment, for we bring pain to the planet and eventually to ourselves.

The Quaker perspective relies on the Inner Light in each of us. How does...
that Inner Light relate to the natural world?

I feel the Inner Light works in my life and guides me. When I look at an ecosystem, I can sense the same guidance at work.

One scientific model for nature is a giant machine. Under this scheme, everything works according to natural law or the laws of probability. This is not a concept I embrace. For me, nature works more like an intelligent being with a spiritual presence. I see nature being guided. The same spirit that guides my life is nature's guide. There is the same intelligence present and the same love.

Rather than seeing the food chain as vicious and competitive, I see it as all one thing that gives away one gift after another. Let me illustrate by talking briefly about the example of a tree. The tree produces plenty of leaves, providing food for the insects. The insects are the lifeblood for the birds. If it is an oak tree, then there are plenty of acorns for the mice to eat, and plenty of mice to feed the owls. Nature gives and gives, one gift after another. It is no wonder that the tree is so often used as a metaphor—the tree of life.

How then do you look at death?

Death is integral to life. Each death provides a gift of new life. I watched the salmon running in the Hoh river in Washington state last fall. Each salmon completing its journey upriver to spawn gave her life to all the animals along the river. The salmon carcass became bear, raccoon, and raven.

Are you saying the animal that is devoured or dies is simply transformed?

Yes, we are all one. There is an underlying unity in nature. In spirit, the individual life form is less important than the overall unity.

Where does the human species fit in this natural cycle? What is the relation of our deaths to the natural world?

I don't think death is such an awful thing. Once in meeting, the insight came to me that there is a mind for I and a mind for God. It is our ego that does not want to die. My God Mind knows I am one with all of Creation. So, I cannot die, but my ego can and will. My ego will get frantic when it realizes that it will disappear. But, that part of me which understands my oneness sees death not as extinction, but as transformation.

I see this drama of life and death on two levels. When my body is buried I will become dirt, and provide nutrients for worms, flowers and trees. On the spiritual level, I believe that when I shed my body, it will be easier to experience my unity with the Inner Light.

How are we, humans, different from other creatures in the animal kingdom?

As humans, we have a stronger sense of our own individuality. That separates and blinds us because we have an exaggerated sense of self importance. We are frightened by death and don't see ourselves linked to the natural cycle. Instead, we think we can control it. This sense of separateness has led us into a profound environmental crisis. You can see this blind egotism in the ways we
pollute the water and air on which our
very lives depend, and how we split
atoms to create doomsday weapons.

Are we stuck? Is there a way out of
this predicament?

It was a gift to me to grow up Quaker
because I learned to set aside my own
will in meeting to wait in silence for
messages from God.

It is setting aside our wills that is
necessary. We need to listen and see
what the Earth tells us. Then we need
to act in accordance with nature rather
than trying to control it. I think it hap­
pens the same way the sense of the
meeting happens. I have begun to learn
to listen when I am in the wilderness.

One gains real insights from this car­
ing intuitive process. I first learned
about soil formation while sitting quietly
under a tree in a place called “Desola­
tion Wilderness” in California. It came
to me as an understanding, just as intu­
tive and real as I have experienced at
meeting for worship. The place told me
how it works. I did not need a guide­
book. I did not need a professor to ex­
plain it.

What I glimpsed was the relationship
between the boulders and the trees.
Weathering started the process. It left
cracks and crevices in the boulders.
There tiny bits of soil could form and
tiny plants take root, and finally trees.
The trees dropped their leaves, mixing
with minerals leaching from the broken
stone, eventually forming the present
soil. The soil became the substrate for
a multitude of living organisms.

From a personal standpoint, what
has proven the most illuminating ex­
perience you have found in nature?

There is a tonic in nature, I found.
Once, I remember feeling quite dis­
tressed. In a funk, I walked off into the
woods to be by myself. I was in my ear­
ly twenties, and I was walking along the
Appalachian Trail on South Mountain
in central Maryland. It was a fall even­
ing. Then I came upon four deer, stand­
ing in the path. They did not run, but
welcomed me as I came really close. I
had an intuitive, but sure sense that
those deer were waiting for me. The en­
counter calmed me. It was a gift. I
shared that calm with those deer. Event­
ually, they went back to feeding, and
I turned around. I went back to the
group of students with whom I had been
camping. I had returned restored, know­
ing I had come into the presence of

Yet, there remains a traditional group
among the Indians who said “no in
thunder” to such an arrangement. They
have a mystical union with the earth,
and see themselves as its guardians. I
wonder what the sense of the meeting
might be if the energy groups and those
Indians who considered the Earth as
their mother ever got together. The
realization that came to me is that the
ultimate decision with its social, political
and economic implications would be
considerably different if the Earth had
a spokesperson for it.

So, where do you think we are
headed with the limited perspective we
have of the Earth? And, what do you
see as your role in teaching about our
relationship to the Earth?

The Earth will protect itself. We can­
not push the Earth into a junk pile or
trash heap. The Earth will not allow
itself to be bullied. It has its own
defenses. I see the Earth as a living
being.

I see it as my purpose to show how
we can live in harmony and concert with
the Earth’s natural rhythm rather than
try and be its master. I want to make
real in my life and share with other peo­
ple that oneness I have talked about. I
hope that a natural learning experience
will help each person discover the spirit
of God within themselves, in others, and
in nature.
A New Look at Abortion

by Nanlouise Wolfe and Stephen Zunes

Abortion continues to be the subject of one of the most heated political debates in modern U.S. history. This is not surprising; both sides are in touch with some important truths. In an oppressive society where women and children are denied adequate care and respect, the rights of women and the rights of the unborn are seemingly set in conflict. Some people believe they know the answer, labeling themselves “pro-life” or “pro-choice,” implying the other side is ignoring a fundamental right. Many of us dedicated to an underlying nonviolent ethic, however, understand that this is an issue without simple answers.

While the lack of options for many women in society mandates that their reproductive rights be maintained, one need not be a religious pacifist to have serious qualms about abortion itself. Recent developments in embryology demonstrate quite convincingly that the fetus is a conscious human being from a very early stage and should be considered as human life from conception. As early as six weeks, the forebrain is developing and the circulatory system begins functioning. One need not believe in souls to appreciate many of the arguments against abortion. Simply viewing photographs of the wondrous development of the fetus through its stages of growth is enough to give pause at the idea of terminating a life, even at an early stage.

Each combination of genes (except for identical twins) is unique. When a woman has an abortion, she can never have that same child again: that particular baby is irreplaceable. It seems oppressive, therefore, to assume that “all fetuses are alike.” Women who have experienced involuntary miscarriages know the deep sense of loss of the unique human being whom they were carrying.

The arbitrariness in determining just when human life begins is apparent in current abortion laws. Legally, abortion becomes questionable when the fetus can survive outside the womb. The determination of the humanness of the unborn child is determined not by what is happening physiologically to the child, but on how advanced medical technology is at keeping a premature infant alive. For example, a physician can abort a
parents would choose to abort based on the child's sex. There is a real possibility, given the strong preference for male children even in advanced industrialized societies, that many more females would be aborted. The demographic ramifications of this are staggering. (In China, where amniocentesis is more advanced than in the West, they cut back their program for this very reason.) Just as female infanticide has historically been one of the most oppressive forms of sexism, so would the practice of choosing an abortion because the baby is a girl.

This leads to a major philosophical dilemma: given that the state should not have a right to dictate whether a woman may choose to have an abortion, does this mean that the state should not dictate why a woman may have an abortion? Limiting abortion rights is not the answer, but it does underscore a new urgency in challenging sexism in society.

Unfortunately, in the important struggle to defend abortion rights, many activists have tried to deny the humanness of the fetus. Unborn children are not, as one abortion counselor once told us, "just a collection of cells." Not only is this unsound scientifically, but it is poor political strategy to base any political argument on a dubious assumption when stronger arguments exist.

