MYTHOLOGY AND THEE
DARKNESS, DAYLIGHT, AND DISCERNMENT
THE HUMAN EXPERIENCE
Among Friends

Renewing Our Commitment

A
n important event is scheduled this month that deserves Friends’ special attention. It will be called “Lighting the Torch of Conscience” and is to occur April 14 in Atlanta, Georgia. On that morning a summit gathering of sorts will take place, attended by representatives of most of the major religious bodies in our country. National religious leaders will convene at the Martin Luther King, Jr., Center for Nonviolent Change to consider the serious implications of capital punishment in our country. An interreligious service is planned at the tomb of Martin Luther King, Jr., at which a symbolic torch will be lighted. Individuals will be asked to sign a statement calling for the abolition of the death penalty, and a campaign against capital punishment is to be announced.

To place this event in some perspective, let me cite a few recent figures relating to the death penalty (prepared by the NAACP Legal Defense and Educational Fund in New York):

- Since the Supreme Court opened the way to a resumption of capital punishment in 1977, there have been 106 state executions (as of Theodore Bundy’s death in Florida on January 24).
- Currently 39 states have death penalty laws.
- Executions have occurred in 13 states, the largest number being in Texas (29).
- 38 percent of those executed have been black, 55 percent white.
- There are 34 states with death row populations.
- The total number of prisoners on death row is 2,182, the largest number being in Texas (284).

The NAACP figures reveal a particularly distressing fact: the crime victims of those executed were largely white (86 percent). So not only are death row populations disproportionately black, NAACP leaders point out, but their victims have been predominantly white. Prosecutors seem less likely to call for the death penalty—judges and juries less likely to find guilty verdicts—when whites are accused of capital crimes against blacks. This argument has been rejected to date by courts asked to overturn existing death penalty laws.

Historically Friends have stood firmly against capital punishment. Our meetings and organizations have made strong statements over the years and have taken steps to lobby for change. The following words are from a statement prepared by Friends United Meeting in 1960.

May they help to inspire each of us to renew our commitment to work for the abolition of state authorized killing.

We oppose capital punishment because it violates the gospel we proclaim, and promotes the evils of vengeance and injustice through the agencies of government intended to advance righteousness and justice. We believe the Christian way to deal with crime is to seek the redemption and rehabilitation of the offender, promote penal reform, and work more diligently at the task of preventing crime.

Eleanor Stabler Clarke, Mildred Binns Young

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Not Persuaded

Regarding Larry Miller's report (FJ Oct. 1988) on Reagan presenting the film Friendly Persuasion to Gorbachev, I am greatly offended by that act and his reported comments. Reagan is not a man of peace and certainly no pacifist. He is directly responsible for an insane military build-up and the direct commission of violence in Lebanon, Libya, Grenada, and Nicaragua, plus supplying arms to be used to suppress minorities in Israel, El Salvador, Angola, and many other places resulting in the deaths of thousands, mostly innocent bystanders. As far as sympathy with pacifists, he signed the Sullivan Act, which prohibits loans to students who refuse to sign for the draft.

The president's act in presenting the film is a gross act of cynicism.

Silas B. Weeks
Eliot, Maine

... and a Response

There are good reasons (Silas Weeks has mentioned some of them) to be cynical about Ronald Reagan. I do think he has had a change of heart in respect to the Soviet Union and more particularly regarding Chairman Gorbachev. Obviously no pacifist and no social justice advocate, President Reagan seems to want to go down in the history books as a peacemaker, as a proponent of "a better way of settling things." However, my investigative reporting on the Kremlin state dinner was basically to give a full account of an event of special interest to Friends.

Larry Miller
New Britain, Pa.

Discovering Ourselves

Barbara Olmsted's article (FJ Nov. 1988) was a breath of fresh air. When I came to Friends, I was quite concerned that I belong to a Universalist meeting (which Friends assured me ours is). As time passed I heard many remark how Christocentric the meeting is. Then much to my surprise, I decided I was more Christocentric than Universalist.

After that it didn't take long to arrive at the point of Olmsted's article: the great polarity does not exist; rather our concern is about two major facets—friendship, the more I find Friends speaking similarities rather than differences.

I bet if we channel some of the great energy spent defining ourselves into giving humanity more of the fruits of our testimonies, we would then come to learn who we really are.

Joel Sartorius

I haven't read enough of John Woolman or Robert Barclay to know if Barbara Olmsted's conclusions are correct. I do know proof-texts can be misleading. I have read enough George Fox to know that he preached Jesus Christ as the only way. He also said there was that of God in every person, and to those who would listen, that indwelling Spirit would reveal the truth about Jesus Christ.

From personal experience I know that God does honor the earnest seekings of a person even while that person is far from him, and God is faithful to shepherd us through all our wanderings in false beliefs. God does not desire that any should be lost.

The ultimate question, though, is "What does God say?" Is it true that Jesus Christ is the only way? God is the only one who can answer that question. Christ has come to teach his people himself.

Diane Benton
Oklahoma City, Okla.

Barbara Olmsted's article on the much harrowed field of universalism and the Christ seems to debate both sides and to call for a balance. For me, that amounts to putting the mind above the heart; but it is with the heart that humans reach God and each other.

What a splendid experience of transformation is that foreshadowed in Jeremiah 31:33-34, and repeated in Hebrews 10:16-17: "(For) the Lord...after those days I will put my law in their inward parts, and write it in their hearts...and in their minds will I write them..." This was central to George Fox's sermons. Understandably Robert Barclay calls it an apology to need to explain Truth in words.

Note that first we are to love God wholeheartedly; then to love him/her wholemindedly; and then to do so with our whole strength of will. That is, the sequence is heart, mind, will. The heart is not noted for balance.

The 151-year-old schism referred to in Olmsted's article no longer exists except for those caught up in their lower mind, that of the ego and doctrines. Our loyalty is to Truth, is the process of discovery, not to Quakerism. In truth, all seekers cannot but agree with chapter 9, verse 29, of the Bhagavadgita: "I look upon all creatures equally; none are less dear to me and none more dear. But those who worship me with love live in me, and I come to life in them." Might it possibly be fruitful to let transformations just happen from the heart, and not by invoking a theology of group-approved least-common-denominator statements, Fox's "airy notions."

David K. Trumper
Peekskill, N.Y.

Just what is this "Inner Light" and "God within" that we Quakers are supposed to respect? Are they, really, anything more than trite expressions which have been in existence for hundreds of years and are spoken because "they sound so Quakerly?"

Could it possibly be (though we have gotten to the place because of higher education, philosophical concepts, psychological discourses, etc.), that we have so concerned ourselves with our own thinkings that we have completely forgotten "who, or what, is Boss?"

Any person who is employed by another knows that the boss is very important and has the power to hire, fire, promote, etc. Individuals who have their own business also have a boss in the form of customers. Each and every person who has a "boss" should pay attention to the boss. How would the boss want me to handle this problem? What does the boss want me to achieve? Now, just where does God enter the picture? Is God "boss?" Is my thinking the main thing? There are all kinds of descriptions, i.e., Christ-centered, Universalist, conservative, liberal, Bible-belther, radical, Hicksite, and on and on.

Quakers should have absolutely no difficulty visualizing God in their presence and imagining God saying to them "Do you really think that I want you to say the things you are saying?...or act the way you are acting?...or think the things you are thinking?" It should not be difficult to imagine God saying to us "Why don't you read, and reread, and study, and put into practice, the 14th chapter of Romans?"

We Quakers have been around for 300 years, and it is about time we grew up and got away from cliques and descriptions and groups and concern ourselves with the essentials—with the "boss"—with God. Now is the time!

Paul A. Smith
King of Prussia, Pa.
Viewpoint

Film’s Message Esteems Violence

Former President Reagan gave the Gary Cooper film Friendly Persuasion (produced in 1956) to Soviet President Gorbachev as a token of friendship and in the spirit of peace (FJ 10/88). The gesture is one of many that both countries have been making in an attempt to heal the rift between them. It is exciting to see peace coming closer at hand.

The film itself is another story. I have recently viewed it and was disappointed. Indeed, Reagan noted that the film is actually a putdown of nonviolence or pacifism. Reagan said to Gorbachev as part of a larger speech, “The film shows not the tragedy of war, but the problems of pacifism, the nobility of patriotism (read 'violently defending one's country'), as well as the love of peace.”

In the film Gary Cooper’s wife is a Quaker minister in rural Indiana during the Civil War. The rebels invade the countryside in the second half of the film. In the first half, Quakers are portrayed as opposing going to war but are not shown as doing anything active either to stop slavery or to nonviolently work against the war. They are accused of letting others do the fighting for them. The values of the Quaker minister are repeatedly mocked. Her younger son participates in gambling; her daughter falls in love with a dashing Union lieutenant, who goes back and forth to the battlefield; the daughter goes dancing with him, although it is against Quaker values; she accepts his proposal of marriage just as he goes off to fight; the minister’s husband brings an organ into the house, although this is also portrayed as being against Quaker values.

The younger Quaker boy is shown playing war with his older brother, pretending to kill rebels. Another Quaker youth gets into a wrestling match at the fair. Although the youth does quit the match once he realizes he is hurting his opponent, gamblers who were betting on the match are shown repeatedly slapping the youth and one of his friends. Then Gary Cooper stops the violence by picking up one of the aggressors and dunking him in a barrel of water. Turning the other cheek is shown as a useless way of protesting violence.

Later, in the critical part of the film, every Quaker man eventually picks up his gun to fight the rebels. One good thing to say about the film is that it mentions that rebels are humans like the rest of us. Killing them is shown as regrettable but necessary. A Quaker elder takes up his gun to kill rebels for burning his farm. The older son takes up a gun to kill rebels, despite his minister mother’s advice to the contrary. The rebels are finally defeated in an ambush at a river crossing. They turn back and retreat. The older son feels bad about having killed a couple of rebels, but his father tells him he did what he had to do. Gary Cooper, himself armed with a rifle because his friend’s horse returned home without a rider, is ambushed by a lone sniper. Cooper plays dead and then manages to get the gun out of the rebel soldier’s hands through a violent struggle. The rebel soldier only stops fighting when Gary Cooper points the gun at the rebel’s stomach. Cooper decides not to kill him and to let him go, although at this point he no longer has anything to fear from the disarmed youth, who starts his long walk back to Kentucky.

Retreating rebels invade the family farm. Only the Quaker minister mother, the soldier-loving daughter, and the 10-year-old son are there. The 10-year-old, who earlier in the film dreamed of killing rebels, picks up a metal object to hit a rebel. His mother stops him, but probably more out of fear that he would be hurt. The mother gives all the food and livestock that she has to the marauding soldiers and invites them in to eat. At no time does she utter any protest to the rebels of the war or their part in it. At one point, she becomes angry and picks up a broom and strikes a rebel soldier to keep him from killing a pet goose. Although the soldiers are shown leaving without hurting anyone and being grateful for the week’s worth of provisions they obtained, at no time did the Quaker minister witness for peace. She merely appeased her enemy and bribed her way to safety.

The film is well-made, quaint, and humorous. There is an extended but superficial discussion of nonviolence throughout the film. However, at no point is nonviolence really shown as being a useful force in resisting evil. Every man, Quaker and non-Quaker, picks up the gun to fight. Whereas in real life, active nonviolence is a power force for resisting violence, in the film only violence really succeeds. Although killing and war are shown as distasteful, no alternative is really shown, and nonviolence is shown as cute but not practical. The film does have some redeeming qualities, but I rate the movie as at least somewhat harmful due to its message that violence is the only way to successfully resist violence. I wish I could say better.

There is a real-life report from the Civil War of a Quaker family having its farm invaded. The real Quakers did feed the rebel soldiers, but they also gently and successfully protested the violence of war. The protest was not out of a spirit of desperation, and it was much more successful than portrayed in the film.

Untii people realize that nonviolence is a more powerful force for overcoming violence than more violence, the message will still be that we each must take up the gun and kill when the time comes. The message will still be that we have to have a cabinet full of weapons. However, the real-life facts do not support this. They show that violence begets violence and that violence is a poison that must be stopped by protest and nonviolent action.

The seeds of World War III—the ideology of fighting and violence—are growing around us like weeds. These weeds must be uprooted while it is still possible. We must be soldiers of nonviolence in our homes, churches, schools, communities, and nations. I hope other Friends who view this film will agree with my concerns. In real life, nonviolence is a powerful force if we will only teach it and use it.

Thomas E. Radecki

Thomas Radecki is founder and research director for the National Coalition on Television Violence. He is a psychiatrist who has appeared on “Donahue,” “Oprah Winfrey,” “60 Minutes,” “20/20,” and other programs. He is a member of Urbana-Champaign (Ill.) Meeting.
Bill Moyers's recent PBS television series *Joseph Campbell and The Power of Myth* is probably one of the most important programs ever shown on TV. The insights contained in this brilliant six-hour series are, I believe, vital for the world in general and for Quakers in particular. This distillation of the wisdom of the ages could be used to transform our traditional ways of thinking about ourselves, our communities, our nation, and our world. The material in this series presents a real opportunity for Quakers to take a decisive step into the 21st century as a revitalized and focused group that understands its roots as well as its future potential. If this sounds bold, it is. But first a little background.

It all started innocently enough early in 1988 with the initial presentation of the series on Vermont ETV. I thought *The Power of Myth* sounded a little prosaic but hoped that, at least, there would be some interesting stories. During the first few minutes of part one, "The Hero's Adventure," as Bill Moyers, the television journalist, and Joseph Campbell, the celebrated author, scholar, and teacher, started to drone on about mythology I thought, oh, oh, this is going to be really boring. I was wrong. During the next hour my wife, Nancy, and I were utterly captivated by what unfolded. The following week our enthusiasm turned to awe as the program developed into one of the most remarkable spiritual discussions we had ever heard. Not only were there unusual stories and lots of them, but the entire series sparkled with Campbell's clear spiritual insight. When the series ended six weeks later we had to get the companion book, *Joseph Campbell and the Power of Myth with Bill Moyers* (edited by Betty Sue Flowers, Doubleday, 1988). The book, a transcript of the 24 hours of recorded conversation between Campbell and Moyers, contains everything from the PBS series—and much more!

As we discussed the book and the series with Friends who had missed some or all of the original broadcast, it oc-
curred to us that we could share the program with them by showing the VHS tapes we had made. In addition this would give us the opportunity to talk about it afterwards. Thus was born our first Joseph Campbell and the Power of Myth Quaker discussion group. The demand at our meeting for a rerun of the event was so great that we decided to repeat the whole event again in January and February of this year, with equally exciting results.

Now that we have seen the show numerous times, participated in the discussion groups, and read the book, a number of important themes have emerged that are particularly relevant for Friends. (The following excerpts from The Power of Myth are reprinted with the kind permission of Doubleday Publishing, New York.)

