

September 1989

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



An FGC
Gathering
Patchwork

Insights from
a Philippines
Causeway

Silence Is
a Strong Way
of Listening

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Among Friends

Start a New Friendship

How often the personal journals of Friends can help us look at our own lives in different ways. A journal was shared with me several years ago, for instance, that has often been a source of personal inspiration. It is a small, modest volume, edited by Lee B. Thomas, Jr., entitled *The Journal of J. Mansir Tydings*.

Mansir Tydings was not someone I knew. Through his journal, however, I was intrigued to learn about his personal path to Quakerism. A native of Kentucky, from an "old Louisville family," he had been for years an outspoken advocate of racial justice and equality. During the early 1950s he had not won favor with many in his suburban Protestant church for his efforts on behalf of the poor and disadvantaged. When he invited a black friend to accompany him to church one day, both of them were turned away. The incident stirred a great controversy within the church and wider community. Later, crosses were burned on the lawn of his home.

Not finding the support he needed within his church congregation, Mansir subsequently discovered Friends. He joined Louisville Meeting around 1957 and was a guiding light in that meeting until his death in 1974.

Friends may be moved, as I was, by this portion of Mansir Tydings's journal, an entry entitled "Parable of the Broken Cups." I have read it many times and often find new meaning and value as I seek more peaceful relationships in my own life:

Two neighbors had a serious misunderstanding which led to charges, counter charges, and refutations. Nevertheless, one day they tried to patch up their differences over cups of coffee. But again the answers to every argument became more and more involved, twisted, and confused. Futility came to require louder and louder language.

Another neighbor passing by heard the loud voices and became concerned. He entered the room. The other two became silent and taken aback when he took the two cups from which they had been drinking their coffee and cracked them together so they were broken into many pieces.

"See now if you can put the pieces of these cups back together again." "Why," said they, "even if we could, the cups would not be worth the trouble, and they probably wouldn't hold the coffee. They'd leak and be just two ugly broken cups."

The passing neighbor went to the cupboard and gave each of them a new cup, saying as he did so, "Mending old cups that have been broken is like matching argument for argument to repair a broken relationship. You must throw away the old cup, now worthless, and start over with new cups. Friends, forget old rights and wrongs and start a new friendship. When we take a broken life to God for mending, [God] does not give us back a patched-up life. [God] gives us a new one filled to the brim with love and understanding. In forgiveness we must forget and seek that which is the new and better way to understand."

Vinton Deming

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Passive Pacifists

I recently picked up a book by a mainline Protestant about living the Christian life in the daily world. I turned to the discussion of war. The writer said he had once felt that if murder was wrong, war must be wrong. But in World War II he had struggled with the issue and decided some things were worth fighting and dying for. He quoted Neibuhr and Bonhoeffer as he developed the "just war" theory. He went on to say that while pacifists were often sincere, their passivity only encouraged evil to flourish.

I was appalled! How many intelligent, informed people think pacifism means being passive rather than actively, assertively making peace by addressing the roots of war, by speaking truth to power, by bringing spiritual and rational forces to the conflicts that erupt in war? How big is the bushel under which we are hiding our lights? Friends, we have a message to take to the world. The world needs it desperately. This message may make all the difference.

Let us all make a commitment to teach our friends and neighbors what pacifism and nonviolence are. This probably means we need to learn more. However, our Quaker heritage gives us a big head start over most of the world. We already know more than most people about the possibilities of nonviolence. Next, we need to practice with one another. Such practice sessions could be sponsored by our peace committees, perhaps as second-hour programs. Here, we would have practice conversations, figuring out how to address forms of misinformation we would expect to encounter. We could take turns being ourselves explaining what pacifism means and being our neighbors whose understanding has been limited by living in this society. I can think of no more important task.

Patience A. Schenck
Annapolis, Md.

Crime Deterrents

Political support for capital punishment (*FJ* editorial, April) is growing in Papua New Guinea in response to increasing crime rates. There are many reasons for this, including the rapidity of social change, lack of economic equity in the distribution of wealth, growing aspirations frustrated by a lack of employment opportunities, loss of traditional sources of status from hunting and warfare, and so forth. Capital punishment would probably simply put off addressing these problems and, at the same time, would officially sanction violence, which is being opposed.

I am a member of a small meeting of Friends here, and we are in positions to present information to political leaders and the public to show that capital punishment has not been an effective deterrent. Some of the best arguments which I recall reading were made by Harry Elmer Barnes and N. K. Teeters in their classic criminology text. I recall their descriptions of the hundreds of capital crimes in England and the futility of public hangings of prostitutes and pickpockets. But we would welcome more up-to-date information as well.

We look forward to receiving articles and other materials on this topic.

Barry Karlin
P.O. Box 5896 Boroko
Papua New Guinea

Whose Agenda?

I define murder as the killing of a person, and I define a person in this context as a human body infused with a soul. This infusion takes place so that the soul can learn lessons and perform tasks assigned by its maker. The soul's journey on planet earth might be delayed by celibacy, effective birth control, a tubular pregnancy, or a spontaneous or induced

abortion, but that doesn't mean it will never get here. God has plenty of time.

The Pope, St. Thomas Aquinas, and the Bible offer three of the possible explanations of when infusion takes place. The important question in the pro-choice/pro-life controversy is not who is right. The important question is, should the state decide who is right?

The state always has its own agenda, which changes and may or may not coincide with the laws. Laws get ignored, selectively enforced, or rigorously enforced depending on a complex of circumstances. A state whose survival is threatened by population pressure might encourage abortion, while a state that foresees a shortage of military manpower might be vigorous in enforcing abortion prohibition. Any resemblance between the state's agenda and the convictions of an individual pregnant woman is purely coincidental.

Mary Alice Steinhardt
San Francisco, Calif.

About Flag-waving

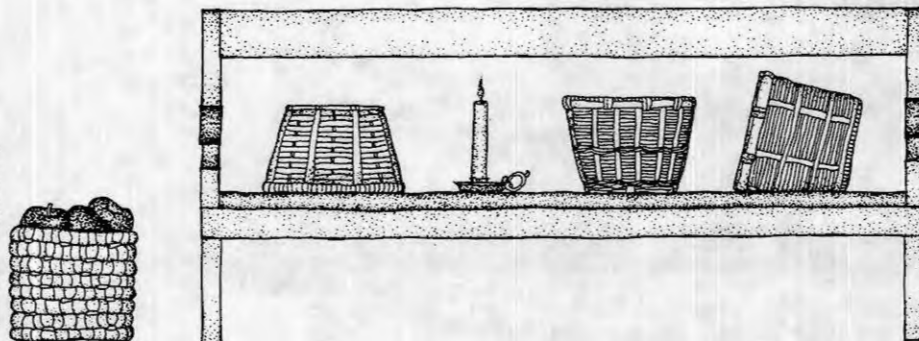
I bow to no one in love of flag, motherhood, and apple pie. When the band plays "America," or even "The Star-Spangled Banner," and our red, white, and blue flag flutters by, I thrill as you do; the hair rises on the back of my neck as it does on yours.

But there are observations that need to be made. Two hundred years ago the active waving of Betsy Ross's new flag was first an act of courage, then one of faith, trust in and encouragement of a first-time-in-history free, voluntary uniting of many separate States for the limited purposes spelled out in our great Constitution. Today at a time of critical nuclear and other environmental dangers, it is the flag of the United Nations—and perhaps also the Earth flag—that badly need our waving. It is our fledgling almost-union of world states that most needs our hope and faith and prayers.

Plainly in today's critically dangerous world it is an excessive waving of our national flag that has become no longer brave and forward-looking but backward-looking, regressive, reactionary. We need today composers to write us moving world songs, artists to paint for us glowing visions of peace under the blue beret, all of us to learn to thrill to the UN flag.

(UN flags are available from the UN gift center [212] 963-1234, \$30 each for either a two-by-three-foot or three-by-five-foot flag, plus \$5 shipping, no tax. They have small, inexpensive flags too.)

It is today nothing less than essential that we teach ourselves and our children





to view the whole world as our country, and to add a new and larger planetary patriotism to our love of neighborhood, state, region, and nation.

Betty Stone
Wilmington, N.C.

A Question of Myth

Greg Pahl was right in his article "Mythology and Thee" (*FJ* April) that Joseph Campbell in *The Power of Myth* videotape and book does say much that is particularly relevant for Friends.

Some of us had the privilege of encountering Joseph Campbell personally more than a decade before Bill Moyers brought him into our living rooms via television. In May 1976 he spoke at the annual Friends Conference on Religion and Psychology. His personal centeredness, warm accessibility, and awe-inspiring erudition exposed us to spiritual teachings of unusual import.

Joseph Campbell's clear spiritual insight has both history and consequence. He did much more than just good academic research. He learned "experimentally," exposing his own religious upbringing and experience to spiritual mentors from several traditions.

Such seekers often report the anguish of having their symbol systems relativized by exposure to other mythic images. When does our own Quaker mythology—of cosmic conflict between light and dark, of divine interventions, of heroes and heroines, of historical righteousness, survival, and influence—limit our religious understanding? Even in our "liberal" modes why are we such fundamentalists about our own non-graven images, of theism, of the historic Jesus, of the Christ, of that of God in each person? How can we as Friends

learn that, while all images are a necessary mode of human communication, no one image or symbol system can directly express the meaning of it all?

Our most ardent and shared search ends in metaphor, with signs pointing to realities we do not yet comprehend. Are we prepared to endure the trauma of demythologizing ourselves in order to remythologize our living in the present?

Robert Trezevant
Oak Park, Ill.

Is it when we start turning fact into metaphor that we get into trouble? Either there was, is, and continues to be an acceptance of Satan's ways for the world, and there is redemption by God through Jesus at Calvary, or there isn't.

While there are many similarities in religions, the differences are about the character of God and the means for improving or perfecting the character of people. They are not a matter of different words or cultural expressions for the same God!

I am a believer in the Fall, the Incarnation, the Atonement, and the Resurrection, and I believe God is and will continue to use me and other believers to proclaim that Gospel and do works of charity as the way to complete the work of redemption.

Diane Benton
Oklahoma City, Okla.

Defending Disobedience

In his article on civil disobedience (*FJ* May), Jack Powelson writes that "civil rights activists have wrongly objected when judges, concerned only with whether the defendants had violated the

law, have refused them time to explain why they did so. The judges were right."

This statement is too broad. In almost every civil disobedience trial, it is relevant for the jury and judge to hear why the activists behaved as they did, and not just what they did. Many defendants in such cases cite the justification (also called necessity) defense, which holds that an action which would ordinarily be illegal can be justified, and is therefore legal if performed to abate an imminent danger. If a person breaks the window of a house to save a child from a fire, and if that person is later arrested for vandalizing the window, then it is certainly appropriate for the defendant to address, during the trial, the issue of why he or she broke the window. Similarly, Plowshares activists have attempted to use the defense of justification when tried for disarming nuclear weapons components with hammers.

Civil disobedience activists have been acquitted at several trials using this defense. Among them have been the Winooski 44 in Vermont, who occupied a Congressional office to affect funding of the war in El Salvador, and the CASE 5 activists in Sumter County, S.C., who blockaded a toxic waste dump.

Martin Holladay
Sheffield, VT.

I found myself in agreement with Jack Powelson's article, except for his statement that we are civilly "... disobedient if conscience requires us not to pay taxes that are otherwise due."

The U.S. Constitution clearly states that "Congress shall make no law with respect to religion or prohibit the free exercise thereof." The First Amendment is entirely consistent with the religious commandment "Thou shalt not kill." Congress, therefore, has enacted tax legislation without regard to the limitations imposed by the U.S. Constitution or religious law. The Constitution, not tax law, is the highest law of the land, which Congress so boldly violates by requiring conscientious objectors to pay for war. Congress must rectify its error by providing alternative service provisions for the conscientious objector in the tax law as done in the military draft law. Friends, who believe in that of God in everyone and are, therefore, conscientiously opposed to killing, have the moral and legal right to resist paying taxes for war or the preparation thereof. Currently we are refused the opportunity of implementing our consciences by an illegal action of the U.S. Congress.

Friends who respect Western law must urge our congressional representatives to enable us to freely exercise our religion.

Carole Hope Depp
Goochland, Va.

Letters Might Help

Following the violence and bloodshed in Beijing's Tiananmen Square, Premier Li Peng reacted angrily when his regime was criticized by other governments.

I have written personally to Li Peng expressing my deepest concern regarding the repressive measures that he has taken. I referred to Martin Luther King's dream that all humans might be able to live in an atmosphere free from terror and repression. It is now my dream that thousands of U.S. citizens as well as citizens of other countries might also write to Li Peng telling him of their hopes for a merciful approach to his opponents. Perhaps an outpouring of a sincere concern for the future of China and its people might have a positive impact on the Chinese leadership. I feel that letters from individuals rather than from governments might carry more weight.

Letters addressed to Premier Li Peng, Beijing, China, should find their way to the Chinese leader.

C. LeRoy Darlington
Temple, Maine

Keeping Perspective

I'm still enjoying *FRIENDS JOURNAL*. It helps me maintain a perspective that would be difficult alone. And the ways I learn from the people who write in it have, some of them, become a part of me. I find it helps tremendously out here where politics are so polarized.

Thanks!

Lynn Carey Bornholdt
Springdale, Utah

Exchange Applauded

I want to extend a special thank you to Jennifer Drake for her article entitled "East Meets West in a College Snack Shop." How desperately the United States and Soviet Union have needed citizen-to-citizen exchange like the one she so eloquently and entertainingly described.

Myra Jo Dreyer
Longmont Colo.

Rich-Poor Ethics

Wallace Cayard's article on liberation theology (*FJ* Feb.) was very enlightening to me. I see one problem. He speaks of the rich-poor problems in Latin America where the middle-class is small. In the United States and Canada the large middle class is not just an economic division but also one of attitude. Many middle-class people are very poor financially and many have as much money as the upper class, what we derisively call *nouveau riche*. It is easy to work with poor middle-class people because their ethic is our ethic. They save (or try to), putting off gratification; they are friendly, easy to talk to, gregarious; and they see themselves as upwardly mobile. The upper and lower classes, on the other hand, seek instant gratification for different reasons, one group because they can and the other because anything may be taken away at a moment's notice; they are suspicious of strangers; and they do not see that their situation can change.

Perhaps the poor in Latin America need to adopt a middle-class ethic. Saving for tomorrow, friendliness, and hope will speed them to a "better life." These are the items we need to stress in helping the poor. Life should change enough so that these ideas will work for them.

(The basis of this class view is courtesy of Carolyn Robinson, sister to Eldridge Cleaver.)

Katharine Bejnar
Socorro, N.M.

A Friendly Call

I had been married in 1951 and was with my husband in Miami, Fla. (1952-53), far from our Maryland home, working for the winter. We were "snow birds." I was a little lonely. I made contact and visited one of the meetings from time to time. Somehow Bernard Walton got my name and address (no phone) and came to visit us on a Friendly call.

That contact was much appreciated and is remembered after 35 years.

Elizabeth W. Stewart
Glen Burnie, Md.

An 11th Commandment

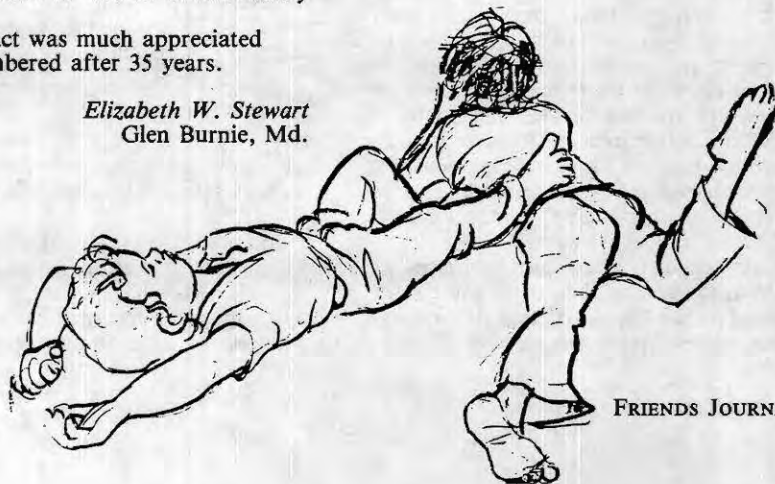
Yesterday, talking with a friend about her experience of incest, I became aware of the many ways in which the powerful in our world take advantage of the powerless. And it occurred to me that the fifth commandment, "Honor thy father and thy mother . . .," has sometimes been more problem than help—especially when it's interpreted as meaning "your parent is always right," or, "submit to your parents, no matter what."

I know Jesus shed some new light on that commandment when he asked, "Who is my mother, and who are my brothers?" and answered, "Whoever does the will of . . . [God] is my brother, and sister, and mother." But Jesus' interpretation didn't—at least in my friend's case—go far enough. The more we talked, the more my friend and I agreed that it's time for a new commandment (#11?): "Honor thy children."

This morning in meeting I watched Samuel holding and loving his baby brother. And I watched little Nathaniel leading his mother into meeting by the hand. And I suddenly remembered Isaiah's vision of God's kingdom, or kin-dom, written down some 700 years before Jesus: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion shall grow fat together, and a little child shall lead them."

I admit I don't readily embrace the idea of being led by a child. I don't have children, I don't "think children," and I'm often annoyed by a child's thoughtlessness, selfishness, or noise. Yet I feel I am being called to be led by a little child: the child in me, perhaps; or the child in you; or maybe the children in my meeting. I feel we are all being called to find new ways to "Honor thy children."

Jean Semrau
Deerfield, Mass.

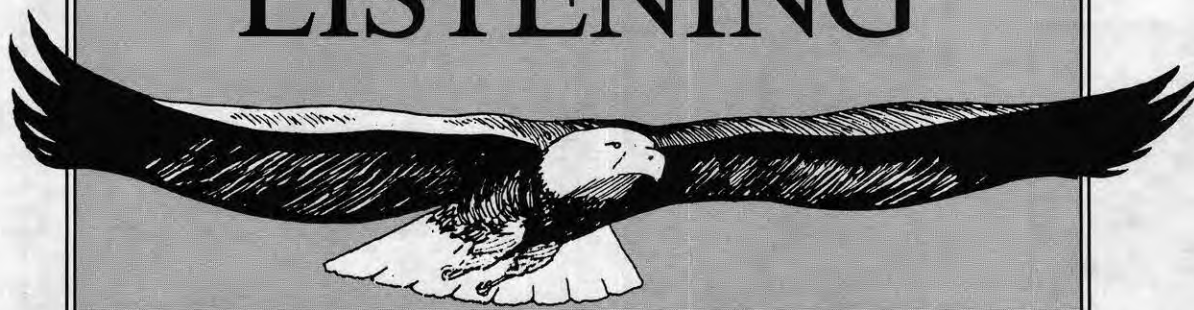


Jean Price Norman

SILENCE

IS A STRONG WAY OF

LISTENING



We call it a Quaker meeting, sometimes an unprogrammed meeting, sometimes just a silent meeting. When it's at its best, we call it a gathered meeting. At its worst, it's that nemesis of worship, the popcorn meeting.

But I remember one popcorn meeting with fondness. People were popping up to speak so frequently that one message stepped on the heels of another. I sat as still as possible, trying by my silence to compensate for all the words, struggling within to find some quiet, when low comedy came to the rescue. Two people stood up at once, and began to talk at the same time. They stopped talking, and began simultaneously to apologize. They stopped apologizing and, in unison, sat down again. It was a bright moment of unintended satire, and everyone broke into laughter. It reminded me of the antics of Hopi Indian clowns, who mimic the people in sacred dance and mock their misbehaviors. It brought me back into harmony.

I think that such a popcorn meeting is made of allusions. Every thought we have exists in a network of allusions to other thoughts. By following the pathways within the network we find a lot to say. In a popcorn meeting we follow the pathways cooperatively, as in

by Clifford Pfeil

What are the qualities of silence in a gathered meeting for worship?

a relay race, passing the speaking role from one to another. It's difficult to track down every allusion in the space of one meeting, but the idea of simultaneous speaking carries some promising possibilities.

Among the Hopi, the Navajo, and many other native American tribes, there exists a large repertoire of stories about the adventures of Old Man Coyote. They are told only during the winter, and no storyteller would think of telling one at another time of year. It's not just that they are seasonal stories, like those we tell at Christmas time. The telling of these stories in winter is considered to be strongly related to the forces that are found in the cycles of nature. The stories may be thought of as belonging to winter, and to these cycles, and as being in harmony with them. Barre Toelken, a folklorist who has spent much time learning about such things, writes in *Recovering the Word* that the imagery of these stories

is so connected with reality, and their episodes so reminiscent of myth, that even elliptical reference to them in a ritual can invoke all of their powers. The stories belong to entertainment, by virtue of their humor, to instruction, by virtue of their lessons in harmony, and to ritual, by virtue of their power.

Yellowman, one of Toelken's Navajo informants, says that these stories are "a strong way of thinking."

I am thinking strongly about silence in meeting. Not the silence of a popcorn meeting. That silence is too thin to study. I'm thinking about the silence in what we call a gathered meeting. Such silence has these qualities: it is inward, it is shared, it is made of listening, and it is creative.

There is silence in the room, of course, but the silence of a gathered meeting exists fundamentally as a deep stillness inside each person in the room. It is inward.

The silence is within each person, but it is also between persons. It is palpable among us and brings us into communion with each other. It is shared.

It's not a silence that shuts out, like ear plugs. It opens out, and in as well. It's alert. It is made of listening.

In one of the stories, Coyote stamps around until the ground comes into existence beneath his feet. Listening (openly, inwardly, and together) we ourselves are brought into existence as spirit-filled people. It is creative.

Clifford Pfeil is a writer and composer, and a teacher of English as a second language. He is a member of Pima (Ariz.) Meeting.

To paraphrase Yellowman: Silence is a strong way of listening.

