

May 1990

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

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## THE NICARAGUAN ELECTIONS



A QUAKER  
STUDY CENTER  
IN CENTRAL  
AMERICA?



KEEPING CLOSE  
TO THAT WHICH  
IS PURE

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**Among Friends**

# What's in a Name?

**I**t did seem frivolous, making a long-distance call and all, but I couldn't resist. I just had to know. There we were on the want ads page, listed right between PYTHON and ROTTWEILER: "QUAKERS: \$35 each. Call 545-4180." So I dialed the number. It sounded like a teen-age girl who answered:

Me: Good afternoon. I saw your ad in the *St. Petersburg Times*, uh . . . the ad about the Quakers . . . have I dialed the right number?

Her: Sorry, they've all been sold.

Me: [embarrassed pause] Oh . . . do you expect to have any *more*?

Her: Not for a while.

Me: [another pause] Well, uh, what can you tell me about them . . . the ones that were sold? I'm just curious.

Her: Not much, really, I don't know much about 'em.

Me: You know . . . what *color* they were, what they *looked* like . . .

Her: Well . . . they were sort of . . . they were light green.

Me: Light green! Well, how many were there anyway?

Her: Five.

Me: I was just wondering, I don't know anything about them, these Quakers you're describing. How did you *keep* them anyway.

Her: In a cage.

Me: In a cage?

Her: . . . yes, and they eat just normal sunflower seeds. They don't eat fruit, or at least they wouldn't for us.

Me: [a poor connection] They don't eat *what*?

Her: Fruit . . . FRUIT!

Me: Oh, yes, fruit! Hmm, well . . . how big were they?

Her: They weren't very big at all, they were sort of . . . small. They could probably fit in the palm of your hand.

Me: Really! All of them?

Her: [laughing] NO!

Me: [embarrassed] Oh, of course not, just one. . . .

Her: Yea, uh-huh. . . .

Me: [sensing she's tired of my questions] These Quakers, well . . . are they nocturnal? [What a dumb question, I'm afraid she will hang up.]

Her: Just a minute . . . [a long pause, then a different voice, maybe her father's]

Him: Can I help ya?

Me: Yes, hello, it's about the ad in the paper, you know, about the Quakers? Uh, can you tell me a little about them?

Him: The Quakers?

Me: Uh-huh. . . .

Him: Well, they're just a small parrot.

Me: [excited] Oh, like a parakeet?

Him: Naw, bigger 'n that, about twice the size of a parakeet.

Me: Any idea how they got named that way, 'Quakers'?

Him: Nope, got no idea. They're nice little birds, though, but they're really noisy. And they do need a lot of training. Ya gotta talk to 'em and pet 'em . . . they're nice little birds—but like I said, they're a little *noisy*.

Me: Huh . . . thought they'd be quiet. Well, thanks a lot for your time.

Him: Yea, so long. . . .

*Vinton Deming*



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*Cover photo of Sandinista  
rally, © Liz Chilsen*

## Forum

### Friends and poverty

As a Quaker working for the Pennsylvania Department of Welfare for 20 years, I was especially interested in Leonard Kenworthy's article on the subject of poverty (*FJ* December 1989). While this article is well-researched and sound, I am left with a feeling that we are considering poverty as a disease that can be cured.

If only we could provide more day care, restore health benefits, subsidize housing, feed the homeless, improve educational opportunities and jobs, we could wipe out this horrible disease. I agree that all those changes are badly needed, and Friends, like most of the middle and upper class, need to push for them. But I am concerned that Friends do not really understand all that is involved.

I believe sociologists consider that one family would have to support at least eight other families in order to do this. I'm not sure if even this would take care of the estimated 14 percent of those below the poverty line whom we call the poor. Are we willing to face that reality? Don't we basically think most people on welfare are lazy or cheats? I have heard more than one Friend ask that question.

Believe me, there *are* lazy people and there *are* cheats. But there are also many temporarily "indisposed," who have to rely on welfare, cash, food stamps, and medical assistance to get themselves out of a temporary situation. And part of the problem is because of our middle-class attitudes we have allowed the system to be a stigma. We have made it so that one has to be down to almost the last nickel before he or she wants to admit to a need. Of course, the biggest part of "welfare" goes for medical aid, and that should tell us something about the nature of poverty. Now we are in another dilemma because government aid is so much smaller than other health plans, and so delayed in red tape, there are multiple crises facing our medical care system and fewer professionals willing to work with the medical plan.

I support Leonard's plea for Friends to pay more attention to the problem of poverty, but I hope we are also willing to assume a much bigger tax burden if we really want to "cure this disease." For what it might entail is a system which is a *right* for people caught either temporarily or permanently in the inability to pay their way in our world. And sometimes it is our neighbor or ourselves.

Lois V. Stanton  
Swarthmore, Pa.

John Day Haviland / AFSC



In response to Leonard Kenworthy's article, let me mention a proposal being currently advanced by Quaker economist Robert Schutz in a book now in preparation. Its essence lies in a clear distinction between earned and unearned income. Earned income will continue to be taxed much as at present, for essentially the same purposes. Unearned income—including inherited wealth, rent minus expenses, interest, pure profit—will be heavily taxed, normally at 100 percent, into a fund to be distributed equally to *all* adults, with lesser amounts for children. Schutz estimates this will yield in the order of \$30,000 annually for a couple, with additional amounts for children. This, plus ordinary earned income, would purchase modest housing in the open market (though housing remains a problem for other solutions), child care, medical care, post-retirement income, etc. It would abolish extreme poverty and at least mitigate "ordinary" poverty.

So far as I know this proposal is unique. It is not socialism, for it relies heavily on the market and there is no capital levy. Earned income would be subject to a cap of \$100,000. Public or private ownership of the apparatus of production is not even an issue. Nevertheless, it does connect income to service much more closely than at present, and would have the effect of markedly reducing present inequities.

Bernard Kirby  
Santa Rosa, Calif.

Military spending cuts could indeed pay for many social improvements, but the nation does not yet want big cuts. Military spending is less than 10 percent of our national production. Possibly we should look to ending poverty with some of the other 90 percent.

Are we willing to work toward raising taxes or to consider something else major to improve welfare, pensions, job preparedness, and transportation? Could we even guarantee reasonable payments

to transitional homes and shelters for each homeless person they serve, so no one needs to be turned away?

Looking internationally, world production, divided equally among the world population, comes to under \$4,000 per person per year (at U.S. prices). At best it can be raised a few percent per year. We admit not being ready to live on \$4,000 per year each, but this comparison reminds us that even those with a modest income by U.S. standards are tremendously wealthy by the world's standards.

Alison E. Webb  
Paul E. Burke  
Baltimore, Md.

Leonard Kenworthy gives a helpful summary of how Friends may address poverty, but he barely hints at the systemic changes I believe need to be studied and implemented to bring about real economic justice in our country. U.S. capitalism is simply not working—or working for only 50 percent of us or less at this time. It is not working at all for our environment!