A growing number of feminist leaders are recognizing that indeed there are more sound reasons for defending reproductive rights. Kathy Miller, a Quaker women's rights activist in Philadelphia, has successfully argued at numerous women's gatherings that acknowledging that abortion is taking a human life while simultaneously advocating its importance as a legal option underscores just how severe the oppression of women is, and thus builds a stronger women's movement. Other feminist leaders are beginning to adopt this perspective, finding surprisingly receptive responses.

Two Kinds of Choice

Despite these reservations, it is clear that the right for women to choose to have an abortion must be vigorously supported. But so must the right to not choose an abortion. In a number of conversations with abortion counselors and from our own encounters with women who have considered or obtained abortions, we have often heard of cases in which their own preference was to have the child, but they found themselves under extreme pressure from parents and/or lovers to terminate the pregnancy. As the person carrying the child, these women seemed to have an innate sense of the human life inside them, whereas their parents were obsessed with bourgeois values of family reputation. Their lovers were not willing to accept the responsibilities of their sexuality and were pressuring the women to simply get rid of the problem—the unborn child. In most of these cases, the women reluctantly acceded to demands of parents and/or lover, and had the abortion. Many of these women later saw this as capitulation to dominating men and parents, and deeply regretted the decision.

Similarly, we know a number of women who—while clearly desiring not to get pregnant—have decided that should precautions fail, they would have the child rather than have an abortion. However, in discussing this decision with potential lovers, they have often encountered men who, rather than trusting their decision, have refused to become lovers with them unless they agree to have an abortion if they become pregnant. Thus, these women were forced to either forego a desired love relationship or to terminate a pregnancy they would rather carry to term. This is not free choice. Just as important as the freedom to choose to have an abortion without interference from the laws of the state is the freedom to choose not to have an abortion without interference from parents or lovers. True choice means full respect for a woman to decide either way.

Developing a New Approach

Though the Right has used the abortion issue in a frontal attack against women's rights, this does not preclude those of us involved in movements for peace and justice from having legitimate reservations about abortion. As with pornography, the Right has gotten a lot of mileage in its opposition to sexually exploitative material, manipulating a legitimate concern to their own agenda. As feminists have sought to reclaim the pornography debate as their own, so must we do with abortion. Unfortunately, many abortion rights activists often engage in a rigid kind of linear thinking (an us-versus-them mentality uncharacteristic of feminist thought), which assumes that everyone who questions abortion is a right-wing misogynist. This is clearly not the case. We need to think of ways to develop analysis, vision, and strategy that recognize both the legitimacy of feminist demands for abortion rights.
and the violence of the act of abortion itself.

Making abortion available to prevent unwanted children is not unlike forced busing to achieve racial balance in the schools. It is a liberal solution that addresses the symptoms, not the causes, of the oppression. Many innocent people are victimized, and right-wing attacks are provoked. This does not mean we should not defend women's right to choose abortion any more than we should not defend black school children from racist attacks. But neither should we believe that abortion is the answer to women's control of their bodies any more than busing is the answer to racism.

If abortion suddenly became universally available on demand-free, safe, and legal—women would still not have control over their bodies. It would still be unsafe for women to walk the streets at night in urban areas, graphic rape would still plague the media, men would still use women sexually as outlets for their aggression and domination, and women would still be forced to meet men's desires in dress and appearance. Abortion has become the symbolic issue of a much larger problem. It is not surprising, given the lack of choice in many aspects of women's lives, that a threatened denial of abortion rights brings up many resentful feelings from years of sexist exploitation. The understandable resentment of this attempted control, however, and the resulting importance of abortion rights as both a real and symbolic issue, should not prevent us from recognizing the violence inherent in the act of abortion itself.

Most issues identified as feminist have a solid ethical foundation. Since abortion, or at least the way it has been presented by many abortion rights groups, is more ambiguous, it has traditionally been the weakest feminist issue in terms of moral appeal, and has thus become the target of the most attack.

It is doubtful that most right-wing leaders really care about the unborn. (Their record is rather dubious on issues involving children already born!) Most rightist attacks on abortion are purely opportunistic. Indeed, before abortion was discovered as a vehicle to attack the feminist movement, many conservative political leaders advocated abortion as a means of controlling the population of minorities and the poor. As governor of California in the late 1960s, concerned about the prospects of his state having a majority Third World population within a generation, Ronald Reagan signed into law what was then one of the most liberal abortion laws in the country.

Most rank and file opponents of abortion are sincerely concerned about the rights of the unborn. It is the leadership which has manipulated the issue into the rightist agenda. When prominent members of anti-abortion groups speak out in favor of progressive causes, they have routinely been purged. Thus, the question of abortion cannot be neatly placed on a left/right spectrum.

Many feminists have been put on the defensive and have been forced by reactionary forces to defend abortion, not just abortion rights, and have thus found themselves on morally shaky ground. Instead, we should take the offensive, challenging the institutions which deny reproductive rights in the broadest sense. This requires a radical assessment of sexism in society.

It is not unusual for members of an oppressed group to turn around and oppress another group, thinking it will enhance their own liberation. Often this is the case with abortion, as liberal feminists seem to believe that the oppression of unborn children will lead to the liberation of women, rather than seeing the necessity of taking on the male power structure directly. In abortion, unlike many women's struggles, the decision is left ultimately in the hands of the woman, restricted only by repressive legislation. Laws are relatively easy to change, whereas systematic societal oppression is not. The patriarchal state is willing, if pressed, to grant women full abortion rights, but the oppression will not ease unless there is a direct challenge to the institutions which perpetuate sexism. Focusing on abortion rights in isolation from broader feminist issues is a relatively simple way of fighting for women's rights in that it avoids more fundamental issues. Unborn babies cannot fight back; patriarchy can.

Thus, we must challenge the tendency of liberal feminism to see the abortion issue in isolation. Advocates of reproductive rights who stress the abortion issue over improving accessibility, public awareness, safety, and effectiveness of birth control—not to mention the broader societal issues affecting women's sexuality—are not unlike the medical establishment which stresses drugs over preventive medicine.

On the other side, those who oppose abortion without recognizing its root causes in the oppression of women are merely making abortion more necessary.

Rather than trying to ban abortion, those sympathetic to the plight of the unborn should emphasize changing aspects of society which force so many women into making the painful choice to end the life of their unborn children. These would include support for improved day care facilities with adequate staffing and funding; extended employment leaves for pregnancy and nursing; flexible working hours for parents; improved sex education in the schools and elsewhere; more effective, safer, and available contraception (including education on natural methods); ending the system of health care-for-profit, which often encourages abortion; public education and training against date rape
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and other forms of coercive or semi-
coercive sexual activities where women
are denied a true choice and therefore
often lack adequate safeguards against
pregnancy; streamlining adoption pro-
cedures; increasing aid to families with
dependent children through procedures
which uphold the dignity of the recipients;
ending graphic rape in advertising,
the spread of pornography, and other
means by which the media promote dis-
respectful sexuality without parallel
education on its consequences; and,
legitimizing forms of sexual affection
other than heterosexual intercourse.

While abortion may indeed be a wrong
in itself, it is fundamentally a symptom
of an unjust social system. To stop abor-
ton, we must stop its root cause: the op-
pression of women. To advocate a ban
on abortion before widely accepted al-
ternatives are available and the root
causes of abortion are overcome is ad-
ressing the issue from the wrong direc-
tion. In addition, it should be acknowled-
ed that pregnancy and giving birth
are extremely stressful physically for
most women, an ordeal which no one
should have to face involuntarily.

The ultimate double-standard of most
so-called “Right to Life” groups is their
disregard for human life in areas of
capital punishment, militarism, cutting
aid to the poor, etc. Such hypocrisy is
fairly obvious. More difficult to chal-
lenge is the approach which Joseph Car-
dinal Bernardin of Chicago refers to as
the “seamless garment,” where liberal
Catholics and some secular groups, such
as Prolifers for Survival, advocate what
they consider to be a consistent right-to-
life philosophy, opposing both abortion
and the nuclear arms race. Unfortunate-
ly, such an approach fails to fully ap-
preciate the difference between violence
by the oppressors and violence of the
oppressed. A woman carrying an un-
wanted child simply does not have the
same kind of power, and thus the array
of choices, as do the generals, politi-
cians, and businessmen that run the
military-industrial complex.