Campbell clearly demonstrates that mythology isn't just a collection of obscure nonsense but is an elaborate framework for the very conduct of our entire lives.

These bits of information from ancient times, which have to do with the themes that have supported human life, built civilizations, and informed religions over the millennia, have to do with deep inner problems, inner mysteries, inner thresholds of passage... myths are clues to the spiritual potentialities of the human life. (pp. 4, 5) Mythology... teaches you about your own life. It's a great, exciting, life-nourishing subject. (p. 11)

Campbell also explains the four main functions of myth. The first is mystical and shows the wonder of the universe and everything in it and "experiencing awe before this mystery." The second is cosmological, which shows "what the shape of the universe is... in such a way that the mystery again comes through." The third function is sociological, which supports a certain social order, and this is the function which Campbell believes "has taken over in our world—and is out of date." The fourth and final function is pedagogical, "or how to live a human lifetime under any circumstances." (p. 31)

The importance of the individual spiritual experience based upon that-of-God in each of us is another major theme which appears frequently in The Power of Myth. The following description of this concept is my personal favorite:

God is an intelligible sphere—a sphere known to the mind, not to the senses—whose center is everywhere and whose circumference is nowhere. And the center... is right where you're sitting. And each of us is a manifestation of that mystery. (p. 89)

This sort of direct personal experience of the divine in each of us has historically been at the very heart of Quaker belief, and, although Campbell does not directly quote George Fox, he easily could have and you would hardly have noticed the difference. I think Friends will feel comfortable with this aspect of The Power of Myth.

The failure of traditional religious thinking to deal with current reality is another important theme:

You can keep an old tradition going only by renewing it in the terms of current circumstances. In the period of the Old Testament, the world was a little three-layer cake, consisting of a few hundred miles around the Near Eastern centers. No one had ever heard of the Aztecs, or even of the Chinese. When the world changes, then the religion has to be transformed. But... the real horror today is what you see in Beirut. There you have the three great Western religions, Judaism, Christianity and Islam—and because the three of them have different names for the same biblical god, they can't get on together. (p. 24)

A blind reliance on ancient wisdom can lead us backward rather than forward. Just because a belief is time-honored does not automatically imply intrinsic truth, for yesterday's wisdom can become today's folly. Campbell repeatedly deals with this important theme.

Joseph Campbell clearly demonstrates that mythology isn't just a collection of obscure nonsense but is an elaborate framework for the very conduct of our lives.

But now we have a tradition that doesn't respond to the environment—it comes from somewhere else, from the first millennium B.C. It has not assimilated the qualities of our modern culture and the new things that are possible and the new vision of the universe. (p. 85)

In a related theme, Campbell states his opposition to the recent trend back to fundamentalism, regardless of the form it takes. This is admittedly a controversial subject for some Friends, but that is precisely why it is so important. Campbell says:

They're making a terrible mistake. They are going back to something that is vestigial... The old-time religion belongs to another age, another people, another set of human values, another universe. By going back you throw yourself out of sync with history. (pp. 12, 13)

I understand that some Friends will not be comfortable with that last quotation, but if we could free our religious beliefs from the cultural and historical "prisons" that have kept them bound up in obscure terminology and out of touch with contemporary reality, these basic spiritual truths could be transformed into the clear and powerful tools for good that they could be, rather than the subject of tiresome debate and constant bickering. The Power of Myth goes a long way towards achieving that goal by demonstrating the striking similarities between all the world's major belief systems. The differences, due mainly to what Campbell refers to as "cultural inflection," become rather superficial when viewed from this refreshing perspective. Campbell's main disagreement is not with the basic core of truth that is at the heart of the world's religions but rather with their subsequent misinterpretation or misapplication.

Every religion is true in one way or another. It is true when understood metaphorically. But when it gets stuck in its own metaphors, interpreting them as facts, then you are in trouble. (p. 56)

There is another element to The Power of Myth that is perhaps the most important of all. This is Campbell's concept of "following your bliss." This phrase—especially the word "bliss"—has probably sparked the most debate in our discussion groups. The more I have thought about it the more I believe "bliss" is just the right word for the idea Campbell is trying to convey, namely "the soul's great adventure."
... if you follow your bliss you put yourself on a kind of track that has been there all the while, waiting for you, and the life that you ought to be living is the one you are living. When you see that, you begin to meet people who are in the field of your bliss, and they open the doors to you. I say follow your bliss and don’t be afraid, and doors will open where you didn’t know they were going to be. (p. 120)

If Friends are not quite comfortable with Campbell’s terminology try substituting “leading” for “bliss” and “way” for “doors” in the above quotation and, I think you’ll have it.

*The Power of Myth* frequently suggests a new world order with a global focus, an idea whose time has unquestionably arrived. “The only myth that is going to be worth talking about in the immediate future,” Campbell says, “is one that is talking about the planet... and everybody on it.” This requires that we let go of our mutually exclusive attitudes and realize that all views, in one way or another, are valid. We also need to understand that we are one big, interdependent family that is clinging precariously to the same tiny and increasingly crowded planet.

*The Power of Myth* has been a very stimulating experience for almost everyone in our discussion groups. Attempting to assimilate the awesome range of material contained in the book and TV series isn’t easy, but it’s worth the effort. Putting it all into practice is something else again, which will take a major leap of faith both individually and collectively. Nevertheless, I believe it’s going to happen anyway, sooner or later, so Friends might as well take the lead and play a significant role, rather than be dragged along unwillingly.

If we cling fearfully to the past, we are missing the whole point of continuing revelation with its emphasis on present, individual experience. We need to strike an informed and intelligent balance between the relevant wisdom of the past and the untested possibilities for the future.

I urge all Friends, regardless of where they stand on these issues, to open their hearts and minds and read this material or watch the series. Some will unquestionably have difficulty with certain sections, but I hope they will stick with it and not be afraid, and way will open for us all. Joseph Campbell has given us a loving and gentle push into the abyss. I hope Friends have the courage to allow their souls to soar!

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My meditations often affirm that the great source of light in God’s creation is what Francis of Assisi called “brother sun.” This brother lights every person and every other living thing upon this earth. St. Francis also recognizes “sister moon” and the stars. Therefore, I include in my thoughts the animals and birds which feed by night. These observations have led me to the words of the 139th Psalm: “... even the darkness is not dark to thee, the night is bright as the day; for darkness is as light with thee,” (RSV)

When I get up from bed at night, I move quietly about the house in order to avoid disturbing those who are sleeping. I can easily see the familiar objects when “sister moon” is full. Even when she is hiding among the clouds there is always a little light; it is discernible even when the fog closes in. At such times I can “brighten” the dimness by extending my hands in the direction of movement to avoid collision with furniture. The sensitivity of touch helps me to understand how darkness can be “as light.”

When walking home without a flashlight after nightfall, I find that there is some light in the night sky. Even when there are heavy clouds, I can add to the “light on my path” by letting the soles of my feet feel the gravel on the pathway.

Therefore, I have concluded that the quality of our discernment depends to a large degree upon how we nurture the totality of our sensitivity, so that it may supplement our eyesight. We can appreciate the instinctive sensitivity of the night-flying birds and bats as our depth of discernment increases. Then we will not be so utterly dependent on light bulbs or “broad” daylight. We become practitioners of insightful discernment—of what W. H. Hudson has described as “that inner vision that sees further than the eyes.”

Hudson and other persons who have nurtured their attunement to the world of nature would agree that the unsensitized may look at what they are looking at but not see what they see!

How do we learn to develop our sensitivity so that we can testify that “the night is bright as the day”? My answer is that though this sort of awareness requires a lifelong process of evolution, it is one facet of a holistic way of life. Discernment grows with the integration of the functions of body, mind, and spirit.

When I happen to meet an acquaintance on the street, in a situation where
he or she is not in the surroundings where I have known that person, I may have difficulty really knowing who it is. On the other hand, if our friendship has been such that the smile or the flash of the eye relates spirit to spirit, or soul to soul, then our discernment overcomes the superficialities of environment and first and last names.

One of the mind-stretching events which followed immediately after the Resurrection calls for deep meditation, not only at Eastertime, but throughout the year. The account of the walk to Emmaus in the 24th chapter of the Gospel of Luke may not have been addressed as often as other events related to the Resurrection because it seems to me that it would be difficult to understand unless one considers the possibility that Jesus was offering the Disciples who took part in the excursion an exercise in holistic discernment.

In this context, let us re-examine the story. Immediately after the Crucifixion, Jesus joined two Disciples on the road when they were walking from Jerusalem to Emmaus. They were engaged in discussion of the recent events in Jerusalem. Even though Jesus took part in the conversation, which assumedly occurred in broad daylight, "their eyes were kept from recognizing him." (Luke 24:16)

When they reached the village, the Disciples invited the "stranger" to stay with them. He was willing to do so, and they sat at table to eat. Suddenly when they saw him in the act of breaking bread and blessing the food, "their eyes were opened and they recognized him; and he vanished out of their sight." (Luke 24:31) We can only conjecture that their consciousness became less intense as attention was centered on eating, after a seven-mile walk. To their eyes Jesus disappeared, as their discernment diminished.

I suggest that the experiences of more nearly total discernment I have been describing lead to a gathered feeling, a sense that there is an over-arching Presence which sharpens sensitivities. This experiential grounding indicates to me that while on the road the minds of the walkers were so filled with the discussion of the recent events that their eyes were not opened. Then came the giving of thanks at the outset of the common meal. At that point, the disciples saw the person whom they had only been looking at. Their discernment was temporarily sensitized.

Whether or not that is an acceptable interpretation, the total sequence of events seems to support my own findings. It helps me to affirm that there is a Presence accompanying each of us on our life journey.
Wandering Attention During Worship

by Katherine Green-Ellison

Like so many Friends, I have frequently been frustrated with straying thoughts during times of private and corporate worship. Recently I have had a series of experiences that have given me a completely new image of the basic problem and thus a new approach to dealing with it.

Over the course of the years I have tried a number of techniques for controlling wandering attention. I did not consider any adequately successful. I had never consciously stopped to consider that wandering attention is a symptom and to look behind it for a cause.

I have been well aware that my Christian heritage provides two automatic explanations for this common problem. The first, and more ancient of these, is that the devil is leading the soul astray. This understanding goes on to preach either that I must fight and conquer the devil, or that Christ has already conquered and it only remains for me to claim the victory. The second, and more modern explanation is that it is my lesser self which must be fought and conquered. Once again, there is the alternative belief that Christ has already won and the victory only remains to be claimed. Neither of these explanations has seemed particularly helpful to me.

This past year, our small meeting had a completely silent meeting for worship one Sunday, not an unusual event. For me, this meeting brought an unusually intense sense of being in the Presence. The feeling brought with it a strong image of myself standing at one end of a large, rectangular room. Toward the other end of the room was the source of a powerful and wonderful light. The light was pointed in my direction. Long before it reached where I stood, it radiated out to illumine the width of the room. I stood bathed in this light, strongly aware of the source of the light, and knowing that the source was equally aware of me. I simply stood there amazed and quietly joyful.

As I experienced this, I found my attention wandering constantly. My mind chased after every frivolous thought that entered my head. However, my mood was one of such deep quiet that it did not bother me. I simply returned. It was as though I just turned around and walked back into that lighted room. As soon as I re-entered it, the experience continued as though it had not been broken. In my deep quiet it took a while for me to realize that my attention was straying far more than it normally does. I sensed that there was something intentional about the straying of my mind and was amazed that this should be the case at a time when the Divine presence was so strong.

That night, since I could not sleep, I decided to sit up in bed and try to center down in worship again. Very quickly,
the strong feeling of the Divine Presence returned. However, my attention was straying so continuously that I had no opportunity to stand still in the light of that Presence. Whenever I returned to it, I hardly had time to be aware of it before I had left again. Once more, my mood was one of intense quiet. I knew even more strongly that the straying was deliberate and that it was preventing me from having an unusual experience of the Presence. However, there was no frustrating or diminishing of my quiet. I found this all quite amazing and finally began meditating on what was happening.

I remembered suddenly the two explanations that my Christian heritage has given me. At the same instant a totally new image came to me. I saw myself, in a sense, as two people. One is a small child exceedingly uncomfortable in the Presence, or even afraid. This child feels a need to escape. The other is an adult, or some approximation thereof, who very much values being in the Presence and wishes to remain there. It is the task of the adult-me to be a parent to that child-me.

Actual children start out understanding very little about the world and spend years wandering into the street or reaching for a hot stove. Young children are not malicious in this, but only curious or perhaps frightened by something. Until children learn to understand, parents must continuously be alert to their straying and call them back in love.

Likewise, my wandering self is not an evil self to be fought and conquered. It is a child that I must love. This child is not comfortable in the spiritual Presence and keeps distracting me. It is the job of my parent self to love it intensely and deliberately but gently call it back when it roams off. I must be very careful not to become caught up in the desires of my child self. I must stay motivated by the desires of the adult self.

The goal is for my child self to understand and become comfortable in the Presence. Achieving that goal will probably be a long exercise in patience. But then any parent must have patience to teach a child. I know that eventually my straying self will come to be more at ease, or more willing to abide the Presence, and will stray less. This is not a battle to be won. It is a matter of maintaining a right understanding, of holding to my identity as my parent self and the understanding it gives me of my straying self. As I have practiced this approach, I have found it very helpful. I have also learned a bit more about it. One important result of the new image has been that there is no longer any sense of guilt over “my callous disregard” of the gift of the Presence. It is, therefore, much less damaging to my attempts to center down.

I have realized that centering down must be a very gentle, quiet movement. It is often said that the Spirit is closer to us than our own breathing. To reach something that is so close would take a very slight movement. Rapid and vehement movements are likely to sweep us past the centering point without ever realizing that we have done so. The images of fighting and conquering either the devil or our lesser selves are not likely to produce the gentle movements of the soul which are needed for centering. They are more likely to produce a vicious circle of frustration and more vigorous determination.

I have found, as I have practiced my new approach to wandering thoughts in worship, that I have developed a mental image to represent the analogy I am using. I see my child self as a girl about four years old. When I call her back, I set her gently on my lap and place my arms loosely around her. I am careful to keep my arms only loosely holding her. They are there to love her and give her confidence. They do not restrain her when she needs to wander. When she does, I simply call her back and repeat the process. It is through repeated, short periods of sitting with me that her tolerance grows.

I want us to become one. I know we can grow more and more in that direction, though the growth is likely to be in fits and starts with periods of regression.

At first I sensed this goal only intuitively. However, one night I experienced the beginning of this process. I had sat up in bed, sleepless and attempting to center down. My child self had roam away repeatedly for a time, then settled down, as she sometimes does. We sat together in worship for a period of time. As I finished my worship, I suddenly had a mental image of glancing down at the child in my lap. What I saw was a great surprise. Her back had partly blended into me. We were not so completely separate.