Silence is a way of listening to what is deepest inside, and a way of sensing the covenant that brings us together. It's as though we gather each first day at a deep well of silence. We draw from the well of living water.

Howard Brinton, in his Pendle Hill Pamphlet *Guide to Quaker Practice*, says that "it is no light matter to break [this] living silence." When one thought reminds us of another, and we begin to

follow a network of allusions, when we begin to speak without first returning to the silence, the silence is broken. We forget the well. We merely play our thoughts off of one another.

But if our thoughts are drawn from that well, they do not break the silence. If our words come out of the silence, if they are informed by it, *then* the silence that follows our words is deepened.

One summer day I stood on the roof of a stone-built home and watched a line of Katsinas dancing and chanting in the

plaza below. They were dancing the home dance in preparation for their return to the mountains. They danced with spruce boughs in one hand, and with deer hoof rattles on their ankles. Gradually my eyes were drawn across the roofs of the houses, where a few watchful eagles were tethered, to the distant mountains and mesas. The sun was low in the sky, and here and there far-away clouds let down grey strands of rain, and now and then the clouds were lit from within by lightning. □



Roberta Foss

To Speak in Meeting

Silence . . .
listening . . .
until constrained
by love to speak. Not
in answer to you, nor asking
answer from you—only,
along side of you,
to lay one's self
on the altar.

—Emily Sargent Councilman

*Emily Sargent Councilman is a
member of Friendship (N.C.)
Meeting and regular contributor to
FRIENDS JOURNAL*

"There is a balm in Gilead . . ."

I have no reason to doubt what is said.

My only reason is that the chickadees sing in the winter
and there is a fire that burns on the shore of a lake in Gilead.

I have no cause to question the righteousness of all that is done.

My sole cause is that carnations are wrapped in newspapers at the corner
and there is mist in the morning when it rains at night.

I have no excuse for my smile.

My excuse is simply that the blond wood sparkles at noon
and the graves of adoration are hailed with falling torches of marigolds.

And I ask you to call me by my name in silence.

—Heather McRae-Woolf

*Heather McRae-Woolf is a junior member of Ann Arbor (Mich.) Meeting and graduated from
high school in June.*

MARY CAMPBELL



Photo courtesy of Patrick Ragains

The Life of a Modern Quaker Woman

Edited by Patrick Ragains

Mary Christine Campbell was well-known to practitioners of unprogrammed Quakerism in the southwestern United States. A founding member of Flagstaff (Ariz.) Meeting and Intermountain Yearly Meeting, Mary played an important role in transmitting the essence of her religion to younger generations through her vocal ministry and friendship. Due to a congenital birth defect, her left arm ended slightly below the elbow, but she gave no impression of being hindered by it. Indeed, Mary's physical energy, humor, and warmth made her seem indefatigable to many. She died in June of 1985, several months after returning to Arizona from a term at Pendle Hill.

Below is Mary Campbell's oral autobiography, which was compiled from conversations with Patrick Ragains in 1981 and 1983.

I was born on Long Island in 1909 to an engineer and a rather well-educated young country woman. My older sister was five years older than I, and we lived on Long Island for a brief period of time. We settled in Philadelphia when I was four years old. I was, of course, bumbling around, very nearsighted and slightly handicapped, so that just keeping up with my very able older sister was quite a challenge. I wanted to be competent! I was not trying to be better than anybody, I was just trying to be "as good as," because that meant I had a place in the world. If I had to be babied and helped all the time, I didn't have a place—at least not a place I wanted.

Patrick Ragains is a librarian at Montana State University in Bozeman. He has written about Quakers and slavery, yearly meeting archives, and the establishment of Friends meetings in Arizona.

I went first to a Methodist Sunday school, although my father was Episcopalian and my mother Presbyterian, and I joined the church at age 12 under circumstances that were not very comfortable, because of pressure from some young evangelists. I wasn't really anxious to join the church, but there was so much pressure that I finally did. The Sunday school was exposed to two sisters who were evangelists. I think I was the last holdout. Everybody else had stood up [and said]: "I love Jesus and I'll join the church," and I didn't like the feel of it. But I did love Jesus, and so finally I stood up, very, very reluctantly, and then the two sisters had gathered their number for that day, and things subsided. I carried through with what I'd promised and joined the church.

At 16 I very definitely quit the church because I had become an agnostic. The Scopes trial was coming up just about then. In my sophomore year in high school I was given a biology book—it was the zoological half of biology. The text was illustrated in such a way that we went from protozoa to the vertebrates and then, of course, to the primates, including man. Well, of course that was the progress, how else could it be? That was the way my thinking went. I'd also begun to be interested in other religions. We'd had a course in high school on the Transcendentalists in New England—Emerson and so on—and we got a look at the eastern religions through that. I suddenly realized the Bible was just one people's story, and that story conflicted with what the scientists had found in the rocks and in the other physical evidence. From age 16 to 32 I called myself agnostic, sometimes atheistic; it depended on my mood or how much I wanted to startle somebody! Occasionally I did it because I just wanted people to be sure they weren't going to walk on my toes too much, because some of the evangelical souls are pretty heavy-footed.

Often you don't know a Quaker from anybody else, as such, but the first one who stands out in my memory is the one who greeted me at the door of the meetinghouse where I attended the very first meeting I ever went to. This was around 1937. That was Walter Longstreth, a Philadelphia Friend and



“I wasn’t sure what I was supposed to be when I first went to Frankford Meeting. But the quiet, and the fact that nobody shouted and thumped the Bible, made a great difference to me.

lawyer who, with his wife and some others, had helped to revive a meeting that had almost gone out of existence. It was the Frankford Friends Meeting at Unity and Waln Streets.

I wasn’t sure what I should be when I first went to Frankford Meeting. But the quiet and the fact that nobody shouted and thumped the Bible made a great difference to me. Also, the fact that there were no telephones, that it was a lovely old building from the first

years of the republic—it was a good place to be. The meeting was unprogrammed, and had I encountered the other type of meeting, I wouldn’t have joined. It would have been too intrusive.

One of the first things the Frankford Meeting did to move me toward becoming a Friend was—I guess I’d been going maybe two months—when Walter Longstreth said, “Mary,

would thee be willing to read the queries for next month’s meeting for business?”

And I said, “What are the queries,” or some such.

He said, “Well, they’re right here,” and he put one of the books of discipline into my hands and said, “Now, these are the queries that we would like thee to read.” Well, of course, as soon as I got home I not only read the queries so that I wouldn’t stumble, but I read the whole book of discipline—it was a very slim thing—and felt very strongly that this book said many things that I believed, to begin with. But here were areas where I wasn’t sure. I wasn’t sure I’d be willing to go to jail, for instance, for noncompliance with a law I didn’t agree with.

There were occasionally joint meetings held for various reasons [between Orthodox and Hicksite meetings]. The two yearly meetings were still separate. But I finally became a member of the joint committee of Abington Quarter and Bucks Quarter. Abington took in Philadelphia and some of the area outside of the city, including Norristown. Bucks was Bucks County Quarterly Meeting. There were Hicksites and Orthodox on this committee—it was a large one. Once a month we visited a particular meeting and we worshiped with that meeting, so that we got the feeling of the Orthodox and of the Hicksites and got to know one another. Now the two yearly meetings joined in 1955, so the work of that committee was

really worthwhile.

There was much more reference to the Bible, much more reference to sin, salvation, and so on [in the Orthodox meetings]. It was more fundamentalist than the Hicksite meetings were. The plain language was something that the people, even if they were newcomers oftentimes did try to develop.

In the summer of ’46 I was given a scholarship by my meeting to attend the so-called leadership training, which was a six weeks course at Pendle Hill. It was a residence course. There were lectures on the Bible, Quaker doctrine, Quaker activities such as the AFSC. At that time, there were young men who had been imprisoned, who had taken part in the starvation experiments. They were being trained for service overseas. Some were going to Italy, for instance. One was going to go to the Spanish refugees in the south of France. He was going to work with the mutilated ones. They were going to take cattle to places like Gdansk. They were going up into Finmark, which is in northern Norway, where every building that was habitable had been leveled by the Germans before they left. They were going to build housing. Others were going to China to help. There was the regular student body, and then there was this resident group who were being prepared to go overseas.

Every morning, the day began after breakfast with a meeting for worship. And the meeting for worship for the resident students was usually three quarters of an hour, sometimes an hour. And you could feel—some of them were totally unaccustomed to Quaker meetings—you could feel them, when they left, the place suddenly settled down. It wasn’t that they were noisy, overtly, but you could feel their restlessness.

My mother died in May of ’51. My father had died of a heart attack in December of 1950. And then I lived alone for a little over a year in the country because I did not want to make some sudden, impulsive choice in the midst of grief. When the doctor discovered that I just could not recover from the awful series of streptococcus sore throats which I’d had from one year’s end to another, even early in my life, he said, “You’ve got to go to the West. Find out if it helps.” So I came west for two months and then moved. I’ve lived alone ever since, except for the incursions of young people who need a place to stay for a while.

I wrote to friends in Arizona, Dorothy

and Stanley Rosenberg. They were living in Kayenta. They said, "Well, come to us. If it's too bad here," because it was wintertime. "We can send you south to Phoenix or Tucson. But come on up and try it, it's interesting Indian country."

When I got back to Philadelphia after my two months with the friends in Kayenta, I was told I simply had to get out of the East [for health]. So I made arrangements to do several things. One was to take part in the Friends World Conference at Oxford in 1952 and to do a tour of England. So, because I had been teaching and was on sick leave when I left Kayenta, I had planned my vacation [to England] in the ordinary period for a school vacation.

But while I was in Kayenta, a young man who wanted to make some political hay proposed a law which was to be an anti-communist law, specifically aimed at teachers. A loyalty oath affair. A young protege of Joseph Grundy, who was the political bigwig in machine politics in Pennsylvania—he had the legislature push through this loyalty oath. And when I was in Kayenta I heard about it, was sent a letter saying, "You've got to sign this oath."

So, as a Quaker, I said, "Nothing doing. I won't take that kind of loyalty oath." I was in Kayenta when I realized that I would not have 30 days to advise them that I was not going to take the oath, that I was resigning my job in protest. So I wrote to the superintendent of schools, saying, "If you wish to consider this a resignation, you may; if you wish to fire me, you may." He finally decided that it was a resignation, which of course gave me a better status when it came to getting a job later on.

I chose Flagstaff to settle in. I knew it had a change of seasons and the college was a very real inducement. It had about 500 students at that time. There was no Friends meeting. But there had been an effort made in 1949 and perhaps continued for a year or two, to hold a meeting for worship. It was not planned as a formal, organized meeting, but what we call a worship group. That was something that was not functioning when I arrived. The idea of having a meeting for worship was a very strong one with me, because I was alone. I don't know how many months we held meeting for worship here in my home. We would sometimes have 14 or 15 people gathered in my living room and a group of children on the porch. There were quite a few people in town who

were interested in Quaker ideas. This was in 1952, '53. It went on into '54, I'd say.

One by one, the families that were here moved. Eventually I was the only active Quaker left in town. However, I continued to hold meeting for worship as long as there was anybody who came. It seemed there'd be one or two people fairly often.

I finally got interested in the possibility of a Unitarian fellowship. I joined the fellowship, I am pretty sure, as a charter member. The Unitarians were a highly intellectual group, many of them scientists, and I would say that their concepts of God were much more vague than mine, or very different from mine. We had marvelous intellectual times, beautiful talks and lectures, and once or twice I did a program for them on some historical aspect of the Bible, but there was no worship. Once or twice they would say, "You Quakers, what do you do, and how do you do it?"

And we'd say, "Well, if you want a sample, we'll hold a meeting for worship." And one delightful woman said she nearly fainted just from sitting so long and being absolutely quiet! Apparently the Unitarians need to do a great deal more talking when they get together than Quakers need to do. I needed the feeling of the gathering that occurs when a Friends meeting really is a good one, and I'm sure that the others [Quakers] did too.

We finally decided [early in 1968] we had to do something about making a real meeting for worship, because one of our young people was engaged and wanted to be married under the care of the meeting. So, in order to do that legally, we had to become a monthly meeting. We applied to Phoenix Meeting, which was the second oldest in the state. Phoenix Meeting set up a committee, and some people came from as far away as Tucson. We were told, "Well, you have enough people, and you certainly seem well enough settled, that you should become a meeting for worship right now. It was March 1968. We held the wedding up on the [San Francisco] Peaks, to oversee the marriage of young Mary Minor and her engaged young man, who was a Quaker from Ohio. And since then we have continued to function as a monthly meeting for worship.

If you go to meeting for worship, you go in an effort to meet God, or have the light shine in you, but also in others, so

that the effect is different from going out in the forest and worshipping by yourself. You can pray all you want by yourself, but it's still not the same as the experience of meeting for worship where something seems to bind people together, even if not a word is spoken. It's a very, very important part of Quakerism.

A successful Quaker meeting is one that begins with people coming in and settling down, and the meeting feels settled. There's no bobbing up and down, people aren't shuffling their feet and coughing, and so on. But everybody seems to settle down and get sort of concentrated, or at least free of worldly matters. And in that silence, somebody may speak. Very often it will be something that has been part of your thinking during the week, may actually be what is on your mind at the moment. The message is normally not just a political message. It is not an effort to tell God what to do about something. It's really a sharing of the spiritual aspects of one's experience. And that person may speak on one subject, and the meeting settles down into quiet. Usually, the message will be brief. The meeting will settle back into quiet to consider that, and then, after some time, somebody else may speak. And the subject may seem to be unrelated, but again, it will be a kind of spiritual sharing. And then somebody else may speak. That comes back to the first subject, and may include something of the second, so that it's almost like a symphony, with the development of theme material and finally a coda, or a sort of summation. If there are too many with not enough space in between, the meeting gets rather upset, and it's not a good meeting. If you have a real message to deliver, something or other just sort of pushes until you get it out. A meeting can be perfectly successful, a wonderful, happy meeting, without a word said.

I've been lucky to attend meetings where there's been much less emphasis on the political and social than on the spiritual. There's been an awareness, always, of the fact that it is the spiritual that should bring forth the social doctrines or the social activity. But I've not had the bad luck that some people have had, to, for instance, have someone get up and say that, "As we read in the papers this morning, such and such has happened." And one person is supposed to have prayed, "Dear Lord, as Thou knowest from the papers . . ." I don't know if that's true or apocryphal, but

it has been put into something in the way of Quaker statements, so I hope it's true [laughing], although it's awful to think of its being true!

I try to read, study, think during the week and then go to meeting without preplanning. Sometimes, something's very, very strongly on my mind and it has stayed with me all week, and it's a subject of thought and a subject of prayer. In other cases I go with something that may pop up during the meeting, but which has not been quite so much a thread through the whole week. Some of it means reading, of

course, in Quaker literature, reading in the Bible, and almost any really sound literature is helpful.

The early Quakers thought that they were getting back to original Christianity, and that's one of those things that people keep trying to do, and each effort produces a new church or a new sect, and each of these sects is pretty sure for a while it has the answer and, yet, of course nobody can go back to original Christianity because we are not living in that time, we are not living in that intellectual milieu. Christ's death occurred a long, long time ago, so that

we don't have anybody who knew him in human form. But the idea has been very strong that we move back to original Christianity, and that was part of the vitality of early Friends.

In some ways my life has been quite a success. In other ways, I would say it's been rather negative. Certainly, I have not made a world mark of any kind. I hadn't intended to do that. I don't think of myself as being any more than possibly one little cell in the big toe of God. You know, if I'm that much in the world, that's a record I'm not going to be sad about. □

What We Can Do

Live cleanly, simply:

one chair for each of us, one for a guest;
beans every shade of earth in clear glass jars;
our windows turned to face the rising sun.

Treasure the beauty human hands have made:
worn-spined books piled high on a pine shelf;
a bowl glazed the colors of grass and water;
a child's red-painted rocker at the hearth.

Walk gently on the earth:

a house stained the color of trees, a leaf-green roof;
a fruit tree planted for each child we bear;
a prayer of thanks for every seed.

—Rebecca Baggett

Rebecca Baggett and her family attend Ogeechee (Ga.) Meeting.



Barbara Benton

Richmond Friends

A Study in Unintentional Growth

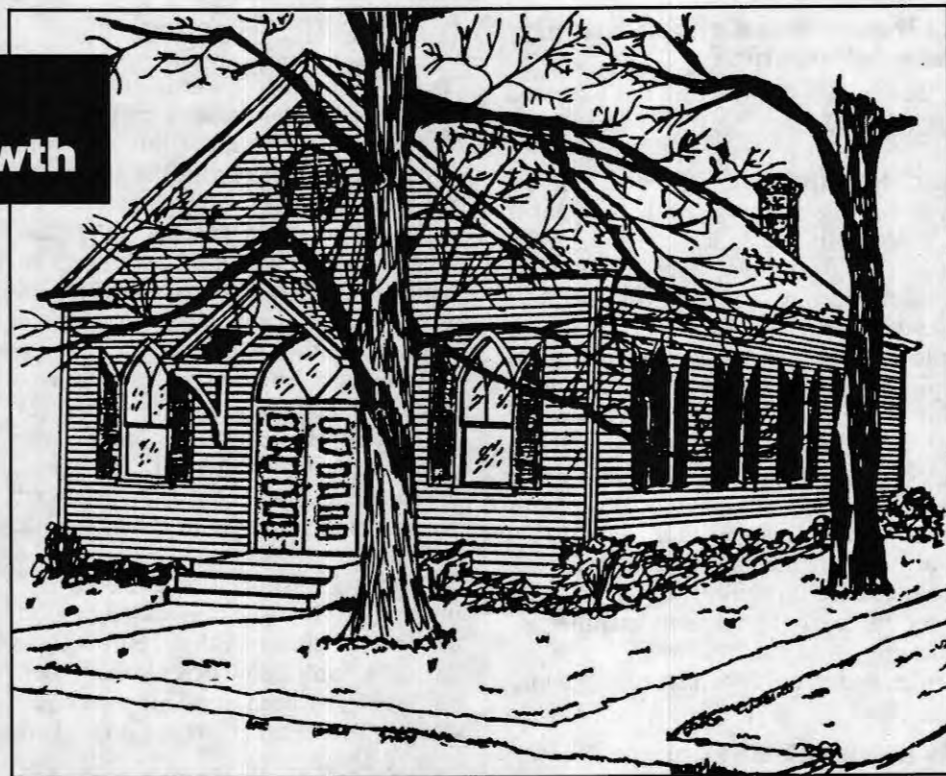
by Bill Hughes-McIntyre

When our 40 or 50 children return from First-day school at the rise of meeting they sometimes pause, search for that certain face, then charge forward, waving their newly crafted creations for everyone to see. We don't try to introduce visitors or make announcements until the youthful fervor subsides. Besides, we're too busy marveling at how these young Quakers have grown.

A few years ago there was room for a child to stretch out on the pew, with head on parent's lap during the first 20 minutes of meeting for worship. No more. These days the pews are usually filled, folding chairs are used, and a few worshipers sometimes sit on the floor.

Since 1981 our adult membership at Richmond (Va.) Meeting has increased from 85 to 108, and youth membership from 17 to 39. Meeting for worship often overflows, children fill First-day classes, the meetinghouse is in daily use, committees abound, and special events compete for time and space.

Why? Where do the new people come from? As early as 1983 we became aware of this unintentional growth. In 1985 an ad hoc meeting Growth Committee encouraged us to add a 9:30 A.M. meeting for worship and to consider new worship groups to the north and south of Richmond. The Growth Committee also considered expanding our existing facilities, but we were not of one mind on that issue, and the Growth Commit-



tee was laid down last year because of lack of consensus. Subsequently, we briefly considered moving to a vacated church that had more space, but we are too attached to our little meetinghouse to leave right now.

Is it the way we worship?

We tend to attract worshipers with a variety of religious orientations. A few worship at 9:30, usually in silence. Up to 100 worship at 11:00, often in silence but sometimes with vocal ministry, a hymn, or even a solo or original poem. Two indulged meetings have begun during the past few years—one to the north of Richmond in Ashland, and one to the south in Midlothian. Worshiping apart from us twice monthly, they are developing their own identities and core of attenders. Both look forward to becoming preparative and then monthly meetings. A third worship group, created in response to a newspaper article, is now meeting regularly in Farmville, Virginia.

Is it our Quaker testimonies?

A few years ago we sponsored and cared for Cambodian families. We maintain a legal defense fund to assist

those who incur legal expenses as a result of acts of civil disobedience in keeping with the testimonies of Friends, also a fund for sufferings to "relieve sufferings of members and attenders." We have declared sanctuary for Central American refugees, and last year, because of bond we helped post, a Salvadoran who fled his country in 1985 was released from detention by the U.S. Immigration and Naturalization Service. Meeting members and attenders who have traveled to Central America to observe and help have raised our consciousness by sharing their firsthand experiences.

In the area of sexual preference, Richmond Meeting recently approved the following minute after several months of discussion, threshing, and searching:

Richmond Friends Meeting extends its loving care and support to all individuals and couples in our Meeting community. A committed, loving relationship provides a framework within which spiritual growth can occur. Therefore, we affirm our willingness to hold a celebration of commitment under the care of our Meeting for same-gender couples at least one of whom is a member or active attender of Richmond Friends Meeting. This is evidence of our spiritual support of such

Bill Hughes-McIntyre, a member of Richmond (Va.) Meeting, is past clerk and presently serves as treasurer and recorder.

a long-term relationship. The customary processes for marriage outlined in Baltimore Yearly Meeting's *Faith and Practice* will be followed.

Is it our sense of community and fellowship?

Since 1976 our meeting has retreated together each spring for a weekend of reflection, searching, and growth. We also like to form "friendly eight" groups to pursue such themes as Quaker Universalism, vegetarian cooking, crafts, and the greenhouse effect. We have studied together such topics as the Bible, Quaker history, a Course in Miracles, and the life of Jesus. Time-limited spiritual friendships provide a context for mutual support and deep sharing. "Sharing about being a Quaker" is a special Richmond Friends tradition in which a member of meeting shares about her or his spiritual journey. As our numbers increase and intimacy becomes more difficult, this is a pleasant way to learn about one member of meeting. And each "sharing" is taped and added to our oral history collection.