Moreover, some of its features tear away at the moral fabric of our country: high pressure advertising, rampant consumerism, competition, depersonalization of many of our business dealings, and amoral and illegal acts for profit. Economic institutions, including banks and the tax structure, permit and even encourage greed to become a driving force.

Among the possible changes we need to consider: taxes on resource depletion; a system of community ground rent, to discourage land speculation; return to community based and controlled business and industry; producer cooperatives and other models of worker owned and managed businesses; a guaranteed annual wage adequate to provide a decent standard of living; and a national health plan.

Friends certainly will continue to be involved in small local acts of caring for the hungry and homeless as well as supporting national and international organizations working to create changes in people's lives. But let's get on with figuring out what must be changed and become part of the process of creating equality of opportunity and economic justice.

Friends moved to work in this way may wish to read *Humanomics—How We Can Make the Economy Serve Us—Not Destroy Us*, by Eugen Loeb (Random House, NY, 1976).

Helen T. Stritmatter  
Kirkland, Washington



## A universal Light

The reaction of Robert Fritz (*FJ* Jan.) to Anna Morris's "Invisible Connections" (*FJ* Oct. 1989) is disturbing to me. What he refers to as a "dangerous element" in Quakerism is simply an awareness that the Light is universal and may come from different sources. This awareness is evident in the writings of earlier Friends such as George Fox, Robert Barclay, and John Woolman, all of whom believed the Light ("that of God") exists in everyone worldwide. The universalist perception is a long-time authentic strain within Quakerism, not a new "dangerous element."

Over the years, as a Quaker, Anna Morris has no doubt experienced enlightenment from Christian sources. She is no less a Quaker because she has experienced the Light from a non-Christian source.

*Peter Rabenold*  
St. Leonard, Md.

As a new attender in meeting, I've begun to feel concern, love, justice around me, and a light within me that must have always been there, unrecognized. I've begun to understand how counterproductive and dangerous fear and suspicion can be. Consider, for example, Robert Fritz's charges concerning a "new age movement that has slowly infiltrated Quakerism, as well as other Christian denominations," in respect to one's Light within. Isn't it true that we as attenders and/or members need to be concerned, involved individuals, and that was Christ's point, no matter what? I'm the one who is dismayed, Mr. Fritz. Open your mind up, please! What is dangerous about ideas—even new ones?

*Patricia Silva*  
Elma, Calif.

Robert L. Fritz seems to define what may have "no part in Quaker beliefs and should not be encouraged" in ways too narrow—or else too broadly. There are so many definitions of "a Christian believer"!

A quick referral to my dictionary gives the first meaning of Christ as the Anointed, the Messiah expected by the Jews, and then as Jesus of Nazareth. What is bothersome to me is the implied concept that the teachings and principles laid out in the Old and New Testament encompass all we need to know and to follow.

What Jesus promised to do was to send us the Holy Spirit or Comforter,

## Viewpoint

# Getting Rid of the War System

Leonard S. Kenworthy in his thought-provoking and well reasoned article on poverty (*FJ* December 1989) stated, "By and large Quakers have believed society should be changed and could be changed . . . (yet) all too often we have been experts at applying Band-Aids where surgery was needed."

World Federalist Friends are convinced that only when we have gotten rid of the war system that holds us all in bondage can we hope to tackle successfully worldwide poverty and the many other afflictions that plague the human family. While the largest part of the world's resources, energies, and skills are being diverted for ever better means of mass destruction of fellow humans, it is like facing all our other problems with our hands tied behind our backs.

Yet, most fellow humans have not even tried to visualize what a war-less world would be like! That is futile, they say; it won't happen, it can't happen. That is what people once felt about the abolition of slavery too.

Leonard Kenworthy says simply, "Since such conditions were created by men and women, they can be altered by them." World Federalist Friends are inspired by William Penn, who proposed a universal government structure and stated "True Godliness excites [human] endeavors to mend the world." Let us expand our historic Peace Testimony and make the abolition of war part of our witnessing to the world. These are propitious times; change is in the air. And it can be done now if enough good, dedicated people will it.

The essential change is to allow representatives from all countries to frame universally acceptable laws ensuring common security, promoting human rights, and establishing a support structure to

make sure these laws are fairly administered at the global level. A few simple changes in the Charter of the United Nations might turn this valuable organization into an equitable functioning government instead of being largely a public forum with little power and lopsided representation.

As an example of how a world federal government might apply globally acceptable law in the recent dispute between the United States and Panama, these principles would have to guide the actions of the principals:

1. No country could "take the law into its own hands";
2. No country could send military forces beyond its own borders;
3. No justification, such as "we had to do it to protect our national interest" would any longer be admissible;
4. Disputes which arise between countries could not be resolved by force but by bringing them before international courts;
5. Individuals—not whole countries—would be held accountable for their actions.

What are our chances of getting disparate countries to agree to give up the "might is right" political philosophy and agree to become part of a law-abiding world community, where ethical behavior is valued higher than self-interest and where violence will be outlawed not only by nations internally but also by a world commonwealth internationally? The chances are getting better by the day. Look what is happening in Eastern Europe. All this presents the opportunity for Friends to become teacher-leaders in working toward realization of God's Kingdom also on earth.

*Francis G. Irwin*  
Yardley, Pa.

which can and does enlighten those who invoke and then listen to the message. Flames of fire as experienced by the apostles on Pentecost are no mere words to study from the past, but power available to seekers to enrich the present.

Yes, there is danger in "the new age movement." The Light may blind us for a while, as it did with Paul, but then we may find new ways to know and rejoice in the strength of Truth freshly revealed.

*Ruth W. Marsh*  
Houston, Tex.

## Thought for food

Ruth March (*FJ* March) suggests her decision not to be vegetarian reflects the temporariness of physical life and the inescapability of death. She argues she would kill an animal to feed her children, and such an act would increase, rather than decrease, her reverence for life. By recognizing our dependence on other creatures and the resources of the earth for our survival, we can deepen a sense

*Continued on p. 6*

of the preciousness of life and our responsibility for our common existence. However, our current modes of food production and distribution act against such appreciation, and they directly abuse the lives of animals, poor people, and the earth itself. My own commitment to being a vegetarian, which has grown gradually over the years, reflects a witness against such abuse. I have experienced it as a leading which has grown from and deepened my spiritual life. For me it is a profound aspect of living my Quaker faith in the world.

To kill an animal out of necessity—when hungry and with due respect for the fragility of life and our mutual interdependence—is one thing. To consume as a country large quantities of meat far beyond our need is another. Much of our meat is produced through ranching that destroys the rain forest and devastates the land. The unequal distribution of food resources worldwide reflects our inability to care for each other on a global scale. Within such a context, production of meat is a very inefficient way to produce the energy we need to survive. It uses land and grain, land which could provide a much larger yield of non-meat protein. We do not need to eat meat to feed ourselves. Moreover, we pay the poorest people in our society to do our wholesale slaughtering for us while we

remain safely distant from the horrors of such widespread killing.