The goal of unity of self is a very ancient one, stretching into all the various spiritual traditions that I am aware of. The images we use to understand what is meant by unity of self, and how to achieve it, can facilitate or create obstacles for that achievement to greater or lesser degrees. In my experience, the image of loving my child self into uniting with me in worship is one which creates fewer obstacles than are created by the traditional images of battle with which I grew up.

INTERLUDE

You come to me again
Here in the stillness of my heart
Between what was and what shall be
You come.

Out of the deep abyss of Now
Between the memory of yesterday
And the mystery of tomorrow
You come.

And Time stands still while time moves on
And here am I, between time and Time
Caught in the wonder of Now:
Knowing that I am neither was nor shall be
But Am.

Out of the stillness you come to me
And once again I know
That Thou art all I have.

—Laura Nell Morris

Laura Nell Morris is a member of Hopewell (Va.) Meeting and is involved in the work of Friends at national and international levels.
The Quaker Tapestry
AN INTERVIEW WITH ANNE WYNN-WILSON

by Gay Nicholson

The Quaker Tapestry project began in England in 1981, the result of Anne Wynn-Wilson's leading. Nearly 70 panels comprise what is now known as the London Yearly Meeting tapestry: each researched, designed, and embroidered by meetings and groups of Friends in Great Britain, Australia, and New Zealand. The crewel-embroidered panels, inspired in style by the ancient Bayeaux tapestry, depict significant sights and experiences in Quaker history. Embroiderers bring all ranges of skill and experience to the project. Children participate by drawing the lower borders of the designs. Individual panels travel from home to home or across continents in the process of their completion, and are then displayed at meetings and public exhibitions.

The tapestry project has been a vastly successful community-building activity, and this success has sparked interest in the possibility of a North American Quaker Tapestry. Anne Wynn-Wilson came to Pendle Hill in the spring of 1988 to teach tapestry embroidery techniques and explore the openings she and others have had for a North American project. The following interview was conducted with Anne during that time.

Gay Nicholson lives at Pendle Hill, where she serves in various capacities, including book editor for Pendle Hill Publications, recording clerk for staff meetings, and coffee and tea maker for the evening meal. She is a member of Olympia (Wash.) Meeting.

How did the idea of the Quaker Tapestry first come to you, back in 1981?

It certainly was a tremendous experience. My mother had died between Christmas and New Year's. Whenever anything like that happens, I think one's perception and experience are heightened. In the first week of January, I was taking over the children's class at Taunton Meeting in Somerset [England], which meant that I was responsible for all the children. A group of тини had the warm room, and one boy of eleven, Jonathan, and I had a really frightful room. The walls were peeling, it was in an old meetinghouse that hadn't been used for possibly 50 years. It was exceedingly cold. I had the idea that we'd do Quaker history, because it seemed a good thing to start right at the beginning with this one boy. We looked at these awful walls, and we thought, well, we'll cover them with pictures of Quaker history. Jonathan knew I was an embroiderer. He asked if instead of painting pictures on paper, we could embroider them. That was the first little pebble that was dropped in the whole pool of ideas.

Very soon after that, I was at a Home Service representative council meeting, talking with the representative from Scotland. She was telling me about children in the outer isles, saying that these children really had no idea as to what the Society of Friends is really like, because they'd never met in large groups. I thought, well, I've got one boy in Somerset who is isolated in a way. . . . My meeting is rather a retired one, so he was an isolated child in the sense that the rest of the meeting was very nice to him, but he didn't feel integrated with them. So I thought, why don't we share the making of pictures, and feel that there is somebody out there to communicate with. I got that far, thinking that there were these isolated people out there, and that Quaker history was something we could all work on.

And then one day, I was washing up . . . the memory of it is so clear. Nobody else was in the house. The room was absolutely full of sunlight, and the washing-up bowl was full of lovely, clear, bubbly water. And I just suddenly had a knowing, that's the only way I can put it, of just what the tapestry scheme has become. The amazing thing is that the detail was there, even to the making of the calendar, which was to finance the whole thing. The international aspect was there as well. And I remember standing back with the soapsuds glistening on my hands, and just laughing for sheer enjoyment at the whole idea, which seemed so fantastic in one way, but was such a complete whole. And the other thing was my sense of humor at what Quakers would think if I did suggest such a preposterous idea. The whole thing was this kind of happy, joyful, amusing sensation. I could hardly believe that this idea was just there, this glorious opportunity.

It was such an exciting experience that I didn't tell anyone except Jonathan about it for three months. It just seemed too precious somehow to tell anybody who would ridicule it. But Jonathan and I started working right from that moment. We've since had over 2,000 people work on the tapestry, from the one boy.

The embroidered panels celebrate and commemorate significant moments of our faith community's past. How have so many participants found and sustained an interest in Quaker history?

I never claim that it's Quaker history. I claim that it's a celebration of Quaker insights. I feel that you've got to have an insight before you have the history, really. So it's up to the historians to write about Quaker history. This is a celebration of things that are near to Friends' hearts.

How do participants get started doing crewel embroidery?

I created a style of embroidery that can be done by anyone. The only thing I need is that people want to do it. We
now have children from age four working on it, and I think our oldest person is about 96. The menfolk can join in. We have people who have never embroidered before. And I can also accommodate people who are very experienced embroiderers.

The secret lies in the fact that the embroidery comes in three layers. There's a very simple line layer, and then there's the infilling layer, which is a bit like cloisonne enameling. And then over the top of that, there's the creative embroidery itself occurring in this infilling layer, which is a bit like cloisonne enameling. And then over the top of that, there's the creative embroidery that presents itself.

Every skill that presents itself. And then over the top of that, there's the creative embroidery that presents itself. And then over the top of that, there's the creative embroidery that presents itself. And then over the top of that, there's the creative embroidery that presents itself.

There seems to be something much deeper than the embroidery itself occurring in this project. What do you think it is?

I teach embroidery as a means of communication. Participants are urged to tell themselves stories. If they're embroidering a dog, and they say, "How do I do it?" they find that the teacher says to them, "Close your eyes for a minute and imagine you're stroking the dog." And they immediately know which direction the fur goes, and the texture. And they translate that into the stitches. If it's a figure they're embroidering, they tell themselves stories as to the personality and what time it is, whether they're feeling cold, whether they're feeling happy. And this comes through in the embroidery. I think it's something there. They don't know quite what it is that's capturing their imagination.

I find that when two people settle down to embroider on the frame, they may talk about embroidery for the first few minutes, but after their minds have quieted, there's a communication without words between them, which is a bond. You very often find that the conversation is one of quality and helpfulness. We find that there's counseling going on, or people are speaking of heart-felt hurts or problems, which they may not have entered into in a more social situation. We notice this over and over again. There must be something about working in this particular quiet way which opens people's confidence.

What about the participation of children?

Children are told stories to start them off. Because they know that they're being asked to do drawings that might be used in the embroidery, and that the embroidery will be there for a hundred years, they listen very carefully to the story they're told. They really are very attentive to detail. Sometimes a child will be ready to draw immediately. Sometimes, they act the story they've just heard. In the acting, they come to feel the emotion of the story. And when they have entered into the experience of the story, they're told, "Draw it, so somebody else can know this story as well." This is how we get these amazing pictures.

The tapestry work has been accomplished in a very grassroots way, by numerous groups within meetings choosing to design and complete a panel. How has this worked out?

Each group, although it makes certain agreements such as keeping the overall style, has total freedom as to how to organize itself. So practically every group has a different need.

Some meetings choose a beautiful room so that people who want a quiet time can come and just settle down to do the embroidery. The opposite of that is the Quaker Tapestry tea parties. The embroidery group collects together quite a number of elderly or lonely people. They all descend on a home, and they have a real party, all day. People who are not embroidering are welcome and feel part of the group. The people who are embroidering work out all the problems as to what they're going to do next. And one of them takes it home for a fortnight's work. Then they come together the next fortnight, have another party at another house.

The panels that make a very good example of this meeting of diverse needs are the two celebrating Elizabeth Fry. One was taken out to Australia, traveled right across. It was returned beautifully done, and it didn't look as though it had been out of anybody's sitting room, it had been so carefully handled all the way through. The other Elizabeth Fry panel stayed in one person's sitting room. She was a disabled person, and it was a very enjoyable winter for her, because everybody came to her, visited and worked with her.

So the tapestry isn't just a question of trying to make a certain number of embroideries. It's all these other things. I very often say that it's all these other things that are more important than the embroidery. But you can't divide them.
The quality of the embroidery and the ethics of craftsmanship are somehow holding the quality of all these other things that are happening.

What happens when a panel is all finished?
You've got the panel, then, to take into the meeting or the children's meeting. And again it captures their imagination. Instead of telling the story to draw the pictures to make the tapestry, the tapestry then tells the story for the children to ask questions and participate in that way. It's a kind of mirror image. We've got the building up, and then we've got the reflection of the actual panels beginning to communicate.

The panels comprising the London Yearly Meeting tapestry are being exhibited, and will eventually find permanent homes on rotating display at Friends House, Swarthmoor Hall, Charney Manor, and William Penn House. Most people are not at all afraid of embroidery. Exhibit attenders will look at a panel and start conversing in a friendly manner, where if they saw, for example, a very well thought out poster, they would just read it and silently go on to the next one. We find that embroidery has this friendly way, somehow, opening good conversations and also opening ways through for educational purposes.

During your time at Pendle Hill, the seeds for a North American Quaker tapestry were planted. How did this idea come, and what do you envision?
This was laid on me because of my experiences at New England Yearly Meeting in 1987, where the keynote speech was given by an evangelical Friend, and the nonprogrammed Friends felt they were being maneuvered by the programmed. I was in amongst this kind of conversation. I felt the hurt in it. I know I've only listened to a tiny little section of people in North America, but I have a feeling that there's a tendency here for people to be islands, and meetings to be islands, and yearly meetings islands again. And if it were possible that a North American tapestry could link these islands, even by just a simple thread, it could be something magnificent in the way of communication of ideas. When the whole thing was finished, and you'd got all these disparate groups expressing what was near to their hearts, either there would be a tremendous explosion, or there would be an understanding of what people were saying to each other.

INTERESTED IN A NORTH AMERICAN QUAKER TAPESTRY?
Anne Wynn-Wilson has stated: "We'll share with you the joys and sorrows and our experience of the London Yearly Meeting tapestry, but you must think through a North American project, right from the start."
A steering group has begun seeking suggestions for panel topics, ideas for research and workshops, and financial contributions. For further information, send a self-addressed stamped envelope to:
Ruth Hall Brooks
P.O. Box 421
Pennsville, NJ 08070
If you would like to support the London Yearly Meeting tapestry project, a $7.50 annual subscription (includes newsletters and a copy of the Quaker Tapestry calendar) may be sent to:
Thomas R. Bodine
109 Tunxis Avenue
Bloomfield, CT 06002-2005

What are the Quaker Queries? How do we use them?
The Queries are the bridge between our beliefs and our actions. They are signposts pointing the way to the concerns God has laid upon us. They give form and substance to the feelings and leadings we experience in meeting for worship and in our private prayer. They answer our "what am I to do?" and often our "how do I do that?"
The Queries are a great underused resource that can help Friends today live authentic Quaker lives.

Originally used to ask questions about sufferings and loss of property under persecution in 17th century England, the Queries changed over the years as Friends' concerns changed. A perusal of just a few yearly meeting books of discipline shows special 20th century interests such as the environment, and drug and substance abuse. Yet the great themes of what it means to be a Friend remain the same: to live our private and communal lives in God's presence, answering that of God in everyone; to live simply and peacefully; to be good stewards of what is entrusted to us.

The Query in longest continuous use (1682) is, "Are love and unity maintained among you?" A revised Query asks, "Where differences are endeavors made speedily to end them?" How we continue to labor with these!

However, in many meetings today the Queries are read perfunctorily, giving the individual Quaker little incentive to reflect on their invitation to grow as Friends, to enrich our lives and our meetings, to revitalize our Religious Society. Faith and Practice suggests they be used as a means of self-examination by the meeting and by individuals. We need to incorporate them into our daily lives. How can we do that?

Renee Crauder leads workshops and gives retreats for Friends. Her particular interests are prayer and discernment. This article is a result of combining Quaker and Jesuit experiences. Renee is clerk of Rudnor (Pa.) Meeting.
I propose that each one of us—Friends and attenders—begin a daily rhythm of reflections on the Query in meeting each month, to help us live out of our deepest center in obedience to the Inner Light. In earlier days Quaker families read the Bible together (and perhaps discussed what they read and how this applied to their own lives); families lived closer together, with the meeting their social, spiritual, and practical focus. Today, we come to meeting for worship from our own involved and busy lives, which are often not Quaker-centered. Reflecting daily on a Query may well hone our identities as Friends.

How do we begin? We have already begun: meeting for worship is indeed a self-examination in the presence of God. That is once a week. Now we need to take a little time daily to “set” the Query in our lives. Perhaps some Friends already incorporate each month’s query into their daily prayer. Many of us still need to find a way to do this.

A model for such a self-examination from a non-Quaker tradition that I have found consonant with Quaker values is the Ignatian Awareness Exercise. This is a short, daily prayer period during which I recall in some detail how I have lived as a Friend in God’s presence today. By recalling in detail, I see the specifics of my actions and thoughts; I can reinforce the positive and work toward shedding the negative.

The Awareness Exercise (for many years called the Examination of Conscience) was set forth by St. Ignatius Loyola, a 16th Century Spanish Catholic mystic whose primary goal was to find God in all things and seek God’s presence in all things (we Friends can hardly disagree with that!). He wrote to a young member of his religious order: “Let your whole heart and your whole outward person stand in the light of God’s infinite wisdom.” Ignatius found the Awareness Exercise a superb way of melding prayer with action. He realized that it is one thing to decide during our prayer time to live the way God asks us to, and quite another to actually live this way the rest of the day! Since Ignatius’s time, many persons, especially those in religious orders, have made the Awareness Exercise a daily practice. Ignatius thought so highly of this prayer/exercise that when he had time for only one short prayer, he preferred this because it helped him acquire a discerning heart—to perceive how well he was living in God’s Light. This principle of joining prayer and life has much in common with our Quaker Queries. In Quaker Spirituality, Douglas Steere writes that the Queries are the public equivalent of the Roman Catholic Examination of Conscience (Awareness Exercise).

I have been doing the Awareness Exercise daily for almost ten years. A year ago I added the Query of the month to this prayer time. The daily 15 minutes look something like this:

- After rising I make a cup of coffee and sit to the living room where I sit crosslegged (my favorite posture for praying).
- I think about my day since the last meeting for worship, expecting that the meeting for worship refresh and renew my daily life and increase my faithfulness? I answer as honestly as I can, and then ask myself a further question: “Does the meeting for worship refresh and renew my daily life and increase my faithfulness?” I ask myself, “If yes, how does it do that? If not, why not, and what can I do about it?”
- Then I close this prayer/exercise with one of several prayers I particularly like, or I am just still until it seems right to get up.