(Even among advocates of the “seam-
gless garment,” we sometimes see a dou-
ble standard. While the Catholic church
is on record opposing abortion, capital
punishment, and the nuclear arms race,
it requires only women to take a posi-
ton of absolute pacifism. If a woman
has an abortion, she is automatically ex-
communicated. Yet the judge who sen-
tences someone to death, the execu-
tioner who pulls the switch, the engineer
who designs nuclear weapons, the work-
er who assembles them, the general who
decides how to deploy them, and the
servicemen in the silo ready to launch
them can all receive mass on Sunday
without fear of the consequences of
their activities during the week.)

What is largely ignored by both liberal
supporters and opponents of abortion
rights is the role of American capitalism.
Capitalism is anti-pregnancy. In socialist
countries, and even in many social demo-
cratic countries, women can take lengthy
paid pregnancy leaves before and after
the child is born (as can fathers in some
cases). Breaks are allowed during the
day for nursing. Day care centers are
often on the property of the work place.
Capitalism reinforces rigid models of
the nuclear family and discourages commu-
ity; such individualism makes parenting
difficult in many cases. Most friends of
ours who have had abortions have done
so largely because their pregnancy in-
terfered with career plans; in a just
society, there would be no contradic-
tion. In short, the most effective way to
fight abortion is to fight patriarchy and
capitalism. It is tragic that the most visi-
table leaders of the anti-abortion move-
ment are instead appearing to perpetu-
ate these oppressive institutions.

Abortion is a violent act committed
in desperation by members of an op-
pressed group, not unlike the taking up
of arms by a subjugated people. Many
Friends have long recognized that one
should not work to prevent people of a
Third World country from taking up
arms to overthrow the oppressive order,
but should instead try to change that op-
pressive order which leads people to
wage armed struggle. (This has includ-
ed working towards an end to U.S. mil-
tary and economic support of repressive
governments, contributing to authentic
rural development projects, sponsoring
training programs in nonviolent action,
and participating in human rights cam-
paigns.) Similarly, the role of concerned
Friends is not to join the chorus of the
Right in condemning women who choose
abortion, thus further limiting their op-
tions, nor is it to blindly support abor-
tion as the solution. The answer lies in
challenging the oppressive system which
forces many women to choose abortion
and in proposing and making available
nonviolent alternatives.

We encourage Friends to consider
the following steps in addressing the abor-
tion controversy:

• Support the rights of women to choose
abortion within an overall framework of
reproductive rights.
• Acknowledge that abortion is a violent act,
and work towards building a new society
where abortion will no longer be necessary.
• Build support communities where un-
planned pregnancies can be brought to term
and children be raised in a loving environ-
ment with minimal disruption to the
mother’s life.

Ultimately, there is no inherent contra-
diction between being pro-life and pro-
choice on the abortion issue. It is only
this oppressive society which makes us
believe that they are mutually exclusive.
Through an active commitment to end
injustice and achieve true reconciliation
we can address the abortion issue in a
way that will contribute to human libera-
tion.
Pacifists and Oaths

by Robert S. Vogel

Gay Nicholson's article, "Through the Portal: A Convinced Pacifist's Journey to Faith" (FJ June) raises once again the problem that pacifists have in taking oaths or affirmations promising "to support and defend the Constitution against all enemies, foreign and domestic... without any mental reservations or purpose of evasion." Gay could not sign such a declaration and be faithful to her conscience, and so lost her job with the National Park Service.

Many pacifists and Friends have been faced with the decision of taking this form of oath regarding issues of citizenship, public employment, and passport application, to name just a few. In the 1950s many states added an oath requiring disavowal of belief or membership in any party or organization that advocates or seeks the overthrow of the U.S. government by force, violence, or other unlawful means. It was not until the late 1960s that these laws were declared unconstitutional by state and federal courts. In Arizona and California, Quakers brought successful actions in the courts.

However, Friends should note that progress has been made in modifying the oath to which Gay Nicholson objected. Let me cite some precedents which pacifists and Friends should call to the attention of authorities.

In one case, after years of lobbying by the late Dorothy Detzer of the Women's International League for Peace and Freedom in the 1940s, the Passport Division of the State Department recognized conscientious objections by allowing the insertion of the words, "insofar as my conscience, and so lost her job with the National Park Service."

In the subsequent cases, a privilege previously denied. Prior to that, court decisions went against them, although in one famous dissent, Supreme Court Justice Oliver Wendell Holmes articulated a different view. In the 1928 case of U.S. v. Schwimmer, the U.S. Supreme Court denied citizenship to an alien because she would not bear arms. However, Justice Holmes in his dissent called for "free thought (not just)... for those who agree with us, but freedom for the thought we hate." He then acknowledged the contribution of Friends: "I would suggest that the Quakers have done their share to make the country what it is... and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings of the Sermon on the Mount."

Then in 1945 in the naturalization case of Girouard v. United States, the U.S. Supreme Court reversed itself, adopted Holmes's position, and declared that "The statutory requirement that an applicant for admission to citizenship take the oath to support and defend the Constitution and laws of the United States against all enemies does not operate to exclude from citizenship one unwilling to take up arms in the country's defense." In subsequent instructions to applicants for naturalization is this provision: "If you cannot promise to bear arms or perform non-belligerent service because of religious training and belief, you may omit those promises when taking the oath." This is current law and regulations applying to citizenship.

If conscience can be recognized for aliens, why can it not be recognized for citizens seeking public employment? As far as I am able to determine, no court or legislature has ruled on this issue.

In the cases cited above, the courts have declared that the word defense as used in the oath does not mean military defense. Neither has any court defined "enemies foreign and domestic." Furthermore, no one has ever perjured himself by signing the oath and later refusing military services. When recently I asked a municipal personnel director what useful purpose these oaths serve, he replied, "None." However, he felt obliged to fulfill the obligation of the law. And when he sought definition of the oath from the county counsel, the only response was, "The oath is what it says it is." The counsel was not willing to put his opinion in writing.

It would be helpful to gather experiences of pacifists and Friends who have been confronted with this oath as a condition of employment or public service. I know of two recent examples.

In one, a county manager in Arizona who is a Quaker attached his own position statement as a conscientious objector to the oath. But since he also signed the affirmation, his employment was not challenged by the county supervisors.

In another, a doctor doing her residency at Riverside General Hospital also signed the affirmation, but appended her reservations. At her request to act as her religious advisor, I met with her and the county's personnel director. Although the director promised a written opinion, such has not been forthcoming, and she continues her residency. But she went even further. She filed an affidavit with the California Equal Employment Opportunity Commission,
Why the Oath?

Having searched for an answer, I am acquainted with the sort of vague but absolute opinion Bob Vogel has encountered: the oath "is what it says it is"; the oath serves no purpose, but the law must be obliged. In the course of my confrontation with the National Park Service, I asked a number of federal co-workers what the oath they had signed meant. No two responses were the same.

"It's to keep communists out."
"They want to be sure you won't make waves.
"They wouldn't want to hire somebody who would turn around and overthrow the government."

Oath of Office

I do solemnly swear (or affirm) that... I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter. So help me God.

Many had no answer; they'd signed it automatically, without reading.

When I tried to articulate my interpretation of the oath as a religious pacifist, I met mostly blank looks. Frustrated, I asked for an "official" interpretation. None was forthcoming from my employer, but after my dismissal, I spent an afternoon searching for one in a Philadelphia law library. Lacking a legal background, I cannot be certain I exhausted the sources; I was, in any case, amazed by what I found.