Perhaps those non-vegetarians concerned with reverence for life would consider becoming vegetarian as a protest until the day when the taking of life for food is seen as a sacred matter and done with concern for the resources of our earth and the needs of all our people.

Maureen Graham  
Upland, Calif.

The ending of meat in a diet is a decision each individual must make based on their inner light. But could we, as a group, find enough Light to eliminate meat from our Quaker functions? Could those who regularly consume meat, try out vegetarian fare during gatherings?

Our queries could include awareness of the food we eat and of the animals who live confined and die without choice for our taste senses. I see the correlation between the slavery that former Quakers fought against, and the veal calf whose short life is spent in a three-by-three-foot pen, or a chicken who is never allowed to touch the earth.

Will we continue to debate the concept of what marriage is, while we devour the remains of a creature murdered for our eating habits?

Elizabeth Willey  
Sandpoint, Idaho

Jesus." There was no thought of any Quaker connection. Are we Quakers becoming so narrow that we consider we alone can claim Jesus as friend?

Ruth A. Leppman  
South Burlington, Vt.

To Sally Campbell: Oh, oh, you should have looked it up! My copy of the *Methodist Hymnal* (copyright 1939) begins Song #240 thus: "What a Friend We Have in Jesus," capital letter and all. In the years (well before 1939) when I was still a Methodist, we always sang it that way, never knew any other, and doubtless had no thought we were advertising Quakers. The author of the lyric, Joseph Scriven, lived 1820-1886.

I rejoice in having had the chance to learn about Quakerism and to make a free choice of that form of worship. But I really don't believe *all* virtue is the monopoly of the local meeting, nor that there have been no saints before George Fox. And, for that matter, there are some great hymns that haven't yet found their way into any of the Quaker song books I'm acquainted with.

Kathryn Parke  
Black Mt., N.C.

## Meeting for foolishness

I read your Among Friends column in the March issue to Friends gathered at our home yesterday, and we've decided to take you up on your challenge: Baton Rouge Friends Meeting will observe April Fools' Day with a meeting for foolishness. Details to be worked out. However, since our meeting's symbol (immortalized now in a Quaker quilt) is fish swimming up trees, I don't think foolishness will be too hard for us to attain. And, as I've always said, God takes care of children and fools, so there's never been a break in my divine protection.

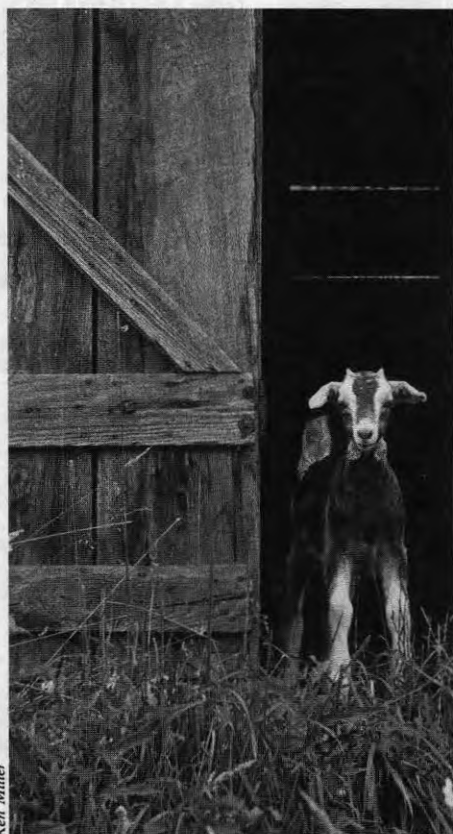
Leslie Todd Pitre  
Baton Rouge, La.

## The best of Friends?

A note to Sally Campbell (*FJ* March Forum): The hymn "What a Friend We Have in Jesus" is indeed in that exact form in the *Methodist Hymnal*. I sang it 50 years ago in Methodist Sunday school; I checked and found it is still in hymn books. I also found in hymn books: "I've Found a Friend, Oh, Such a Friend," "I've Found a Friend Who Is All to Me," "A Friend I Have Called Jesus," and "Jesus is the Friend You Need." Oh, also here is "Precious Jesus Is the Best Friend of All," "The Best Friend to Have Is Jesus," and "Oh, Thou Great Friend to All." So along with Shepherd, Lord, King, Savior, and Captain, there is a concept of Jesus as Friend.

Georgana M. Foster  
Leverett, Mass.

As a child growing up in a New England Congregational church and a little later in New Jersey Presbyterian churches, I happily joined my comrades in singing "What a friend we have in



Ken Miller

FRIENDS JOURNAL welcomes contributions from readers. We reserve the right to edit all letters. Submissions to Forum should be no longer than 300 words. Submissions to Viewpoint should be limited to 1,000 words. Although we would like to print all contributions we receive, space is limited, and we urge Friends to be succinct.



# Fierce Breath

by Helen Weaver Horn



*Helen Weaver Horn is a member of Athens (Ohio) Meeting.*

An hour to walk your land  
and share our news.  
Most of yours bad.  
The rebuilt barn blown down.  
Your thesis set back once again.  
The water heater leaking past repair.  
Your husband's drifting brother come  
to stay. The old man losing strength.

And, like to break your heart,  
the spring foal dead at birth,  
with you there trying to pull  
his twisted foreleg out.  
Tongue pink, a perfect body,  
but no breath in him  
despite your rubbing, slapping,  
blowing in his nostrils.  
Heavy, heavy as the losing of a child.

We tramp in silence out across your field.  
Somehow you've planted berry bushes,  
seedling pines. Your garden's in.  
The horses have new gates.  
Your little son is finally content  
to play alone awhile.

Before I go, there's one more thing  
you want to show me.  
We duck under branches,  
clamber over oak tree roots  
and down to leap the brook.  
You boast how you've already  
braved the cold and been in swimming  
naked with the children.  
Dappled shade, then sunlight.  
Suddenly, the sacred circle  
of a new-built sweat lodge.

Sturdy grapevines bend to form the hut.  
Smooth flagstones lead from firepit  
to the hole for heated rocks.  
Three pointed stones are set as guardians  
of the doorway and the fire.  
"My husband's brother made this  
all himself. We'd had it out.  
He was so blind and dragging.  
Finally I told him,  
'When a job needs doing, don't sit there  
and wait for us to ask you,  
just pitch in. You're one of us.  
We trust you. Just take hold!'  
He came and did this  
without even telling us.  
And look, he's cut us wood  
to start the fire!"

You stand exclaiming in that meadow  
bright with violets, the water running  
round us like a shining arm,  
and I am wonderstruck  
at how you fiercely breathed life  
into him and freed his power,  
at how things die and other things  
are born, at how the sacred healing  
comes to you and those around you  
in the very teeth of trouble,  
blessing what you are.

# New Winds Blowing to O

by Stephen G. Cary

I've made three visits to Nicaragua since 1984, most recently under the auspices of Witness for Peace as an invited observer of the February elections. It's been a depressing series of experiences. The suffering of Nicaraguans has steadily worsened, but Washington's preoccupation with overthrowing its allegedly Marxist government has left no room for compassion. The numbing effect of a half century of virulent anti-communist rhetoric permits us to be indifferent to a nation's pain.