The beauty of the Awareness Exercise is that it enables us to be honest with ourselves before God, and to grow from that self-knowledge. It’s being “teachable,” that old Quaker term meaning an openness to discerning what the Inner Light is asking of us and a willingness to change.

As with anything we practice faithfully, be it the piano or discerning how to answer that of God, every beginning takes self-discipline and effort. Once we are into it, the forms that seemed to restrict us fall away and we are left with the substance and the freedom to become proficient. Because I “remember” a Query each day, I find myself reflecting on it at odd moments, quite without design. This process deepens my commitment and faithfulness to Friends, to my meeting, and to the world of which I am a part.

Isn’t that what being a Friend is all about?
THE HUMAN EXPERIENCE

A Universality of Spirit

by Janet N. Riley

If you had told me five years ago that I would be shuttling between Philadelphia and Moscow working on a joint literary project, I wouldn't have believed you. Yet, as a member of the Quaker U.S./USSR Committee, this is what I am doing.

The committee, an independent group of Friends on the East coast, came together in 1984 in response to Kent Larabee's vision of starting a Quaker meeting in Moscow (FJ 5/1/83). Falling under the weight of his vision, we wrestled with its implications, and asked ourselves what laid beneath the desire to start a meeting in a foreign country. The creation of spiritual linkage between the people of the United States and the Soviet Union emerged as our purpose (FJ 11/1/84). We wanted the implementation of our concern to be rooted in the Peace Testimony and to act from our belief in the universality of the human spirit.

The committee brainstormed for vehicles that would fulfill its purpose of spiritual linkage. A joint literary publication that would portray the everyday lives of the people in both countries was taken on as our first project. And during the committee's second trip to Moscow, Anthony Manousos, the project's editorial director, and I met Tatiana Kudryavtseva, a leading literary translator, and George Andjaparidze, director of the top artistic publishing house in the Soviet Union. George and Tatiana had been seeking a group from the United States to work along the lines we were proposing. A joint editorial board was formed and given the task of compiling the manuscript for The Human Experience, the book's title.

What started out to be a publication has progressed into something much more. We find ourselves, much to our amazement, involved in an international literary exchange. The Soviet and U.S. writers who are included in the book will come together at a symposium to be held at the Friends Meeting of Washington (D.C.); the Soviet writers will have short tours in communities throughout the United States; a second joint book written by the leading ethnic writers in both countries is already in the making. Wanting to link the two books together, the Soviet Writers' Union will host an interim symposium in Tbilisi, Soviet Georgia, in late September, and a full symposium will be held upon publication of the ethnic book.

While working on the literary exchange, many Soviets have expressed much interest in Quakerism. As a result we are creating the opportunity for them to visit local meetings when they are here. The Quaker U.S./USSR Committee hopes that in some small way we have demonstrated that Soviets and U.S. citizens can work together in the spirit of mutual respect and caring while sharing the same purpose and working toward the same goal.

The Human Experience is scheduled for publication this month by Alfred A. Knopf. Copies may be purchased for $23 from the Quaker U.S./USSR Committee, c/o Janet N. Riley, 1515 Cherry St., Philadelphia, PA 19102.
New Bonds of Friendship

by Anthony Manousos

Anthony Manousos first learned of the Quaker U.S./USSR Committee in 1986. He met Janet Riley, the executive secretary of the committee, that fall. Janet’s enthusiasm was contagious and Anthony was soon captivated by the project immediately. His article “Going Deep Into the Heart” [F.J., 12/15/86] described the early efforts of the committee and helped to raise funds to support the project through the following spring. Shortly after Christmas in 1986, Anthony accompanied Janet Riley on the committee’s second trip to the Soviet Union.

—Ed.

We left in early January and arrived in Moscow during one of the coldest winters in 30 years. I will never forget the beauty of my first glimpse of Russia. It was like a fairyland. I suddenly understood the world out of which Tchaikovsky’s Nutcracker emerged—a world of snow mists and birches and long mysterious nights full of strange, oriental dreams.

During the next few days, as we traipsed around Moscow, some of this enchantment wore off as we grappled with the Russian winter, which was cold even by Russian standards. (“This is the coldest winter since General Frost defeated the Nazis,” was how one Moscowite put it.)

Fortunately, the Soviet publisher we encountered was warm and enthusiastic. For years he had dreamed of doing joint literary projects with people from the United States, and for some reason he felt especially good about working with Quakers. We signed a protocol, and our cooperative project officially began.

It was not always easy. During the next year of exchanging manuscripts, hammering out publication details, and organizing the logistics of travel and meetings, there were many frustrating moments and misunderstandings that needed to be worked through. United States citizens and Soviets are different in many ways, we learned, as different as the Jews and the Gentiles in Jesus’ time. But we felt a commitment to a common goal, and we were willing to make adjustments, listen to one another, and learn the sometimes difficult art of collaboration. We occasionally lost patience and even our tempers, but we also kept a sense of humor and were willing to make allowances for each other’s apparent oddities.

In the course of preparing a book, we also created bonds of friendship. This, to me, is what creative peacemaking is all about.

The book is now finished, and I am astonished by its contents. It will be even more astonishing for U.S. citizens who have the impression that mainstream Soviet literature is dull and propagandistic.

One of the stories that I find most appealing is a piece called “Girl of My Dreams” by Bulat Okudzhava, a writer who became well-known and somewhat controversial as a songwriter in the 1960s. This story movingly describes the attempts of a naive young man to communicate with his mother when she returns home from a Stalinist work camp. The story is told simply and with subtle psychological insight. Another story by Anatoly Kim is a sympathetic account—rare in Soviet fiction—of a prison guard who disobeys orders by refusing to shoot an escaping prisoner. A glasnost story in a lighter vein, called “Why Does A Man Need A Crystal Toilet Bowl,” satirically depicts the arrest of a black marketer in Soviet Georgia who is so rich his ill-gotten rubles cannot be counted; they must be weighed! What particularly riles the story’s down-to-earth narrator is that the police have discovered a crystal toilet bowl on the premises, hence the title.

There are also stories that deal with the ordinary problems of life. A doctor at a clinic for alcoholics struggles over the issue of whether or not to use his influence to get his daughter into medical school—a situation to which most middle-class U.S. citizens will easily relate. There are touching and humorous stories about children, relationships, growing old, that are both universal and at the same time deeply revealing of Soviet culture and attitudes. [Vasily Belov’s story, “Hills,” appears on p. 18 of this issue of Friends Journal. —Ed.]

Alongside these Soviet stories and poems are works by U.S. authors, such as John Updike, Joyce Carol Oates, Garrison Keillor, Raymond Carver, Alice Walker, and others, depicting both the problems and the cherished values of our society.

In the course of doing this work, I have discovered the truth of what Jim Forrest once pointed out: to love our enemies, we must learn to appreciate them in all their complexity as people. He recommends that we “read Russian writers, and not just those of the last century but of this one as well.” He also recommends going to Russian movies, listening to Russian music, eating Russian food, praying for the Russian people, and going to the Soviet Union.

“Beginning to know personally those who are the targets of war, learning about their history and culture, bringing their food to your table—all these are truly disarming experiences.”

Who knows where all this will lead? No one can predict the effects of such peacemaking, just as no one could have predicted that a book like The Human Experience would actually be published, or that Gorbachev and Reagan would be signing an INF treaty and calling each other by first names. Unimaginable possibilities lie ahead of us whenever we are willing to follow our leadings.
He was awakened by a vague aching agitation. He looked at the bright, solid patch of sunshine at the end of the wooden shed and tried to penetrate to the origin of this indefinite and in some way pleasant inner ache. Perhaps a dream?—But all memories of nocturnal fantasy had gone and he was left baffled.

The sun beat in through the chinks as well. Swallows darted through the window, pressed their tails to the rafters, twittered and flew out again. The air was full of the scent of grass and drying dew. From the river came the shouts of children bathing, and on the field a horse-drawn mower rattled.

Nobody was at home. His mother, obedient to old habit, would probably have gone off with the sighs and groans of age to the mowing, and his wife took the two children every morning to a pool some distance off to splash about and sunbathe.

He recalled the previous day’s meeting with an old friend, a contemporary from the village, and realized the cause of that nagging depression.

Yesterday he had not paid attention to how much older this contemporary looked—elderly, in fact, though the man was actually even a little younger than himself. But during the night, asleep, that feeling had come of years irretrievably gone.

Up to that time he had thought of himself as young, but now, while sleeping, his unconscious had told him that he had already changed the second half of his life into the small coinage of everyday use. H’m—one way of putting it.

The village was empty. Just as in his childhood, swallows and swifts flew over the roofs in the blue sky, poles stood ready by the gates for haystacks to be built round them, and the morning sun warmed the soft dust on the road.

He went out into the green field vibrant with grasshoppers, his gaze slowly passing over the village and its surroundings, last seen so many years ago. He was conscious of a strange feeling of being part of it all, a feeling both sad and glad, and marveled at himself. Where had he come from and what was the meaning of it all? Where were the
first beginnings of his own life—say, 400 years ago? Where were all his forbears, how was it they had gone? Could they really have gone into nothingness and only he and his two sons remained? Queer. Incomprehensible.

He came to a steep green mound embraced by a horseshoe-shaped lake. The cupola of a church floated in the sky amidst a few clouds—floated with them but could not float away. Bees hummed softly over the willows. Down below, first beginnings of his own life—say, amidst a few clouds—floated with them. Queer. Incomprehensible.

only he and his two sons remained?

the lake shimmered and rippled in the sun and wind, and its blueness darkened, ruffled in its endless changing. But up here on the mound all was quiet and green. Heat poured down from the sky, distorting the forest horizon with its wavy, vertical currents. A new fence was out of accord with the old grey crosses, but could not float away. Bees hummed even Grandma's grave had disappeared.

He remembered that her grave had been in Volgograd* and he remembered how it had never entered his head before that he, the son of a sergeant who had been killed on the Volga, could see his name on the granite wall. Work was not yet complete on the Hall of Fame, but he, the son of a sergeant who had been killed on the Volga, could see his name on the granite wall.

They had gone, to rest under the monument on famous hills. Grandfathers and great-grandfathers had gone, and his father had gone. And not one had returned home to that green mound embraced by the horseshoe lake where their wives and mothers lay. And nobody brought flowers here, nobody came to visit these women, to comfort them in their loneliness which did not end even beneath the ground.

He sat there under a willow on the quiet, green, sultrily warm mound and thought about it. Perhaps his turn, too, would come? To follow the path of his male forbears to alien hills?

* Previously Stalingrad. —Tr.
I want to share with you questions about a frontier: global climate change. This is a new frontier recently revealed by the scientific techniques of satellite remote-sensing and computerized modeling. A frontier dramatically related to planetary survival, it is of crucial importance to today’s students and to all those whose lives will be lived in the 21st century. I believe that on this frontier there are exciting opportunities for significant Quaker contributions.

In my very preliminary ventures on this frontier, I am grateful for the insights I gained in working for the American Friends Service Committee, Friends Committee on National Legislation, Friends World Committee for Consultation, and now for New Call to Peacemaking. I am also grateful for the opportunities our nation’s capital has provided for discussion with persons in government and in nongovernmental organizations, specialists on issues of global climate change.

What is this frontier? Only in this century have members of industrial societies gained the knowledge and the technology whereby they can, for the first time in the history of civilization, severely alter, if not extinguish, the existence of all life on the planet. The threat of nuclear winter is well-known, but the threat of the discharge of so-called “greenhouse” gases into the upper atmosphere is only now becoming known. A primary source is the gas resulting from the burning of fossil fuels. Already both chlorofluorocarbons and carbon dioxide have created atmospheric global “blankets” which could last for as long as a century. The prospects are, given the momentum of industrialization in a world of increasing population pressures, that the use of fossil fuels will increase rather than decrease in the decades ahead. The primary outcome is the warming of the earth and the resulting change in climate. Warming of the oceans could result in a rise of water levels, thereby endangering coastal cities. Certainly, forest and farm growth patterns will change. The question of how much change there will be is a matter of continuing research, but there is a growing international scientific consensus that there are imminent dangers.

While the sources of greenhouse gases are both local and national, both individual and industrial, the effects are global. Both to alleviate dangers and to plan adjustment to impacts, an unprecedented effort for international cooperation is needed. Yet there is inequality in the ability of nations to cope with these impacts: rich nations have both the research and the investment capabilities to mitigate suffering and to manage relocation; countries where large majorities are struggling for survival are poorly equipped. In the process of coping with greenhouse effects, must there be ways of sharing skills and capital?

Any projection of future trends raises the need for a new kind of cooperation between scientists and policymakers. This implies increased ability to understand each other’s “languages.” Few persons in the traditional careers of diplomacy and administration are trained in the sciences which deal with the geosphere and the biosphere of the planet. There was a breakthrough in negotiations leading to the Montreal Protocols on the ozone layer; extensive experimentation with informal working groups composed of diplomats, scientists, and industrialists was fruitful. Promising as the Ozone Treaty example is, the complexities to be dealt with were far simpler than those to be met in facing the greenhouse issues.

A more difficult dilemma is the difference in the time dimensions which policy-makers face. Especially in the U.S. political system, decision-makers, whether in the administration or in Congress, have such overwhelmingly crowded agendas that they can handle only a few urgent priorities. Often it is immediate crises that get attention, while long-term planning (except perhaps for weapons decisions by the military) is postponed. Furthermore, since administrations change and members of Congress face struggles for reelection, there is little institutional memory. When long-term commitments must be faced, politicians may ask for the kind of certainty that scientists are unable or reluctant to give.

How might complex federal government deal with an issue with such momentous implications for generations to come? With the last decade there has been an unprecedented proliferation of research programs dealing with global climate change. This has raised questions. How can there be a division of labor and a coordinating of results? How should these findings best be shared with international agencies, particularly with the World Meteorological Organization (WMO) and the United Nations Environment Program (UNEP)? To what extent can non-governmental organizations—scientific, industrial, and citizen—participate? The administration has its national Climate Program with its oversight board of top staff members from 12 agencies and its allocation of “lead” roles to particular agencies. (The Department of Energy has the lead in CO2 research.) In the White House, there is a Committee on

Robert H. Cory, a member of Friends Meeting of Washington (D.C.), has broad experience working for global peace in Quaker and other national organizations.
Earth Sciences to advise the president. Congress has two research arms, both of which have programs in global climate change: the Congressional Research Service and the Office of Technology Assessment, and within Congress there is an energy and environment “caucus” of senators and representatives. Furthermore, in the year 1987 there were 14 hearings held at which scientists testified on global climate protection. Both Congress and the administration are under pressure from citizen environmental groups, most of which cooperate through the Global Tomorrow Coalition.