Is it our retreat center?

The Clearing, a 75-acre wooded tract given to our meeting in 1983 by member Louise Whittington, is a retreat center for Virginia Friends and other groups engaged in work benefiting humanity, the natural environment, and the cause of world peace. It offers a quiet, natural environment for retreats, camping, workshops, conferences, nature walks, solitude, and respite. There are campsites, an Adirondack shelter, a central pavilion, and a half-acre grassy clearing surrounded by hardwood forest, which gives the property its name. Because our fund-raising campaign has achieved almost half its \$100,000 goal, the Clearing will soon have an enclosed lodge for indoor worship and meetings, as well as dining and sleeping quarters. (see page 30)

Founded in 1795, the Richmond Friends Meeting has maintained its worship, witness, and work for 194 years. Only in the past decade has it experienced such rapid and unintentional growth. Shall we speculate about the reasons? Perhaps it is enough that we continue in quiet concord with Quakers around the world in worship, in work, and in witness to that of God in all creation. □

CASTING

by Yvonne Boeger

Not long ago I was asked to represent Quakers on a panel which would include ministers from five other religious groups in Houston. We were to speak at a night class of university students enrolled in a class called "Contemporary Expressions of Religion." There were to be two panels on the same evening, and I was assigned to the second one.

Arriving a little early, I stopped to read the bulletin board while waiting for the first panel to conclude its part of the program. A tall young man, also one of the speakers, approached and introduced himself as the minister of the Messianic Temple.

"I'm a Christian," he declared emphatically, "but I've been called by God to convince the Jews that Jesus is their Savior. I don't know why I was chosen, but I was. I've been wondering since you say you're a Quaker, what do Quakers believe about Jesus?"

I answered that it was difficult to speak for all Quakers since there is a wide spectrum of beliefs within the Society. I hoped this would satisfy him. It didn't.

"But what do *you* believe?" he persisted. "Have you accepted Jesus Christ as your Lord and personal Savior?"

I had the first premonition that it might be a long evening. Fortunately, we were rescued from further conversation by the beginning of our part of the program. The panel sat in the front of the room, facing about 30 bored, but still polite students. A number of the young men seemed distinctly hefty, having difficulty fitting into the seats. (The football team? I wondered.)

I spoke first, presenting ten minutes of George Fox, William Penn, and the Inner Light. I even told a funny Quaker story which evoked a puzzled smile or two among the students. The teacher of the class, however, and the other panel members laughed appreciatively.

Yvonne Boeger is clerk of the Outreach Committee of Live Oak (Tex.) Meeting, a role in which she has told the Quaker story to a number of outside groups. She is particularly interested in nurturing newcomers to meeting and the numerous small worship groups that are springing up in South Central Yearly Meeting.

The second speaker was from the Church of Scientology. Before the program began, he whispered to me that he intended to say something that would stir up the students. He began by declaring that he was sure the students knew about Scientology because Ron Hubbard's book was so widely advertised on late night television.

"If you buy the book, you'll get the ideas," he assured them. "We have a lot in common with Quakers. In fact, you can think of Ron Hubbard as a 20th century George Fox." (This certainly stirred me up.)

He went on to say, among other things, that what he really liked about the Church of Scientology was that you didn't have to believe anything to belong to it.

The next panelist represented the Jena Church, founded ten years ago. It was difficult to understand much about the church since the minister read his speech in a very low voice.

Next in the line-up was the hearty young man who had been called to convert the Jews. He assured the group that all one needs to know about life is in the Bible and that the Bible is true, every word of it. (No need to bother with George Fox or Ron Hubbard.)

An older man then got to his feet to tell about his church, the Natural Spiritualists Association. Seated to his left were two women whom I had supposed to be other panel members, though I was soon to discover my mistake. This man began by declaring that his church, too, had a lot in common with Quakers because we both believed in the spiritual world. He went on to develop the theme that *everything* is spiritual and that if one develops his gifts sufficiently he can direct spirits to leave or appear at his bidding.

"On two occasions," he exclaimed, "I, myself, have brought a man back from the dead by causing the spirit to re-enter his body." He paused before the next dramatic announcement. "And these two good women can bear me out, for they are the wives of the two men whom I raised from the dead!"

The ladies on the left smiled and nodded vigorously. The students, to my surprise, seemed hardly impressed with this miracle.

QUAKER PEARLS

A Friend accepts the challenge: "Tell us all about Quakerism in ten minutes or less."

By this time I was feeling distinctly uncomfortable. How had the Quakers come to be included in this group? Where were the Catholics, the Lutherans, the Buddhists, the Jews, etc.? Did they not also represent contemporary expressions of religion?

To my relief, the last panelist introduced himself as a Mennonite pastor. He also acknowledged a kinship with Quakers, especially in the area of our shared peace testimonies. He used his ten minutes to talk about the origins of the Mennonite faith and the history of the church in the United States.

Now it was time for questions, but none appeared. After a silence that only a Quaker could love, the Scientology man arose to do some more stirring up. He did elicit a question or two, though none were addressed to me. Eventually the teacher announced that the class was over and suggested that one of the students thank the panelists.

Like a well-prompted child at a birthday party, one of the hefty young men got to his feet and said, "Thank you for coming out to talk to us tonight." Then with squeals of relief and a great slamming of notebooks, the students fled. Free at last!

I was left, however, with some troubling thoughts. Were these students, with their almost total lack of interest in religion, typical of college students today? (I might add that the university they are attending is well-accredited and has a reputation for high academic standards.) Even more disturbing was the religious menu that had, for the most part, been offered them.

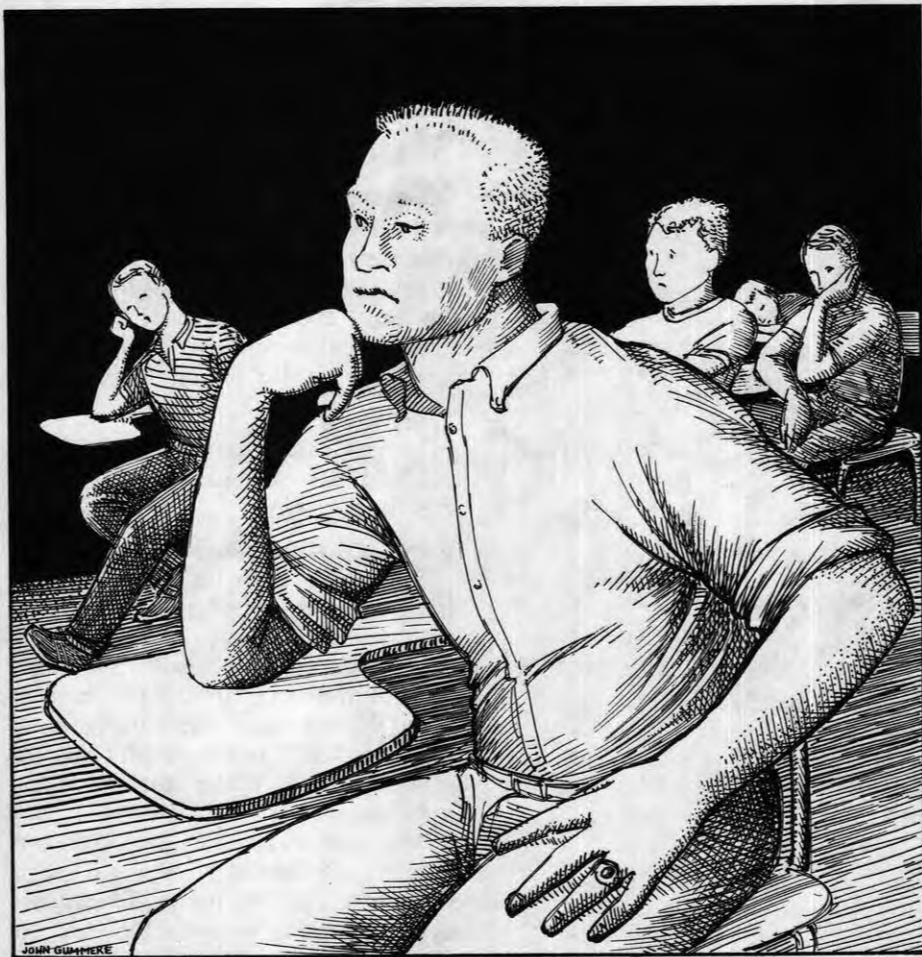
I asked the teacher of the class how the panelists had been selected, and he told me that the students had gone down the listings in the phone book and had invited all religious groups which were not affiliated with "mainline denominations" to send a representative. "We do it every spring," he told me. "No, there is no special reason for your being in the group you were—just chance."

I learned later that another woman from my meeting had represented Quakers the year before. Her experience had been almost identical with mine, although the other groups represented had been different.

I don't want to sound harsh and judgmental about promoters of what my Baptist mother used to call "off brand religions." After all, we Quakers have also had our peculiarities. Nevertheless, it is disturbing to see the decline of so many traditional denominations while, at the same time, witnessing a burgeoning of groups relying on television hype, pop psychology, or sensational claims to attract followers.

My meeting will no doubt be invited to participate in the panel again next year, and I'm wondering what we should do. As I recall, George Fox and the other early Publishers of Truth spoke, for the most part, to groups who were already seekers. Do we waste our time, today, talking with people who are not yet religiously awakened—or even curious? Is it possible, in any case, to say something of value about any religion in ten minutes?

These considerations aside, and despite the fact that I'm not looking forward to a return engagement, I do believe that the Quaker message is full of beauty, truth, and hope and speaks as powerfully to our day as it did to the 17th century. At a time when lights are going out all over, can we afford not to share our own? □



An FGC Gathering Patchwork



Lucy Sikes



Myron Bietz

From July 1-8, 1,850 Friends journeyed to the campus of St. Lawrence University, Canton, N.Y., for the annual gathering of Friends General Conference. Participants were invited to send brief reflections and impressions of the week to FRIENDS JOURNAL. What follows is a sampling of the articles submitted. Other material from the gathering will appear in forthcoming issues—including the text of Hugh Poyer's address, this year's Henry J. Cadbury Event, sponsored by FRIENDS JOURNAL.

Meetings for Worship

Plenary

Like a basketball rally without cheerleaders, 1,200 people seated on folding chairs on a wood floor in a huge gym, straining for silence and community.

Workshop

In a basement room in Lee, 19 people hold each other in the Light, close, caring, affirming.

Early Morning Worship

Seated in a circle on the grass in the hush of early morning, at first only a few, then more arrive silently and drop to their places on the ground. The day is fresh. The tree branches arch overhead. We feel a shaft of the morning sun reach our backs and faces, and hear the sound of birds and the buzz of friendly mosquitoes.

Messages are shared—the sweet, soft hum of a harmonica playing a single verse of a familiar hymn. The silence again. Someone speaks: “She has the whole world in Her hands. But the

hands of God are our hands. We have the whole world in our hands. We must take good care of her."

At the end, 30 of us stand and join our hands. Sometimes we sing "Simple Gifts" softly. The last day we sing sadly and slowly our First-day school farewell—"As we leave this friendly place . . . Love give light to every face . . . May the kindness which we learn . . . Light our hearts 'till we return."

Amy Weber
Haddonfield, N.J.

Here We Are Among Friends

Someone once told me that Quakers are the most outspoken quiet people he's ever known. I was reminded of this as I observed at the FGC Gathering the many ways in which Friends speak without talking.

A couple of walks through the parking lots persuaded me that Friends may have more bumper stickers per capita than any other group in the world. Many reflected Friends' historic testimonies, and most common among these, fittingly, were those speaking to peace: "Arms are for Hugging, Peace Is Disarming," and "One Nuclear Bomb Can Ruin Your Whole Day" were among the more thought-provoking, while "Create Peace," "Teach Peace," and "Believe in Peace" got right to the point.

One compact wagon had so many messages that some of its bumper stickers had become rear-hatch stickers: "War Is Costly, Peace Is Priceless: Peace Through Music," which I imagined was inspired by the ancient notion that music soothes the wild beast; and a variation on a common military expression, "Wage Peace." Another positive adaptation of a well-known slogan of the armed forces was "Be All You Can Be—Work for Peace."

Other Friends displayed concern for

the stewardship of the earth. One who merged this with the peace testimony offered a bumper sticker that said "No Nuclear Wastes. Recycle—Give Your Trash a Second Chance" was representative of an increasingly popular theme. Looking at this issue more directly in light of Friends' testimony of simplicity was "Live Simply that Others May Simply Live."

Friends' belief in equality of the sexes was not left out. One among several in this category was "It's A Man's World Unless Women Vote." I was surprised not to come across any bumper stickers addressing racial equality. Is that issue not "in" any more?

In the aftermath of the Gathering, I

diversity at all. Those who identified themselves as Christian did so on the basis of their following the example and teachings of Jesus, not the exclusive doctrine of the orthodox Christian church. Quaker Universalists agreed they could not exclude Christians or Christian language and still call themselves "universalist." Both sectors apparently saw each other on similar and harmonious religious paths in their search for Truth and their response to the Inner Light. At FGC, the Quaker process seemed successful in achieving theological reconciliation.

Peter Rabenold
Saint Leonard, Md.



Bonnie Tinker © 1989

am renewed in my sense that Friends may be quiet, but they have plenty to say, and they find ways to say it.

Neal S. Burdick
Canton, N.Y.

A Daily Perfume

I celebrate St. Lawrence's linden trees (sometimes known as lime trees; in the linden or basswood family, according to my field guide to North American trees).

When we arrived in Canton on Friday—yes, some of us did arrive on Friday—the linden flowers were still tight buds. After the weekend the weather warmed—and warmed—and the lindens exploded quickly into full fragrant bloom. The small yellowish flowers are inconspicuous until one looks for the source of that wonderful, unexpected fragrance, a delight to both bees and humans.

One in the Spirit

After listening to the extensive worship-sharing about Christianity, Universalism, and Quakerism at FGC, I sensed a greater understanding, acceptance, and respect for the theological diversity among Friends present. In fact, at the end, there did not seem to be any serious



There are numerous lindens on the St. Lawrence campus, but an especially shapely one near our dorm, which I passed every time I came or went, was my most special joy. A gift of the Gathering was the sensuous pleasure of linden perfume, day after day.

Eleanor Brooks Webb
Baltimore, Md.

Sister-Space

Another year—and the Womyn's Center rolled right along. A little chaotic, but unquestionably a thing of value. Sometimes an oasis of peace and centered spirit, sometimes a focal point for debate and Friendly disagreement.

I can't imagine the Gathering without the Womyn's Center—for many of us it is the hub of the Gathering wheel. There is so much *fun* there, sharing of concerns, the rich awareness of Womyn Spirit, restful moments and quiet talks. A full spectrum, from the Shameless Hussies and Balkan Shout Singing to two friends talking through a difficult life-change at midnight.

May we continue to create for each other a safe, supportive, instructive, and spirit-nurturing Sister-space. Blessed be.

Susan E. Hilberg
East Windsor, N.J.



Bonnie Tinker © 1989

Dismantling the Patriarchy

Twenty women and three very special men struggled with this theme throughout a week that was much too short. We began with a definition of patriarchy as a 5,000-year-old socioeconomic system

that benefits the few by oppressing the many. It is hierarchical and characterized by the elevation of primarily male values; it is held in place by force, implicit or explicit.

We recognized the ways in which patriarchy has an impact on our lives, in our homes, schools, and work places. We acknowledged our own compliance to be among the sources of patriarchy's power. In keeping with the Gathering theme of "Wings of Vision," we envisioned a world in 2014 free from patriarchy. What a wonderful place to live in was dreamed up by our collective imaginations! Cooperation replaces competition, feminine values of caring and nurturing replace force and oppression. Education is practical and lifelong, the environment is tenderly cared for, public transportation and complete health care are available to all. And spirituality is at the core of the community.

Then came the hard part: discovering how we get from the present to our envisioned world. We prepared a "backwards history," working from 2014 to the present. This allowed us to see how we could fit into the dream and inspired us to take those most important first steps.

Our goal is certainly not to create a matriarchy, but a partnership of women and men. In one short week we achieved our own partnership, leaving with a strong feeling of being bound together to pursue the most important work of our lives. One member spoke for all of us as we prepared to part: she thanked the women for being connecting and supportive, and the men for being fully participatory and gentle. We were sorry to see the week come to a close, but knew this was a beginning, not an ending.

Mel Mueller
West Chester, Pa.



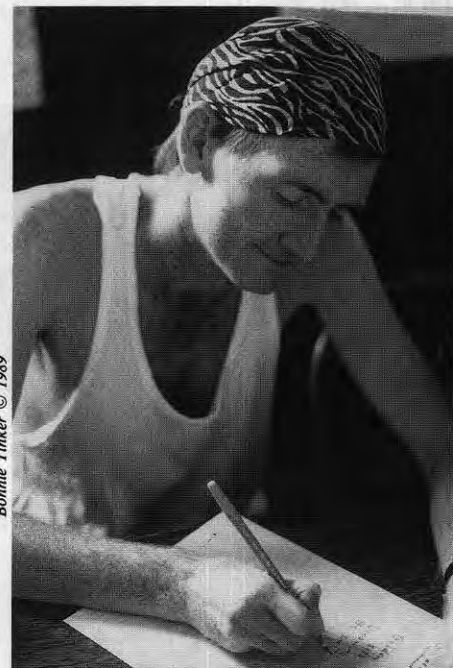
George N. Webb

ManTalk

ManTalk is a powerful, stimulating, and bluntly honest play about the pain of being male in the 20th century. As a member of the four-man Toronto collective that presented the play at FGC, I was intrigued, delighted, and ultimately humbled by the overwhelming response it generated.

Originally written for the 1988 Kingston (Ontario) Men's Conference, it draws on the personal experiences of the four men—Spencer Brennan, Ray Jones, Marty Donkervoort, and Larry Tayler—who created and performed the play.

After two presentations of *ManTalk* at FGC, it was difficult to walk anywhere on the St. Lawrence campus without being stopped by people—especially men—who were deeply moved and emotionally invigorated by its twin themes of loving self-acceptance and challenge to change. The tears of masculine pain mixed freely with the healing laughter of self-recognition. It was a joyous, liberating, and spiritually-led experience that touched me deeply.



Bonnie Tinker © 1989

I thank all those people who trusted us with their vulnerability, their honesty and their pain. They helped make FGC a wonderfully powerful experience for me.

Larry Tayler
Toronto, Ont.

Unity with Nature

If you were a person from outer space interested in the survival of planet earth, and you chanced to visit FGC to see if this group had made any progress toward restoration, survivability, and sustainability for life, here is what you might have observed.

You would have found a beautifully appointed room dubbed the Friends Committee on Unity with Nature (FCUN) Center filled with materials pertinent to the subject and a place where 14 programs, interest groups, slide shows, and videos were mounted. Two programs in particular attracted over 100 participants during the week.

One was Mary Hopkins' slide show dealing with the worship of goddesses in antiquity and the deterioration of human relationships due to patriarchy. Another was an extemporaneous hour with Elizabeth Watson, whose forceful reinterpretation of Bible myths rocked a few crusty boats.

We were treated to an hour's presentation by Steve Collett, of the Quaker United Nations Office (QUNO), who tried to get us ready for the 1992 U.N. Special Assembly on Development and the Environment, the first such meeting since 1972. Steve urged Friends to study the Brundtland Report, "Our Common Future," and its popularized shorter version, "Sustainable Development," put out by the Global Tomorrow Coalition, 1325 G St. N.W., Suite 915, Wash., DC 20005.

Steve asked Robert Schutz, an economist in the FCUN, to expound on that subject. He responded with a 10-point program that was well received by the audience (it is available from the author, by sending a SASE to him at 7899 St. Helena Road, Santa Rosa, CA 95404).

Two FCUN members, Alice Howenstine and Fannie Fonseca-Becker, worked closely with St. Lawrence administrators. The results during the week were a comprehensive recycling at the dorms and kitchen; and the serving of environmentally responsible food (less styrofoam,

better vegetarian options, and organic produce.)

Six of the more than 60 worship offerings dealt this year with environmental issues. As a person from outer space you would have visited all six and found a sentence or two from each to bring a flavor to this report:

- One member of the workshop on acid rain (which mounted two all-day field trips) stated that Michigan enacted a tough environmental law that required electricity generating plants to install costly scrubbers in their stacks. Ohioans have not done the same, and now industry with its jobs is moving to Ohio.

- The workshop on Friendly Economics concentrated on the relations among people, although the system admittedly devastates the environment. An effective role play was presented on Philippine debt, with bankers, IMF, USA citizen do-gooders, peasants, and the Philippine government taking part. Solutions were scarce, dilemmas plentiful.

- The group entitled Networks entertained Steve Collett, from whom we've already heard.

- Living Simply experimented with community budgets which, to no one's surprise, cut in half the bloated living expense middle-class U.S. citizens now fork out for their high level, underutilized goodies in the mistaken pursuit of privacy.

- Population Issues concentrated one day on selfish interests of the United States, particularly with respect to immigration, with a promise of attention to global issues at another time.

- The Spiritual Concern for the Earth wound up with an amazing personal sharing of needs, skills, and suggestions from the group.

FCUN was challenged by next year's FGC clerk, who attended many of its programs, to produce plenary material for the 1990 Gathering that might involve a spiritual approach to the environmental disaster. If the Spirit so moves among us, we might have a splendid, overpowering presentation of sound, light, speech, music, dance, artifact, and imagination. Who out there is willing to help? Write FCUN Program, c/o Mike Palmer, 1117 Iredell St., Durham, NC 27705. If you want to join the FCUN and receive its newsletter, *Befriending Creation*, write to FCUN, 7899 St. Helena Rd., Santa Rosa, CA 95404.

Robert Schutz
Santa Rosa, Calif.