My hope each time on returning home, and the hope of so many like me, has been to paint a more human picture of Sandinista Nicaragua than the harsh stereotype shaped by a decade of unrelenting U.S. hostility. The picture I've experienced is neither one of a nascent Camelot nor a ruthless dictatorship. Sandinista treatment of the Miskito minority on the Atlantic coast was brutal. Its early suppression of dissent and its resort to censorship were repressive and authoritarian. Its commitment to centralized economic planning created a cumbersome bureaucracy that invited mismanagement. But for the first time in Nicaraguan history, a government in power projected a society that would serve the poor majority rather than a wealthy elite. It mounted a major attack on illiteracy. It trained rural health workers and raised the standards of public health. It built houses and gave land to the landless. And in 1984 it submitted to an election deemed fair by international observers, if not by Washington.

As a Friend, I was impressed by these positive achievements. I was impressed too with a long conversation I had in 1986 with Foreign Minister Miguel d'Escoto, one of three priests holding major Nicaraguan government posts. Father d'Escoto knows the United States. He was born here (in Hollywood!), and was at one time a Maryknoll in Ossining, N.Y., where he directed the order's publications department. Father d'Escoto

*Stephen G. Cary's service among Friends has spanned five decades. He worked more than 20 years for the American Friends Service Committee. A 1937 graduate of Haverford College, he has served the college as both vice president and acting president. Since 1979 he has been chairperson of the AFSC board.*



Photos © Liz Chilsen



# ar South

acknowledged the Marxist views of some of his colleagues, but spoke with deep conviction about his faith that this revolution was charting a new and unique path and for the first time offered an opportunity for Christians and revolutionaries to work together.

**W**as he naive? Was I naive to believe him? My Washington, D.C., contacts surely thought so, but I was—and am—of the opinion that this gentle and intelligent man with roots in both his country and ours, and living daily with the realities of Nicaragua, had a better basis for judgment than U.S. ideologues 2,000 miles removed from the action.

Unfortunately, this kind of on-the-scene analysis that tries to assess the good and the bad, and could provide a basis for initiatives to further encourage

## It was LIC—Low Intensity Conflict—that elected Violeta Chamorro, and it is LIC that was the big winner in Nicaragua.

democratization, had no place in Ronald Reagan's universe, which is peopled entirely by black hats and white hats. In his world, Daniel Ortega of Nicaragua was designated a black hat. His government's ties to the Evil Empire and its Cuban outpost gave communism a dangerous foothold in our hemisphere, and posed a serious threat to our national security.

Clearly, therefore, Ortega and the Nicaraguan colossus had to go, and it was up to us white-hatted North Americans, acting in the name of peace and democracy and the Monroe Doctrine, to assume the burden. A new strategy was developed for the purpose, one that had the advantage of being applicable to any Third World country that threatened U.S. interests. It was named Low Intensity Conflict (LIC), and it called for using a combination of U.S. economic power and surrogate military forces working together to bring to heel a recalcitrant

nation or an unwanted insurgency, or, as President Reagan phrased it, make a people cry uncle.

Nicaragua has been LIC's initial proving ground. Its surrogate military arm has been the CIA-recruited, trained, and equipped contra army that for seven years has devastated the Nicaraguan countryside and cost 30,000 lives. This active war has been complemented by a massive U.S. military build-up in neighboring Honduras and by a series of joint U.S.-Honduran army maneuvers on the Nicaraguan border. This combination has kept Nicaragua in constant fear of invasion and forced further diversion to military purposes of resources already taxed to the limit by the war against the marauding contras.

On one of my visits, I was able to observe personally one of these border exercises. The experience left me in shock. The amount of heavy ordnance imported for the occasion was staggering. Participating U.S. guardsmen were as happily excited as Boy Scouts at a cook-out. The local campesinos, for their part, stood around in bewilderment amid the clouds of dust, roaring engines, swooping helicopters, and bullhorns that were converting their quiet, scruffy countryside into an inferno. Amidst it all, there was total unawareness of the suffering these goings-on were causing in a country barely 20 miles distant.

Meanwhile, these military actions, with Central Americans conveniently doing all the dying, were being supplemented by massive economic pressures, including a U.S. trade embargo aimed at destroying the Nicaraguan economy. Taken together, the military and economic components of LIC operated like the jaws of a great vise, with the United States turning the screws, and gradually squeezing the lives and deepening the suffering of an impoverished people.

**E**fforts to resolve this and other regional conflicts were repeatedly made by the Contadora group of Latin American nations. They were as repeatedly undermined by the United States, however, where hardening attitudes were summed up by William Casey's reported question at a CIA staff meeting: "What more can we do about the economy to make these bastards sweat?"

Finally, in 1987 Daniel Ortega appar-



Above: FSLN (Sandinista) supporters at a campaign rally. Page 8: Sandinista activists gathering to hear Daniel Ortega speak two days after his election defeat. Inset, page 8: UNO (opposition) supporters at a rally.

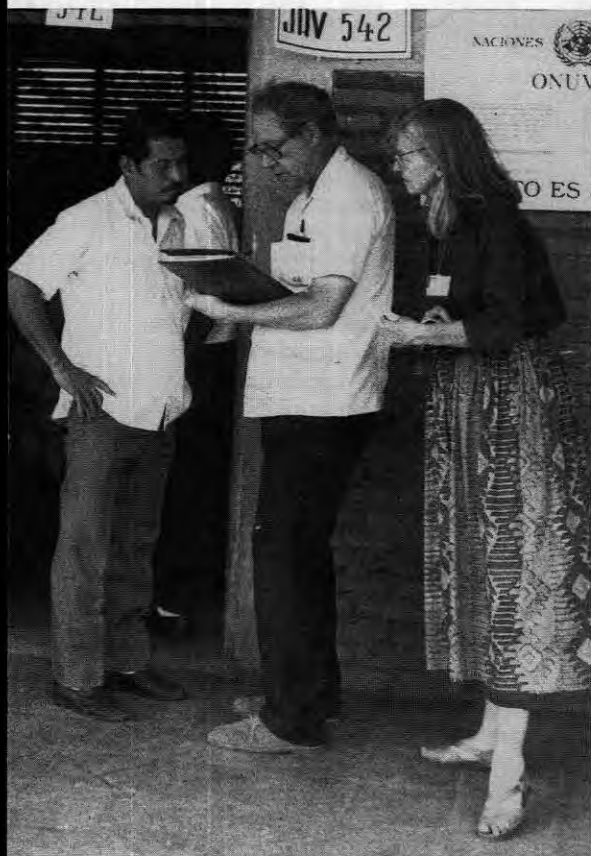
ently concluded that his country's interest—and its only way out of deepening crisis—lay in aligning itself with the regional peace proposals of Costa Rica's Oscar Arias. In August of that year he joined with the presidents of El Salvador, Guatemala, and Honduras in an agreement to implement the Arias plan, which obligated all parties to initiate a cease-fire, free political prisoners, and hold elections. The agreement also called for all foreign troops to be withdrawn from the region, and all foreign military aid to be suspended.