At the international level, the United States actively participates in the joint effort of the WMO, UNEP, and the International Council of Scientific Unions to develop agreements on protecting the ozone layer and on exploration of ways of dealing with the greenhouse effects.

From all these sources of information, how can policy be guided toward both international agreement and international planning? The case of the Montreal Protocol, a first step toward the ultimate banning of production of chlorofluorocarbons as a means of protecting the ozone layer, is an encouraging achievement. (The Senate approved the treaty by an 83 to 0 vote.) Even if that treaty is revised and strengthened, it cannot provide a model for the far more complex and costly problems of the greenhouse effects. Global climate change raises questions of radical social and economic change.

Stretching the imagination to envision the social and economic changes required for a future of comparative peace and security is difficult enough without taking into account the climatic changes of the greenhouse effect. Obviously, if...
the research, resources, and recruitment now devoted to military endeavors could be miraculously converted to planetary protection, the whole struggle for survival and for enhancement of life could be radically changed. But, it has only been in wartime that peoples of the world have been mobilized to sacrifice for overriding goals. Any effort for ameliorating the global climate change must deal with far more limited, but still radical, strategies.

Two basic questions must be explored. First, what changes in the uses of fossil fuels can be achieved through conservation; either through increased efficiency or through voluntary energy saving? And second, given the inevitability of major changes in the environment, how radical a change in habits and institutions will be needed to mitigate, if not prevent, tragedy? In confronting these questions, the United States carries a special responsibility since the CO₂ discharge per capita is approximately double that of Europe (including the USSR) and more than ten times that of China and the developing nations.

The Department of Energy estimates that efficiency could reduce emissions by 10 percent by the year 2010. The rapid conversion of the energy base to nuclear or solar energy cannot make major contributions to the reduction needed to adjust to major climate changes. This requires risk assessment of a kind beyond any effort in present day preparations for meeting disasters such as famine, earthquake, or drought.

There may be needs for massive protection of coastal cities and of coastal transportation. As agricultural zones are altered, major resettlement programs may be required. Social and political institutions may be radically altered.

In any case, hope lies in the strengthening of a sense of common destiny. Common security implies international cooperation rather than “balance of terror” politics. With vision, there could be a set of steps away from disaster and toward a more just and compassionate world order.

What goals might Quaker scholars and educators set for the next decade? I can envision reports on experimental interdisciplinary courses on planetary stewardship at annual meetings of the Friends Council on Education and the Friends Association for Higher Education. In those reports would be evaluations of student internships with national citizen’s organizations concerned with global climate change. Locally, I can imagine in each meeting a Friends in Unity with Nature group planning cooperation with local schools and civic associations. Could there be local “ambassadors” who keep in touch with the Quaker United Nations offices and with FCNL?

The encouragement of research on college campuses might, in a modest way, motivate people to embark on careers leading to positions in the public sector, both national and international, which provide the vision needed for long-term planning. As more and more institutions are developed both nationally and internationally for planetary stewardship, there will be increasing need for ethical perspectives. Given the potential in conflicts of interest resulting from global climate change, can Quakers help fill the need for persons skilled in conflict resolution?

There may well be a worldwide shift in priorities and values as the realities of common security emerge. Quakers can be in the forefront of those who reaffirm the importance and the potential of the United Nations system in exploring our common futures. Advocacy is important, especially for UN agencies wrestling with issues of global climate change: the UN Environment Program, and the environment offices of the World Bank. United States support for the Law of the Seas Treaty should be revived.

Above all, in a time when planetary threats may breed a sense of helplessness, Quakers can be among those envisioning a difficult but adventurous future. Hope can emerge in the efforts to wrestle with the challenges of this new frontier. As Elise Boulding emphasizes, there can be vision for generations to share; not dreams of escape from reality, but rather a vision of potentials for healing, for bridging gulfs of despair and hatred, and for a deep commitment to stewardship of the planet.
Activism Under Attack
by Laurie MacBride

What does it say about democracy when people can be singled out, arrested, jailed and kept out of a public place at the arbitrary whim of political organizers or police? What are the implications for all of us when anyone can be jailed just for being labeled an activist?

The setting was not Chile or South Africa, but Canada during our recent federal election campaign. On Nov. 2, 1988, three of us attended a Conservative Party rally for Prime Minister Brian Mulroney in Nanaimo, British Columbia. We are members of the Nanoose Conversion Campaign, a group working to stop the U.S. Navy's testing of ship and submarine weapons in our waters and to convert the area to peaceful purposes.

We hoped to be able to question the prime minister on why seven U.S. nuclear capable warships were at Nanoose Bay that day. We carried a small pennant that said "Another Canadian for Nuclear-Free Harbours." But we never got a chance to display it, for before Mulroney arrived, we were forcibly removed, searched, arrested, jailed for about two hours, then released with no charges. Our crime? Being "activists."

While the rally was advertised as a public meeting, the conservatives and the police cooperated to sanitize it of any potential dissent. Mulroney supporters were bused in from Vancouver, all expenses paid (including hotel rooms and meals), to stack the meeting. Our organizers didn't want a repeat of the previous day's demonstration in Vancouver, so the police barred anyone who might have protested or asked embarrassing questions.

At the time we were seized, we were standing quietly among hundreds of people, awaiting Mulroney's arrival. Then a local Conservative worker pointed me out as an activist, and the three of us were suddenly grabbed violently and dragged out of the hotel. We were searched and found to be carrying nothing more threatening than the pen- nant, but were taken off to jail anyway. About two hours later we were released with no charges.

This was not the first such incident at a Mulroney rally, and indeed, it seems to be part of a pattern of detentions. A similar incident occurred in Toronto in October when two men were arrested and jailed for attempting to ask Mulroney a question about defense issues. Several other people have been held, including people wanting to raise the free trade issue, and no charges have been laid in any of these cases. Such incidents are a new development in Canada, where election campaigns have always been peaceful, even if lively.

As a result of our arrests, we have launched a suit against the police and Conservatives involved in the incident and the solicitor-general of Canada. We are suing for false arrest, assault and battery, false imprisonment, and breach of our rights under the Canadian Charter of Rights and Freedoms (in particular, the right of freedom of association—to be present in a public place).

The case has sparked a great deal of interest and support among activists and non-activists alike. People seem to understand clearly that everyone's human rights are at stake, and that to allow this kind of abuse to occur again would have horrendous implications for anyone trying to work for social change in Canada. After all, when someone can be selectively seized and jailed simply for having views contrary to the government's, what security does "democracy" afford us?

The case will probably take quite some time to come to court. Anyone who would like to know more or contribute to legal costs can write to us at Box 122, Gabriola Island, B.C, V0R 1X0, Canada.

As an addendum to this story, our local Conservative candidate was defeated in his bid for re-election—and both he and the winning candidate attributed this to the Nanaimo rally and our arrests. Since he was a strong supporter of continued U.S. weapons testing at Nanoose, this is good news for peace activists. Unfortunately, at the federal level, the Conservatives won re-election and are now attempting to push the Free Trade Agreement and increased militarization through Parliament.

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Laurie MacBride is a peace activist and teacher who lives on Vancouver Island, British Columbia. She helped found the Nanoose Conversion Campaign in 1984, with the goals of ending weapons testing in Georgia Strait and seeing the Nanoose Bay naval weapons testing range converted to peaceful uses.
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Reports

Baltimore YM
Guided to Unity

Baltimore Yearly Meeting met on the campus of Shenandoah College and Conservatory in Winchester, Va., from the 9th to the 14th of Eighth Month. These 317th sessions were preceded by a one-day retreat during which about 22 participants spent prayerful time considering questions posed by Quakerly ways of reaching decisions.

The theme for this year was “Seeking a Place to Stand.” Jan Hoffman of New England Yearly Meeting reminded us that sometimes we have to be in disunity with each other to be in unity with God; this year Friends in Baltimore Yearly Meeting found themselves largely in unity with each other as well as, we trust, with God.

Our gathering received the welcome news from its Representative Meeting that the Search Committee has selected a new General Secretary. Frank Massey will move from North Carolina to fill this position, which has been empty since First Month. Frank and his family were able to join our gathering late in the week.

Culminating a process begun 20 years ago and labored through by several committees, every meeting, and probably most individuals in our meetings, this year saw the approval of a new Faith and Practice, the first since Orthodox and Hicksite elements reunited.

It was impossible (and unnecessary) to know whether the ease of our decision making came from direction by the Spirit or whether our coming to agreement led to unity with the Spirit. Wherever we were on that spiral which combines faith and practice, our final worship session was most tender. Many Friends were moved to tears, three were moved to song, and all our spirits joined together in the fullness of silent worship.

Christina L. Connell

Beauty of Seasons
Frames Viittakivi

The idea for Viittakivi International Center in Hauho, Finland, came after World War II, when U.S. Quakers worked with Finns and volunteers from many foreign countries, organizing work camps and bringing relief. At a conference in 1949, Quakers, the Finnish Settlement Movement, and the International Workcamp Organization agreed to establish an international center for the promotion of international understanding and cooperation. The Finnish Settlement Federation took the responsibility for
founding Viittakivi. Quakers sometimes refer to it as the Finnish “Pendle Hill,” but it is actually patterned after the Scandinavian Folk high school (centers for adult education).

In February 1986, Friends Journal published an article (“A Remembrance—Esko Saari”) about the center, and the description appealed to me so much that I wrote to Viittakivi for more information and then registered for the seven-month winter program. The basic course of the winter program deals with development issues, cross-cultural understanding, awareness of personal responsibilities locally, nationally and globally, plus a variety of elective subjects.

During the summer months, short courses are held in peace education, international seminars, folk dancing, yoga, and courses in the English and Finnish languages. The center is eligible for state support, yet is free to choose the subjects offered and the methods used. Students come from many countries.

Esko Saari was the first director of the center. She worked with the American Friends Service Committee after World War II and later studied at Pendle Hill. She was the director at Viittakivi for 25 years and was a member of Helsinki Friends Meeting.

Viittakivi opened in 1951 and has held a silent meeting every morning from the beginning. This tradition continues. Students and staff sit in a circle in the Silent Room. A candle is lit in the center of the room. After 15 minutes, someone rises and closes the circle by holding hands.

Viittakivi’s location is beautiful: two hours north of Helsinki on a pine ridge overlooking a small lake. From my room I looked into birch and pine trees, and below was Lake Kirrininen. What a contrast with New York. The first snowfall in November was such a joy, a silent happening. How majestic the pine trees looked in their white decorations, and how special it was to walk in the forest while it was snowing.

Hauho has a beautiful church, dating back to the 14th century, when Finland was Catholic. On Christmas Day we went to the church’s early service at 7 a.m., passing a cemetery on the way. From a distance we saw lights shining in the darkness. As we drew closer, we saw that one of the tall pine trees in the graveyard was lit with many candles, and candles were burning on many graves. It is a Finnish tradition to light candles at grave sites on Christmas Eve and to place wreaths of Lapland moss on them.

As beautiful as winter was, there came a time when we longed for spring. In April the first tiny yellow flowers came out from under the snow, the ice on the lake started to break, the water level rose, and the ducks came back. The days became longer and warmer, and there was more sunlight. We had glorious sunsets—a huge orange sun slowly moving behind the forest, while the sky remained lighted long afterward in a melody of pastel colors mirrored in the lake. And sometimes a golden-orange moon poured its light over the lake, weaving a glittery path across the water. For the beauty of nature alone, Viittakivi has much to offer!

Lydia Nash

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For comfort and hospitality in an unspoiled natural setting, come to Mohonk, in the heart of the Shawangunk Mountains. Our lake, cliffs and miles of mountain trails are perfect for activities like golf, tennis, swimming, riding, hiking and old-fashioned carriage rides, too. Hearty meals. And special theme programs that let you learn while enjoying the peaceful surroundings. We’re not artificial, just down-to-earth. In the Hudson River Valley, Exit 18. N.Y. State Thruway.

Here’s what’s happening at Mohonk:

Renewal at Mohonk
Moving Towards Forgiveness
March 31-April 2

Language Immersion
April 14-16

Tune In to Life
April 21-23

Lydia Nash

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Friendly Funnies

The wood trim?
The antique benches?
The ladies’ tweed clothing? The values in the parking lot?

Thank you for coming. It’s always nice to have Philadelphia Friends visit!

So! What do you think?

Where were their Quaker values?

Where was their Quakerism?

Signe Wilkinson is a member of Willistown (Pa.) Meeting and is editorial cartoonist for the Philadelphia Daily News.

25
A trail lined with wildflowers and bordered by a winding stream was recently named after Anne White, a Quaker in Boulder, Colorado. The naming honors Anne's long-time commitment to preserving open space and hiking opportunities in that rapidly developing area. She and her husband Gilbert moved to Boulder in 1957, and saw the need for the community to set aside natural places. A hiker herself, Anne helped lead a citizen effort to save the trail site from development by investors in 1983. The trail, which is 1 1/4 miles long, follows Fourmile Canyon Creek and is now a part of the county's trail system. The land was set aside by swapping property purchased by the county for land held by developers. Anne and Gilbert donated 20 acres of their property, which included a bend in the creek, and the investment firm that planned the development donated 55 acres, in addition to the land obtained by the county's land swap. Forty acres remain to be obtained; they are currently managed by the Bureau of Land Management. Anne's involvement in the trail's establishment is one of her many activities in preserving scenic and environmental resources.

Intervisitation between Quaker young people is the plan of the Quaker Youth Exchange program. The visits are arranged between Quakers in the United States, Europe, and elsewhere. The program is for Young Friends from 12 to 22. Hosts are also needed. The purpose of the program is to strengthen Quakerism by extending bonds and expanding outlooks and to give young people chances to explore their faith by relating to Friends throughout the world or within their own countries. While arrangements are made through Quaker Youth Exchange, visitors and hosts mutually agree upon the length of each visit. Visitors are responsible for paying their own travel fares, and for paying a fee of $75 to $150 to the program. For more information, contact Sally Rickerman at QYE, Box 201 RD 1, Landenberg, PA 19350, or call (215) 274-8586.

A concert in memory of Lydia Pratt Stokes, a prominent Quaker philanthropist from Moorestown, N.J., will be held April 30 at 3 p.m. at the Monthly Meeting of Friends, Philadelphia, 320 Arch St., Philadelphia. Lydia Stokes died in July 1988 (see Milestones, page 36). Singing City Choir, under the direction of Graeme Cowen, will perform music by Vaughan Williams, Block, Mozart, Honegger, and Leonard Bernstein. The concert is free and open to the public.