Junior Gathering: A Precious Space

On the first day of Gathering, it was a door just like all the others on a long corridor in the St. Lawrence residence hall. Delighted to be together again after a whole year, two Friends unlocked the solid, drab door to discover a freshly-painted space and a hodge-podge of furniture. Opening windows to let in the air and Light and then rearranging furnishings, they soon welcomed their roommate, an old Friend of one and about to be a good Friend of the other. The three later noticed that a bouquet of balloons had been left at their door. Happy at this welcome, they set off to find their many other Friends and invited them to stop by, saying "It's the room with the balloon bouquet."

Returning from their Junior Gathering responsibilities on the second day,



the three Friends found a bouquet of flowers awaiting them with a note of loving appreciation. From that point on, the door was no longer just a door; it became an ongoing event. It was a happening! The three began contributing to a growing collection of unusual and interesting items—a toy or two, a "Wings of Vision" butterfly created by a younger Friend, pictures, cards, a rainbow-colored kite, and many, many balloons. And as the days went on, neighbors and Friends continued adding their beauty and wonder with storybooks, origami peace cranes, and more balloons. The door was seldom locked and usually stood open to welcome visitors, who all brought the gifts of their presence. Some came to read the books as bedtime stories, and some to share their own stories. Some exchanged back rubs and foot massages; others cried a bit. Some sang, and many were drawn



John Kirk

into Friendly balloon games. Everyone laughed and hugged and knew in their inner center that this time and this space had become very precious and very much one with the Spirit.

And so it was with Junior Gathering.

Lyle Jenks
Philadelphia, Pa.

Singles' Center

Once again, for the 15th year, a Singles' Center was offered to meet the special needs of those single Friends attending the Gathering. During our first organizational meeting, 90 Friends of all ages were in attendance. We broke off to form two separate groups to allow for brief introductions.

We then began a brainstorming session by deciding what our daily schedule of special interest groups would be. The list of discussion groups were as follows: Being Comfortably Single in Your Own Community, Eroticizing Safer Sex, Introductory Contra Dancing Lessons, Sexuality/Spirituality & Being Single, and a Never Been Married Singles Worship Sharing Group.

All those in attendance were asked to wear a gold star on their nametag during the Gathering to make it easier to recognize one another at FGC functions. People who wanted hugs chose to wear a small teddy bear also on their name tags. There were even signs posted in the two cafeterias which indicated that a singles dining area was available. These seating areas were open to anyone who cared to join us.

The center came well stocked with lemonade, snacks, and supplies to ac-

commodate upwards of 100 people. Dozens of news articles, poems, cartoons, and essays were posted. A library of 60 books was available.

The fieldtrips to hike Bear Mountain and Oampson Falls were well attended. Daily tennis games and riverside beach trips were organized through the center as well. Cooperative childcare was shared by some of the single parents during the Gathering to free themselves for certain evening and afternoon activities. After the evening's entertainment and dances a group of singles would meet at the center for discussions. Tentatively, plans are in the making for a singles' dorm next summer. We hope you'll come join us at Carleton College.

Adam Thomson
Raleigh, N.C.

Joe Morrissey
Wyomissing, Pa.



Lucy Sikes

A Different Message

On my way home from Gathering I spent several days with my sister. On First Day following Gathering I went with her to her non-Quaker establishment church. The minister there retold the story of the Good Samaritan. He followed that with the story in Matthew 25 of the Final Judgement where those who would be chosen to sit with God were those who had fed the hungry, given drink to the thirsty, clothed the naked, and visited those sick and in prison. Then the minister added a twist to these stories that had never occurred to me. He said that Jesus knew that we were all sinners and really didn't expect us to do all of those things. In fact, we did not have to do any of those things. All we really had to do was to believe in Jesus and we would be saved.

Quakers have a different message to tell to the world. We believe that there is God in every person. We are optimists. We look for the good in people. We do not expect that everyone is evil or sinful. What a different perspective that gives us.

Bill Durland, the Gathering keynote speaker, quoted John Punshon: We cannot be "a nice, suburban, well-mannered, well-educated, middle class, religious ghetto. And as growth takes place, where are the Blacks, Hispanics, the blue collar workers, the urban poor in our diversity?" Durland said he visions Quakers "sitting on a tinderbox, primed by the centuries to ignite corporately. The material is there, the deposit of radical tribulation and witness from the times of the first Christians . . . to the seekers who so earnestly sought to find that spark and did in the newly formed Quakers." "Our vision does not look to ritual and ceremony but to inward mysticism and outward service."

In the workshop on Dismantling the Patriarchy one of the participants asked if we merely wanted to change the world or if we wanted to transform the world. We, indeed, do have the power to transform the world into a better place for all of God's creation. It is done by combining outward liberal activism with inward mystical contemplation, our "currents of faith and wings of vision."

Willna Uebrickpacheli
Alexandria, Va.



ON MOUNTAIN TOP

by Ann W. Bringhurst

Eyes may present in their depth the clear light of Spirit. One day while camping in the Adirondacks, I followed a trail along the bed of a mountain stream. It required a great deal of concentration for all in the group to keep our footing on slippery, moss-covered stones. The last mile became a continuous climb up naked rock. The exercise was stimulating, and the view from each ledge awe-inspiring in its variety and beauty. Physical kinks, emotional and mental cobwebs disappeared as the way became steeper and the world below more beautiful.

The path led to the peak which, we had been told, was only large enough for a lookout tower and the cottage of the forester. Going single file over the last ledge to the peak, we came onto the small clearing. There was the forester, an old man, to greet us. It was evident at a glance that his life had been spent in high places, his eyes accustomed to long distances, and his nature influenced by solitude in a setting of natural beauty. His eyes were calm and penetrating.

Much to my surprise then and whenever I have thought of it since, he stepped over to me as I came up the ledge sixth or seventh from the leader of the group. Out his hand stretched as he met my surprised glance and held it long enough for me to be a witness to the Spirit within the depths of his clear blue eyes. The simplicity of his one remark, "How are you getting on?" and my quick response had nothing whatever to do with the selves that our separate little worlds knew. Our meeting was sudden and unexpected. Rarely do we experience that which touches so surely the hidden spring of our existence, frees us from our petty selves, and liberates even for a moment the truly divine within us.

How shouldst thou keep the prize?

Thou wast not born for aye.

Content thee if thine eyes

Behold it in thy day.

—A.E. Housman

Ann W. Bringhurst and her husband live at Crosslands, a Quaker retirement community near Kennett Square, Pa. She is a member of West-town (Pa.) Meeting and has three great-granddaughters.



Doug Hostetter

The Life and Death of the Movement for a New Society

by George Lakey

Movement for a New Society (MNS) was founded in 1971 as an organization of professional activists, people who subordinated career aspiration to their primary calling of being agents of change. This group included a number of Friends, who with their colleagues lived simply, stayed fairly mobile, and gathered for study, projects, and support. The group's mission was to bring lessons in nonviolence learned in the 1960s to the popular movements of the 1970s, and to explore new dimensions of the struggle for fundamental change. In the 1980s, MNS entered a period of decline, which resulted in its members laying it down in the summer of 1988. Friends who were touched by MNS will want to see what can be learned for the future from its "experiments with truth."

George Lakey was a founder of the Movement for a New Society and is author of Powerful Peacemaking (1987, New Society Publishers). He is past director of the Philadelphia Jobs with Peace Campaign and a member of Central Philadelphia (Pa.) Meeting.

MNS reached its peak influence in the late '70s, with about 300 members in the United States and Canada (clustered largely in cities like Albuquerque, Atlanta, Baltimore, Boston, Minneapolis/St. Paul, San Francisco, Seattle), a major training and networking center in Philadelphia, and a growing publishing company (now flourishing as New Society Publishers). MNS had links to activists in a number of countries, especially Asia, and worked closely with several major social change movements.

MNS had its greatest influence on organization and strategy of the anti-nuclear power movement, a movement that succeeded in halting growth of the wealthy and powerful nuclear energy industry. Its Philadelphia base provided the only ongoing training center for non-violent struggle in the world, teaching nonviolent methodology to thousands of leaders from this country and abroad. It created a variety of spin-off organizations. Its members provided leadership in groups for peace, feminism, racial justice, neighborhood power, lesbian and gay liberation, housing, cooperatives, children's and elders' liberation, union rights, economic conversion, cultural pluralism, religious renewal, conflict resolution, and others.

Teaching the strategy of nonviolent campaigning

Even though Martin Luther King, Jr., and others moved nonviolence to a powerful method of collective action, most activists do not know how it actually works. MNS put the elements of a nonviolent direct action campaign into a model to be taught and practiced. Through publications and direct action workshops, they and others taught the distinction between a one-shot public witness and an ongoing direct action campaign. They helped activists look at successful direct action as a kind of "sociodrama." Through repeated actions that expose an evil to the harsh light of day, an effective campaign breaks through rationalizations that defend the status quo. The use of this campaign model by MNS in 1971—blockading Philadelphia's port against Pakistani weapons trade until the war ended more than a year later—further spread the word that attention to method actually paid off.

The flood of handbooks, manuals, and training materials from MNS was supplemented by MNS trainers, who

worked from coast to coast and even traveled to other continents to give workshops. Among the activists who responded most enthusiastically in the '70s were those who formed various antinuclear power alliances. The mass occupation of the Seabrook nuclear power site in 1977 resulted in 1,400 activists being imprisoned. Dozens of MNS'ers were among those arrested, and they immediately led workshops to build the knowledge and confidence of the activists in MNS techniques.

Community for strengthening activists

MNS grew out of A Quaker Action Group, a national organization of Friends who nonviolently protested the Vietnam War and other injustices. Most of the leaders of A Quaker Action Group felt need for stronger support to persist in daring actions, and decided the newly established Movement for a New Society should put a priority on community. Consequently, MNS was designed so community could be a daily, ongoing experience, challenging us to live the values of the future in the present.

"Community" took a variety of forms: some groups lived together sharing the expenses of the household while others shared income as well; other individuals found apartments and joined the lively round of potlucks, workshops,

The author at his Philadelphia Life Center house, 1989



Below: Blockade against the Pakistani weapons trade
 Right: At the 20th anniversary of the 1963 March on Washington



musical evenings, food co-op tasks, dance parties, and childcare stints. The common ground was *sharing*: going beyond a narrow activist agenda to open other dimensions of our lives to each other.

We expected community to produce clear results, and in that way it was largely a tool for us rather than a goal in itself (to the disappointment of avid communitarians who checked us out). From community we received many benefits:

- significantly reduced living expenses, thereby enabling us to work in part-time jobs and devote most of our time to unpaid political work;
- political, material, and psychological support, countering the tendency to be overwhelmed by the magnitude of our mission;
- joy and love, lightening the grimness of the oppression we saw around us and inside us;
- a safe place for what Gandhi called "experiments with truth," a kind of laboratory where we could see some of the implications of our principles in everyday life;
- a better lifestyle, living more harmoniously with the environment and getting more of our joy from sharing and creativity than from material consumption;
- credibility in our own eyes, underpinning our books and lectures about equality and transformation with the empirical experience of making new relationships work.

Removing the beam from our own eyes

In his important book *The Origins of the Civil Rights Movement*, sociologist Aldon D. Morris writes, "Social movements and their organizations are rooted in the social structures they seek to change. Racism, sexism, and classism will therefore be found in American movements, because they are deeply rooted in American society."

The way MNS handled classism illustrates how the group moved on to a fresh approach to sexism, racism, and other "isms" that afflict society and its social change movements. (Again, because I know it firsthand, I will use the Philadelphia experience, although similar stories could be told of MNS chapters in other places.)

MNS launched workshops on social class, which focused on the personal experience of the members, especially in their years of growing up. The workshops touched off in the community an intense period of confrontation, self-discovery, and organizational innovation. The working class identity group became an ongoing caucus, which monitored MNS publications and practice for classism; the group also held a dramatic speak-out in which its members stood before the community and told with honesty and emotion what it is like to experience class domination in both the society at large and within MNS. Upper middle-class members also met for support as they tackled the guilt associated with privilege; they encouraged each others' thoughtful decisions on how to use their resources to benefit the movement for change.

Among policy changes made in the organization, the most profound was that of cost-sharing of events such as training programs and national and regional MNS network meetings. The goals of cost-sharing were to raise the money needed, enable people with less money to participate, and to help participants figure out a fair fee for themselves, taking into account their resources relative to others. The method was to determine the total cost of the event and ask for contributions from each according to her or his ability to pay, from nothing to hundreds or thousands of dollars. Challenges were sometimes made: to members of working class background who pledged too much, and to more well-off members who pledged too little. The exercise was

rich with feelings; members had the opportunity to work on feelings of guilt, inadequacy, resentment, and so on. Results of the exercise, over the years, included:

- redistributive justice within the organization
- increased perception of other members as allies
- psychological reduction of tensions about money
- here-and-now struggle against class privilege which encouraged MNS'ers to give leadership on class issues in other contexts as well.

The MNS approach to oppression/liberation issues connected political development of the organization with personal growth work by focusing attention on one "ism" at a time. Two years of community-wide attention to sexism was followed by a focus on heterosexism, for example. This approach maximized the impact for personal change (through peer support) and organizational change



Paul Halvorson

(through policy and structural changes and publications).

Challenging ourselves to remove the beam in our own eye was intense for the many members who liked to avoid conflict. Going through the struggle taught us the benefits waiting on the other side. The bottom line is learning to handle *difference*. When we cover up difference with liberal tolerance ("I'm color-blind," or "What difference does it make what gender people go to bed with?"), we hide the richness of diversity; people are less likely to speak from their unique perspectives; the unity of the group remains on a surface level. The identity group structure was essential to going deeper. Women's groups gave personal/political support and made proposals for organizational change. Men's groups challenged men to drop their dominance behaviors and become fuller human beings by developing their nurturing side. Curiously, dividing the group by gender often reduced defensiveness in heterosexual relationships. Men came to realize that being challenged by a woman friend or lover did not mean they were "bad," but rather

were acting out sexist conditioning. Rather than feeling threatened and denying they were sexist, a man could join his partner in a search for new, more human ways of being.



Theodore B. Hetzel

MNS street theater in Philadelphia, mid-1970s

Training

"Most of what we need to know, we have yet to learn." This early MNS assumption was closely linked to another: "As soon as we learn something new, let's share it." Training was inspired by the workshops of the civil rights movement and by Gandhian programs in India. Most members functioned as trainers at one time or another: weekend trainings, two-week general trainings in various parts of the country, year-long training programs in Philadelphia, brief training sessions in a variety of settings. Members found themselves leading trainings for homeless people, clergy, students, teachers, farmers, children, seniors, and steelworkers. The Philadelphia Life Center, as the MNS training community was called, was global in its outreach; about 25 percent of its trainees were from outside the States, as were some of its key trainers.

Trainers avoided lectures in favor of experiential activities, which led trainees to deeper learning than taking in an expert's information. In the two-week program, for example, trainees planned, carried out, and evaluated a demonstration, learned group process while making decisions together, formed gender

and other ID support groups, and paid for the training through cost-sharing. Training at its best rejected the "empty vessel" image of learning, choosing instead to validate the strength and skills trainees already had brought with them, and through the process of the workshop itself, brought out greater awareness of the wisdom already won through experience. New skills and understandings were thus introduced in an atmosphere of affirmation.

Improvements needed for activists of the '90s

Not all aspects of MNS practice were successful. The blind alleys also deserve attention. MNS grew out of self-criticism by Friends and other activists of the 1960s; then as now we decided to learn from our mistakes. A book could be written to capture the wealth of learning arising from MNS experimentation. Much of it could be applied by other activist organizations, including new groups that will arise in the '90s. Two areas needing attention are ethnic diversity and leadership.

The ethnic homogeneity of MNS had an advantage: the fact that the group was overwhelmingly white contributed to its ability to find unity in aspects of the (largely white) counterculture of the early '70s. Because the stress was high for participants whose political paths departed substantially from their parents' expectations, a fairly homogeneous community was reassuring; MNS was "like family."

The disadvantages, however, were serious and lead me to the conclusion that activist groups are likely to be stronger when they are integrated. An ethnically diverse group will be culturally richer, which will both be more satisfying for its own sake and also enable broader usefulness to movements for change. Diversity means more resources for problem-solving as the organization develops and needs to change, because a variety of styles generates more options. Diversity also means a richer heritage of social change histories to draw from for inspiration and wisdom.

The single most important factor in the decline of MNS was its inability to use fully its developed leadership. For newcomers, the organization provided a good deal of space for initiative and self-development. MNS was influenced, however, by the antileader currents in the counterculture and women's move-

ment, and created an antileader orientation that opposed the continued growth of strong leaders.

Our culture is, of course, soaked in dominance models of capitalism, militarism, and patriarchy. Organizational innovation needs to be a high priority for activists breaking new ground. My suspicion is, in this area as well, the way forward will lie in diversity: we may find that different tasks and different people will need different leadership styles for success, success defined in terms of both process and results. "The one right way" may be too simple a goal for something as complicated as group leadership. We need to avoid falling back into the old "right way" of dominant male leaders, but not assume that we will invent only one right way for the future.

Spirituality for activists

Although influenced by Friends, MNS was launched as an explicitly secular organization with a variety of perspectives on spirituality. The Philadelphia chapter experienced, at different points, an Augustinian priest holding weekly mass, feminist rituals at solstice and full moon, a Quaker worship group meeting in silence, a group house holding morning daily devotions. Other members, however, eschewed religious practice entirely and held atheistic views. This high degree of acceptance of difference is remarkable considering the tendency among members to have passionate views on many subjects, and might itself have been a positive contribution. On the other hand, the religious tolerance of MNS may be more a reflection of the pluralism of broader society, and may have overlooked the reservoir of power available by reaching for an explicitly spiritual outlook and practice.

Some of the unity achieved by MNS came through activities that could be called spiritual practices: the songs, the group search for understanding, the caring, the open vulnerability of collective mourning for the loss of loved ones. These activities enabled people to "tune in" to the reality which is always there and is sometimes described as love, as joy, as transcendence. These were necessary to bind together a group as disparate as we were.

A deepened spirituality might be a powerful interruption of the self-righteousness that marred the community of MNS as it has the core of many movements and religious groups. The banner



2 top photos and above:
Discussion at MNS Network Meetings
Center: Marching in Washington, 1983
Left: An anti-nuclear demonstration
in Philadelphia, 1983

of "political correctness" stands aloft among those who create a radical lifestyle. Not only does it corrode the comradeship of activists; it gets in the way of successful movement-building, for only the disturbed and the guilty are attracted to the self-righteous.

Self-righteousness/political correctness always accompany radical change movements, but differences of degree matter a lot. When a movement is in its early expansion there is often less attention to righteous scrutiny than when the movement is stabilizing/contracting. In the early days the emphasis is on the vision of what people want and on the source of members' caring; later, the vision becomes rigid and turns into a measuring stick. I am struck by the parallel with philosopher Thaddeus Golas' metaphor for spiritual experience: enlightenment comes in the "act" of expansion; we become confused and ignorant in the process of contraction.

A movement that renews its vision, therefore, can continue its emphasis on how we want to be rather than on how we fall short. Its members can depend not only on the collective creation of that vision, but also on an individual practice of expansion, which means acceptance of self and others, which means love.

The demise of MNS

MNS laid itself down with attention to process that characterized its 17 years of life. The week-long meeting included a session on "death and loss," in which members focused on their past experience with personal loss. In that way members began to distinguish between powerful past events and the here-and-now choices facing MNS. By gaining some freedom from the grip of the past, members became more objective, not needing to hold on irrationally to an organization whose vitality had gone. When, in a later business session, the consensus was reached to end the MNS experiment, facilitators declared a "feelings break" so that members could acknowledge their sadness, anger, denial, or disappointment. One result of dealing with emotions and personal experiences on their own terms was that there was little temptation to engage in blaming, backbiting, and defensiveness. The organization was laid to rest with dignity, pride in its accomplishments, and curiosity about the opportunities the future will bring. □

Insights from a

by Ann Hardt

Yesterday I attended a meeting of a local utility company where angry stockholders demanded the resignation of the chief executive officer, as others have with Exxon. Although in the past I have found this meeting interesting, especially as it related to nuclear power, I probably would not have made the association as well to women, poverty, militarism, ethics, U.S. governmental policies, or the debt crisis both abroad and here at home. Yet all of these topics were in my mind as I listened to the proceedings. What emphasized these concerns in my mind was my participation several months ago in the Philippine Causeway.

It was in January 1989 that Church Women United of the United States, an ecumenical women's group representing 29 faith groups, undertook a Causeway to the Philippines. (Causeways are bridges that connect people.) Because Church Women United has an imperative to work on the impoverishment of women, their goal was to connect women in the United States with those in the Philippines, and in particular to look at the underlying causes for the impoverishment of women and children in the Philippines and the relationship of those causes to us in the United States. Through this, solidarity between women of both countries may develop.

Ann Hardt teaches multicultural education at Arizona State University and is a member of Tempe (Ariz.) Meeting.



Courtesy of Ann Hardt

It was exciting to be one of the sixteen participants, including three Church Women United staff members, from various denominations and regions of the United States. I was the only Quaker and Arizonan. The seminars and accommodations were in the University of the Philippines' hostel where our host, a women's organizing network named Pilipina, prepared bibliographies, invited various women from all walks of life to share their expertise with us, and planned the other experiences. As part of the group, I visited squatter communities, government officials, and church and women's groups around Manila. We also visited Baguio City to see work with the tribal people in the Cordillera mountains. This is an area where the New People's Army, the military arm of the autonomous, nationalistic Communist Party of the Philippines, has been fighting the Philippine military. From the Peace Coalition I learned of "peace zones" established by communities who, realizing victims were primarily women and children, told both armies to stay away and let the towns make their own decisions.

In a nearby mining community, which was owned by a U.S. multinational corporation, I met families living in crowded barracks with shared kitchens and baths, and learned of their difficulty in getting fresh vegetables despite the fact that the Baguio City countryside provides its produce for Manila. Very little seems to



Virginia Allen

be done for this community because the U.S. corporation needs to share dividends with its stockholders.