Title 5 of the U.S. Code offers one brief interpretive statement:

In reference to the oath of office... it was said that such oath was wisely framed for the purpose of enforcing the paramount authority of the national government and recognizing allegiance to the United States, as the highest political duty and it emphatically repelled the deadly heresy of a paramount state allegiance.

The Statutes at Large show that the present-day civil service oath of office is a direct descendent of the Civil War "test oath," signed into law on July 2, 1862, for the purpose of identifying Confederate sympathizers and excluding them from government positions. In fact, the present-day oath is the test oath, minus a set of clauses specifically relating to the civil conflict that were repealed in 1868. In the past 126 years, with reaffirmation of the oath through legislation as recently as 1966, not a single word has been changed.

Gay Nicholson

October 1988  FRIENDS JOURNAL
A scene from the film Friendly Persuasion

Friendly Persuasion

by Larry Miller

Friends who followed the detailed news of President Reagan's summit meeting with General Secretary Gorbachev at the end of last May were surprised to learn that one of the gifts Reagan made to Gorbachev was the 1956 film, Friendly Persuasion, starring Gary Cooper and Dorothy McGuire. Furthermore, more than half of Mr. Reagan's toast at the Kremlin state dinner was devoted to praise of the film, a description of its plot, and an account of one of the film's scenes.

Referring to the film as "an American classic," the President said: "it is a powerfully acted and directed story of family and romantic love, of devotion to the land, and dedication to higher principle.... The film has sweep and majesty and power and pathos. For you see, it takes place against the backdrop of our American epic, the Civil War. And because the family is of the Quaker religion and renounces violence, each of its characters must, in his or her own way, face this war and the moral dilemma it poses. The film shows not the tragedy of war, but the problems of pacifism, the nobility of patriotism, as well as the love of peace."

Departing from the prepared text of his toast, Mr. Reagan then commented in some detail on the scene in which a neighbor on his way to battle says he is proud of the Quaker farmer's decision not to fight, grateful that somebody is holding out for a better way of settling things. "It seems to me, Mr. General Secretary, that in pursuing these summit meetings, we too have been holding out for a better way of settling things.... "So, Mr. General Secretary, allow me to raise a glass to the work that has been done, the work that remains to be done. And let us also toast the art of friendly persuasion, the hope of peace and freedom, the hope of holding out for a better way of settling things."

What led the President to focus on this film and its message? The credit in large part goes to Reagan's principal speech writer, Tony Dolan, who feels the film is one of the greatest ever made. He feels the film would have received an Academy Award if it had not been for the fact that another film, Around the World in 80 Days, came out the same year.

Mr. Dolan, himself a Catholic, says that he has been struck by "the beauty of the Quaker religion." He knew the film was also one of the President's favorites. Dolan checked out the idea of including the film among the gifts for Mr. Gorbachev with colleagues and with a Russian scholar at the Library of Congress. The scholar felt that the film was particularly relevant for Soviets with the devotion to the land and their experience of defending their homeland in World War II.

The President agreed with the suggestion and went one step further. He made it the centerpiece of his toast at the state dinner on May 30.
Witness

Backcountry Actions

Since April 1987, the Rocky Mountain Peace Center has helped organize ten teams to protest nuclear testing at the Nevada Test Site 60 miles northwest of Las Vegas. The teams comprise about six backpackers who in witnessing against nuclear weapons and in favor of the Comprehensive Test Ban, walk across the desert to the current ground zero (the site under which a nuclear blast would occur) of the test site. They pack in food and water, sometimes traveling 20 to 50 miles on foot, searching out the location and time of the next test. The goal of their actions is to disrupt and delay the process of nuclear testing. Their activities are totally nonviolent, and when apprehended, they submit voluntarily to arrest.

Although the Department of Energy originally made public the date and location of tests, since February 1987 the agency has kept that information secret. On one occasion, the agency confirmed that protest actions delayed a test for 20 to 25 minutes.

One such team of protesters named themselves Pele for Peace, after the Hawaiian goddess of volcanoes and true love. The group consisted of six courageous women who hiked into the test site under cover of night in May 1987. They wanted to reach a ground zero site while it was under construction. They reasoned that stopping workers from building bombs was just as valuable as stopping them from pushing the button.

Two women started the journey with the company of two men, who accompanied them part-way as supporters, helping carry the huge load of water they needed and helping read topographical maps. The men also had some experience in dealing with the desert and the jet and helicopter surveillance that is common in that area. After helping with the initial leg of the journey and sharing their information, they left the two women to wait for the arrival of the rest of the team. Hiking together across the desert, the women covered many miles at night by moonlight, finally reaching the top of a mountain that overlooked the Nevada Test Site.

"We stood agape and aghast, for below us lay Yucca Flat lit up like a Las Vegas casino. We lost our voices then; we communicated only with signs and whispers, fearing that some evil eye would somehow detect our presence," wrote one woman afterward.

Not sure what to do next, they climbed down to the flat, able to see drilling rigs on sites being prepared for nuclear blasts.

"So down the mountain we went, reasoning only that we would walk until we reached our goal, or until it was too late to do so. I think, as we straddled that pass, that something shifted in our spirits — something that spoke to us of the terror and death in that land. It said we had no business there, while it cried out for our help. It said to move on or to move back, but not to dawdle," wrote the participant.

Eventually they were forced to realize that they would not be able to reach the drilling rigs that morning before sunlight. Their options were to fall back and take cover until the next evening or to devise an alternative plan. With very little food or water left, they chose a new plan. Handcuffed and blindfolded, they lay down on Circle Highway in the heart of the Nevada Test Site to delay workers from getting to their jobs in nuclear construction and development.

Throughout their arrests, the women laughed and sang songs. Now they tell of a sense of freedom that grew out of the experience. For their protest actions, the six women each received a six-month prison sentence and a $485 fine.

Pele for Peace is only one of several concerns working out of the Rocky Mountain Peace Center. The center continues to strongly support such actions and offers a place where others can find company in working for their beliefs together. For further information concerning backcountry actions, contact: Rocky Mountain Peace Center, P.O. Box 1156, Boulder, CO 80306, or telephone (303) 444-6981.

This article was compiled by Bruce Hunt for FRIENDS JOURNAL from information supplied by the Rocky Mountain Peace Center.
Films

The Last Temptation of Christ

Based on the novel by Nikos Kazantzakis, the film The Last Temptation of Christ has a stormy history of protests and allegations. Is it blasphemous? Does it crucify Christ again, as protestors allege? Worse, does it make fun of Christ? And what about that steamy scene with Mary Magdalene? Is this a movie Friends want to see?

At the very beginning of the film there is a misleading disclaimer that the movie is fiction and is not taken from the Gospel. Misleading because it is based on the Bible—without liberties. Misleading, unless one considers the Bible to be fiction. For the basic story of Jesus it is taken from the Gospel. Where else? On the other hand, not even the most serious Bible scholars know what happened in Jesus' life between the age of 12 and 30. Martin Scorsese, the director, has put in his own—and Kazantzakis’—conjectures and has interpreted the Gospel in his own way. Martin Scorsese presents a Jesus who resists God’s call, who finds resistance and later acceptance painful. He is not a carpenter who, bit by bit, finds what God wants of him. He is a Jesus who has only an inner Jesus-his life and interaction with God.

The Last Temptation is constructed of two strands skillfully interwoven: the outer Jesus—his life and interaction with the people around him; and the inner Jesus—his life and interaction with God. It begins with Jesus the carpenter making the wooden crosses Romans used in their crucifixions. This beginning, foreshadowing the end, is the fulcrum around which the plot matures. The first crucifixion, of a Jew accused of fomenting rebellion against the Romans, sets the tone for the violence and injustice, and also the sensuousness of 1st century society—not so different from our own. The cross-making carpenter is a Jesus who knows he is a sinner, a tortured man who hears God speaking but doesn't know what God is saying. He leaves home to find out. God does not give him a complete plan, only an intimation. In a monastery Jesus asks what he is to do; a monk suggests that he go to the people and talk to them. “What shall I say?” he asks. “God will give you words,” is the answer. Jesus goes and to his own surprise, forcefully and persuasively speaks of love.