Big May Day, Earlham College's quadrennial renaissance festival, will be held on May 20. This year's celebration is the latest in the 113-year-old tradition. It will feature a spring fair in a fanciful town in Elizabethan, England. The 1,200 costumed characters will include townsmen, milkmaids, gentlemen and ladies of the court, swineherds, halberdiers, falconers, towncriers, worthy dons and physicians, strolling artists, and ladies of quality. Principal attractions will be a colorful procession of the characters, and the revelries of Maypole dancers, morris

Group Works to Preserve Suffragist's Home

Alice Paul was the driving force in the battle to win the vote for women. In 1916 she founded the national Woman's Party which worked to gain suffrage through a constitutional amendment. Once the vote was won in 1920, Alice Paul wrote the Equal Rights Amendment. Beginning in 1923, she had the amendment introduced into every session of Congress until it was finally passed in 1972, for ratification by the states. After 1972, 35 states ratified the ERA, and further endorsement was necessary by only four more states.

The Alice Paul Centennial Foundation is launching a national campaign to purchase Paulsdale, the Mount Laurel, New Jersey, birthplace and childhood home of Alice Paul, the Quaker suffragist and leader in the struggle to achieve equal rights for women.
dancers, tumblers, stiltswalkers, and jugglers. Earlham’s May Day celebration was the creative idea of some women students in 1875. The festival continued as an all-female show until 1906 when the entire campus community was drawn into the fun. There are many Renaissance festivals around the country, but Earlham’s is believed to be the oldest continuous celebration on this side of the Atlantic.

A fellowship offering a Christ-centered alternative to the presently established Society of Friends is the object of the Fellowship of Friends (Quietists) in Leroy, Mich. The fellowship offers an intense practical application of the experience of Christ much like that of the Amish. They also uphold a strong belief in mutual aid as a consequence of divine love, and therefore bear testimony against such social institutions as insurance companies, considering them to be institutions of greed and community breakdown. The fellowship welcomes anyone who might desire to live in this community. For further information, write or stop by for a visit. Unexpected company is welcome. The address is Fellowship of Friends (Quietist), 3336 North Lakota Rd., Leroy, MI 49655; phone (616) 797-5707.


when the legislative time period elapsed, thereby not completing the process of equal rights for all U.S. citizens.

The Alice Paul Centennial Foundation was created in 1984 to prepare the 100th anniversary commemoration of Alice Paul’s 1885 birth. The goals of the organization are to create an awareness about her life and work, to present educational programs, and to create a living and permanent memorial to her. The foundation envisions her birthplace, Paulsdale, as a small center for study and leadership development. The foundation has received a matching grant from the national Trust for Historic Preservation to assist in the planning phase of this project. Friends wishing to assist or learn more about the preservation effort may contact The Alice Paul Centennial Foundation, P.O. Box 472, Moorestown, NJ 08057.
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Dorothy J. Patrick
Director of Admissions
250 Lloyd Avenue
Providence, RI 02906

Bulletin Board

- Moving day for the offices of Friends General Conference will be April 3. The organization will move from its present location at Friends Center in Philadelphia to offices three blocks away. The new address is 1216 Arch St., 2B, Philadelphia, PA 19107, telephone (215) 561-1700.
- The 1989 Calendar of Yearly Meetings, published by Friends World Committee for Consultation, is now available. The flyer lists dates, locations, and clerks of yearly meetings throughout the world. Addresses for some Quaker centers and offices are also included. The flyer is an annual supplement to the FWCC handbook, Finding Friends Around the World. For a free calendar, send a self-addressed, stamped envelope to FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102.
- Raising money for science equipment to supply Friends schools in Kenya and Bolivia is the goal of a project organized by students and faculty at Friends Seminary in New York City. Science is important for training people in Africa and Latin America to work in nutrition, medicine, and agriculture. The school committee is asking for donations and for information on sources of equipment that could be shipped directly to Bolivia or Kenya. The school does not have the resources to shop equipment, but committee members will gather equipment if someone can help with the shipping. To help or contribute, contact Friends Seminary Kenya/Bolivia Science Project, 222 East 16th St., New York, NY 10003, telephone (212) 979-3123.
- A film is available tracing the spiritual journey of South African religious leader Rev. C. F. Beyers Naude. Originally a pastor of the Afrikaner elite, Naude became a staunch supporter of the freedom movement. The film, called The Cry of Reason, has been nominated for an Academy Award for best documentary of 1989. C. F. Beyers Naude, now 73, was once the youngest member of the Broederbond, the Afrikaner secret society. He preached every Sunday to South Africa’s most powerful whites, and some said he could have become prime minister. Yet he turned his back on that road and embraced black South Africa and devoted his ministry to ending apartheid. The 58-minute film is recommended as a resource by the National Council of Churches for the study of South African issues. The Cry of Reason is for rent or sale from The Southern Africa Media Center, California Newsreel, 630 Natoma St., San Francisco, CA 94103, telephone (415) 621-6196. Video cassettes cost $195, but are available to schools and churches for $95.
- For meeting clerks and those who are considering such service, there will be a regional workshop, entitled “The Joy of Clerking,” to be held April 21-22 at Hamilton Friends Meeting, in Hamilton, Ontario, Canada. Rebecca North, who has served as clerk of Milwaukee (Wis.) Meeting, will lead the workshop. Cost is $20 in U.S., money, $25 in Canadian. Registration is limited, and home hospitality is available. The workshop is sponsored by Friends World Committee for Consultation’s Lower Great Lakes region in conjunction with Hamilton Meeting. For more information, contact FWCC Midwest, P.O. Box 1797, Richmond, IN 47375, or call (317) 935-1967.
- A program for organizing and developing leadership for people between the ages of 15 to 20 will take place Aug. 5-12 in Chicago. Sponsored by the Fellowship of Reconciliation, the program will teach organizing skills and explore peace and justice issues. Cost is approximately $300. Application deadline is May 1. For more information, contact Skills for Change, FOR, Box 271, Nyack, NY 10960, telephone (914) 358-4601.
- Helping survivors of incest, whether from overt or emotional causes, is the focus of Incest Survivors Resource Network, International. The organization is primarily concerned with prevention, particularly as it relates to intergenerational transmission of verbal and physical violence. It was founded in 1983 as a service of the Task Group of Family Trauma of New York Yearly Meeting. For information, contact Incest Survivors Resource Network, International, P.O. Box 911, Hicksville, NY 11802, or telephone (516) 935-3031.
- Grants for those who are pursuing projects in the study of mysticism are available from the Elizabeth Ann Bogert Memorial Fund. Deadline for applications is April 15. The fund was founded in 1983 by Walter Houston Clark in memory of his former student. Applications are due May 15. For more information, contact FWCC Midwest, P.O. Box 1797, Richmond, IN 47375, or call (317) 935-1967.
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Living in the Presence


Living in the Presence is a treasure trove—a veritable gold mine—of exercises, suggestions, descriptions, and gentle exhortations to help us live in God's presence.

The book grew out of the author's involvement with the Shalem Institute for Spiritual Formation in Washington, D.C., and his years of experience with the spiritual formation of those attending Shalem and many others. By "spiritual formation" Tilden Edwards means a formation in attentiveness to God's presence in our lives and a yielding to this presence.

Of the 27 exercises to increase our awareness of God's actions in our lives and in the lives of those around us, some are for beginners and some for those more practiced in prayer; some are for individuals, some for a group, some for either; all help us turn to God. Interwoven into the eight chapters that make up the main part of the book, these exercises enable Friends to sample the many ways of spiritual formation.

All resources and support for our spiritual lives are grounded in prayer, notes the author. And prayer means a letting go of our need to control. "The heart is a dangerous place to our minds, because there we are dependent upon something—Someone—beyond our control and mental grasp." Prayer takes courage, for the ego is so strong and so often wants its own way. These exercises may well help us yield to God's spirit.

Friends may particularly respond to these exercises: "Reflections from the Edge of Death," "Possessionless Journal Keeping," "Praying with Scripture," "Habitual Prayer: Attention to God Through Our Work," "Intercession," and "Giving Thanks." An unusual theme, but a very important one not often discussed, is "Bringing Money to Prayer." Tilden Edwards writes, "Money is one more expedient form of energy through which God's care can be seen and shared—no more, no less."

This reviewer found "God Made Them Male and Female" one of the most interesting sections. It explores the relationship of our masculine or feminine characteristics to our spiritual life.

The last section of the book suggests ways of forming and continuing intentional small groups, which the author calls "spiritual formation groups"; these are similar to accountability or prayer groups but with greater structure.

Of this plethora of ways to deepen communion with God, some are far from Quaker tradition and some seem very involved. However, this reviewer has tried several which upon first reading seemed a bit too traditional, and found them worthwhile and deepening. Friends are urged to experiment with open minds and hearts—many are the diverse ways we come to God!

Renee Crauder

Renee Crauder, former editorial assistant at Friends Journal and an occasional contributor, is a member of Radnor (Pa.) Meeting. She is involved in the Quaker and non-Quaker components of spiritual guidance and gives workshops and retreats.

Economics as if the Earth Really Mattered


This is an excellent resource book for investment work. There are clear explanations of financial strategies for social activism, including how to support your local community in the ways you shop. The methods of using economic practices to support social principles can be used by different economic and age groups.

Two parts of the book are especially impressive: values that recognize alternative situations and rationales as legitimate and workable, and examples of the range of possibilities. The clear writing style is easy to read, and the examples of people who have become financially successful by socially responsible investing are exciting.

The author does not join the heated debate about whether one can make money and be socially responsible, or "do well by doing good"; rather, she shows us how to be better trustees of the world we all inherited and must conserve for the future.

Another frequent criticism of socially responsible investing is that the choices are too restrictive. This book offers a cornucopia of choices, even to the extent that money for good can outdo the Dow Jones average.

This is a good book for anyone concerned about where their money comes from and where it is invested. The author is correct that use of money is powerful and that socially responsible investing gives each of us the opportunity to bring our values into action. We can plant the seeds of investments in the best moral soil and reap a healthy crop.

The book is valuable for its information, but it is also inspiring for its examples of groups who are solving large problems responsibly and as if we all really mattered.

Will Scull

Will Scull, a member of Media (Pa.) Meeting, was a teacher and headmaster in Friends schools before becoming an investor in 1985. He is a member of the Investment Committee of the American Friends Service Committee.

The Quakers and the English Legal System


The persecutions of Quakers from the time of the Stuart restoration to the English throne in 1660 to the Toleration Act of 1689 were extensive: fines which were often confiscatory; seizing of household possessions, sometimes through violent nighttime raids; notifiable/monthly notices; pressings of charges without notice to the defendant; terrible imprisonments, many of which ended in death; and, in a few cases, forced exile. Friends were victims of a deeply established state church, of a monarchy that leaned to Rome in religion and leaned toward instability in everything else. Friends were victims of the conflicts between the national church, its associated gentry and the royal religious leanings, of guilt by association with every dissenter group moved by the spiritual fervor of the time, and of a triple set of overlapping laws (church, state, and king's wish) that was corrupt, self-interested, arbitrary, and unjust.

The Quakers and the English Legal System, 1660-1688 is the published version of Craig W. Horle's doctoral dissertation. It is an extensive analysis of the legal forms used to persecute Quakers and of the growing Quaker response through the use of lawyers, the limited use of appeals, and meetings for sufferings. Where the author gives chapter and verse, as in the third chapter's review of cases, his prose sings and the reader is given a vision of the simultaneous grinding down of individual Friends and the rising up and consolidating of Quaker belief and structure. The author has written an important book of record and he is potentially a major Quaker historian.

The book's limitations lie in its genesis in the Ph.D. process; the need to display touching every base and a structure made awkward.

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by upholding that display. There is a sense that this book was written for a very limited, knowledgeable audience (the thesis advisor) who needs no background in the deep-rooted issues of law, history, religion, and custom at hand. At times the prose is murky and is worthy of neither the university nor the publisher. These matters cloud this exhaustive book and make it a difficult, if very worthy harvest.

Richard Dill

Richard Dill worships at Brooklyn (N.Y.) Meeting. He earns his rent by dispatching oil barges for a branch of the Amerada Hess Corporation. He came to Quakers by reading George Fox and is held by "the deep beauty and spirituality of meeting for worship."

In Brief

Catching Up with a Changing World

The Trustworthiness of Religious Experience
By D. Elton Trueblood. Friends United Press, Richmond, Ind., 1988. 93 pages. $2.45/paperback. This was the 1939 Swarthmore Lecture. With its insights on religious experiences, its message is as timely today as when first published.

The Eternal Promise
By Thomas Kelly. Friends United Press, Richmond, Ind., 1988. 165 pages. $5.95/paperback. The essays in this volume were chosen by Thomas Kelly's son, Richard Kelly, and were first published in 1966. They constitute the bulk of Thomas Kelly's writing during his most creative period, with the exception of the five essays published in 1941 as A Testament of Devotion.

Prayer and Worship
By Douglas V. Steere. Friends United Press, Richmond, Ind., 1988. 77 pages. $3.95/paperback. This slender volume was first published in 1938 and has gone through numerous printings. It is appropriate for today's Friends, who are actively seeking to be more connected to themselves, God, and their religious community. Douglas Steere shows us the way to private prayer and the importance of corporate worship in becoming part of a worshiping community.
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(317) 962-7573

**Resources**

- **New Foundation** publications, including books, pamphlets, and tapes, are available from the George Fox Fund, Inc., P.O. Box 1101, Wingate, NC 28174-1101.

- **Nonviolent messages** from sources such as Gandhi, the Bible, and Indian Chief Seattle are artfully conveyed on note cards and t-shirts available from Ahimsa Graphics, P.O. Box 28788, Providence, RI 02908.

- **Deadly Defense** is a comprehensive survey of radioactive contamination caused by the production of nuclear weapons. The 170-page guide includes a 4-color, 17" x 22" map of transportation routes. Available for $15 (10 or more, $9) from Radioactive Waste Campaign, 625 Broadway, 2nd Floor, New York, NY 10012.

- A literature list from the Quaker Universalist Fellowship includes subscription information for newsletters in the U.S. and Britain, pamphlets, and talk transcripts. Write QUF, Box 201, RD1, Landenberg, PA 19350.

- A "Peace Education Resources Catalog" is available from the Peace Resource Center at Wilmington College and the Hiroshima/Nagasaki Memorial Collection. The catalog contains resources on the atomic bombings at Hiroshima and Nagasaki, as well as films, videotapes, slide sets, books, and curriculum materials dealing with nuclear war, the arms race, nonviolence, conflict resolution, and more. To obtain a catalog, send a donation to Wilmington College Peace Resource Center, Pyle Center Box 1183, Wilmington, OH 45177.

- **South Africa—A Different Kind of War** is a visual history following the resistance to the apartheid system from 1976 through recent months. The author of the book is Julie Frederikse, a South Africa correspondent for National Public Radio. The book is published by Beacon Press and costs $12.95. Both Julie and Beacon Press will donate a portion of their income from sales of the book to the Africa Fund of the American Committee on South Africa.