Newspapers reported abuse of women. I met one who had become a Philippine "export" as an overseas maid in order to assist her impoverished family. Nurses, too, are exports. There are more Philippine nurses in the United States than in the Philippines. The exportation of people is allowed because workers send money home to the Philippines, which assists in bringing down the enormous national debt caused by loans (sometimes graft) from international banks and governments. One such loan under Marcos enabled Westinghouse to build a nuclear power plant (located on an earthquake fault, it can never be used). At present the debt for that unfinished nuclear power plant is \$2.1 billion or half a million dollars a day!

About 44 percent of the federal budget goes to pay foreign debts totaling \$29 billion, which is equal to \$500 for each Filipino while the average income is only \$200-300 per year. Two-thirds of the people live below poverty level. I found everyone working especially hard to survive. Unfortunately their industriousness is not sufficient to lift them out of poverty when so much of the country's funds are sent overseas in payment for loans and are not used at home for the benefit of the local economy. Needless to say, it is the women and children, working at home,

Philippines Causeway

who feel this the most.

This, of course, is not confined to the Philippines; Pope John Paul II lamented recently that children are dying in Africa and elsewhere in underdeveloped countries because their governments are forced to spend their scarce cash on debt payments.

In the States one just now hears much about savings and loans and other financial institutions that have made bad loans during good times and are now going under. It is our large banks, however, that are heavily involved in these foreign debts since they offered profitable loans for "development." Though improvements may have been accomplished, the loan repayments are with western currency and raw goods. The

latter is now flooding the international market, causing prices to drop while devaluation exacerbates payment in Western currency, and interest rates for loans to underdeveloped countries increased by 50 percent in 12 months. This means impoverished people cannot find necessary resources to live adequately.

In Manila and in Olangapo, adjacent to the United States Naval Station at Subic Bay, I visited drop-in centers for prostitutes, a place for them to meet others and learn skills which may lead them out of prostitution. I met young women, who had been promised jobs as waitresses, who now were held in bondage to the bar owners because of inflated costs for their bikini uniforms and their travel loans to Olangapo or Manila.

Olangapo is a city built on prostitution. A sign over one bar indicated "If you can sustain Olangapo without the bases, then close the American bases." Some U.S. military advisers even suggested more modern and efficient bases can be found elsewhere in the Pacific. Yet one hears the argument that the bases contribute to the Philippine economy. They do somewhat, but at what costs? City officials in Baguio City would like Camp John Hay to be turned over to the city because their economy would benefit by such action.

Many Filipinos consider Cory Aquino a captive of U.S. interests which milk the Philippine economy for the United States. In order to appease the United States, despite the People Power of the



Photos by Virginia Allen



Page 26:

(Left) The author, center, with two other Causeway participants
(Right) Poverty in Manila

Page 27:

(Left) A Bontoc tribeswoman, northern Luzon
(Above) Prostitutes in a bar, Subic Town

February 1986 revolution, business as usual seems to continue. Paramilitary forces, seemingly under the auspices of the official military, conduct raids, cause disappearances, and torture their opposition. I met women whose lives were in danger because these vigilantes opposed their efforts to organize communities. According to Amnesty International, the statistics for "disappeared" and those "salvaged" are worse now than under Marcos.

At the U.S. Embassy I learned of projects given through the Agency For International Development; but I also heard that "the U.S. does not interfere in internal affairs"—despite our assistance in getting Marcos out and CIA support of the military. Thus colonially established powerful families remain powerful, and paramilitary forces destroy national movements for social justice and economic improvement.

Touring Malacanang Palace in Manila, I saw crates of perfumes, cosmetics, and, of course, the 3,000 pairs of shoes left behind by the Marcos family. Corruption through bribes and kickbacks add to the considerable contrasts between the rich and poor.

Despite all of the above, I found individuals who still believe in the people's nonviolent revolution, who still have hope in Cory Aquino, and who are still courageous in facing injustice. The young Pilipina women gave me courage, faith, and hope to come home to the States to work for economic justice over the world and to try to stand in solidarity with impoverished women and children everywhere.

How does one stand in solidarity? One answer is to become an advocate for the elimination of all illegitimate loans by letting those who made them bear the burden, not women and children, nor the world's taxpayers. In addition unless there is a reduction of the interest rates and elimination of many of the other debts, societal unrest will increase and more Filipinos may join the NPA. (Although Nicholas Brady, Secretary of the Treasury, has a plan, it includes only a voluntary reduction of the loans). But if our banks or governments do renegotiate or forgive these loans, U.S. citizens may find their stock-invested pensions and their lifestyles affected. Nevertheless, as Christians, concerned for the poor, and as Friends, believing in simplicity, equality and peace, it may be appropriate now to take a stand on the debt crisis. □

"...AND A LITTLE CHILD SHALL LEAD THEM."

The Rooster Tail

Second in a series by
Althea Postlethwaite

This is the second in a series of brief articles about the experiences of the author working with small children at Miami (Fla.) Meeting in the 1970s. The author was committed to using the skills of Children's Creative Response to Conflict, which encourages cooperation, communication, and affirmation.

Whenever a small miracle sees its opportunity, it seems that all the necessary props and people are at hand, usually an amazing assortment of unlikely and unwitting accessories to the miracle.

Heather was a fairy child—almost four—dancing through life, loving everyone and everything in her world. One day in the garden surrounding the meetinghouse where her class met, she discovered a budding palm branch with several new shoots attached that were exactly the right shape to fasten on her behind so she could be a rooster. Eagerly, she and Jeff broke off the new shoots, and Jennifer offered the red sash of her dress to tie them in place. Heather, the crowing cock, alternately pranced or walked sedately among the children who were intrigued by the round of palms that made such a perfect tail.

However, as way would have it, the meeting's clerk in charge of grounds happened to arrive that morning. He was not enchanted with Heather's likeness to a rooster. In despair, he asked her where she had found that palm. When she showed him the place in the hedgerow, he hurried to her teacher to explain the *seriousness* of Heather's "crime."

The particular palm was imported, a gift placed in the memory of a dear departed Friend. Special care had been

taken to assure its survival. This spring, for the first time, it had sent out new shoots. And now they were tied to the bottom of "that nursery school child!"

Although ever endeavoring to use techniques from the Children's Creative Response to Conflict, I suddenly lacked confidence, considering how unlikely it was that Heather might solve this problem. Just before lunch, an opportunity arose for us to talk in the playhouse. Heather appeared to understand the situation. "Don't be sad. I'll find a way" she said cheerfully as she dashed in to the noontime meal.

After lunch, during the quiet time, there was a phone call from John, the chauffeur of one of the Friends in meeting. John wanted me to know that he had agreed to take "little Miss Heather to the greenhouse at two o'clock" when all the children were supposed to be guests of the first graders for a puppet show.

John said that no nursery school child had ever asked to leave the school before—at least not that he knew of—but that Miss Heather knew exactly where she needed to go because she had gone with her whole class the week before. But most especially, Heather had extracted a promise from him "not to tell Althea and get her worried."

"I'll have to call her mother first, John," I answered, "and then if you're free it might be arranged."

"That's all taken care of," John assured me. "She went next door to Jeff's house to call her mother and explain. Her mother agreed. Least that's what she told me."

"Well, I'd feel better to check," and did immediately, only to find Heather's mother delighted with this budding sense of responsibility. So, off at two went John and Heather with not a comment from any of the other children. Apparently, the teacher was the only one not privy to the plans.

Now retired from social work and teaching, Althea Postlethwaite is a member of Orchard Park (N.Y.) Meeting and an attender of New Garden (N.C.) Meeting.

When she returned to school, Heather melted into the group without a word. The disaster seemed no longer an issue.

A couple of months later, after Sunday worship, the clerk in charge of grounds threaded his way through the crowd of attenders to my side of the meetinghouse, and asked if I were free to talk to him about the serenoa palm.

Trembling inwardly, I wondered when and under what circumstances I could disclaim all knowledge of that palm tree. Then I decided only to listen and say what the clerk and psychiatrist by profession had once said to me, "Just say, I'm sorry we don't understand each

other; perhaps if we each think it over a while, we may."

But lo and behold, I didn't even need to use that response, or any other. He asked me what greenhouse had provided the growth material used on the famous palm tree. He wanted to purchase more for *all* his palms. When I referred him to John, he looked at me in astonishment; "You mean John Merriweather, the Lippincott's chauffeur? He doesn't know anything about gardening!"

"That's the only answer I can give." I responded with so much relief I could have hugged him, or Heather, or John, or anyone else nearby. □



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Life in our Meetings

The Clearing: Something to Grow About

Ten years ago Richmond Friends Meeting in Virginia began to deliberate whether to accept a gift of 75 acres of woodland, later called The Clearing. Another possession, some Friends said. Another responsibility. The deed wasn't signed until 1983 but development of facilities began in 1980 when several boys from the New Dominion alternative school helped us construct a pole tent from pines growing on the land. For the next nine years this was the only shelter for cooking and rainy day activities.

We didn't stop with the pole tent, of course. Piece by piece there appeared around the tent a grassy, open 'clearing' for group activities, a hand-pumped well, two privies, seven tent sites hidden from each other by leafy screens, an Adirondack sleeping shelter built with hand-fitted pine and poplar logs, a campfire circle, a worship circle with log seats, a sand box, picnic tables, a hammock slung between two big oaks, and a wash bench with a bar of soap hung from a cord to keep it from the raccoons. The pole tent itself acquired a shepherd's stove bought for \$12 from the Boy Scouts, and four kitchen cabinets that were languishing in people's basements waiting to be useful again. It seemed almost laughable that conferences, retreats and workshops were taking place in this little primitive campground, with sometimes more than 100 people being fed from our 16-by-20-foot, open-sided tent.

Over the years a procession of recognized retreat leaders came to The Clearing, and there were about a dozen other events and programs each year covering a variety of topics. What happened was like a miracle, but it took a lot of doing. On 52 specified work days, groups came to tackle cooperative outdoor tasks, which they embellished with conversations and a meal together.

Along with the good times were a few bad times. After groups of more than 40 adults and children ran into weekend-long drizzles two Octobers in a row, we began to wonder if nature was trying to tell us something. We also realized that overnight events were not attracting older folks, families with toddlers, or those who were less than enthusiastic about camping. With no thought of neglecting our wonderful campground, we began planning for a building.

The best guide to our needs was what had already happened. The building should accommodate groups of 20 or so at any time

of year, and a few large groups in mild weather. The all-weather core should have a modest-sized meeting room, with kitchen and baths that could serve large as well as small groups. An uninsulated larger meeting room should provide shelter for larger groups. Sleeping accommodations, other than on the floor, could be furnished by prefabricated sleeping cottages located nearby in the woods. The building should be far enough from the campground to protect the secluded atmosphere the campers loved, and yet close enough for them to use the building's facilities, thus offering us the flexibility of hosting two different groups at once.

Recently, with Richmond Meeting's approval, we finished the plans, let the contract, and started construction. We have divided our plan into three phases at a total cost of \$100,000. We have raised \$42,000 and hope way will open to provide the rest.

What has been the spiritual contribution of The Clearing? Certainly it has deepened the spiritual life of Richmond Friends Meeting through cooperative work, worship times under a canopy of rustling leaves, extended periods of learning and sharing, closeness of being together remote from daily tasks in a place of natural beauty. Here Friends have gathered around a common interest, participants of all ages have linked their lives for a day or two, newcomers and seasoned Friends have experienced the leisure to talk with one another beyond agenda. Richmond is a meeting with a diversity of approaches to the life of the spirit; we have seen differences merge into a large perspective in the spaciousness of The Clearing.

We hope The Clearing will become a favorite gathering place for Friends throughout Virginia and beyond. Whether for retreats, workshops, conferences, or family outings, these 75 acres of unspoiled creation could become a quiet respite for groups large and small, a breath of fresh air in our often polluted lives, an unanticipated spiritual bend in the road where the next step somehow becomes clear.

Richmond Friends are clear about The Clearing. It is a place that strengthens Quakerism in our area, helps harmonize our diversity, integrates newcomers into meeting, and reaches out to likeminded and potential Friends. We are fond of reminiscing about the past decade of work, play, and fellowship. As we anticipate the opportunities and problems of the next decade and the next century, many of us see The Clearing as something to grow about.

Louise P. Whittington

Louise Whittington is a member of Richmond (Va.) Meeting. She donated the property for The Clearing, which was part of the property where she now lives.

Reports

Southern Calif. Friends Share Spiritual Journeys

Challenging an unseasonal spring heat wave, some 38 seekers journeyed into the high desert of Southern California to renew themselves and to deepen their spiritual awareness, at the Eighth Annual Southern California Friends Conference on Religion and Psychology, held April 7-9. The site: the sandy, oak-covered knolls of Rancho Del Cielo, some winding miles inland from San Diego.

For the second time, our conference was organized not around a major presentation by a single speaker, but around the personal stories of several members of our own Quaker community, focusing on life as a journey, and on ourselves as travelers along varied pathways. Margot Pomeroy, Jim Brune, and Jeanne Lohman, reflected on their lives, stirring our memories of significant turning points in our experiences.

In her opening presentation, Margot Pomeroy shared her personal odyssey of illness, healing, and faith as she progressed from her Christian Science roots toward a home in Quakerism. Her sweet, plain honesty, utterly without pretense, awakened in listeners a closer awareness of their own struggles with faith, trust, and tragedy. Thus emboldened by her courage, participants returned to small groups to explore the magic of vulnerability, of opening more fully to one another and the world.

This process was dramatically deepened through our next presenter, Jeanne Lohman of San Francisco (Calif.) Meeting. An accomplished and successful poet, she described her own life experience—and especially the loss of her husband to cancer—with simplicity, and taught how one might begin to conquer pain through candor.

Jim Brune, former clerk of La Jolla (Calif.) Meeting and now of Reno, Nevada, a scientist with strong spiritual concerns, told of a rigorous childhood in a Western mining community. With the illness and death of his mother, he and his younger brother were brought up almost wholly by his father. Isolated by geography and meager finances, adrift in an austere landscape and forced to draw upon his own resources, Jim turned inward to develop a rich life of intellectual questing and spiritual exploration. His journey led him to a commitment to non-violence, to a lasting interest in Eastern philosophy and mysticism, and to Quakerism.

Sunday morning featured a graceful movement and meditation exercise facilitated by Stephanie Flaniken, culminating in a gathered meeting of power and depth. One after

another, participants spoke of lives opened up by risk-taking and sharing. Beneath convention and artifice, we came to know one another, if only for a brief time, in spiritual discovery, where separateness melts away and multiplicity converges upon Oneness.

Steve Smith

Unification of Europe Focus of Seminar

Have you seen the flag of the European Community—a circle of twelve white stars on a blue background? Twelve countries are on what could be called a “crusade” to become “the united states of Europe” by the end of 1992. The year 1992 is almost upon us, yet few Friends are aware of the momentous changes occurring in Europe.

The Quaker Center on European Affairs helped awaken one group of 26 Friends to the changes in Europe during a May 20-26

seminar in the beautiful sun-drenched cities of Brussels, Belgium, and Strasbourg, France. Of our number, five were from the United States, one from the Federal Republic of Germany, and the remainder from Britain. As a representative of the Friends Committee on National Legislation, I sought to become better acquainted with QCEA and to learn about implications of the unification process. The U.S. government is casting a wary eye toward the European crusade, unsure whether the unification will mean bigger markets or shrinking markets for U.S. products. The stakes are enormous.

The governments of many developing countries are watching the unification and fearing for their future. There is a sense that superpower conflicts are being supplanted by economic conflicts between industrialized countries, such as the United States and Japan. The debt, trade, and aid policies of these blocs have the potential for dealing out developing countries.

The seminar didn't give us a crystal ball to resolve all these questions. It did give us



Above and right:
Quaker Center on
European Affairs
seminar participants



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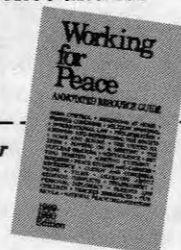
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a better sense of the structure within which such issues would be resolved. The European Commission acts as a supra-national body which attempts to represent the common good of member countries. Working in conjunction with the Council of Ministers and European Commission, the European Parliament has 518 members representing 320 million people (the largest market in the world). It is located in Strasbourg in north-east France.

In the recent European-wide Parliamentary elections, the socialist and green parties made gains in several countries. Many British Friends welcome the effect that the more progressive Europe is having on the Thatcher government. Apparently, rulings in Europe have forced Britain to take steps to stop beatings with canes in schools, improve water standards, and consider putting warnings on cigarettes. Others feel that ceding sovereignty

for short-term gains is a bad gamble. They fear a "fortress Europe," which could coordinate economic and military action and hurt developing nations.

While in Strasbourg at the European Parliament, we visited another European institution, the Council of Europe. The Council's membership includes the 12 countries of the European Community, plus the Scandinavian countries, Austria, Switzerland, Turkey, Cyprus, and Malta. In recent years, the Council seemed to be adrift and apathetic, but glasnost and perestroika transformed it and restored its sense of mission. The prospect of eastern and western Europe becoming united stirs the souls of millions of Europeans whose lives were profoundly shaken by the war. The excitement about Hungary and Poland possibly becoming associate members and about Gorbachev's early July address before the Council's

special assembly was palpable. The Parliament includes individuals who once fought against one another.

The jury is still out on the question of whether economic cooperation will bring more humane, sustainable development to Europe or facilitate equitable relations with developing countries. We are fortunate to have QCEA helping Friends keep track of the process of unification.

Nancy Alexander

Conference Addresses Sexual Morality Issues

A broad spectrum of Friends met June 23-26 in Richmond, Ind., to share our deep concern over the crisis which faces us in sexual practices and morality. Although not

Nonsense of the Meeting

Proper Etiquette in Meeting

(for first time or impolite people)

(The following was written in approximately 1971 by a young Friend of Ann Arbor [Mich.] Meeting, who shall remain anonymous. It is reprinted with the original spelling, and our thanks to the meeting newsletter. —Eds.)

1. Come on time to meeting. If you are late wait outside until 15 after. Then walk in with all the other laties. If you are later than 15 after, join the babies in the nursery room.

2. Blowing your nose. Use kleenex, not a hankerchief. It is not polite to give your father back a dirty, drippy hanky. Blow your nose like a sick elephant, it's a tradition. Foghorn blowings are not permitted. The object is to make people think you're crying about man's inhumanity to man, not to let them [know] you have a cold.

3. Answering the telephone. The meeting telephone rings an average of 34 times before it is answered. When it rings, you take a long time to come out of your transdential meditation. Then you run across the room bringing everybody else out of their transdential meditation. Be sure to clump as loud as you can down the stairs because as soon as you get to the phone it will stop ringing.

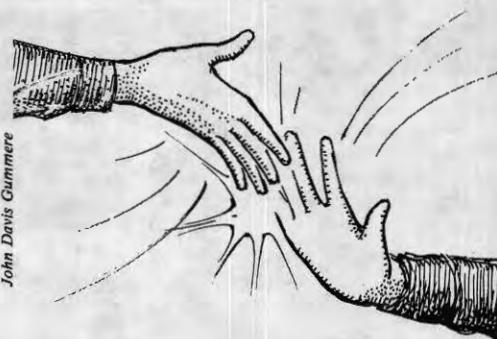
4. Sleeping. If you are old you have to go to sleep because all old people go to sleep in

meeting. Point your head towards the ceiling or bow it. You can't leave it in between. Snoring is against the rules. Fold your hands and cross your legs and every once in a while say "ahem" so they know you're not dead. It's as easy as that, just be sure to wake up when meeting is over.

5. Where to sit. Fathers like to sit in the front row in the middle. The rest of the family doesn't. Sometimes the father will walk proudly, nose in the air, like a duck, expecting his ducklings to follow in single file. He will walk ever so proudly with his family following (so he thinks). He will set himself down, fold his hands, cross his legs, and proudly look nonchalantly around only to find that his pu is empty and his family is sitting in the back. Father will turn red, scurry to the back with his tail between his legs and join his family. Then he will set himself down, fold his hands, cross his legs and try to resume his distinguished position. The front row is strictly for old timers, newcomers, and men who want people to see them stroke their beards.

6. Talking. If you are young, talk only about the establishment. If you are old, the Lord will move you and you stand up, put your hands on the pu in front of you, and repeat the 21st Psalm. Easy isn't it?

7. Ending meeting. Meeting is always five minutes late because that is how long it takes the number 1 hand-shaker to come out of transdential meditation. Also, numeral uno loves to torture kids who never went into transdential meditation. When he shakes hands you turn around and shake hands with everybody within shaking distance. It is not proper to "slap somebody five." Then announcements follow. #1 says, "Hi, do you want to introduce yourself?" All newcomers stand up and say "I'm just passing through." Then everyone gets up and your parents talk and talk and talk. You may consider yourself lucky if you get home by 3:00.



John Davis Gummere

many minds were changed in a fundamental sense, this was a learning experience for all resulting in broadened understanding of the ethical issues involved in human sexuality. Papers were read by Ben Richmond, Maureen Graham, Ruth Pitman, and Hugh Pyper, with responses by Robert Fraser, Lois Mammel, Jon Shafer, and Herbert Lape. The papers represented a balance of perspectives, with good spirit, and occasional humor. This was coupled with a willingness, if not an eagerness, to listen and learn from one another.

Even though the margin of agreement and understanding seemed to widen as Friends talked, three areas of consideration reflected deep convictions as well as honest differences: (1) There was disagreement to what extent homosexuality is genetic, whether it is involuntary and permanent, or whether it is subject to change. (2) There was debate over scriptural authority, interpretation, and tradition as an ethic of sexual practice, especially with respect to homosexuality. (3) There were questions about the meaning of marriage and family today as compared with previous times. Are these institutions changing to accommodate new patterns, structures and meanings?