There are other vignettes, familiar and yet different as seen through the lens of Martin Scorsese’s camera: Jesus and Judas as good friends from way back; Jesus’ disciples, who are so very human—at one dispirited moment Peter plaintively asks, “I wonder how the fish are biting”; the enormous energy Jesus uses healing the sick and raising Lazarus; a happy Jesus dancing at the wedding in Cana.

In the film, Jesus goes to the desert before John baptizes him, and waits and waits. He knows he needs to hear, but he is afraid, and the message is not clear; he is tempted and refuses; the evil one leaves him “to return at the appointed time” (Luke 4:13); finally the emptiness of the desert cleanses him; he can say yes to God. As with all who follow God’s will, Jesus will have to say yes many more times. His other two major yeses are at Gethsemane when he accepts the necessity of dying; and his last, final, and total yes is, when, bleeding on the cross and dying anyway, he realizes that in order to obey God’s will that by his death the world will be saved, he must accept his death willingly.

About the more technical aspects of the film: the characters, except for Jesus and Judas, are undeveloped. This reviewer, although familiar with the Gospels, had difficulty separating the several Marys. And some scenes did not speak to me at all—Jesus plucking out his heart, John baptizing and haranguing a crowd, Jesus proclaiming himself Messiah. And yet, actor Willem Dafoe depicts a Jesus one can identify with, a Jesus who struggles and triumphs. Dying, Jesus’ last temptation comes in the guise of an angel who takes him from the cross and encourages him to live the life of a family man with Mary Magdalene as wife.

How do we know whether a sign is from God or from the evil one? Jesus finds in his extremity that it is not always clear, for the evil one often is disguised as an angel of light—for who of us would deliberately choose evil? We, as Jesus, need to ask, “Will this course of action take me toward God and my destiny, or away from God?” And it’s not easy to say yes, as Jesus’ experience proves.

Renee Crauder

Renee Crauder is a member of Radnor (Pa.) Meeting. She is involved in spiritual guidance work and gives retreats and workshops.
News of Friends

At a time when most seminary enrollments are shrinking, the Earlham School of Religion in Richmond, Ind., is flourishing—so much so that a new ESR academic center, classroom, and community building will be completed by late summer 1989. The new ESR building is the centerpiece of the seminary’s $4.5 million capital campaign, of which $1 million will be designated to academic program endorsement and $500,000 to scholarships. Nearly $1.5 million has already been raised. The building project will cost $1.5 million.

It is possible to live on less—and perhaps even be happier that way. Friend Franklin Zahn can tell us how—and why. He didn’t always live simply. As a highly paid engineer in Detroit in the 1930s, he drove a Packard, had an expense account, became used to first-class train compartments and doting bellhops. Then came World War II; Franklin Zahn became a conscientious objector, realizing that “those people who live in peace also believe in simplicity.” He did not go back to engineering but decided to live a life of utter simplicity: he decided not to have a family, and to minimize his possessions. Now, at 80, he lives in a tiny house he built himself 40 years ago. The floor is concrete and he cooks on a cast-iron stove bought at a junk shop for $4. For transportation, he rides an old 10-speed bike, and for longer trips, a moped. “A lot of our war today is because we want a rather high standard of living,” says Franklin Zahn. “In effect, we are living off the Third World.” Not all Friends would desire to live this simply; but Franklin Zahn’s life challenges us with its example. (Taken from a story in the Los Angeles Times.)

A celebration of love and commitment for both opposite sex and same sex couples is now offered by Red Cedar (Mich.) Meeting. Either one or both partners must be active in the meeting and share the meeting’s religious experience. The minute that upholds this ceremony states, “We want our meeting community to be a place for lesbians and gay men to express among us tenderness and affection toward partners and friends. We commit ourselves to such efforts and learnings as are required for this to happen.”

The new dean of students at Pendle Hill is Kurt Brandenburg, who succeeds J. Bernard Haviland. Kurt comes to Pendle Hill from the Meeting School in Ridge, N.H., where he was director for six years. His academic interests include music, history and poetry. Bernie Haviland, who has also taught at Westtown School and West Chester University during his career, says he is looking forward to having time off and seeing where life takes him next.

These prisoners have asked for letters:

- Andre Lewis #87-A-57-13, C.C.F. Box 367-B-Main, Dannemora, NY 12929; William Brutton #201-481, P.O. Box 7010, Chillicothe, OH 45601; Reginald Raynor #86A-2852, P.O. Box 500, Elmira, NY 14902.
The Papers of William Penn

William Penn was the most impressive individual involved in the British colonization of North America and the most significant Friend in world history until the two 20th century Quaker presidents. Penn left his imprint on the state of Pennsylvania, city of Philadelphia, and Society of Friends. He is remembered as a skilled politician, an author of apothegms and devotional tracts, and an advocate of religious liberty. Now, thanks to the support of the National Endowment for the Humanities, many foundations and individuals, and Philadelphia Yearly Meeting, and after years of research by a team of editors assembled by Richard and Mary Dunn—four volumes of Penn's correspondence are now in print, with every document being annotated to identify names, concepts, and significant issues.

Each volume is organized chronologically and topically, and the editors provide a general introduction plus discussions of the central themes of each section. The first volume concentrates upon the young Quaker controversialist; the second on the founding of Pennsylvania; the third on Penn's activities in court and troubles in the colony from 1684 to 1700; the fourth, from 1701 until Penn's stroke in 1712 and death in 1718, shows the proprietor under siege from debts, recalcitrant settlers, and royal officials. A fifth volume edited by Edwin B. Bronner and David Fraser contains introductions on Quaker attitudes on publications and characteristics of the underground press.

There is a summary of the contents of each work and a list of all editions of William Penn's printed works before 1726.

The Papers are designed for scholarly research and reference, but all those who have some knowledge of Quaker history can profit from reading the editors' introductions. Over half the documents have never been printed before, and the others were scattered widely and often inaccurately transcribed. Here documents follow the original in spelling or punctuation, and even mistakes and corrections are included. A volume designed for wider usage and edited by Jean Soderlund entitled William Penn and the Founding of Pennsylvania modernized the text. The editors do not claim to have made revolutionary discoveries, and find the
“inner life” of Penn still to be a mystery. Still, the Penn Papers provide additional information on many facts of Penn’s life and events of 17th century England and Pennsylvania. For example, they include many drafts of the Frame of Government, provide an annotated list of the books Penn thought a young man should read, print two autobiographical fragments and an early draft of the Fruits of Solitude, prove that Penn’s indebtedness began before he colonized Pennsylvania, and show that David Lloyd sought to influence English Quakers against Penn’s life and should stimulate additional research and writings on Penn and Friends’ role in the early history of Pennsylvania and West Jersey.

J. William Frost

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

In Brief

Macbush


Although shamelessly saucy and close to slanderous, this political parody puts Ronald Reagan in the center of a tangle web woven by aides named North and MacShultz, and advised by Lords Kempf and MacDole. Macbush is an outrageous spoof with undercurrents of truth and a few grains of social conscience. Read it before the election. (The author, Peter Gould, also wrote A Peasant of El Salvador, known to Quakers who attended the 1986 Friends General Conference where it was presented by FRIENDS JOURNAL as the Cadbury Event.

Liberating the Early American Dream

By Alfred P. Andersen. Tom Paine Institute, Ukiah, Calif., 1985. 272 pages. $12.50/paperback. The global crises we face today stem from moral dilemmas resulting from indiscriminate use of power, according to the author. The pace is set by the universities of the world, which produce and distribute power in the form of knowledge. Anderson traces the historical development of corruption generated by this power, which has grown too rapidly, he says. The corruption is legalized and perpetuated by political structures that dominate the earth. The author, who was educated as an engineer and scientist, outlines the problem and its causes and then proposes an alternative approach to stimulate discussion.