**S**igning on was the easy part. Delivering the goods proved tortuous and difficult. El Salvador's Duarte called elections, but was boxed in by his army and the militant right, and was able to make only abortive and unsuccessful gestures toward a cease-fire. Guatemala and Honduras did essentially nothing, and Washington turned a deaf ear to all the recommendations that affected the United States. Havana's and Moscow's responses weren't much better, but their involvement was much less. Only Daniel Ortega made a comprehensive effort to meet his obligations. He alone among the presidents, in spite of intermittent back-sliding, achieved a cease-fire, undertook negotiations, released prisoners, and called an election.

As might have been expected, the San-

dinistas received scant credit for their efforts. The U.S. press continued to observe a double standard in its Central American reporting, reflected during this period by praise for Duarte, silence regarding the do-nothings and the deaf ears, and criticism of Nicaragua for steps judged inadequate or duplicitous.

To underline this bias, a closer look at the election, which I recently observed, is instructive. Preparations began a year ago with the appointment by the Ortega government of a Supreme Electoral Commission, with full responsibility for overseeing the election. At the same time invitations were extended to the United Nations, the Organization of American States (and later, to Jimmy Carter's presidential group) to send official delegations to monitor the planning process and the voting. They agreed to come, and all maintained substantial staffs in Nicaragua for months before the balloting.



Above: U.S. observers at the polls on election day. Right: Children in Managua playing baseball, the "National Sport."

The United States, for its part, reacted to these initiatives with suspicion and hostility. The Electoral Commission was denounced as a tool of the Sandinistas, and Washington dismissed the possibility that the international monitoring or-

ganizations could assure a fair election. The Bush administration provided the opposition UNO alliance with nine million dollars to give it a chance for "a level playing field." The United States also ignored the demands of the five presidents that the contras be disbanded to prevent their interfering with the election process. We insisted they had to remain as a fighting force "to keep the Sandinistas' feet to the fire." These positions were sustained through the months prior to the election by a stream of charges of Sandinista intimidation and fraud.

**W**hat was the reality? The first reality was that conditions for conducting an election could hardly have been more difficult. Nicaragua is devastated by war, and has lived in constant fear of invasion. Its transport and communication facilities are poor and its electorate is impoverished, barely freed from illiteracy, and trapped in a collapsed economy.

Against this background, the despised Electoral Commission succeeded in registering 90 percent of Nicaragua's eligible voters, insisted on fair access to the media by all parties, identified 4,400 polling places, dispatched accurate voting lists and the right number of ballots—three for each voter—to every polling site, on time (by mule, by canoe, by bicycle, by truck, by air), trained 20,000 Nicaraguans in their polling place duties, made provision for poll watchers from contending parties, and devised virtually fool-proof voting mechanisms to prevent fraud.

In the event, 85 percent of registered voters came out of the barrios and the hills to stand quietly in line for an average of two hours in the hot sun to cast their ballots in a wholly violence-free election. It was a monumental accomplishment. The international monitoring bodies made important contributions to the process, but the ultimate responsibility rested with Daniel Ortega and the Electoral Commission, and they met it well. Witness for Peace had 130 observers scattered throughout the country. One reached his polling place by boat. Another rode a mule for seven hours to reach hers.

I observed the opening procedures at a site in a Managua barrio, where a well-trained official explained the voting process to poll workers and carefully sealed the cardboard, color-coded ballot boxes after demonstrating to all witnesses that they were empty. There were three separate and independent checks against the

possibility of fraud. During the day, I dropped in on five more polling places, two in small rural communities, and ended up observing a vote count in the town of Jinotepe. Like all my colleagues, I found the occasion a model of thoroughness, integrity, and patience.

It was an exciting time to be in Nicaragua, and to witness firsthand such an historic event. The stunning upset achieved by Violeta Chamorro in confounding the pollsters and decisively defeating the governing FSLN, added to the drama, even as it finally silenced accusations of electoral fraud. But once again I felt a sense of depression on my return, this time because my understanding of the results was so different from the prevailing opinion here at home, where the mood was triumphal. In the minds of people here, the vote for UNO had turned the communists out, launched democracy in Nicaragua, and vindicated ten years of U.S. interventionist policy. It was Eastern Europe all over again. I did not see the parallel, and I did not share in the self-serving assessment.

In the first place, as far as the election itself is concerned, I saw it as the end product of a democratic process, not its harbinger. Credit for Nicaragua's movement toward democracy belongs to Daniel Ortega and not to Violeta Chamorro, however difficult this is for us to accept after so many years of routine villification of his every move. It was, after all, the Sandinista government that presided over the planning and execution of this extraordinary event: the most remarkable and carefully watched election in history. And it was the Sandinistas who, in good democratic tradition, graciously accepted the bitter pill of defeat. Perhaps, as time passes, we in the States are ready to acknowledge these points, but otherwise the original assessment seems to remain intact: that the Sandinistas lost because they egregiously mismanaged the economy and failed to bring peace to a war-weary people; that for these failures the people punished the FSLN



Photos © Liz Chilsen



by repudiating the revolution and voting for freedom.

**T**he vote was certainly punishment, but it was not repudiation. There are still new winds blowing to our south, and UNO's victory will not give back to the United States its century-old ownership of the country. The voters' wrath was directed at conditions that had become so intolerable that people could no longer bear them. When parents can't feed their children, and their drafted sons are dying endlessly in the mountains, there comes a time when change—any change—becomes imperative. And change came, riding on the back of misery. Who and what is responsible for the misery? It's easy and comforting to blame Sandinista incompetence, and there was some of that, but the prime responsibility has to rest with calculated Washington policy.

It was LIC—Low Intensity Conflict—that elected Violeta Chamorro, and it is LIC that was the big winner in Nicaragua. I think this is more important for Friends to reflect upon than on who won and who lost an election. The harsh reality is: LIC works. It took ten years, but on February 25, 1990, Nicaraguans finally cried uncle.

The policymakers of two administrations are understandably ecstatic. I can't join in their rejoicing. I think a policy that depends for its success on reducing millions of human beings in a poor and tiny country to a level of misery beyond endurance is a policy unworthy of a great nation. Argentine Bishop Fredrico Pagura, president of the Latin American Council of Churches, made this point bluntly clear on the day following the election, when he said in Managua: "We fervently hope that this significant experience in Nicaragua will mark for the United States the end of an arbitrary and arrogant policy, which has no justification, not before God, nor before the consciousness of humankind."

I think all Americans need to reflect on the bishop's words. □

# Journey in Nicaragua

by Ann Stever

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**We found people to be optimistic, enthusiastic, and hard-working. We found a wealth of mutual caring, respect, and faith.**

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**W**e could barely see the stunning Nicaraguan countryside as we concentrated on keeping our feet under us on the packed bus from Managua to Matagalpa. As yet another person squeezed on, the upper parts of our bodies adjusted, while feet remained stationary, wedged in by the feet of others, bags of food, chickens, and small children. We were on our way to visit a health education and promotion project supported by the American Friends Service Committee.