- From the turbulent world of South Africa comes a 15-page pamphlet by Joyce Mihaylo, a member of Soweto Monthly Meeting who traveled in the United States last fall at the invitation of Friends World Committee for Consultation. In the pamphlet she shares her experiences as a black South African and of the spiritual price of apartheid. Entitled "One Body With Many Parts," the pamphlet was written as a contribution to FWCC's 50th anniversary celebration. It is available from Wider Quaker Fellowship, 1506 Race St., Phila., PA 19102, for $1.

- Witness for Peace has prepared a new booklet summarizing the death and destruction caused by seven years of contra war in Nicaragua—*What We Have Seen and Heard in Nicaragua: The Effects of the War*. This 20-page booklet is available for $2.00 postpaid from Witness for Peace, P.O. Box 33273, Washington, DC 20033. Checks should be made payable to Witness for Peace.

- The World Council of Churches has designed a poster series on refugees. The set contains four posters with varying slogans, which are available in English, French, German, or Spanish. The posters cost $7.50 per set, and may be obtained by writing World Council of Churches, 150 Route de Ferney, P.O. Box No. 66, 1211 Geneva 20.

- The *Firmament*, published quarterly by the North American Conference on Christianity and Ecology (NACCE), deals with a Christian's role in the environment. It contains poetry, photos, calendar of events, and suggested readings. A subscription is $12 and can be ordered at P.O. Box 14305, San Francisco, CA 94114.

- *The Seeker* is a magazine published biannually by the Seeker's Association, a group for Quakers and others holding Quaker views. Its mission is to encourage the search for truth and strength of spirit, to provide fellowship, and to relate the modern life experience to religion. To obtain a subscription, contact the editor, Pauline Mardon, 15 Beck Yeat, Lake Road, Coniston, Cumbria, LA21 8EW. Cost is £2.00

- *The Military Question in the Early Church: A Selected Bibliography of a Century's Scholarship, 1888-1987*, includes information about articles, and chapters from books published since 1888 which deal with the military question. It can be obtained for $2.00 from Peter Brock, Dept. of History, University of Toronto, Canada, M5S 1A1.

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*April 1989 FRIENDS JOURNAL*
LIFE BEGINS AT 65
(If you plan for it now)

If you have children, you probably started making college plans for them long before they were ready to go. In the same way, you should plan for your after-65 years. Because all the top-notch places have long waiting lists, the fact of the matter is you’re probably not going to get there if you don’t apply at least ten years before you’re ready to move in.

Pennswood Village is a top-notch place — we think it’s the best. It is a financially sound, accredited continuing care retirement community directed by Quakers and located in Bucks County, Pennsylvania, within easy reach of New York and Philadelphia. You’ll make new and stimulating friends who’ve come from all over the country to live here. You’ll continue using your talents, try new ones, and make your own special contribution to the community. You’ll be valued as an individual. Always.

Right next door is George School, boarding and day school for grades 9-12, and Newtown Friends School, grades K-8. Pennswood Village residents can enjoy the open country campus and share in school events and activities — concerts, plays and lectures, for instance.

The quality of life is quintessential — we guard it, improve it, and strive to make it the best it can be. For everyone.

We take a holistic view of health care. Everybody works at keeping well; an inter-disciplinary staff provides a variety of health care services as needed.

To assure yourself a place in a vital community that believes a new life begins at 65, sign up now. Write Pennswood Village, Director of Admissions, Dept. A, Newtown, PA 18940-0909, or call 215-968-9110.

Pennswood Village
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Our campus, 250 miles north of New York City is surrounded by the 6-million acre Adirondack Park. Campers cruise the abundant waterways of the St. Regis area and hike the renowned high peaks country.

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Milestones

Births
Curtis—Silvio Lucia Curtis, on November 11, 1988, in Honesdale, Pa., to Timothy Allen Curtis and Helena Maria Guindon. His father and maternal grandparents, Ralph and Marie Curtis, are members of North Branch (Pa.) Meeting. His mother and paternal grandparents, Wilford and Lucille Guindon, are members of Montevideo (Costa Rica) Meeting.

Marriages
Chenoweth-Stratton—Wilmer Stratton and Mary James Chenoweth on January 1, at Lewisburg (Pa.) Meeting. Wilmer is a member of Clear Creek (Ind.) Meeting.
Whitehead-Cox—Sam Cox and Larry Whitehead, on November 6, 1988, near Forestville, Calif., under the care of Redwood Forest (Calif.) Meeting, where Sam is a member. Sam’s parents, Richard and Hester Cox, are part of Honolulu (Hawaii) Meeting.

Deaths
Chalmers—Elizabeth Scottgood Chalmers, 81, on February 3, at Pennswood Village near Newtown, Pa. She was a graduate of Germantown Friends School and Vassar College. She married Andrew Burns Chalmers in 1930 and became his partner and strong supporter in his work as a Congregational minister, chaplain at Smith College, and head of international student seminars at the American Friends Service Committee’s Davis House in Wash., D.C., among other positions. As hostess of many students and international visitors, she had a talent for making people of all kinds feel at home. Both she and her husband received honorary doctoral degrees from Belknap College, where she taught philosophy. They helped start a colloquium for lectures and discussions on national and international issues. Both worked actively for peace and social justice throughout their adult lives. He preceded her in death in 1983. She is survived by two sons, Thomas Chalmers and Alan Knight Chalmers; a sister, Eleanor Scatgood; and four grandchildren.

Diehl—T. Handley Diehl, 63, on December 11, 1988, at home near Oxford, Ohio. He was a member of Clear Creek (Ind.) Friends meeting, and Oxford (Ohio) Preparatory Meeting. Handley attended Moorestown (N.J.) Friends School, graduated from Earlham College in 1951, received a master’s degree from the University of Delaware, and a Ph.D. from Ohio State in 1967. He spent more than two years in Civilian Public Service during WWII. Handley had a strong interest in Quakerism, Quaker schools, and Christian education. From 1957 to 1970, he served on various committees of Indiana Yearly Meeting (FUM). As a member of the Christian Education Committee, he conducted workshops for meetings concerned with leadership training, as well as workshops on making and using audiovisual aids for teaching. He also worked on the camping program for IYM and for Wilmington Yearly Meeting. He was clerk of Whitewater Quarterly Meeting for two years. Handley was a representative to the 4th Friends World Conference in 1967. As a victim of multi-
The meeting on many committees, including Worship and Ministry, Overseers, and Nominating. Ted served as a clerk at several different times, and was an overseer. He is survived by his wife, Barbara Crunk Diehl; and two sons, Edward and Eric.

Jackson—Elmore Jackson, 78, on January 17, at Penswood Village in Newtown, Pa. Elmore was noted Quaker emissary, author, and former State Department official. A birthright Quaker born in Ohio, he graduated from Greenleaf Academy, a Quaker high school in Idaho, in 1927, received a bachelor’s degree in 1931, and a master of divinity from Yale in 1934. His association with the American Friends Service Committee began in 1936, and, while under their auspices, he is credited with initiating the Quaker program at the United Nations, where he served as its first director from 1948 to 1961. While at the UN in 1955, he was asked by an envoy of Egyptian Prime Minister Nasser to arrange a meeting between Egyptian and Israeli officials to help resolve the Suez conflict. He acted as a mediator, shuttering three times between Cairo and Jerusalem. Both Nasser and Ben-Jurion, the Israeli defense minister, developed trust in Elmore, but the peace-seeking process collapsed when fighting between Israelis and Arabs broke out in the Gaza strip. The story of his efforts to mediate the dispute remained secret for years, until he published an account in a 1983 book, Middle East Mission. While at the State Department in Washington, D.C., in the early 1960s, Elmore was a special assistant for policy planning to the assistant secretary of state for International Organization Affairs. Before retiring in 1977, he worked at the Rockefeller Foundation for four years, developing new programs in international relations with an emphasis on conflict resolution. He is survived by his wife, Elisabeth; and two daughters, Karen Williams and Gail Jackson. A Quaker memorial service will be held at Wrightstown (Pa.) Meeting, near Newtown, where Elmore was a member, on June 17 at 2 p.m.

Lowry—Carolyn Eastburn Lowry, 78, of heart failure, on December 22, 1988, in New Londen, Pa. Carolyn was a birthright friend and a member of Mill Creek (Del.) Meeting, which her great-grandparents helped establish in 1841. She was the meeting’s clerk at several different times, and was an overseer. Also, Carolyn served on the Board of Directors of Kennett Friends Boarding Home for 21 years. She graduated from George School in 1930 and married George Lowry in the following year. She worked in the filing department of the Hercules Company in Wilmington, Del. Carolyn is survived by her husband, George; two children; six grandchildren; six great-grandchildren; and two brothers, Oliver W. Eastburn, III, and J. Evans Eastburn.

McBane—John Kendall “Ted” McBane, 78, on June 20, 1988. He was an active member of Orange Grove (Calif.) Meeting. Over the years, he served on the meeting on many committees, including worship and ministry, overseers, and nominating. Ted was a birthright Friend born in Fortville, Ind. He graduated from Earlham College and Indiana University Medical School. He served as an officer with the U.S. Public Health Service during WWII and then settled in Arcadia, Calif., with his wife, Margaret “Peg” Goofrich Coale. There he was a founder of the Arcadia Medical Clinic and helped establish three hospitals in the San Gabriel Valley. He valued the personal contact with patients that his family practice afforded and unstintingly served them. He generously provided medical treatment and care to locally-sponsored Vietnamese and Central America refugee families. He is survived by his wife, Peg; and four
children, Baxter, Barbara, Kim, and Margo.

Sae ger—Armin L. Sae ger, Sr., on July 25, 1988, in Tulsa, Okla. Armin came to Philadelphia in 1918 to do graduate work at the University of Pennsylvania before embarking on a long teaching career of German and French. He began teaching at South Philadelphia High School for Women in 1919. In 1941, Armin transferred to Lincoln High School, where he continued to teach until his retirement in 1958. Armin, his wife Caroline, and son joined Green Street (Pa.) Meeting and also attended meeting at Fair Hill, Pa. Later, after moving to a new home, they transferred and attended Abington (Pa.) Meeting.

Veolin—Evelyn Elizabeth Veolin, of Hungarian descent, to New Jersey. Later, she joined 57th Street Meeting at Forrestville, Long Island.

Lydia Stokes, of Philadelphia, was a valued member of the Religious Education, Ministry and Worship, and Peace committees. She was long remembered for his spoken messages and spiritual guidance by those whose lives he touched.

Veolin—Evelyn Elizabeth Veolin, 90, March 14, 1989, in Philadelphia. As a child she emigrated with her family from Budapest, Hungary, to New York City. Later, she joined 57th Street Meeting with her second husband, Carl Veolin. After his death in 1948, Evelyn worked as a hostess for the International House in Chicago and later as superintendent of Penn's Hall, a retirement home in Philadelphia. She was also employed at the Free Library of Philadelphia. Evelyn had a keen, active mind and a strong interest in people and in books. She was a valued member of Germantown (Pa.) Meeting, and of Stapeley Hall, the retirement residence where she lived for a number of years. She is survived by a daughter, Phyllis Adams; a granddaughter, Christine Nutter; a grandson, Gary Adams; and two great-grandchildren.
Camps

Camp Woodbrooke: A small, caring, ecologically-oriented community, coed for ages 7-12; southern Wisconsin; Quaker leadership. Information: Jenny Lang, 795 Beverly, Lake Forest, IL 60045. (312) 295-5765.

Vermont Adventure: The Farm & Wilderness camps seek cooks and counselors for a 6-week summer program. Skills in cooking, farming, canoeing, hiking, carpentry, and crafts. Quaker leadership, diversified community. Write to Helen M. Richards, Farm & Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 822-3761.

Friends Music Camp reminds you: $25 deducted from tuition for admissions postmarked on or before April 30. For brochure: PMC, P.O. Box 427, Yellow Springs, OH 45387. (615) 767-1511.


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

Positions Vacant

Friends General Conference

Publishers Manager

Full-time position available July 1. Four major areas of responsibility: retail book distribution; business grossing $50,000/year; publication of new materials; publications (booklet, newspaper, conference proceedings). PA General Conference Publications and Communications Committee. For job description and application procedure, please write or call Marty Waxon at our new office: Friends General Conference, 1216 Arch Street 2B, Philadelphia, PA 19107. Phone: (215) 561-1700. Applications accepted until May 19.

Directors and Assistants, Quaker center for travelers and volunt­ers. Service coordinator; maintenance, administration; housing; maintenance provided. Spanish essential. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico, D.F.

Opening for Head Resident at Pendle Hill

Position Available July 1, 1989

The head resident has administrative responsibility for Pendle Hill, including visitors, soujourners, conference residents, and staff. The job entails coordination and administration of housing and dietary, budgeting, planning, and supervision. Since Pendle Hill is a residential community, the head resident also should enjoy living in community and have a broad experience with and interest in a wide variety of people. Preference will be given to active, knowledgeable members of the Society of Friends. A cash salary with perquisites, housing, meals, and benefits is offered. Applications accepted until April 30, or until filled. For more information and application, write to Eve Beetner, Pendle Hill, Wallingford, PA 19086, or call (215) 568-4507.

Director of Accounting. The American Friends Service Committee is seeking an experienced professional to supervise a staff of 9 and to manage computerized accounting, audit, tax, and trust activities. Housing; maintenance provided. Director of Accounting is responsible for the administration of all financial accounts, preparation of financial statements, and internal and external audits. Experience in non-profit organizations preferred. Send letter and resume to: R. Boardman, AFSC, 1501 Cherry Street, Philadelphia, PA 19102. Affirmative Action Employer.


William Penn College: academic dean of the College is administrator of all academic programs, responsible for overall planning, development, and coordination. Candidates should hold an earned doctorate and show evidence of administrative experience in a liberal arts setting. William Penn College is a four-year, coeducational, liberal arts college founded by the Religious Society of Friends, offering a bachelor of arts degree in 25 majors. Send letter, vita, and references to: John D. Waroner, President, William Penn College, Oskaloosa, IA 52577.

San Francisco Friends Meeting is seeking a retired Quaker couple for the position of host and hostess in exchange for rent-free apartments in the meetinghouse. Write San Francisco Religious Society of Friends, Host/Hostess Search Committee, 2160 Lake Street, San Francisco, CA 94121.

Part-time office manager sought. AFSCERO is the staff credit union at Friends Center, with assets of approximately $1,000,000 and 350 members. It is seeking applicants with previous financial or bookkeeping experience, and ability to operate a computerized accounting system, to work a four-day week (14 hours) at 312-410-8131. To apply: AFSCERO Treasurer, 1501 Cherry St., Phila., PA 19102.