Friends in Unity with Nature

By Sandra Moon Farley and Diana Gail Egly. Printed jointly by Friends in Unity With Nature and First Day School of Palo Alto Meeting, 857 Colorado Ave., Palo Alto, CA 94303. 1987. 70 pages. $11 plus $1 handling. The nine lessons contained in this three-ring notebook enable children to be more mindful of the world around them and to become better stewards of all life on earth. There is take-home material, small group activities, singing, a field trip, a Scripture lesson each week. The curriculum stretches the child’s horizon and helps the child appreciate nature.

POWELL HOUSE CALENDAR

Fall 1988

November 4-6: DISCOVERING OUR SPIRITUAL GIFTS. A workshop to discover and nurture our spiritual gifts, whether of vocal ministry, healing, prayer, or service. Led by Ann and Tom Swain.

November 11-13: LIVING QUAKER VALUES IN THE FAMILY. A workshop for parents and others who are concerned about what values are shared and nurtured in the family setting. Led by Rebecca Osborn.

November 11-13: A WEEKEND WITH SOPHIA, the biblical characterization of Wisdom, who invites us to know the feminine aspects of the Eternal Presence. Led by Cynthia Taylor.

November 18-20: RELIGIOUS EDUCATION IN THE HOME AND SMALL MEETING. This weekend will provide an opportunity to share insights and ideas for making First-day school exciting and a nurturing experience. It will be led by Mary Snyder, Clerk of the FGC Religious Education Committee.

December 16-18: NEW BEGINNINGS, A SILENT RETREAT. What better way to prepare for a New Year than to cleanse the soul in silence, and to share periods of deep worship in a quiet winter setting? Led by Evelyn Dane. Cost: $80.00

December 30-January 1: OTHER LANDS, OTHER PEOPLE, THE NEW YEAR’S CELEBRATION!! This family and inter-generational weekend will provide a wonderful chance to have fun learning about other cultures. In addition to slide shows and sharing groups, we’ll have games, food, and festivities drawn from other lands. Led by Adam and Susan Corson Finnerty, Powell House Co-Directors.

Descriptive brochures on each event are available. The cost is $90.00 for adults—unless otherwise noted—and includes six meals. Family rates and childcare are available.

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For more information: Powell House, RD 1 Box 160, Old Chatham, NY 12136 (518) 794-8811

October 1988 FRIENDS JOURNAL
Teaching Peace, a 117-page annotated catalog of multimedia resources for teaching peacemaking and conflict resolution, is available from the Philadelphia Yearly Meeting Library. The catalog describes a lending library of more than 800 teaching resources for use with preschoolers through adults. The collection includes curricula, textbooks, drama, background reading for young people, biographies, simulations, games, music, maps, cartoons, films, slide shows, videos, poetry, periodicals, picture books, novels, and suggestions for action. To get a copy of the catalog, send $9.95 to Peace Education Resource Center, PYM Library, 1515 Cherry St., Phila., PA 19102.

Co-op America is an organization comprised of 95 small businesses, cooperatives, and nonprofit groups which provide alternative goods and services to help build a more peaceful and just world. To receive a catalogue or become a member, send $15 to Co-op America, 2100 M. St. NW, Suite 310, Washington, DC 20063.

"Creating a Peace Economy" is the title of the Spring 1988 issue of Co-op America's quarterly, Building Economic Alternatives. Copies are available for $1 from Co-op America, 2100 M St. NW, Suite 310-B, Washington, DC 20063.

The Vision That Connects: Building the Future We Choose is the title of the 23rd James Backhouse Lecture, Religious Society of Friends in Australia. "Looks at the perils we face today which are both an unprecedented danger and a unique opportunity..." Obtainable from Friends Book Supplies, PO Box 63, O'Connor, ACT 2601.

Chipko and Appiko: How the People Save the Trees describes the nonviolent "tree-hugging" movement which has saved endangered forest regions in the Himalayas and is spreading through India. A title in Quaker Peace and Service's Nonviolence in Action series, it is available from Friends Book Center, Euston Road, London NW1 2BJ, England.

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Milestones

Births

Marriages
Buttenheim-Duthinh—Dat Duthinh and Anne Robertson Buttenheim, on April 30 at Princeton, N.J. Anne is a member of Friends Meeting of Washington (D.C.).
Lucas-McNelly—Catherine Lucas and Mary Ellen McNelly, on January 9 at Berkeley, Calif., under the care of Berkeley Meeting, where both are members.

Deaths
Blackburn—J. Russell Blackburn, 96, on May 25 in Bedford, Pa. He was a member of Dunkings Creek (Pa.) Meeting. Russell Blackburn worked with his father in the wholesale food and supply business and later became owner of Blackburn-Russell Company of Bedford, Pa. He attended George School and graduated from Swarthmore College in 1916. During World War I he served in France with an ambulance crew. Russell Blackburn was active in local community affairs. He is survived by two sons, John R. and Robert B. Blackburn.
Burroughs—Eugene Woodland Burroughs, Jr., 73, on May 27 at Hemet, Calif. Born in Norfolk, Va., he graduated from Virginia Polytechnic Institute as a chemical engineer, and later received his master's degree in psychology from Temple University. He worked as a chemical engineer for Arco and taught psychology at Rutgers University and Mount San Jacinto College. Gene was recognized by Arco for tutoring underprivileged children in Philadelphia. He worked as a volunteer vocational counselor for young Quakers, and was chosen as Volunteer of the Year in 1983 by the Hemet Family Service Association. Gene became a Friend shortly after marrying Estelle Burton in 1946. At various periods of his life, he was a member of Bristol (Pa.) Meeting, Providence (Pa.) Meeting, Swarthmore (Pa.) Meeting, Radnor (Pa.) Meeting, Inland Valley (Calif.) Meeting, and Hemet (Calif.) Meeting. He was known for his steady guidance and cheerful aspect. Gene lived a full and fruitful life, and enriched the lives of those who knew him. He is survived by his wife, Estelle; a son, John Burroughs; a daughter, June Burroughs; and a sister, June Brock.
Byerly—Frances Byerly, 51, on April 10. Frances was deeply loved by family and friends. During her childhood, she enjoyed the guests who came to the Kickapoo Friends Indian Center at McLoud, Okla., where her parents, William E. and Marian Taber Byerly, were directors. She cherished memories of Friends Boarding School in Barnesville, Ohio, where her parents served as superintendent and matrons. Frances became mentally ill as a young adult. Mental illness isolates; all real communication is cut off. The afflicted one must spend useless time in institutions, frightened, confused and uncertain. That was Frances' experience from October 1988 FRIENDS JOURNAL.
Morgenoth—Edwin C., ("Morgen") Morgenoth, 81, on May 17 at Friends House in Santa Rosa, Calif. He was a member of Redwood Forest (Calif.) Meeting. Born in Boltonville, Wis., he was educated at the universities of Wisconsin and Southern California. Morgen and Molly Anderson were married in 1934 and together raised two sons. Morgen's life was spent in education and for Friends: he served as executive secretary of the Chicago office of the American Friends Service Committee; as professor of education at Long Beach City College, and as president of Pacific Oaks College; he was clerk of the AFSC working party that published Struggle for Justice; and he and Molly were friends in residence at Pendle Hill; he was acting headmaster of Virginia Friends School; and Brinton Visitor in Pacific, North Pacific, and Intermountain yearly meetings. Morgen was passionate about many things, especially the question of how we should use the gift of life. This passion opened him to encounters with other spiritual traditions, and he had close companions in Buddhist, Catholic, and Jewish faith communities. He nurtured his great gift for friendship through conversation, letters, and caring; and in his later years the young-at-heart found in him as unusual blend of respect for tradition and a willingness to break boundaries. Morgen will be remembered as a seeker and a finder, a vital and expansive spirit, and a generous and empowering companion on the way. He is survived by his sons, Peter and Christopher.