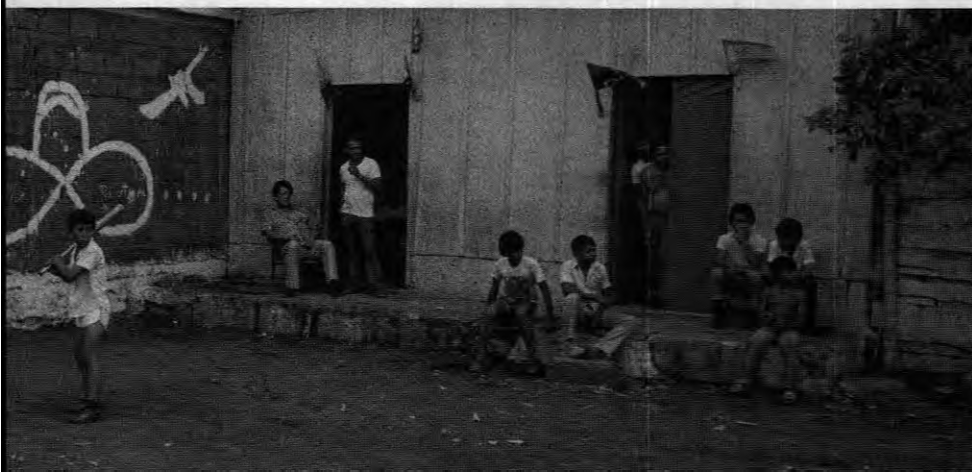
Three hours late for our destination, we were met by an anxious, enthusiastic Edith Delgado, staff member for the

*Ann Stever is a member of University Meeting in Seattle, Washington, past AFSC board member and recently regional executive secretary of the Pacific Northwest office of AFSC. She and her husband, Bob, spent six months of a sabbatical year in Mexico and Central America.*

project, and taken to our hotel. She explained we would go to a cooperative village the next day to observe training of health brigadistas, volunteers who are selected by their communities to provide health education, promotion, and immunizations. It would be a long and rough trip, and the village would be without running water or electricity. We would stay three days in Pantasma.

We had arrived in Managua a few days previously and were told Managua had no center, but we were not prepared for the impact of that. There was a severe earthquake in 1973. Reconstruction aid went into Somoza's pocket, and little rebuilding or even clearing was done. The city was bombed during the revolution in 1978 and 1979, and much destruction remains. As a result, one drives or walks past two or three blocks of fields full of weeds and perhaps the shell of a building, followed by a block or two of marginal housing, followed by a block of substantial housing, and then a few more fields. There is neither a governmental nor commercial center. As a visitor, there is no place to go where the community gathers; there is no *zocolo*, no central plaza. It was extremely disorienting.

Matagalpa, by contrast, gave us a sense of community, with central squares, stores, houses, and curious, friendly people. The city suffered during the revolution but is proud of that history. When we were there in September, walls were covered with graffiti of congratulations and support for the FSLN (Frente Sandinista Liberacion Nacional) in celebration of the tenth anniversary of the revolution. However, there were also many signs for parties and candidates opposing the Sandinistas in the February 1990 election. There was free and open talk of the merits of all parties. Above all we felt from talking with people and from what we could see around us, that there was an immense pride in and love



of their country. They know they are poor, and they have various opinions about the competence of their government. But we got the sense most people trusted the motives of their government and had faith it was trying to do the right thing. They offered their support, including constructive criticism. It struck us that we have no such faith in the integrity of our own government, that we have a sad sense it is more often on the side against people and their needs both at home and abroad than for them, that we no longer have a government which tries to actualize ideals for which we believe our country still stands.

It was remarkable to come to Nicaragua after being in Mexico and Guatemala. In Mexico we heard about and met with popular movements of women, students, campesinos, and workers who are demanding changes in their government, which they have seen to benefit the wealthy, to be corrupt, and to be in opposition to their goals and dreams. They had faith in the capacity to bring change, but not in the current government, despite rhetoric about their 1910 revolution. In Guatemala, there was more fear than anger against the government, because its military has been and is still an instrument of terror and oppression against the people, especially the Indian majority. While we were in Guatemala in August, the office of Peace Brigades International was bombed, as well as that of GAM, a Guatemalan organization which demands information about people who have "disappeared." And so, we realized Nicaragua gave us a special opportunity to be in a country where people believe their own goals and those of their government are consonant. This is rare, not

Right: *The clinic in Pantasma where health brigadistas were trained*  
Below: *The author's husband, Bob Stever, with a health worker and her two children*  
Page 13: *A street scene in Pantasma*



only in Central America, but also in the United States.

**N**icaraguans we met were aware of and grateful for their government's priority on education and health care. They also made sure we understood the obstacles presented by the contras and war. As we drove for three hours in a pick-up truck over a bone-rattling road to Pantasma, Edith pointed out a small monument to a health worker who had been killed by contras, the skeleton of a rural clinic which had been burned to the ground by the contras. She stressed the government cannot improve the roads nor provide health supplies as long as it has to fight the contras. The cost of war is far more than the lives of those killed in the fighting; much of it is hard to measure,

because it consists of the things which have not been done. It is a humbling and angering experience to see what has and has not happened in such a poor country because our own government has supported the continuing armed struggle.

Pantasma is a recently built (post-revolution) cooperative village of about 100 houses. They are all the same, made of concrete and wood, two rooms and porch, one of the rooms being the kitchen, in which a wood fire is used for cooking. Edith described it as *muy feo*, very ugly, with little or no drainage and much mud, it being the rainy season. She much preferred the traditional villages. There was one faucet for the village, and people hauled water in plastic buckets. The village had a *comedor* (small restaurant) and clinic as well as a couple of stores.

**W**e stayed with Yvonne, a health educator in the community. Her husband, a doctor, had been moved to another district, so she and her two small children provided hospitality for us and another team member. We were assured of boiled water, which was not common in the area. The community also had latrines for each house. This, too, is not common. The greatest changes in the health of the people of this area will come as health brigadistas persuade their communities to boil their water, wash their hands, and build latrines. My husband, Bob, is a physician, and he assisted for the two days in the clinic. He noted much malnutrition, not because of diet or lack of food, but because of parasites.



Photos by Ann Stever





He was clear that currently the need is not for more doctors and nurses or curative medicine, but that the program of health education described above is the proper priority.

Some improvements have already been made. Polio has been virtually wiped out in Nicaragua. We had forgotten the impact of polio. In Managua we saw many people in wheelchairs. We visited with Russell Gasser, a British Friend, who trains disabled people to repair wheelchairs, and asked him if the war caused most of the injuries. He told us he thought about half were caused by the war, a quarter from accidents, and the other quarter from polio. Next door, Honduras still has a severe problem with polio. The vaccine is not expensive, but distribution in an underdeveloped country with poor roads is difficult. It is a great credit to the Nicaraguan government and to the system of health brigadistas that they have eliminated this disease.