Christian R.N. and L.V.N. needed. Quaker Gardens is a quality community care retirement community in Stan ton, Calif., sponsored by Southwest Yearly Meeting. If you are interested in southern California adult care professional nursing skills in a quality skilled nursing facility, please call Mrs. Bonnie Lanz, Director of Health Care Service at (714) 971-6835. We offer competitive wages and benefits.

Summer position for someone with experience in large group cooking to work in a summer camp situation. Comfortable living and working conditions. Good wages.

Camp Greene: a small, Quaker-owned land. Information: Ignacio Mariscal 132, 06030 Mexico, D.F.

Curator. The Friends Historical Library of Swarthmore College, a leading research library for the study of Quaker history, is seeking a curator to provide ad­ministrative oversight of the library. Qualifications include M.L.S., and M.A. training in archives administration, knowledge of Quaker history, and administrative ability. Position available September 1989. Salary commen­surate with experience and qualifications, plus benefits. Full-time, 12-month position. Please send vita and at least 3 letters of reference by April 24 to Joan K. Krethbrink, Assistant Director, Office of Personnel Services, Swarthmore College, Swarthmore, PA. 19081. EOE.

A volunteer is a wonderful source of hope and inspiration! Friends Journal, in Philadelphia, seeks a volunteer, a few days each month, to help get our renewal notices out sooner. Free lunch and transportation provided! Call Nar­ney at (215) 711-7115 for details.

Assistant Director—Pennington Friends House: a Quaker living community, seeks person for assistant manager to oversee daily operations and guest facilities. An opportunity to meet many different people and promote a community lifestyle. (215) 673-1730.

American Friends Service Committee seeks secretary and associate secretary in Philadelphia to staff Immigration Policy Working Group, coordinate legal challenge to employer sanctions provisions of 1986 immigration law. The secretary will provide liaison with legal team; assemble relevant research materials; coordinate contact with friends of the court; identify and guide program initiatives on employer sanctions. Both require familiarity with im­migration policy issues; commitment to religious basis for the legal challenge; experience with Friends; AFSC; strong communication and interpersonal skills; Spanish desirable.

Send resume: Karen Cromley, AFSC, 1501 Cherry St., Phila., PA 19102. Affirmative Action Employer.

Nurse, counselors (18+), cook needed for small, Quakered farm camp. Program for 30 children, ages 7-12, em­phasizes farm living, nature, nonviolence. Skills in shop­crafts, potting, keeping useful. Contact Carl and Tim­局部's, Journey's End Farm Camp, R.D. 1, Box 136, New­foundland, PA 18445. (717) 689-2353.

Spend a year in Washington, D.C., living at the William Penn House, dividing work in AFSC and YPPI and issue ­oriented organization. Stipend, room and board included. One year commitment beginning September. For information contact Director, William Penn House, 515 East Capitol Street, Washington, DC 20003. Applications due by June 15.

Enjoy the cool breezes of Maine this summer. We seek counselors in pottery, crafts, music, and nature. We also need a cook, nurse or E.M.T., and W.S.I. Applicants must be 18+. For information and application call or write: Susan Morris, Director, Friends Camp, P.O. Box 84, East Vassalboro, ME 04935. (207) 825-3875.

Office assistant needed at William Penn House. Full-time position doing general office work, bookkeeping, data-entry, filing, and secretarial work. Salary competitive with fringe benefits. Send name, address, and references to: William D. Wagoner, Director, William Penn College, Oskaloosa, IA 52577.

Summer maintenance assistant, May 1-August 31. If you enjoy working outdoors in a beautiful environment, this may be the job for you. Powell House, New York Yearly Meeting. Family living, small center and working conditions. New York needs someone to assist our property manager, primarily with grounds work, and some light maintenance work. Mechanical aptitude would be helpful to work independently essential. 40-hour work week. Compensation includes salary, meals, and housing. Equal oppor­tunity employer. Send resume and references to: Terry Cottrell, Powell House, Box 80, Old Chatham, NY 12136. Wednesday through Sunday phone (518) 794-8811.


Books—Quaker spiritual classics, history, biography, and current Quaker experience published by Friends United Press, 101-A Quaker Hill Dr., Richmond, VA 23277. Write for free catalogue.

Rise Up Singing. The group singing songbook. $15/copy plus $2.50 shipping/handling. 5+ copies are $12 each plus 5% S/H. 10+ copies are $10 plus S/H. $250 for box of 300. Peter Blood, 22 Tangury Road, Glen Mills, PA 19342.
**Rentals and Retreats**


**Vacation in North Waes' Berwyns.** Remote, friendly, very Welsh, rural setting of outstanding natural beauty, but convenient to Chester, central England, castles, lily ferry. Four hour London. Excellent hiking, birding, relaxing. Ancient (modernized) fieldstone cottage or rooming house, retaining many of its 17th century features but with modern amenities but not electricity, no running water. $200/225 per week; June, September, October $800/month. Call: (317) 548-6469, or write Dreby, Cranberry Lake, NY 12927.

**Therapeutic massage with Wendy Hammerton, certified by the American Massage Therapy Assoc. Relaxing and beneficial therapeutic massage can help you find relief from stress, and minor aches and pains. Great for all ages.** All classes offered in self and partner massage. Certificates available. For appointment information, or brochure call Philadelphia, (215) 927-8921.

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**General Contractor.** Repairs or alterations on old buildings; foundations; and fire damage restoration. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1298 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

**Family Relations Committee's Counseling Service (FYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers, Afri-American, regular attenders, and employees of Friends organizations are eligible for counseling fees. Further information or brochure contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.**

**Meetings**

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

**MEETING NOTICE RATES:** $12 per line per year. Payable a year in advance. No discount. Changes: $8 each.

**CANADA**

**CALGARY—**Unprogrammed worship. Sunday, 10:30 a.m. Old Y, 223-12 Ave. S.W. Phone: (403) 247-2145.

**EDMONTON—**Unprogrammed worship at 11 a.m. at Seventh Day Adventist Church, 10151 111 Ave. Phone: 433-5058.

**HALIFAX, NOVA SCOTIA—**469-8865 or 477-3690.

**OTTAWA—**Worship and First-day school 10:30 a.m. 9th Ave. Fourth Ave. (613) 292-6922.

**TORONTO, ONTARIO—**Worship and First-day school 11 a.m. 60 Lower Yard (North from cor, Bloor and Bedford).

**COSTA RICA**

**MONTERE—**Phone 61-09-56 or 61-26-56.

**SAN JOSE—**Unprogrammed meeting. Sunday, 11 a.m. phones 24-4376 or 33-61-68.

**FRANCE**

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

**GUATEMALA**

**GUATEMALA—**B-weekly. Call 36-79-22.

**JORDAN**

**AMMAN—**B-weekly. Thurs. eve. Call 829677.

**MEXICO**

**MEXICO CITY—**Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Marzal 132, 00230, Mexico 1, D.F. 705-0521.

**NIGERIA**

**MANAGUA—**Unprogrammed Worship 10 a.m. each Sunday at Centro de los Amigos, APPTDO 5391 Managua, Nicaragua. 56-2216 or 66-0984.

**SWITZERLAND**

**GENEVA—**Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelke, Quaker House, Petit-Saconnex.

**UNITED STATES**

**Alabama**

**BIRMINGHAM—**Unprogrammed meeting, 10 a.m. Sundays at 11105 16th Ave. South, (205) 933-2630 or 933-1170.

**FAIRHOPE—**Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

**HUNTSVILLE AREA—**Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 987-6327 for information.

**Alaska**

**FAIRBANKS—**Unprogrammed, First Day, 10 a.m. Hidden Hill School, Fairbanks, 2962 Gold Hill Rd. Phone: 479-3796 or 456-2457.

**Arizona**

**FLAGSTAFF—**Unprogrammed meeting and First-day school 11 a.m. 402 E. Beaver, 86002.

**MCNEAL—**Cochise Friends Meeting at Friends Southwest Center, 717 Willcox of Elfrida. Worship 11 a.m. Phone: (602) 642-3752.

**PHOENIX—**Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1614 or 965-1817.

**TEMPE—**Unprogrammed, First Day, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 958-395.

**TUCSON—**Pima Friends Meeting (Intermountain Yearly Meeting), 729 E. 5th St. Unprogrammed meeting 10 a.m. Information phones: 864-5165 or 327-6973.
FRIENDS JOURNAL

RADNOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Conestoga and Sprout Rds., Haddon Heights, (215) 625-8790 or 688-0204.

READING—First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St.

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. 53 Sutton Rd., 2 miles N of New Hope, 237-5054.

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street and Gravel Hill Rds. (215) 387-3625.

SPRINGFIELD—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Maple Rd 544-3624.

STATE COLLEGE—First-day school 9:30 a.m., Sunday meeting for worship 11 a.m. 400 W. College St. (814) 931-0910.

TRENTON—Meeting for worship 11 a.m. 1501 Vermont Ave, S.E. Washington, D.C. 20003 (202) 832-0094.

UNITED—Meeting for worship 10:15 a.m. 403 Clary St. Barn on Monument Hill, Virginia Beach, Va. 23451 (757) 469-8425.

WINDSOR—Meeting for worship, discussion 10 a.m. 1554 W. Broad St., Alexandria, Va. 22314 (703) 684-0111.

WISCONSIN—Meeting 10 a.m., First-day school 10:30 a.m. 365-5858.

WRIGHTSTOWN—Meeting 9:30 a.m. 1432 Abraham Ave., Neenah, Wis. 54956 (920) 723-7909.

YARDLEY—Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

RHODE ISLAND

PROVIDENCE—Meeting for worship 11 a.m. First Day, 99 Morris Ave., corner of Olney St.

BAYVILLE—Meeting 10 a.m. First day, Lincoln-Great Rd. (Rt. 126) at River Rd.

WESTERLY—Meeting for worship and First-day school 10:30 a.m. 57 Elm (Rt. 22) 599-1264.

South Carolina


COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

HORRY—Worship 10 a.m. (unprogrammed), Grace Gilford, Island, (803) 585-6854.

South Dakota

RAPID CITY—Meeting 5:30 p.m. 903 Fulton St. Suite 314-191 or 314-2337.

SIOUX FALLS—Meeting 11 a.m. 2307 S. Center. 71105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA—Worship 10 a.m. discussion 11:30. 335 Cresent Dr. Bill Reynolds. (615) 624-6821.

CROSSVILLE—Worship 9:30 a.m. discussion, (615) 484-6059 or 277-5003.

MEMPHIS—Meeting, child care 11 a.m. 107 Clough Hall, Room 303, Rhodes College (901) 221-2299.

NASHVILLE—Meeting and First-day school 10 a.m. 2904 Acklen Ave. (615) 269-0225. Marian Fuson, clerk.

WEST KNOXVILLE—Meeting and First-day school 10 a.m. D.W. Newton, 693-8540.

Texas

ALPINE—Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of Ginger and Martha Flores. Cell (915) 837-2930 for information.

AUSTIN—Forum 10 a.m., unprogrammed worship 11 a.m. 3153 Elscariel, Supervised activities and First-day school for young friends. 3101 Washington Square. Glenna Balch, clerk 452-1841.

BRYAN/COLLEGE STATION—Unprogrammed worship. (979) 846-7093, 846-6666, or 345 S. Rosemary, Bryan, TX 77802.

CORPUS CHRISTI—Unprogrammed worship 10:15 a.m. N. Chaparral. (512) 884-6469 or 855-2145.

DALLAS—Sunday 10 a.m. 6826 West Worth St. Clerk, Ellen Danielson, 324-3063; or call 361-7487.

Olympia—Worship 10 a.m. YMCA, 220 E. Union, except first Sunday each month in homes. 943-8316 or 357-3855. Add $5 per year for postage outside North America.

PULLMAN—See Moscow, Idaho.

SEATTLE—University Friends Meeting 6001 9th Ave. NW. Quart meeting Weds. 3 p.m. 866-4846. Accommodations: 866-4846.

SPOKANE—Unprogrammed worship, for time and place call 534-0793 or 47-378.

TACOMA—Tacoma Friends Meeting. 319 N. 21st. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

WALLA WALLA—10 a.m. Sundays. 522-0399.

West Virginia

CHARLESTON—Worship, Sundays, 10 a.m. The River Church, on the campus of West Virginia University.

MORGANTOWN—Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lucnine Squire (304) 896-3106.

PARKERSBURG—Unprogrammed worship, first and third Sundays at 10:30 a.m. Phone (304) 422-5299.

Wisconsin

BELLEVUE—Unprogrammed worship 11 a.m. Sundays, 811 Clay St. Phone: (800) 368-3859.

EAU CLAIRE/MENTONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., McGregor, 54757. Call 226-5802 or 723-0095.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Mounts, clerk, (414) 725-0590.

MILWAUKEE—Meeting for worship 9:30 a.m. First-day school 5 p.m. 3224 N. Eradon Blvd. (414) 332-8693 or 263-2111.

OSHKOSH—Unprogrammed worship 11 a.m. Sundays. Call 414-233-5804 or write P.O. Box 403.

Wyoming

CASPER—First Day Worship 9 a.m., St. Francis Newman Center, 1315 10th St., Scottsbluff, NE 69361. Call 226-5802 or 723-0095.

JACKSON—Unprogrammed meeting and First-day school; Information phone: (307) 733-5660 or (307) 733-9438.

JACKSON HOLE—Friends Meeting for worship 9 a.m. May through September: 8:30 a.m., 730-5432 or 733-9406.

LARAMIE—Unprogrammed worship 9 a.m. First-day school. UCM House, 115 Grand. Call 742-5969.

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3 WAYS TO FIGHT HUNGER THROUGH QUAKER SERVICE

ACCESS TO WATER through irrigation, wells, dams and gravity-fed water systems is making it possible for people to grow more food in Kampuchea, Laos, Mali, Somalia and New Mexico.

ACCESS TO FOOD through food banks and cooperatives in California and Appalachia makes it possible for low-income people to have more to eat as well as quality food. Garden projects provide additional food and/or increased income to families in Guinea-Bissau, Mali, Somalia, and on Native American reservations in South Dakota. Rice seed has been provided in Southeast Asia during times of drought.

PROTECTION OF LAND AND WATER RIGHTS is enabling small land holders to remain self-sufficient in Kentucky, New Mexico and Brazil.

The American Friends Service Committee has worked on hunger and its causes since World War I. Today it assists people at the community level to meet food problems. Small-scale programs offer seeds, tools and access to water with an emphasis on appropriate technology. Many provide particular assistance to women—the producers of much of the world’s food. Emergency responses to famine or warfare are frequently linked to long-term development programs which build food self-sufficiency.

Programs in the United States include development of farmers’ markets and food cooperatives for low-income people, advocacy for more adequate government food programs, nutrition and gardening programs on Indian reservations and in rural areas, and protection of water rights for farmers with small plots of land.

Join us. Send a contribution to support AFSC’s efforts to end hunger.