On the positive side there was agreement that Friends need to establish models and examples to live by in the area of human sexuality. This offers more hope than prescribing dos and don'ts of sexual practice. These models can be drawn from Scripture and tradition (including Quaker history), but we also need living models for young people today. Youth are in need of boundaries defined by adults, and in many cases they are asking for them out of desperation.

Concern was expressed over the commercialization of sex symbolism in the market economy, coupled with the portrayal of sexual violence in the mass media. This calls for community responsibility and accountability in shaping the culture, which in turn will help shape values. Some of these values, which are needed in the home, the school, the community, and the marketplace, are integrity, respect, trust, communication, wholeness, faithfulness, fidelity, and genuine love and care for one another.

The papers presented at the conference will be edited and published by *Quaker Religious Thought*, the publication of the Quaker Theological Discussion Group. The aim is to publish this special issue by early 1990. Orders should be sent to Ted Perkins, 128 Tate St., Greensboro, NC 27403.

Wilmer Cooper

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News of Friends

Use of 'Painholds' Banned by Court

Use of "painholds," or control holds on nonviolent demonstrators is now banned in Contra Costa County, California, as a result of a lawsuit stemming from injuries to demonstrators at Concord Naval Weapons Station in November 1987. Painholds consist of the twisting of arms, fingers, ears, and other portions of the body or use of pressure on the arteries.

In addition to banning painholds, the federal court awarded \$50,000 and reimbursement for attorneys' fees to three plaintiffs who sustained injuries from painholds used on them by county sheriffs in the November 1987 demonstration. David Hartsough, a Quaker from San Francisco (Calif.) Meeting, received a broken wrist; David Wylie received a dislocated elbow; and Jean Bakewell received a severely sprained shoulder.

The demonstration was part of an ongoing witness, called Nuremberg Actions, which seeks to bar rail shipment of weapons from Concord Naval Weapons Station. It is estimated that 80 percent of the weapons used in El Salvador are shipped from this site. Previously it was used for shipments to Vietnam. David Hartsough and Brian Willson started the witness in June 1987, and on Sept. 1 of that year, Brian lost his legs on the train tracks when a weapons-bearing train ran over him as he attempted to block its passage (*FJ* March 1988).

David Hartsough says the federal court's decision is significant because it protects demonstrators who peaceably stand up for their beliefs. "Too often, . . . law enforcement officials attempt to mete out punishment on the spot. Now at least at Concord Naval Weapons Station, protesters need not live under this fear," he says.

The plaintiffs were represented by lawyers from the American Civil Liberties Union.

200 File Support of AFSC Lawsuit

Nearly 200 groups and individuals from across the nation filed five major amicus briefs in support of the American Friends Service Committee's claim that the 1986 U.S. immigration law violates the AFSC's right to free exercise of religious beliefs (see *FJ* Feb.). The law contains a broad array of sanctions aimed at stemming the flow of illegal immigrants at U.S. borders. It includes amnesty provisions for undocumented people, but uses an early cutoff date and restrictive requirements that exclude many Central

Americans. The law provides for beefed-up border patrol, and finally, it requires employers to furnish documentation of legal status of all workers hired since November 1986.

Although the AFSC opposed numerous features of the bill, the requirements of employers triggered the lawsuit. The AFSC seeks exemption to those requirements, saying they require the organization to exclude people it feels compelled to serve on the basis of religious beliefs. The amicus, or "friend of the court" briefs argue that AFSC's lawsuit should be heard in trial. The amicus briefs were filed July 24 in U.S. District Court, Los Angeles.

One of the attorneys representing the AFSC, Peter A. Schey, says, "What the INS is telling the court in its papers is that the government may force citizens to do just about anything so long as its demands are somehow related to controlling the border. These groups are saying no, that constitutional rights do not vanish simply because the INS says 'border control.'" Peter Schey is also executive director of the National Center for Immigrants' Rights.

Rabbi Arthur Gross Schaefer of Loyal Marymount University and a lawyer for one of the groups supporting AFSC, says many religious groups take exception to the INS's position that employer sanctions present no religious dilemma. "Yet in both Jewish and Christian traditions the covenant with God imposes rights and duties which must be followed. 'Love your neighbor' is the Torah's great principle, and Jesus defines one's proper responsibility toward others in the Good Samaritan parable. . . . Although persons of good faith may differ with the AFSC on whether employer sanctions violate these principles, all should agree that AFSC's position is consistent with the great religious traditions of our nation. . . ."

In Brief

In a letter-writing campaign by the Peace and Social Concerns Committee of Kendal (Pa.) Meeting, libraries are being encouraged to feature exhibits highlighting the work of the United Nations this fall. United Nations Day is Oct. 24.



An Action Alert on Central America was issued this month by Friends Committee on National Legislation focused on the upcoming elections in Nicaragua. Peace in Central America depends heavily on whether these elections are perceived as free and fair. The elections will be undermined if U.S. intelligence agencies are allowed to interfere. Congress will vote in September on whether to forbid such interference. FCNL encourages Friends to contact Representatives by mail, phone, or, if possible, in person while Congress is adjourned and home on recess. Stress that the U.S. should support UN and OAS election monitoring plans. Contact FCNL, 245 2nd St. N.E., Washington, DC 20002.

Young Friends

Breaking the Sound Barrier



Fight right:

Knock

against the tick-tock of the clock
and the scrape scrape of chalk;

Jump

into the clop-clop of lumpy
ladies walking, bumping
like buzzy buzzing bugs,
the moan of drones;

Shock

the hollow hymnal voices
rattling like the cranky weeping
of hungry babies.

Woman and Man can:

Explode

in the high sky
in the summer time;

Fly

over lush green soy bean fields
and orchards swinging with grapes;

See

in the tree a sing-sight,
the happy singing of the cardinal.

Then:

Go

with unceasing footsteps
heading toward the light.

—a group poem by the Young Friends
of Doylestown (Pa.) Meeting

Even a Child

I raised my head from deep thought and prayer and found myself looking into the face of a little girl who smiled. She was sitting in the row just in front of me, but had turned around and was looking intently into my face.

I smiled back, but I had to let go of my deep thoughts and they dropped to the bottom of the well. Somehow, I had suddenly realized that such thoughts were too inward, and I thanked God that the light in the smiling face had redirected outward to those who worshiped in the silence with me.

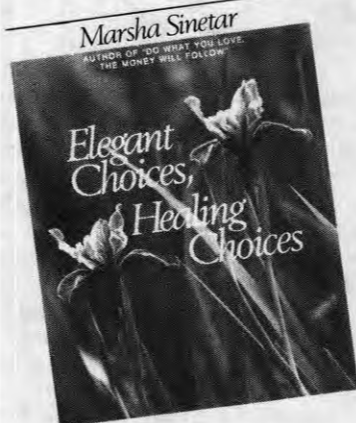
Later, after the meeting for worship, the same little girl brushed against me as she pushed a doll-buggy full of stuffed dogs. I suggested that maybe she was pushing a dog-buggy. To this she replied, "No it's a doll buggy with dogs in it."

Then I went into a Ministry and Counsel meeting thinking how important it is to seek the Truth and to call doll-buggies by their correct name, and to properly relate the presence of dogs with their right to ride in doll-buggies and still be good old dogs in their own right.

—from *The Journal of J. Mansir Tydings*,
edited by Lee B. Thomas, Jr.

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If we can attend to ordinary home or body maintenance when we feel wretched—clean the sink, scrub ourselves properly when bathing, put away clothes, make a sturdy, hearty soup—we help our mood... Start small, stay conscious, put your best effort, your highest virtue in your elementary choices. This is elegant. This heals.

— from the book

Bulletin Board

- A chance to get to know foreign high school students and build cross-cultural ties in the home is available for host families through the American Intercultural Student Exchange. Kathy and Kenton Allen, Quakers from University Meeting in Wichita, Kans., and high school teachers, are enthusiastic advocates of the program. She is regional coordinator and he is state coordinator. "It is a wonderful way to make a positive difference. . . . Quaker families make great host families, and Quakers make caring area representatives," says Kenton. The young people are carefully screened, and all types of families are considered: single people, retired people, people with small children. Some compensation is provided to help defray living expenses. For information contact the Allens at 1423 Woodland, Wichita, KS 64203, or call (316) 262-7077.

- This year marks the 20th anniversary of the founding of Quaker House, the military counseling center in Fayetteville, N.C. Friends will celebrate the event on Oct. 14. Featured speakers will be Quaker activist Sam Levering and U.S. naval commander William Witheroe. The day will include music, information on the center's history, and fellowship. Child care will be available. For information, contact Greg Sommers, 223 Hillside Ave., Fayetteville, NC 28301, or call (919) 323-3912.

- A regional conference on "Experiencing the Transforming Power in Ourselves, Our Meetings, Our World" will take place Sept. 22 and 23 in Indianapolis, Ind. Lon Fendall, editor of *Evangelical Friend*, will be among the speakers. There will also be workshops focusing on "Tools for Transformation," a Young Friends retreat, Bible study and discussions, and worship. Child care will be available. For information, contact Johan Maurer, FWCC Midwest Field Staff, P.O. Box 1797, Richmond, IN 47375, or call (317) 935-1967.

- **Correction:** The notice about a living will (July Bulletin Board) was published incorrectly. Burlington, N.C., Friend Emily Councilman informs us she is *not* able to make such information available just now as we announced. Emily is revising the will at present. FRIENDS JOURNAL will make it available to interested readers at some future time to be announced. For those interested, the Society for the Right to Die (250 West 57th St., New York, NY 10107) can provide helpful information on living wills, including sample forms which conform to each state's statutes. Write to them for material.

- The *1989 and 1990 Directory of Friends* meetings, churches, and worship groups in the Americas is available from Friends World Committee for Consultation. The Directory lists monthly meeting addresses, phone numbers, clerks, worship times, and yearly meeting affiliations. It also lists information and study centers, schools, camps, and colleges; reference libraries, book stores, and magazines; retirement communities, and retirement homes in the United States; and addresses for some Quaker organizations. To order, send \$7 to FWCC, 1506 Race St., Phila., PA 19102-1497.

- Haverford College is trying to locate descendants of the college's original founders and plans to invite them to a Founders Day celebration on Oct. 28. If you are a descendant or know someone who is, contact G. Holger Hansen, Haverford College, Haverford, PA 19041.

- One six-hour tape that contains Bill Moyers' *The Secret Government*, two programs from the Christic Institute, and *Peace in Guatemala* is available for \$5.50 from Ernest Morgan, 1901 Hannah Branch Road, Burnsville, NC 28714. It is being distributed in connection with Rural Southern Voice for Peace and is reproduced with permission. So far, more than 200 copies of the tape have been distributed.

- Study packets will be available Nov. 1 for the television series "Breakthrough on Hunger," which is scheduled to air in January and February 1990. The packet contains a leader's booklet, publicity aids, camera-ready copy for flyers, VHS videotape, and poster. The complete packet costs \$10. It is designed to encourage and aid group study of the series, which is being produced by a team from WGBH Boston and the Harvard Institute for International Development. The study materials are an independent project of the Interreligious Coalition for "Breakthrough on Hunger," which is composed of 22 organizations and includes the Right Sharing of World Resources program of Friends World Committee for Consultation and the American Friends Service Committee. The television series is intended to let poor people working for their self-sufficiency be seen and heard, not just interpreted. It also focuses on how our own economy affects poor people and what people can do and are doing. For ordering information, contact Johan Maurer, Right Sharing of World Resources, Friends World Committee for Consultation, P.O. Box 1797, Richmond, IN 47375.

Books

A Review Essay

Quaker Service at the Crossroads

*Edited by Chuck Fager, Kimo Press,
P.O. Box 1361, Falls Church, VA 22041.
1988. 215 pages. \$12.95/paperback.*

The subtitle of this anthology, "American Friends, The American Friends Service Committee, and *Peace and Revolution*," indicates it is about three groups—Friends, the AFSC, and Guenter Lewy's new book. Chuck Fager explains in his introduction why he and others see this as a necessary undertaking—to comment upon these topics in juxtaposition.

He states that there has been "an increasing sense of concern and uneasiness about the AFSC's evolution. Guenter Lewy, a non-Friend and nonpacifist, criticizes the AFSC and three other post-war peace and justice organizations (Women's International League for Peace and Freedom, Fellowship of Reconciliation, and War Resisters League) in his book for their shift from classical pacifism to a "new left" stance—that is, for their unfaithfulness to original values, principles and commitments of pacifism. Several Quakers respond to Lewy on these three topics, such as Lady Borton, Kenneth and Elise Boulding, Jack Powelson, Jim Matlock, Ed Lazar, and Jim Forest, as advocates and friendly critics (as Fager calls them) of the issues.

One of the greatest values of this process is the inclusion of background, with articles from the '60s and '70s by Milton Mayer and R. W. Tucker.

Lewy, whose own response is also included in this book, sees pacifists as being committed to saying no to killing and to the "link between means and ends." However, he finds the four organizations slanted against anticommunist movements and *status quo* institutions. He takes them to task for espousing silence when such an approach could maneuver the country into a position that prevents any use of power. Unilateral withdrawal from Vietnam, for example, would have resulted in more killing. The pacifist must be reconciled to "being irrelevant, standing aside . . ." as pacifists did in World War II, not mobilizing an antiwar movement. Essentially Lewy would like pacifists to be nonresistant, oblivious to the world's machinations, and concerned primarily about their own purity and life.

There has been an increasing concern, Guenter Lewy aside, about the AFSC becoming less Quakerly and more worldly

(isn't it inevitable?), and it would seem that Lewy's criticisms and a Quaker critique of the internal and external larger Quaker problems of identity and diversity are simply reflected in AFSC's current difficulties. There is a larger issue than that to which Lewy's book reduces it. Quakers have not been called by their peculiar and unique testimonies to be "new left," but neither have they been called, except by Lewy, to be "irrelevant" and to stand aside relinquishing the world to the worldly. The Quaker tension—historically and from a faith perspective—has been to live in the midst of the nations while at the same time witnessing to another way, beyond new left, new right or new age. Any Quaker institution—The Holy Experiment, Pendle Hill, AFSC, Friends universities and schools—by nature of its existence is tempted to be "like all the nations."

Fager's book is a must if simply as a catalyst, because Quakers themselves must tackle their own existence, their impact upon and identity within the world in deep and prolonged dialogue. We should have done this before Lewy and not have left the challenge to come from outside in a superficial and incomplete way.

Milton Mayer writes in his article in Fager's book that the purpose of the AFSC is "the worship of God. The Service Committee is not a political organization. It is not a welfare agency. It is not a humanitarian movement. It is a religious meeting committed to the only revolution that will ever be." And Tucker writes that changes (in the AFSC) that bring us back close to our roots . . . are long overdue." But these must be our own changes. Fager describes the three paths open to us as he sees them—release, reclamation, or renunciation, or letting go of the AFSC to non-Quakers, reclaiming it for Quakers and Quaker faith and practice, or disassociating from it and starting anew.

Some contributors not only deal with Lewy vis à vis the AFSC, but also suggest alternatives for problems in the Quaker relation to AFSC. Arthur Roberts states that "AFSC is vulnerable to Lewy's criticism that spiritually based principles have been eroded by programmatic efforts to influence public policy.

Sam Levering points out that some believe that "if the Quakers control the AFSC we couldn't even pass out a glass of milk." But Dan Seeger notes that "our human failure as pacifists (should not) deter us from renewing our vision and from witnessing with joy to its powerful relevance to the dilemmas of contemporary life." Thomas Angell reminds us that "Quakerism is a movement that pro-

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claims that the Kingdom of God is found in the heart of every woman and man and that as a people of God we can presently come to know and obey God individually and collectively."

Quakers are not simply nonresistant or ethical pacifists. There is more at stake here—perhaps a unique revelation in need of a renewed revolution of its own. Thank you, Guenter Lewy, for starting the catalytic action. Thank you, Chuck Fager and *all* the contributors, for the personal and valuable insights. Thank you, Quaker critics of Chuck Fager and for the anthology itself. All of this sparks the real need to get off dead center, to come alive: "witnessing with joy . . . renewing our vision."

Bill Durland

Bill Durland is an author, lawyer, peace activist, and recent teacher at Pendle Hill. He and his wife Genie and son Chris recently moved back to Cokedale, Colorado.



Reviews

Sacred Dimensions of Women's Experience

Edited by Elizabeth Dodson Gray. Roundtable Press, Four Linden Square, Wellesley, MA 02181. 1988. 245 pages. \$14.95/paperback.

"I'm just a housewife." Thus women for generations have accepted society's judgment as to the value of their work. And if they turn to religion for comfort, they are told that their bodies are unclean and their voices may not be heard in holy places. This book names women's experience as holy, and therefore can help women reclaim meaning for their lives and their work.

The titles of the sections of the book suggest the range of experience: Women's Creativity, Giving Birth, Caregiving, Creating Sacred Space, Doing Housework, Feeding as Sacred Ritual, and Our Bodies Are Sacred (including chapters on battered and aging women).

Most chapters were lectures in the Theological Opportunities Program at Harvard Divinity School in the fall of 1985, a program I attend as often as I can. On Thursday mornings a group, mostly women, assembles.

Most do not have a theological background, although by regular attendance one becomes conversant with the field. The morning opens with one member of the group speaking out of experience about the day's subject. A lecture, usually by a theologian, follows. Many of the lecturers are from Harvard, but in most series there are speakers from other schools as well. The majority are women.

The editor writes of the process of hammering out the theme of this series:

We were incredibly ambivalent about what we were doing. Now that we ourselves were declaring "women's work" sacred, were we consigning ourselves forever to the stereotypic servant role? We could not decide whether this was the most daring series we had ever planned or the most conservative.

Elizabeth Dodson Gray heads this imaginative program and has brought her creative gifts to the task of editing the book. She has drawn the parts together with connecting material and has contributed chapters herself where needed to round out sections. The many voices in the book speak from intensely personal experience and with a depth of reflection and conviction. Although 30 women contributed chapters, so skillfully is the editing done that the reader is carried along and left with a sense of wholeness in the end. The book flows.

At least one chapter is by a Quaker. Dana Raphael of Wilton (Conn.) Meeting is an anthropologist with a specialty in human lactation. Her chapter is "The Tender Gift of Breastfeeding."

The book is illustrated with striking photographs. This is a beautiful book, from its bright cover to the original song with music on the last page, by Carolyn McDade, who also contributed a chapter on women's ritual.

Elizabeth Watson

Elizabeth Watson, a member of Friends Meeting at North Easton (Mass.), is a freelance writer and speaker with an academic background in theology and a current interest in liberation, feminist, and creation theology.

Convictions of the Heart

By Miriam Davidson. University of Arizona Press, Tucson, Ariz., 1988. 187 pages. \$19.95.

In May of 1986, eight sanctuary movement workers were convicted in a federal court in Tucson, Arizona, of violating immigration laws. Three others, including Quaker Jim Corbett, were spared legal conviction.

The religious affiliations of the defendants were a cross-section of Christian faith: from

a pastor of a Presbyterian church to a member of the School Sisters of St. Francis, from a graduate student in Middle Eastern studies to a Quaker nurse. Jim Corbett, convinced Quaker, maverick theologian, and goatherd realist, was one of the catalysts for this curious community. Members of this group had in common not an ecumenical mission but diverse paths leading to a historic intersection: the sanctuary movement.

Their convictions of the heart are a testimony no Friend can afford to ignore while sorting out religious convictions in a politically demanding age. Questions of conscience—similar to questions posed to those who hid Jews from Nazi Germany or slaves from U.S. slaveholders—are provided an immediate context.

The trial itself was a conspiracy of the federal courts, the Immigration and Naturalization Service, and the U.S. State Department to provide a show and sap support for refugees from Latin American wars. It failed on the latter count. In the process, our government made a mockery of every school child's perception of the Declaration of Independence, the Constitution, and the inscription at the Statue of Liberty. The lamp beside the golden door is now used to examine an immigrant's race, income, and most important, the political credentials of the persecutor.

Davidson's format is journalistic, chronological, and told with Quaker clarity. At no point is her account made into propaganda. She manages the diverse personalities and complex divisions within the sanctuary movement with disarming ease. Most important, she explains the value of nonviolent response as practiced by Corbett. However, if you're hoping for an extended essay illuminating the issue by exploring Jim Corbett, you'll be disappointed. At the end of the book, Corbett returns to the desert as enigmatic as the figure that emerged in the first pages.

A tough realist, Corbett willingly put himself into the machinery of smuggling refugees across the border to reach sanctuary. He refuses to examine individual refugees' politics and makes every effort to cooperate with the INS. While Corbett proclaims disbelief in traditional tenets of faith ("I don't believe selfhood survives death, and I consider any conceivable God to be an idol . . ."), he suffers the work of God gladly.

He also writes provocatively. Excerpts from his largely unpublished writings are sprinkled through the book, and his spiritual experiences in realizing the sanctuary movement are contemplative and moving.

Davidson's book dangles a few odd

threads. A photo caption states that the prosecutor owned a nightclub and promoted concerts before becoming a member of the U.S. Attorney General's office. The intent and relevance of the statement is never made clear. She dwells for a moment on a juror's bursting into tears and subsequent suffering for the jury decision, but doesn't follow up.

However, in this book she has chronicled a critical event in the sanctuary movement, which, like the refugees, perseveres.

Sandy Overbey

Sandy Overbey is a nomadic attender of Friends meetings. He practices QiAikido, loves Anne, and walks the dog. In between, he works for a Reston, Va., advertising agency where his title is utility infielder.

The Human Experience

Edited by the Soviet/American Joint Editorial Board of the Quaker U.S./USSR Committee. Jointly published by Alfred A. Knopf, New York, N.Y., and Khudozhestvennaya Literatura, Moscow, 1989. 357 pages. \$19.95.