About 40 brigadistas came for the training we observed. Many came on horseback, and we were reminded of a western U.S. town in the mid-19th century, with horses standing patiently at hitching-posts and fences and small children riding here and there. Some brigadistas rode as much as one and a half or two hours to attend. They ranged from their mid-20s to 50s; about one-third were women. Some had received considerable training (they came once a month for training), and others were just starting.

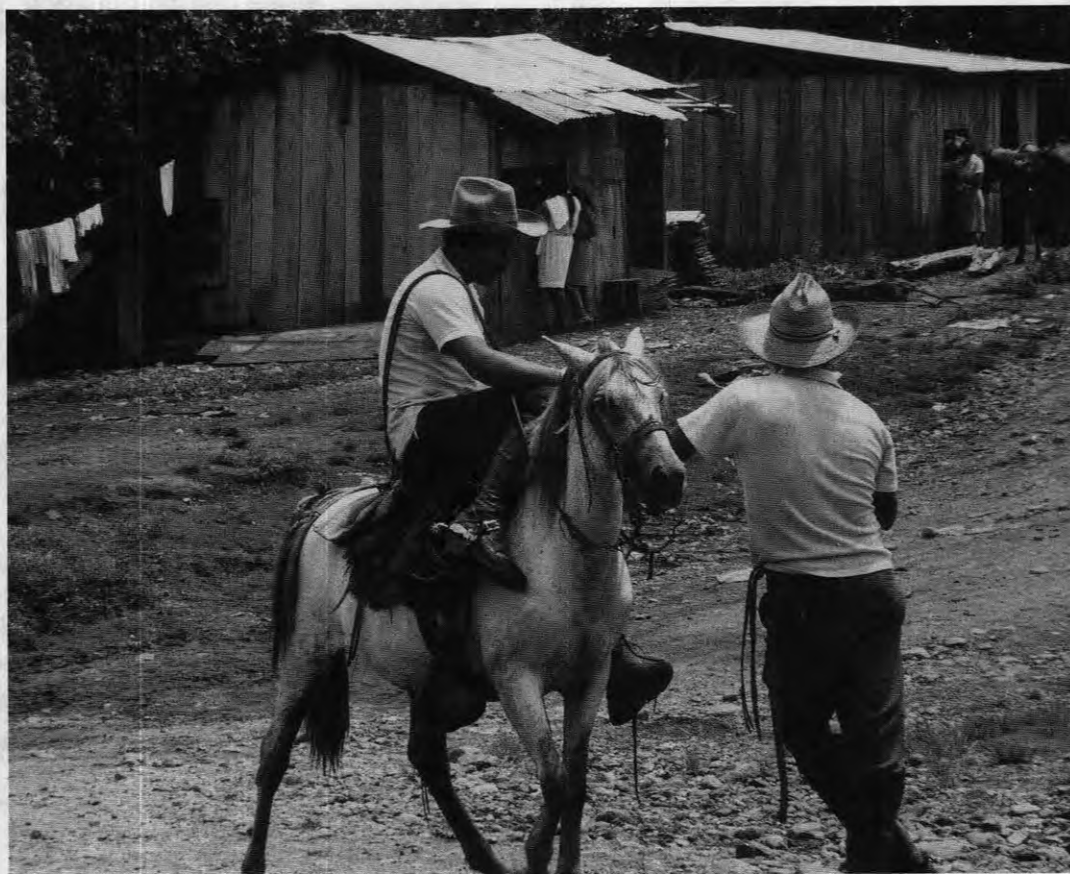
The focus of the training was on im-

munizations, both learning to give injections and taking a census on immunizations for children under six. Not only is polio vaccine provided, but also shots against tuberculosis, diphtheria, measles, and German measles. The government needed to know how many children had received all their immunizations and what was needed in what part of the country. As trainers explained how to record the date, we became aware of a sense of puzzlement spreading within the group. We guessed many had learned to read within the last ten years during the country's literacy campaign. It became clear many of the brigadistas did not understand how to read or write dates written all in numbers. So, time was taken to teach them, and they practiced reading or writing their birthdays, Christmas, and other important dates. There were furrowed brows and deep concentration, followed by broad grins, laughing, and rejoicing as each gained the new knowledge. No one made fun of another, no impatience was expressed, enormous support and respect were provided for one another.

The same was true when the brigadistas learned to give each other injections. The importance of sterile technique was emphasized and understood

readily because all had suffered from abscesses. Again, great laughter and patience were present as one after another would contaminate the needle or skin of the arm and have to start again. We were deeply impressed with the brigadistas, with their seriousness and commitment to their job, with their humor, their care for one another, their intensity in learning. We could not help but feel an overwhelming sense of gratitude for seeing this project. We also felt optimism for the country, noting the richness of human resources.

**W**e were excited and pleased to see AFSC supporting the kind of project we believe leads to authentic development. Corinne Johnson, Secretary of AFSC's International Division, has spoken of development as the process of decreasing people's vulnerability. The health education and promotion project contributes to this goal in a very concrete way by helping people overcome debilitating diseases that are easily preventable. This allows them to give their energies to other priorities to improve their lives. This is achieved by working with people who do not have high levels of professional training, people who are most vulnerable. But even more important, the brigadistas we met



were radiant with a sense of their own self-worth, value, and capacities, with power to affect their own lives and those of others. They might not use the term, but it seems to me love was the first motion, for the staff and for the people trained who went back to their communities. I was proud of AFSC's daring to try what love can do in Nicaragua itself, remembering at the same time that love impels us to work in our own country to change U.S. policies toward Nicaragua, policies which inhibit if not destroy the kinds of efforts we saw.

**N**icaragua has a long way to go. We were aware there had been serious economic problems, with one of the highest inflation rates in the world. That was a major cause of popular dissatisfaction with the government. We were told Nicaragua replaced Haiti as the poorest country in the hemisphere a few months before. But we also asked, what is the definition of poor? Is it gross national product? Is it personal income? While there is no denying the material poverty, we noted that basic shelter and food seemed to be available to all, that the government is making efforts to provide basic education and health care to all. Above all, in Nicaragua we did not experience a poverty of spirit. On the contrary, we found people we met to be optimistic, enthusiastic, and hard-working. We found a wealth of mutual caring, respect, and faith. Now that the Nicaraguan elections have changed our government's attitude, we hope that much needed aid will reach the kind of community we visited. We fear that health, education, and community development will not be as high a priority for the new Nicaraguan government.

We faced with less than eager anticipation the three-hour, crowded bus trip back to Managua, wondering if once again we would have to stand all the way. A young man in the bus line asked if we spoke English, and we exchanged smiles and comments in his broken English and our less-than-fluent Spanish. When the bus arrived, the line exploded into a free-for-all to secure seats. By the time we squeezed on, there were none to be had. All of a sudden our gloom turned bright; our friend in the line was waving at us; he had saved us two seats. So we rode comfortably behind him, wondering how our government can find these people hostile and frightening. Our journey in Nicaragua came to a close; our journey of the spirit, of insights and experiences, continues. □

# A Quaker Study Cen

by Kjeld K. Lings

**T**here are many different Quaker schools in the world, but only three adult Quaker study centers come to mind: Pendle Hill, in the United States, Woodbrooke, in England, and Viittakivi, in Finland. This means Quakers in other corners of the world have no study centers reflecting their language or cultures, and so must travel great distances to study their faith in other languages, regardless of their fluency or backgrounds.