Morgan—Jimmie Lee Morgan, 35, on July 13 at Seattle, Wash., of complications resulting from AIDS. Jim grew up in northern California. He earned a B.A. in Spanish language studies from the University of California at Santa Barbara, and worked in daycare in California and Hawaii. Later he earned a master's degree in library science from the University of Washington. He planned to work in his field, but became too ill. Jim attended Santa Barbara (Ca.) Meeting and University (Wash.) Meeting, where he was preparing to apply for membership at the time of his death. Diagnosed with AIDS in March 1987, he wanted to raise consciousness about the disease within the Society of Friends. Partly for that reason, he traveled to Friends General Conference in 1987. He was instrumental in the formation of the AIDS Care and AIDS Education committees of University Meeting. The support network of Friends which grew out of Jim's concern cared for him as his health declined. Just before entering the hospital, he planned and participated in the Pacific Northwest Gathering of Lesbian and Gay Friends. In 1987, Jim began making quilts. He completed three entirely hand-stitched quilts and left two uncompleted. The quilts embody Jim's spirit—he planned each as a gift and worked on it with precision and care. Jim's gentleness, abundant good humor, and centered presence will be sorely missed. He is survived by his father, Buddy Morgan; his stepsister, Joan Morgan; his mother, Mary Jo Bass; sisters Linda Cooks and Bobbi Brown; and two nieces.

Heis—Willard C. Heiss, 67, on August 10 in Indianapolis, Ind. A lifelong Friend, he was a founding member of Lanthorne (Ind.) Meeting and earned a B.A. in Quaker genealogy and family history. Among his many publications were seven volumes of Abstracts of the Records of the Society of Friends in Indiana. In 1946 he married Virginia Reichenbach, who survives him. He is also survived by a son, Stephen, and three grandchildren.

Stratton—Charles A. Stratton, 78, on August 8, 1987, at Chambersburg, Pa. Charles was born in Flushing, Ohio, to George W. and Melva Holloway Stratton. He attended Friends Boarding School in Barnesville, Ohio, before moving to Pennsylvania to live and work with his aunt, Sina Stratton Michener, learning the optician trade, which he followed for life. A long-standing and valued member of Springfield (Pa.) Meeting, he held many committee assignments and served as clerk for many years. His love of and dedication to the meeting community were evident to all who knew him. Charles is survived by his wife of more than 52 years, Louisa Stanley Stratton; three sons, J. Stanley, Thomas A., and Robert W.; a daughter, Judith L. Stamper; and ten grandchildren.

Zimmerman—Edith Laura Way Zimmerman, 72, on July 31 in Philadelphia, Pa., of cancer. A lifelong Friend, she was a member of Kennett (Pa.) Meeting. Edith Zimmerman's life was spent promoting international understanding, especially between the United States and Germany. After World War II she worked in the office of the High Commissioner for Germany as a gift of the American Friends Service Committee. She was acting headmaster of Kennett Friends School and Brinton Visitor in Pacific, North Pacific, Intermountain yearly meetings. Edith Zimmerman was born in Kennett Square. She was survived by her husband, Giles L. Zimmerman; a twin sister, Ruth Woodward; a brother, Robert Morris Way; three stepchildren; seven grandchildren; and one nephew.

FRIENDS JOURNAL October 1988
**The 1988 West Virginia Friends Gathering at WV**

Focus will be on Mohandas K. Gandhi and Martin Luther King, Jr. For information, contact the 14-24-Peace "Is supremacy and Neo-Nazi movements in West and Practice of Nonviolent OCTOBER class at Catholic Theological October Howard Ross of the Anti-Defamation League of Jackson's Mill W.V., Midwest Peace and Justice Institute, 3216 W. 162nd St., Markham, IL 60426, or call (312) 333-2684.

2-1988 West Virginia Friends Gathering at Jackson's Mill State 4-H Camp near Weston, W.V., 10 a.m.-4 p.m. Keynote speaker will be Dr. Howard Ross of the Anti-Defamation League of B'nai B'rith, who will speak on the white supremacy and Neo-Nazism movements in West Virginia. Friendly visitors are welcome. Contact Barb French, 1232 Washington Ave., Parkersburg, WV 26101, or call (304) 422-5299.

14-24—Peace with Justice Week, using the theme "Is This the Fast We Chose?" An interfaith celebration and call to self-examination and recom-

**Calendar**

**OCTOBER**

October 1-December 10—“History of the Theory and Practice of Nonviolent Action,” a ten-week class at Catholic Theological Union, Chicago, Ill. Focus will be on Mohandas K. Gandhi and Martin Luther King, Jr. For information, contact the Midwest Peace and Justice Institute, 3216 W. 162nd St., Markham, IL 60426, or call (312) 333-2684.

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by Marlene Morrison Pedigo

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Foreword by Tony Campisi

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AVAILABE AT QUAKER BOOK STORES

Friends United Press

October 1988 FRIENDS JOURNAL
LAKE FOREST—Worship 10:30 a.m. at meetinghouse, West Old Elm and Ridge Rds. Mail: Box 25, Lake Forest, 60045. Phone: (312) 234-8410.

MCHENRY COUNTY—Worship 10:30 a.m. (815) 385-8112. MID-CHICAGO—Unprogrammed worship 10 a.m. at Rochester Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members’ heritage week, 6:30-2045. TOPEKA—Unprogrammed worship 4 p.m. by discussion. Phone: (913) 233-1698, 233-5455, or 237-6791.

WICHITA—Heartland Meeting, unprogrammed worship 10 a.m. by discussion. Phone: 1047.

KANSAS

WICHITA—University Friends Meeting, 1940 University Ave. Unprogrammed meeting, Saturday, 5 p.m.; Sunday, 10 a.m. Meeting for worship 10 a.m. at meetinghouse, 4044 College. Phone: 262-6125.

KENTUCKY

BEREA—Meeting Sunday 3 a.m. at Berea College (606) 931-7041.

LEXINGTON—Meeting for worship 10:30 a.m. Sundays at Box 186, Lexington, KY 40584. Phone: (606) 237-6299.

LOUISVILLE—Meeting for worship 10:30 a.m. 3050 Bon Air Ave., #2005. Phone: 452-6812.

LOUISIANA

BATON ROUGE—Unprogrammed meeting for worship 3 p.m. 333 E. Chimes St. Clerk: David W. Pittre, (504) 292-9205.

NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Frst St. (504) 865-1223 or 861-8022.

MAINE

BARN BAR HARBOR—Acadia meeting for worship in evening. Phone: 284-5419 or 222-6704 for time and information.

BOSTON—Worship 11 a.m. (summer 10 a.m.) First Day. Phone: (617) 888-1987.

SOUTH YARMOUTH—CAPE COD—Unprogrammed worship 10:30 a.m. 58 N. Main St. 362-6633.

WELLESLEY—Meeting for worship and Sunday School at 26 Benvenue St. Phone: 237-0268.

FAIRFIELD—Unprogrammed worship, Fresh Pond Meeting. Phone: (740) 584-2788.

POTTER—Unprogrammed worship, First-day school, 10 a.m. Phone: (603) 722-9216.

MARYLAND

ADELPHI—Worship 10 a.m. 4th Sunday, First-day school 10:20 a.m. (10 a.m. second Sunday), adult second hour (mor, mid, holiday, 11th Sunday) 333 N. Maryland Place, McLean, MD 22101.

ANNAPOLIS—Classes 10 a.m., discussion and child care 11 a.m. Friends Meetinghouse, 508 Danver St. Phone: 334-2692.

CROWNSVILLE—Meeting for worship and First-day school. 10:30 a.m. Phone: (301) 474-0444 or 474-0446.

DETROIT—First-day school 10:30 a.m. Call 948-2265, 388-3293.

GRAND RAPIDS—Worship and First-day school 10 a.m. 5811 Harry Hines Blvd., 911 Capital Dr. Phone: 508-8092.

MARQUETTE—Meeting for worship and First-day school, P.O. Box 114, Marquette, 49855, 498-2527, 475-7953.