The Human Experience appears to be the first joint Soviet-U.S. anthology of poems and short stories published to further *perestroika*, or Soviet restructuring. It is gratifying to find Quakers in the vanguard in the effort to advance human understanding beyond cold-war walls. We acknowledge gratefully the financial and emotional sacrifice invested in this venture. The result is electrifying. The authors on both sides are of the best: Joyce Carol Oates, John Updike, Alice Walker, Garrison Keillor, and the poet Henry Taylor are among the many notable U.S. contributors. Valentin Rasputin, Anatoly Kim, Arnold Kashtanov, Tatyana Tolstaya (Count Leo's kinswoman, a member of a huge clan) are among equally many and gifted Soviet prose writers. Soviet poets, too, have their representatives, such as Yevgeny Vinokurov:

I know life well. But then there is my young son—
He'll have nothing to do with what his father learned.
To him what I did is water over the dam.
Gritting his teeth,
he's going to dig it all up again.

And among the Americans, C.K. Williams survives in imagination the terminal atomic blast:



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Books *continued*

I knew that everyone I loved
was dead, . . .
The orient air and mortal air was ash.

Good as so much of it is, one wonders how
much better the Soviet selections might be
in the Soviet-Russian edition, without hav-
ing suffered the trauma of translation. But
then, in *that* edition, U.S. writers would lose
the native verbal ground beneath in *their*
turn. Our solution: to become adept in Rus-
sian! Is life long enough for that? This book
may be for us the one next-best expedient.

J. Bernard Haviland

*Bernie Haviland recently retired as dean of
students at Pendle Hill and has taught at West-
town School and West Chester University. He is
a member and past clerk of Media (Pa.) Meeting.*

Genethics

*By David Suzuki and Peter Knudtson.
Harvard University Press, Cambridge,
Mass., 1989. 384 pages. \$25.00*

Now that it is within human power to
modify the genetic functioning of organisms,
there is a need for a quantum jump in human
thinking. What does it mean to be "human"?
Is it, in principle, possible to do irreparable
harm and to create unacceptable risks to the
human species, to the biosphere? This book
tries to provide a fabric in which genetics and
ethics can be thought of in a constructive
way. The first few chapters explain basic
principles in genetic science in a way that is
scientifically sound and accessible to the
general reader. The rest of the book presents
case studies which demonstrate the issues in-
volved. The book ends with the words of
Isaac Bashevis Singer: "Our knowledge is a
little island in a green ocean of nonknowl-
edge." This book acknowledges the limits of
human knowing and suggests the need for
a new mythology which will encompass ten
genethic principles that the authors believe
all people of goodwill could unite upon.
There is a glossary and a bibliography for
further reading. We Friends would do well
to study this book and others like it as they
emerge. Who will raise these issues if we
don't?

Sally Bryan

*Sally Bryan, a long-time teacher in Seattle, is a
member of University (Wash.) Meeting and attends
a worship group on San Juan Island in Puget
Sound.*

In Brief

Daily Readings from Quaker Writings Ancient and Modern

*Edited by Linda Hill Renfer. Serenity Press,
441 Ave. de Teresa, Grants Pass, OR 97526.
1988. 374 pages. \$24.95.* The concept of a
year of Quaker readings, a page a day, is a
welcome one, especially since, as the editor
notes in her preface, "Quaker literature is
of remarkable quality—direct, questioning,
challenging, insightful—and impressively
well-written." The selections for the 365 days
are from more than 150 Friends—some as
recent as Margaret Hope Bacon and Elizabeth
Watson, and the pages of FRIENDS JOURNAL
and Quaker Life—others as early as Fox
himself, Margaret Fell, Elizabeth Fry, Isaac
Pennington, Robert Barclay, and William
Penn, a veritable treasure house of Quaker
prose.

More Than Empty Dreams

*By Betty M. Hockett. Barclay Press, P.O.
Box 232, Newberg, OR 97132. 1988. 165
pages. \$7.50/paperback.*

Eight of a Kind

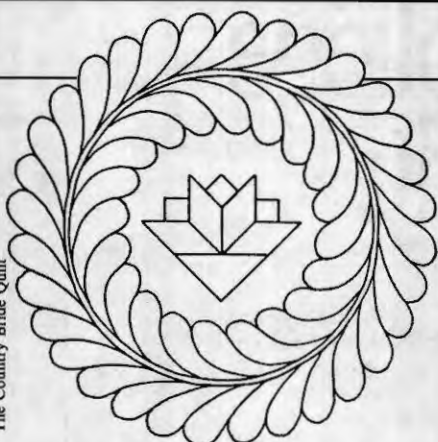
*By Betty M. Hockett. Barclay Press, P.O.
Box 232, Newberg, OR 97132. 1988. 146
pages. \$7.50/paperback.* These two selec-
tions of short stories about historical Quakers
are told in modern language and help
children understand what it means to be a
Friend. The adventures capture the excite-
ment experienced by Friends who willingly
obeyed God and put their faith into practice,
no matter what the consequences.

Decorative Arts for the Amish of Lancaster County

*By Daniel and Kathryn McCauley. Good
Books, Intercourse, Pa., 1988. 160 pages.
\$29.95.* This book presents a colorful history
of Amish art and the people who create it,
including sections on textiles, graphics, fur-
niture and household objects, and biogra-
phies of Amish artists.

The Best of Amish Cooking

*By Phillis Pellman Good. Good Books, In-
tercourse, Pa., 1988. 224 pages. \$19.95.* The
author is an Amish woman who has collected
old recipes from grandmothers, mothers,
and older neighbors. To this, she adds a bit
of Amish history and presents it in this at-
tractive book full of colorful photos. It is a
useful book for families who enjoy hearty,
healthful, homecooking.



The Country Bride Quilt

By Craig N. Heisey and Rachel T. Pellman. Good Books, Intercourse, Pa., 1988. 104 pages. \$12.95/paperback. Complete with beautiful color photos and drawings to be used as templates, this book offers precise instructions for the first-time quilt maker. The experienced quilter is likely to enjoy it, too.

Peace Resource Book

From the Institute for Defense & Disarmament Studies. Edited by Carl Conetta. Ballinger Publishing Company, Cambridge, Mass., 1988. 438 pages. \$14.95/paperback. This book is a reference tool for individuals active in efforts to achieve arms control, disarmament, and world peace. It contains three main parts: the Guide to Peace Issues and Strategies, which surveys military policy and arms control talks; a Directory of U.S. Peace Groups, which lists national and local peace organizations; and the Guide to Peace-related Literature, which briefly reviews recent publications.

The Nonviolent Revolution

By Nathaniel Altman. Element Books, Long Mead, England, 1988. 189 pages. \$13.95/paperback. The revolution here described is not political, but a revolution in attitudes. Rather than painting *ahimsa* (Mahatma Gandhi's doctrine of dynamic compassion) as an esoteric, ideal state few can obtain, the author deals with it as a possibility for ordinary people, living ordinary lives. He postponed writing this book thinking he should wait until he could say he had overcome all impulses toward violence within himself, but when he asked himself what he would do with his life if he had only two years to live, he decided not to put off writing it any longer. Hence the book is not a final word, but an attempt to explore possibilities of nonviolence in many areas of life—in war and peace and relations with people, as well as in an ecological ethic toward the earth and animals, toward ourselves, our diets, and our ability to cope with stress.

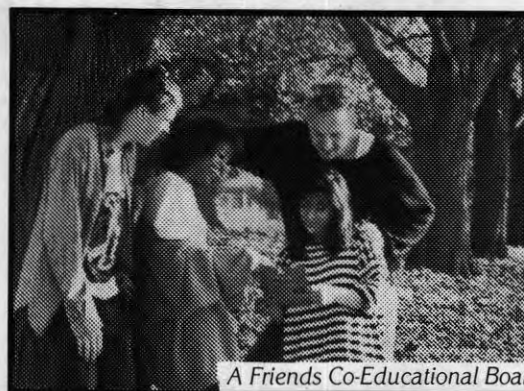
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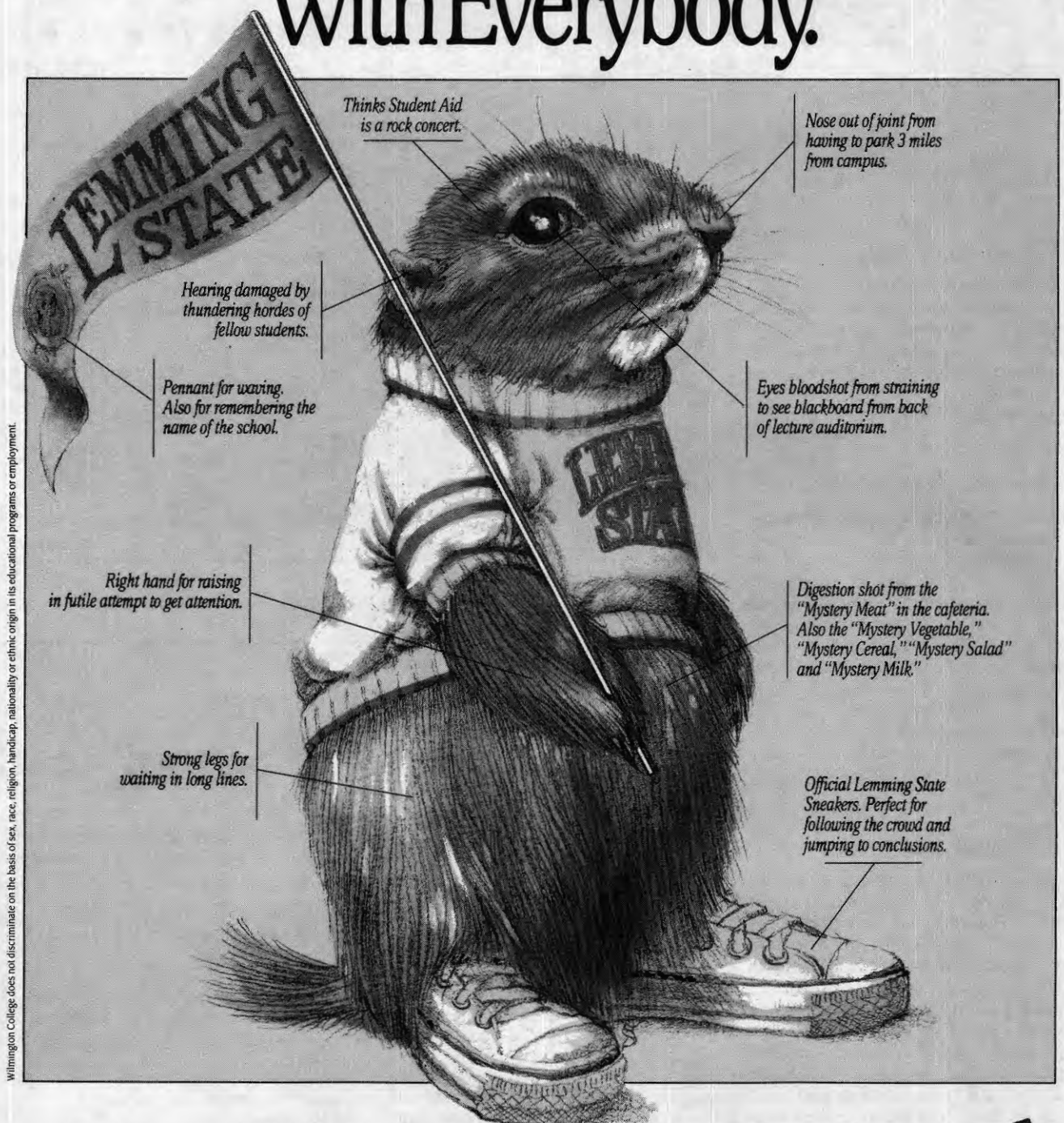
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Resources

• Recent publications in the Pendle Hill Pamphlet series include *Batter My Heart*, by Gracia Fay Ellwood (the Bible's influence on views about the proper relationship between men and women, ruler and ruled, Divine and human); *Sink Down to the Seed*, by Charlotte Fardelmann (one woman's spiritual journey through words and clay sculpture); *Thomas R. Kelly As I Remember Him*, by T. Canby Jones (a personal glimpse of the man who wrote *A Testament of Devotion*); and *Letter to a Universalist*, by John Punshon (a discussion of Universalism and Quaker faith). The pamphlets are \$2.50 each and are available from Pendle Hill, Wallingford, PA 19086. Subscriptions to the pamphlet series are \$10 per year for six pamphlets.

• Witness for Peace has a new 20-page booklet about the contra war in Nicaragua. *What We Have Seen and Heard in Nicaragua: The Effects of the War* draws on the experience of people who have worked for Witness for Peace in Nicaragua using statistics from

those sources and from independent and government organizations. The booklet is available for \$2 from Witness for Peace, P.O. Box 33273, Wash. DC 20033. Bulk rates are available for 20 or more copies.

• How do Friends make choices? A study course for third through sixth grades addresses that question with activities, biblical and historical examples, and thought-provoking questions. The booklet is available from Quaker Hill Bookstore, 101 Quaker Hill Drive, Richmond, IN 47374-1980, telephone (800) 537-8838. Cost is \$4.95 for the teacher's guide, \$2.95 plus postage for the student's leaflets.

• *Walking Gently on the Earth* by Jack Phillips is a pamphlet that offers a checklist for actions to be taken by those seeking to avoid destructive human impact on the earth's environment. To get a copy, send \$1 to Friends Committee on Unity with Nature, 7899 St. Helena Rd., Santa Rosa, CA 95404.

• The winter issue of Quaker Religious Thought, No. 78, includes essays by Douglas Gwyn, "Prophecy's Rise and Eclipse"; by Margaret J. Benefiel, "Atonement—A Revisionist View"; and by Jay W. Marshall, "Eucharistic Fellowship—Are Friends Included?" Three book reviews and excerpts also appear. Cost is \$3, and copies may be ordered from QRT, 128 Tate St., Greensboro, NC 27403.

• The Great Decisions briefing guide for 1989 covers eight major foreign policy issues, including the Latin American debt, farming and the global supermarket, international drug traffic, the Persian Gulf, ethics in international situations, arms agreements, drought and famine in the Horn of Africa, and a redefinition of the Chinese revolution. The book provides background, current data, and impartial analysis on these issues for adult study. It is available for \$10.75 from the Foreign Policy Association, Inc., 729 7th Ave., New York, NY 10019.

Milestones

Births

Lister-Friesen—*Forrest Quinn Lister-Friesen*, on May 27 to Lisa Lister and Phil Friesen. Lisa is an isolated Friend who lives near Brookings, S.D.

McMahon—*Katherine Brumbaugh McMahon*, on March 22 and adopted by Susan Jane Brumbaugh and Robert Richard McMahon. Her mother is an attender and her father and maternal grandparents, Elizabeth and John Brumbaugh, are members of Lansdowne (Pa.) Meeting.

Sollmann-Rima—*Adrian Philip Sollmann-Rima*, on Dec. 14, 1988, to Mariana Sollmann-Rima and Philip Rima. Adrian's grandmother, Elfriede Sollmann, is a member of Newark (Del.) Meeting.

Marriages

Hudson-Hollingsworth—*Douglas Hollingsworth and Betsy Hudson*, on May 6, in South Bend, Ind., under the care of Narramissic Valley (Maine) Meeting.

Neal-Landskroener—*Paul Landskroener and Marybeth Neal*, on June 24, at Ann Arbor, Mich., under the care of Duneland (Ind.) Meeting. Marybeth is a member of Ann Arbor Meeting, and Paul is a member of Duneland Meeting.

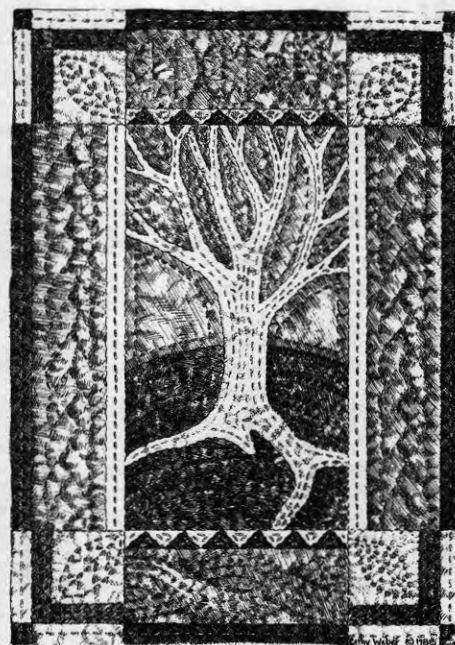
Deaths

Alderson—*Elsie Wright Alderson*, 91, on July 25, in Bellingham, Wash. Born in Bedford County, Virginia, she taught in rural schools, earned a bachelor's degree from George Washington University, and did extensive graduate work in genetics and embryology at Johns Hopkins Univer-

sity. Later, she became a member of Haverford (Pa.) Meeting with her husband Wroe Alderson, who died in 1965. She was greatly interested in the life of the meeting, supported the refugee workshop, taught First-day school, and served for many years on the Friends School Committee. A devoted wife, loving parent, and generous hostess, she was deeply involved with family and friends. In 1965 she moved to a home she and her husband established in Royal Oak, Md. There her love of nature was nourished by water, birds, and sunshine. In the last years of her life, she sojourned with each of her children, who survive her: Asia Bennett, Maya Schulze, and Evan Alderson. She is also survived by eight grandchildren, three sisters, and three brothers. A memorial service is planned for 2 p.m., Sept. 9, at Haverford (Pa.) Meeting. Memorial gifts may be made to Friends School of Haverford.

Campbell—*Donald Campbell*, 80 on Jan. 24, in Mexico. Born in Des Moines, Iowa, he went to Mexico in 1935, where he met and married Margarita Malo. They had two children, Jaime Antonio and Clara. He became a member of Mexico City Meeting in 1947 and served as clerk these past two years. In his quiet, unpretentious way, he dedicated his last years to assisting refugees from Central America who arrived at Casa de los Amigos in Mexico City, and he organized and promoted the George Fox Library there. Since 1983 he was director of the refugee emergency aid program. An extensive reader, he acquired an important collection of books on religious themes. Don held a deep personal interest in spiritual life and growth and read broadly about Eastern religions, especially Zen Buddhism, which he practiced for many years.

Campbell—*J. Arthur Campbell*, 73, on May 22, after a three-year struggle with Lou Gehrig's disease. He earned degrees from Oberlin College, Purdue University, and the University of California at Berkeley, where he also taught before going to Harvey Mudd College of Science and Engineering. There he became chairman of the chemistry department and took leadership in the CHEM study project, which revolutionized high



Send Your Holiday Greetings!

In our December issue this year, *Friends Journal* will provide a special page where our readers may convey holiday greetings. Here's a chance to send good wishes to your many friends and Friends, renew old ties, and spread the feeling of peace and good cheer.

The following format may serve as a model (though you choose the words as you please): "Margaret Fell and George Fox, sojourning in Reading, Pa., send warm holiday greetings to their family and many Friends . . . etc."

Greetings should be less than 26 words, and must be received by October 16. Send your greeting with a \$10 check to:

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September 8-10

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Choral Singer's Weekend
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school chemistry teaching nationwide. Serving as a visiting professor took him to Japan, England, Kenya, China, and India. In those far-flung places, he and his wife Dottie worshiped with Quakers before they became members at home. Art particularly liked to work with his hands, doing plumbing, carpentry, painting, and fixing things. These skills were helpful when he and Dottie spent six weeks with a group of students in Edwards, Miss., during the Civil Rights Movement in 1964. He is remembered for his humor and showmanship and magical chemical skills, for his probing mind and ability to look at things from different perspectives, and for his spirit and dedication to creating a garden at the Claremont (Calif.) meetinghouse.

Crist—*Varley Crist*, 71, on February 15, in Milwaukie, Ore. Varley graduated from Larson Junior College in Wallingford, Conn., with a degree in library science. In 1943, while attending an American Friends Service Committee workcamp in Indianapolis, Ind., she met and married John Crist. Ever since, Varley was active in AFSC and Friends activities. She was a member of Granville (Ohio) Meeting and later Multnomah (Ore.) Meeting. For many years Varley was secretary for the sociology department of Lewis & Clark College in Portland, Ore. Her position enabled her to touch the lives of many students who were participating in programs in foreign countries. In the 1970s she earned a bachelor's degree from Lewis & Clark. Varley will be remembered as a tolerant, caring, and generous person who maintained a steadfast faith and trust in other human beings. Varley is survived by four children: Patience, Constance, Peter, and Jonathan; a brother, Peter; a sister, Roberta; and a grandson.

DeVol—*Charles E. DeVol*, 85, retired Friends minister and missionary to China and Taiwan, died June 28 at the home of his daughter after a long illness from cancer. He was a missionary for 54 years and was born to medical missionaries in China. He received a doctoral degree in botany from Indiana University and taught at Marion College. While in Taiwan, he helped establish 31 Friends churches, taught botany at the National University in Taipei, and published research on the flora of Taiwan. Recently, he edited a book in English, *Focus On Friends*, with entries by 27 Friends. Translated into Chinese, it is the only book in that language that explains the history of Quakerism. He visited mainland China with a tour group in 1985—a dream-come-true for him to see once again the sites of his boyhood and to renew acquaintances. When he retired from missionary service in 1980, he was honored as a pastor, evangelist, teacher, writer, and university lecturer. He is survived by his wife, Leora; two daughters, Margaret Mosher and Esther Westbrook; and a brother, Ezra DeVol.

Dietz—*Margaret S. Dietz*, 68, of cancer, on May 30, in Columbus, Ohio, where she lived for 27 years. A member of Bloomington (Ind.) Meeting, she and her husband Bill helped establish a monthly meeting in Columbus before he died in 1985. She was a retired school teacher who was born in Swarthmore, Pa., and later graduated from Swarthmore College. In later years, she volunteered at the hospice near her home and became a member of the historical society. She is survived by two daughters, Dori Blitz and Ruthie Mannix; two sons, Bill Dietz, Jr., and Wally Dietz; a brother, David W. Shoemaker; and eight grandchildren.