MINNESOTA

MINNEAPOLIS—Unprogrammed meeting 9 a.m.—1st Sunday, 10 a.m.—2nd Sunday, 11 a.m.—3rd Sunday, 1 p.m.—4th Sunday. Phone: (612) 777-1668, 777-5851.


ROCHESTER—Unprogrammed meeting. Call (507 263-4555 or 263-3310.

ST. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-2:30. Phone: (612) 211-3100.

ST. PAUL—City-Minneapolis Meeting, 1250 Grand Ave., Phone: (612) 699-8196.

STILLWATER—Croix Valley Friends. Unprogrammed worship at 10:15 a.m. Phone: (612) 777-1668, 777-5851.

MISSOURI

COLUMBIA—Meeting for worship and First-day school 10 a.m. at Presbyterian Student Center, 100 HST, Columbia, MO 65201. Phone: (816) 886-3668.

KANSAS CITY—Penn Valley Meeting, 4405 Gilham Rd. 10 a.m. Call (816) 931-5256.

ROLLA—Preparative meeting 10:30 a.m. On Soest Rd. Opp. Horsell Rd., 3124 Rolla, MO 65401. Phone: (314) 541-2464 or 246-3732.

ST. LOUIS—Meeting 10 a.m. 845 Rockford Ave., Rock Hill, MO 63061.
His meeting for worship at 9 a.m. and 11:15 a.m. is in a room located on the south side of the street.

**Oklahoma**

**Oklahoma City** - Friends Meeting House, 312 S.E. 25th St. Meeting for worship at 9:00 a.m. and 11:15 a.m. on the 1st and 4th Saturdays. 10 a.m. on the 2nd and 5th Sundays. 7 a.m. on the 4th Saturday of the month.

**Tulsa** - Green Country Friends Meeting (unprogrammed), First-day school, 4 p.m. (405) 553-9393. Meeting for worship at 10 a.m. and 7 p.m. on the 1st and 4th Sundays. 10 a.m. on the 2nd and 5th Saturdays. 7 a.m. on the 4th Saturday of the month.

**Stillwater** - Unprogrammed, 10:00 a.m. (405) 372-5892 or (918) 372-4230.

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**Stillwater** - Unprogrammed, 10:00 a.m. (405) 372-5892 or (918) 372-4230.
Rhode Island
PROVIDENCE—Meeting for worship 11 a.m. Each First Day. 99 Morris Ave., corner of Hope St. (401) 521-7792.
SAYLESVILLE—Worship 10:30 a.m. each First Day. Lincoln-Gate Rd. (Rte. 126) at River Rd.
WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (303) 599-1244.

South Carolina
CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 558-7031.
COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7070.
Horry—Worship Sundays, 10:30 a.m. (unprogrammed). Grace Gifford, inc. (803) 565-6054 or Jeanne Stein, beach, (803) 850-5188.

South Dakota
RAPID CITY—Unprogrammed meeting 5:30 p.m. 903 Fulton St. Phone 341-1091 or 341-2397.
Sioux FALLS—Unprogrammed meeting 11 a.m. 2307 S. Center. 57105. Phone: (605) 338-5744.

Tennessee
CHATTANOOGA—Worship 10 a.m., discussion 11:30 a.m. 335 Credwood Dr, Bill Reynolds, (615) 624-6821.
CROSSVILLE—Worship 9:30 a.m. and discussion each Thursday (615) 484-6099 or 277-6003.
MEMPHIS—Unprogrammed meeting, child care 11 a.m. Clough Hall, Room 302, Rhodes College, (901) 323-3198.
NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave. (801) 263-0225. Marian Faison, clerk.
WEST KNOXVILLE—Worship and First-day school 10 a.m. D. W. Newton, 835-8540.

Texas
ALPINE—Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Flojo. Phone (915) 837-2930 for information.
AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Jennifer Rigs and William Walters, clerks, 452-1561.
BRYAN/COLLEGE STATION—Unprogrammed worship. Call (409) 646-7003, 648-6856, or write 754 S. Roseneay, Bryan, TX 77802.
CENTRAL TEXAS—Unprogrammed worship. Call (817) 939-6596 or write 816 Lake Rd., Belton, TX 76513.
CORPUS CHRISTI—Unprogrammed worship 10 a.m. 1015 N. Chaparral, (512) 884-6699 or 884-2199.
DALLAS—Sunday 10 a.m. 5282 Worth St. Clerk, Ellen Danielson, 324-3068; or call 361-7478.
EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 542-2740.
FORT WORTH—Unprogrammed worship for meeting. Phone: (817) 553-3097 or 928-1526.
GALVESTON—Meeting for worship, First-day 6:30 p.m. 1501 Post Office St. 775-1806.
HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Cathy Wormald (512) 207-2635.
HOUSTON—Live Oak Meeting, 1903 Alexander, Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer, Phone Clerk Carolina T. Sheridan (713) 880-2829 or 862-4868.
Lubbock—Unprogrammed worship, Sunday morning 10:30-11:30 a.m. Location. Call 806-745-8921 or 747-5523.
MIDLAND—Worship 10:30 a.m. Sundays. Clerk, John Savage, (817) 832-9355.

West Virginia
CHARLESTON—Worship, Sundays, 10 a.m. The River School on the campus of West Virginia University. (304) 596-6070. Phone: 304-596-6070.
PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30 a.m. Phone (304) 422-5299.

Wisconsin
BELLOT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5685.
EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10 a.m. 1710 10th St., Menomonie, Menomonee, 54751. Call 253-5862 or 852-0594.
GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Morgan, clerk, (414) 725-0396.
MADISON—Sunday 9 and 11 a.m. Friends Meeting, 1704 Roberts Ct., 246-2249; and Yahara Alliance Meeting, 2201 Center Ave., 248-7266.
MILWAUKEE—Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. (414) 333-9846 or 263-2111.
OSHKOSH—Unprogrammed worship 11 a.m. Call (414) 223-5864 or write P.O. Box 403.

Wyoming
CASPER—First Day Worship 9 a.m., St. Francis Newman Center, 917 Orange, 307-261-7732.
JACKSON—Unprogrammed meeting and First-day school; Information phone: (307) 733-5600 or (307) 733-9438.
LARAMIE—Unprogrammed worship 10 a.m. Sundays. UCM House, 1115 Grand. Call 742-6998.

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Quaker Service At The Crossroads
American Friends, The American Friends Service Committee, and Peace and Revolution

In Quaker Service At The Crossroads several prominent and thoughtful Friends explore concerns about the American Friends Service Committee as the best-known Quaker service group. They also respond to the critique of the AFSC presented in Professor Guenter Lewy's widely-discussed book Peace and Revolution: The Moral Crisis of American Pacifism. Lewy’s book was strongly critical of the AFSC, charging among other things that it has:

- Abandoned the Quaker Peace Testimony
- Adopted an uncritically pro-Marxist and pro-revolutionary political perspective
- Ignored the protests of many concerned Friends
- Become essentially a non-Quaker body

Much of Lewy’s critique can be challenged; and the AFSC’s own response to his book is included in full in Quaker Service At The Crossroads, along with essays by other present and former AFSC staff members. Yet Lewy has highlighted important issues regarding Quaker service and the relation of AFSC to the Society of Friends today, issues which have long concerned many thoughtful Friends. Quaker Service At The Crossroads will offer the fullest and most wide-ranging exploration of these issues yet attempted by Friends.

Contributors to Quaker Service At The Crossroads include:

Dan Seeger  Ed Lazar  R.W. Tucker
Jack Powelson  Tom Angell  Sam Levering
John Sullivan  Jim Forest  Arthur Roberts
Elise Boulding  Milton Mayer  Lady Borton

The book will include a rejoinder by Guenter Lewy to his Quaker critics, and an introduction by Chuck Fager, who edited it.

Quaker Service At The Crossroads will be published in a quality paperback edition, of approximately 175 pages, by Kimo Press on December 30, 1988. To reserve your copy, return the coupon below.

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