Hon—*Ham Sok Hon*, 87, teacher, writer, philosopher, disciple of Gandhi, and inspiration for nonviolent activism and faith to people worldwide, died of cancer Feb. 4 at a hospital in

Seoul, South Korea. Born in northwest Korea as the eldest son of a tenant farmer, he was proud of his humble origins and throughout his life sought to live as one of the common people. Recognized worldwide for his writing and views on nonviolence, peace, and faith, he became a courageous spokesman for Koreans in their struggle against dictatorial and authoritarian policies. All his life he dreamed of reunification of North and South Korea, but maintained that could only be realized if Koreans first found spiritual liberation from both capitalism and communism, ideologies he believed to be imposed on them from outside. His dedication and outspokenness earned him repeated prison terms and suffering, along with the admiration of many people, to whom his unflagging commitment to his beliefs provided a beacon of hope and determination. Ham Sok Hon received his basic education in Christian schools, but he shunned denominational religions until he encountered the Religious Society of Friends. After the Korean War, he heard for the first time about U.S. Quakers and conscientious objection to war. Following visits to the United States, he joined the Religious Society of Friends in 1967. The only regular job he ever held was as a teacher for ten years in a school for commoners which he had attended himself. The purpose of the school was to breed the *minjung* spirit of courage and spiritual understanding believed to be at the heart of common people. He wrote and translated 20 books in his life, including works on Gandhi, poetry, history, and philosophy of human rights, nonviolence, and religion. The American Friends Service Committee nominated him for the Nobel Peace Prize in 1979 and 1985. In the letter of nomination, the AFSC stated that awarding him the prize "would provide a divided and fearful world a symbol of hope and inspiration. It would recognize the power of one man with vision who has pursued his ideals in a country torn by colonization, war, occupation, bitter division, separation of families, and militarization . . . And it would pay respect to the courage and tenacity of a person who has been willing, throughout the course of a long life, to accept suffering as the price for practicing his faith." Ham Sok Hon is buried next to his wife in Seoul.

Marshall—*Eurah Ratliff Marshall*, 92, on June 8, in Richmond, Ind., the place of her birth. A member of Richmond First Friends Meeting, she graduated from Earlham College and enrolled in a graduate program at Haverford College, where she met her husband, E. Howard Marshall. She taught in a one-room school in Grant County and then at Friends Academy in New York. Her husband was a teacher, too, and the couple moved to Indiana and then Chicago, where she was involved in the development of 57th Street Meeting. In Chicago, she worked with the Women's Society in providing clothing for refugees during World War II, and she was the society's director when it closed in 1949. She was also active in the United Society of Friends Women and was a member of the Earlham College Board of Trustees. When her husband retired in 1964, they moved to Richmond, where they later entered Friends Fellowship Community. Her husband died in 1979. She is survived by two sons, Harvey L. and Philip R. Marshall; ten grandchildren; eight great-grandchildren; and one sister, Pauline Hall. A third son, John, died in 1954.

Phillips—*Frederick Morris Phillips*, on May 26, near his home in Burlington County, N.J. He attended Newark Academy, Westtown School, and Princeton University and worked as an engineer

for Bell Telephone Co. for ten years. For 62 years he was married to Anna Bell Hutchinson Phillips and lived in Jobstown, N.J., where he managed the family farm. He was a member of Germantown (Pa.) Meeting, which his grandmother helped found. His professional affiliations included positions in banking, agriculture, and historical societies. He is survived by his wife; a son, Frederick Morris Phillips, Jr.; a daughter, Lydia Morris Sadler; and a great-grandson.

Popp—*Frederick W. Popp*, 106, on Nov. 4, 1988, at Friends Nursing Home, in Sandy Spring, Md. As an apprentice electrician, he helped wire Andrew Carnegie's Fifth Avenue mansion in New York City. He worked as a battery specialist with the Signal Corps during World War I. He and his wife, Evelyn Roberts Popp, were members of Alexandria (Va.) Meeting and Friends Meeting of Washington (D.C.) They were founding members of the latter. Although hampered by increasing blindness and deafness in later years, he remained alert and concerned. He is survived by two nieces, Jean E. Winder and Mary S. Ward; a nephew, Robert F. Sutton; and 12 grandnieces and grandnephews.

Rushmore—*Margaret M. (Hill) Rushmore*, in April. She is remembered by her friends at Westbury (N.Y.) Meeting for her contagious enthusiasm and the example she set for others in her relationship with her husband and children. She made her presence felt in her messages during meeting for worship, and her other contributions included friendliness toward members and attenders and teaching in First-day school. She was a willing worker, whether the job was housecleaning or fund raising. Her background was in education, and she served on the board at Westbury Friends School for 18 years. She is survived by her husband Robert; two daughters, Sally Barbetta and Mary Raynor; a son, Robert; and six grandchildren.

Calendar



SEPTEMBER

1-4—Northern Yearly Meeting at Luther Park Bible Camp, Chetek, Wis. For information, contact Marian Van Dellen, 5312 11th Ave., SW, Rochester, MN 55901, or call (507) 282-4565.

1-4—France Yearly Meeting. For information, contact George Elias, 114 rue de Vaugirard, 75006 Paris, France, or call 1.45487423.

8-10—Conference on "Vital Trends Among Friends," sponsored by the Northeast Region of Friends World Committee for Consultation, will explore justice, peace, and the integrity of creation, evangelism among Friends, and mission and service. Leadership by Ruth Morris, Dan Seeger,

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15-17—Mexico General Meeting. For information, contact Rosa Marta Soto, Casa de los Amigos, Ignacio Marsical 132, Mexico DF.

15-17—Missouri Valley Friends Conference at Camp Chihowa, north of Lawrence, Kansas. Resource person will be Chuck Fager, writer and publisher of *A Friendly Letter*. For information, contact Dorothy Danskin, clerk, 1716 Poyntz, Manhattan, KS 66502, or call (913) 539-4676 or (913) 539-2636.

15-17—Conference on "Faith, Vision, and the Stewardship of Creation," sponsored by the Southeastern Regional Gathering of Friends World Committee for Consultation. To be held at Carma Conference Center, Wash., D.C. Alex Morisey, executive secretary of FWCC, will speak on "Taking the Spiritual Journey Together to the Year 2000." Also included will be worship, worship-sharing, discussions, recreation, and fellowship. Child care available. Cost is \$15 for registration and \$85 for lodging and meals. For more information, contact FWCC, 1506 Race St., Phila., PA 19102, or call (215) 241-7250.

16-Oct. 8—"Walk to Resist Trident: Reclaim the Earth" will cover 200 miles from Cape Canaveral, where missiles are tested, to Kings Bay, Ga., where submarines are stationed. Contact Florida Coalition for Peace and Justice, Box 2486, Orlando, FL 32802.

22-23—Conference on "Experiencing the Transforming Power in Ourselves, Our Meetings, Our World," the Midwest regional conference of FWCC, to be held in Indianapolis, Ind. Speakers, workshops, Young Friends retreat, child care, Bible study-in-dialogue, worship. For information, contact Johan Maurer, FWCC Midwest Field Staff, P.O. Box 1797, Richmond, IN 47375, or call (317) 935-1967.

22-24—A skills training conference, "Strengthening the Roots," sponsored by Interfaith Center for Peace & Justice, will provide skills, information, and connections for grassroots organizers. Features speakers, workshops, and entertainment. Cost is \$85. Contact Interfaith Center for Peace & Justice, P.O. box 3134, Gettysburg, PA 17325.

23-24—Fifth Annual Fall Gathering of New England Peace Tax Fund Support Group at Quaker House in West Falmouth, Mass., to discuss, strategize, relax together, and share spiritual and peace journeys. Participants are asked to bring their own food and bedding and to make donations for lodging. Contact Francis McGillicuddy, 62 Avalon Road, Portland, ME 04103, or call (207) 797-5684.

OCTOBER

12-15—Pyrmont Yearly Meeting in Europe. For information, contact Ute Caspers, Wilhelm-Henze Weg 4, D-3057 Neustadt/Rbge. 1, Federal Republic of Germany.

16—World Food Day, observed on the anniversary of the founding of the United Nations Food and Agriculture Organization in 1945. The day is dedicated to the world community of food producers and is intended to heighten public awareness of the global food problem and struggle against hunger, malnutrition, and poverty.

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House for rent. Norristown. Newly renovated passive solar; 3 baths, 5 bedrooms. Garden. Available end September. References. Richard (215) 272-5692.

Casa Heberto Sein Friends Center. Reasonable accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico Friends Meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

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

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Books and Publications

To all Quaker publishers: Quakers Uniting in Publications (QUIP), a cooperative network of Quaker publishers and booksellers, will publish its second catalogue in 1990. The catalogue will be distributed widely among Friends throughout the world. Deadline for submission of listings is November 1, 1989. All titles submitted must be in print or at the printer as of this date. To obtain specifications for submitting listings and further information, contact QUIP, attn: Kenneth Sutton, 1216 Arch Street, 2B, Philadelphia, PA 19107, or call (215) 561-1700 Wednesdays 1-4 pm, Eastern time.



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Friends and the AFSC

Has the American Friends Service Committee become secularized, uncritically leftwing, tolerant of violence, and indifferent to Friends' concerns? Recent serious criticisms of AFSC are addressed in a new book, *Quaker Service At The Crossroads*. The 15 prominent contributors include AFSC defenders and critics. Copies are \$12.95 postpaid from Kimo Press, Box 1361, Dept. J9, Falls Church, VA 22041.

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Conferences

John & Penelope Yungblut, teachers in the Quaker tradition, will lead a retreat, "Walking Gently on the Earth," at Southern Dharma Retreat Center near Asheville, NC. Sept. 22-24. Write: SDRC, Rt. 1, Box 34-H, Hot Springs, NC 28743.

Announcing the Friends Bible Conference. Theme: Reclaiming a vital tool for spiritual growth. A national gathering for unprogrammed Friends interested in the Bible. Join us for stimulating workshops, challenging speakers, and inspiring fellowship; Philadelphia, Nov. 10-12, 1989. For details and registration write: FBC, c/o P.O. Box 1361, Falls Church, VA 22041.

For Sale



V.H.S. Video. *Crones: Interviews with Elder Quaker Women*, by Claire Simon. \$16.50 postpaid from Quaker Video, 71 Boyden Ave., Maplewood, NJ 07040.

Angora sweaters, hats, mittens, scarves. Natural rabbit wool colors. For free brochure write: Van Tine Angora Rabbit Farm, Penobscot, ME 04476.

Town house in Friends Crossing, midway between Boston and Providence. Solar heat, wood stove, garden patio, first floor bedroom-den with bath, kitchen with win-

low view of trees, living-dining room with south, bay window. Second floor: master bedroom, closets and full bath, plus studio with skylight. Children and pets welcome. Quiet living in harmony with nature and neighbors. Owner, active member of the community, is moving to a smaller unit. Write: Charles Woodbury, 15 Rufus Jones Lane, North Easton, MA 02356. Phone (508) 238-6175.

100% Wool Yarn. Soviet-American "Peace Fleece"; natural or uniquely dyed skeins or carded fleece from our Corriedale sheep. Bartlett yarns; Nature Spun yarns. Price list \$2.00. Yarn Shop on the Farm, RD 2, Box 291, Stevens, PA 19578.

Opportunities

Learn Spanish, Quiche in Guatemala. One-on-one instruction, five hours daily, family living, seminars, excursions. CASA, Box 11264, Milwaukee, WI 53211. (414) 372-5570.

Consider a Costa Rican study tour March 1-12, 1990. Write or telephone Roy Joe and Ruth Stuckey, 1810 Osceola Street, Jacksonville, FL 32204. (904) 389-6569.

Personals

Quaker Singles Fellowship—Philadelphia Yearly Meeting. For single members and attenders of Quaker meetings. All ages. Varied activities, a loving, non-pressured setting. For more information, call (215) 663-8327, (215) 726-1017, or (609) 795-9007.

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

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

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

Positions Vacant

Job notice: Have you produced a publications catalogue? Have you promoted a book? Is ministry through the printed word a religious concern for you? Pendle Hill, a Quaker center for study and contemplation near Philadelphia, PA seeks a part-time promotion worker for Pendle Hill Publications. For application, job description: Eve Beehler, Pendle Hill, Wallingford, PA 19086.

Opening for teaching staff. Pendle Hill is accepting applications for a resident core teacher. Candidates will be qualified in at least two of the following areas: Biblical studies, Quakerism, spiritual life. Graduate degree and college or graduate teaching experience required. Published work and service experience desirable. The position requires an instinct for community, multi-generational and international, and compatibility with the witness of the Religious Society of Friends. Pendle Hill's educational philosophy calls for an open approach in which teaching and learning are balanced by listening and learning. Position available September 1, 1990. Applications received until November 1, 1989. For more information and application procedures call or write Kurt Brandenburg, Dean, or Margery Walker, Executive Secretary, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

Philadelphia Yearly Meeting seeks associate secretary for administration. This key position has responsibility for budgeting, investment, property, accounting, record-keeping, publishing, and personnel functions carried out by the general services section of the Yearly Meeting. Strong management and personnel skills with a business or financial background are sought. Salary range: \$26,900 to \$40,400. Apply by September 30 to Associate Secretary Search Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102.

Certified Public Accountant to audit in Phnom Penh, Cambodia, and Vientiane, Laos, the accounts of selected American Friends Service Committee Projects in those countries. Mid-November to mid-December. AFSC pays all travel, board and room expenses, per diem, and relevant insurances. References required. Write Larry Miller, Asia Desk, 1501 Cherry Street, Philadelphia, PA 19102, or phone (215) 241-7154.

Philadelphia Yearly Meeting seeks a full-time development coordinator to plan, organize, and implement programs for annual support, planned giving and special fundraising projects. Salary range \$21,900 to \$32,800. Apply by September 30 to Development Coordinator Search Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102.

Youth Directors: Powell House, a Quaker Conference Center located in rural upstate New York, seeks two persons, preferably a couple, as co-directors of the youth program. The program serves young people from grades 4-12. Duties include planning, facilitating, and directing weekend conferences for three different age groups. The youth directors must have familiarity with, and commitment to the Religious Society of Friends, and possess a desire to share Friends' values with young people. Compensation includes salary, on-campus housing with all utilities paid, some meals, and a complete benefits package. Send inquiries and resumes to Irene Arter, Clerk, c/o Powell House, RD 1, Box 160, Old Chatham, NY 12136.

Part-time Field Secretaries for Friends Committee on National Legislation (FCNL) to travel and interpret the work and financial needs of FCNL to constituents on the West Coast (needed immediately), Northeast (needed September 1), and Southeast (needed before November 1). Send inquiries or suggestions to David Boynton, FCNL, 245 Second St., N.E. Washington, DC 20002. (202) 547-6000.

New England Yearly Meeting needs administrative secretary. For further information, contact Anne Kriebel, 19 Rufus Jones Lane, North Easton, MA 02356. (508) 238-2997.

Headmaster/Headmistress

Buckingham Friends School has offered solid education in the best Quaker tradition for 194 years in central Bucks County, Pa. Under the care of Buckingham Meeting, with support from three other meetings, it currently has 173 students in grades Transition through Eight. A consensus-oriented leader, well grounded in administration and elementary education, with a clear understanding of Friends beliefs and practices is needed to start July 1, 1990. Applications will be received until September 15, 1989, by: Search Committee, Buckingham Friends School, Lahaska, PA 18931.

Pro-Nica Volunteers

Quaker assistance group in Nicaragua seeks volunteers for administrator, project director and Quaker House Coordinator; also coordinators for garden and sawmill projects. Pro-Nica, 130 19th Ave. S.E., St. Petersburg, FL 33705.

Friends Journal needs volunteer. Come meet our staff, here in Philadelphia, and assist in mailing renewal notices. Two days per month. No experience required. Complete reimbursement for lunch and transport. Call Nancy (215) 241-7115.

Rentals and Retreats

Retreat to simple, quiet family homestead/hermitage for fall in Wisconsin. Hills, trees, paths, woods, wildflowers. Separate lodging, share facilities. \$150 week, meals optional. Phone: (608) 525-8948.

Retreat to the Haliburton Highlands. Bed and breakfast, overnight or longer; secluded tenting; 100 wooded acres; sand beaches nearby; pottery lessons available. Dorothy Parshall, Dancing Star Pottery, General Delivery, Bancroft, Ontario K0L 1C0, Canada. (613) 332-4773.

Montego Bay—(Unity Hall, 6 miles from Montego Bay). Stunning view. Reasonable bed and breakfast accommodation with single Quaker woman. Couples or two women to share room. For further information contact Alice Rhodd, JBC Radio West, Montego Bay, Jamaica. Phone 952-4081, 952-0145, 952-3056 10 am to 2:30 pm weekdays.

Schools

The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Coed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

A value-centered school for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2675.

Services Offered

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Achieve maximum potential and career fulfillment. Nationally commended program for career and educational choice/change combines Quaker viewpoint and guidance with indepth aptitude testing for extraordinary results. Also considering requests for training in this field from gifted, committed, educated individuals seeking right livelihood. Rockport Institute, Suite 220-S, 90 W. Montgomery, Rockville, MD 20850.

In transition? Relocating, retiring, down-sizing, divorce, estate settlement, or other transitional situation? Courteous and sensitive assistance available. No obligation survey conducted with integrity, credibility, and maturity. Professional auction, brokerage, and appraising services for all types of personal and business valuables, and real property. Exclusive and caring seller representation gets you cash quickly. J.M. Boswell Agency. Auctioneers, brokers, appraisers. Specialty Marketing Agency, 25 years experience/references. Lic., bonded, certified, accredited. West Chester, PA. (215) 692-2226.

Celo Valley Books produces books—50 copies and up (no upper limit)—without hype. We give you the assistance you need without charging you for work you don't need. Advice or complete service offered in a professional way. (1% of profits to the charity of your choice.) Contact: Celo Books, D. Donovan, 346 Seven Mile Ridge Road, Burnsville, NC 28714.

Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

Wedding Certificates, birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020, (215) 752-5554.

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and businesses. Call: Sacha Millstone, (202) 857-5462 in Washington, D.C. area, or (800) 368-5897.

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. 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 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

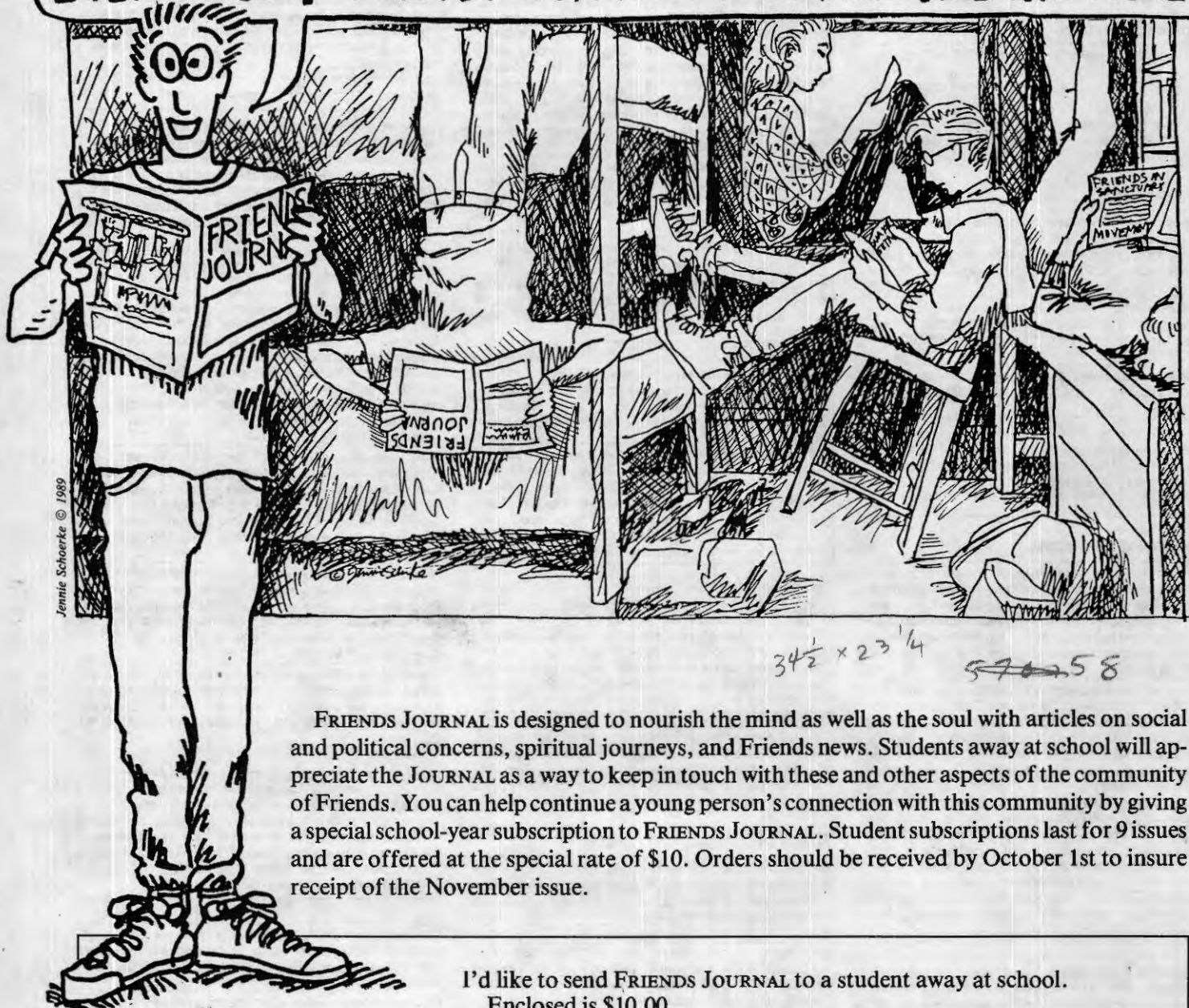
Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding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

Wanted

Patent Lawyer: I would like to communicate with a registered patent lawyer about a Quakerly matter, Richard Grossman, 1620 Forest Avenue, Durango, CO 81301.

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