This is particularly difficult in the Western hemisphere, where Friends south of the Rio Grande speak primarily Spanish or native languages, rather than English, yet their primary option to study Quakerism is to apply for a scholarship at Pendle Hill. In effect, this limits the number of Latin American Quakers who can study the faith, practice, and testimonies of Friends. It also means most Spanish-speaking students admitted to Pendle Hill have to face a language barrier, a different kind of worship, and prolonged culture shock. Understandably, this affects their ability to contribute fully to the enriching cross-cultural experience of living at Pendle Hill and can place them in a diminished position in the community.

In addition, I have met several Latin American students who have chosen not to return to their countries of origin upon completion of their year of studies at Pendle Hill. Rather than feeling ready to go back to their home meetings and share their new insights and experiences, they have decided to pursue further studies in the United States. Although this may become a personally enriching experience for the

individuals concerned, it seems unfortunate that their home meetings are impoverished by having to do without them for much longer than anticipated when these students were first awarded the one-year scholarship.

For several years the Section of the Americas has used Spanish as its second official language. I find this step encouraging and empowering in a situation where Latin American Friends have long been underprivileged in terms of opportunities for study and access to Quaker literature. However, there is no doubt in my mind it is going to take years, perhaps decades, of hard work to make this policy become a reality.

With these points in mind, I would like to share a new vision. One factor that may bring greater equality between Friends in the northern and southern halves of this hemisphere could be the establishment of a Quaker study center in Latin America. Such a center could fulfill a number of purposes, notably these:

- being available to all Quaker groups and yearly meetings in Latin America as a source of spiritual nourishment;
- eliminating the necessity for Latin American Friends to "transplant" themselves into a foreign language and culture to study Quakerism;
- providing an opportunity for Latin American Friends to study and conduct research into Quakerism in their own language and according to their specific needs;
- enabling Latin American Friends to develop and nurture their cultural identity;
- providing a forum for exchange of ideas, experiences, and visions among Latin American Friends;
- facilitating and encouraging production of original Quaker literature in Spanish;
- developing a standard Latin Ameri-

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# er in Central America?

Centro de Estudios  
de los Amigos

**Latin American  
Friends have  
a rich spiritual  
and cultural heritage  
that deserves  
recognition and  
nourishment.**

John Davis Gummere

can Quaker terminology in Spanish;  
• facilitating translations from English into Spanish of selected Quaker writings;  
• enabling Spanish-speaking Friends from other continents to study characteristics of Latin American Quakerism and culture and learn from insights of Quakers in this region;  
• establishing a strong Quaker presence in the Spanish-speaking world;  
• building a permanent bridge between programmed and unprogrammed Friends in the hemisphere.

Since this vision is held by an increasing number of Friends in the Americas, perhaps the time has come for FWCC to place the following proposal on its agenda. Much discussion, prayer, discernment, and sustained effort will be needed for it to become a reality.

Since this is only a preliminary proposal, it may be too soon for going into too much detail. However, to make

the vision a little more concrete I would like to suggest a series of steps to be considered.

One first step could be to take the project to the appropriate Quaker bodies and make the pertinent decisions.

Next, an international committee should be established. Its membership should reflect the two major trends (pastoral and nonpastoral) in Quakerism, with representatives from the Latin American Friends Coordinating Committee (COAL), FWCC, Quaker adult education centers, and all yearly meetings of Friends in Latin America.

A next step could be to choose a site. Many Friends would find Costa Rica a natural first choice. Thanks to its convenient geographic location, this Central American nation is accessible to most Quaker groups in Latin America. Without armed forces, Costa Rica enjoys more political stability than most countries in the region. For decades there has been a small but active

Quaker presence there. Among other institutions of learning, Friends World College has a branch office in San Jose. Judging from similar initiatives in the Scandinavian countries, particularly the highly successful Danish folk school movement, it would seem a Quaker study center in Costa Rica would ideally be located away from big cities. Most Danish folk schools I have visited prefer rural or small-town settings with ample access to natural areas. For a Quaker context, such a setting would seem particularly fitting.

Another important step would be to establish a fund-raising strategy, a staff and student policy, and an outline of a general curriculum. It would seem appropriate that both programmed and unprogrammed Quaker traditions be duly represented. Subjects such as the history of Quakerism in Latin America come to mind. Among many other possibilities, a course on "Quaker English for Beginners" might be included. This could be matched at Pendle Hill with a similar course on "Quaker Spanish for Beginners." Such language instruction might be a modest and yet significant contribution to building a bridge across the North/South barrier.

In my personal experience, Latin American Friends have a rich spiritual and cultural heritage that deserves recognition and nourishment. A Quaker adult study center could be designed to enrich and stimulate the intellectual and spiritual life of this important part of the world family of Friends.

As already pointed out, the above ideas are to be considered as a base for reflection, discussion, and further analysis. I hope they will be received and come to fruition in the same spirit as they are presented, which is one of Friendly fellowship, respect, and love across national and international boundaries. □

# The HOMOGENIZED QUAKER

by Stanley Zarowin

**M**ost of us are blessed. We can hear the faintest whimper of a baby, the softest humming of a mother, the nearly imperceptible heartbeats of a loved one. Yet a far louder sound—the voice of diversity—often leaves us temporarily hard of hearing.

What is there about such messages that, no matter how clearly they are spoken, many of us find them inaudible or not understandable? How is it that, no matter how tenderly they are presented, we usually respond with rebuttals—if not with our lips, then with our thoughts?

George Fox spoke for “continuing revelation,” and the Religious Society of Friends was, among other things, built on that spiritual premise. The key word is “continuing.” The implied advisory is that if we are to find the Truth, the Path, the Inner Light, we must be prepared to have it revealed by anyone, anywhere, anytime. It means we must seek it out, even if it involves traveling to unlikely places and listening to unlikely people.

Moses, a stammerer, was chosen to speak God’s words. Indeed, “Out of the mouths of babes and sucklings hast thou ordained strength” (Psalm 8:2) and “perfected praise” (Matthew 21:16).

Yet messages of diversity, at least the muffled and mangled parts we finally hear, instantly convert us from seekers and listeners into defenders of our long-held truths. Most of us begin our Quaker spiritual path as seekers. But too often, once we believe we’ve found our route, we seem to lose our desire (sometimes even our capacity) to continue the exploration. How often have you heard even weighty Friends exclaim in frustration, “I’m sick to death of hearing about

seeking, seeking, seeking. I’m proud to say I’ve found!”?

As a result, whether we mean to or not, often Friends reject or overlook dissenters’ messages and press instead for consensus, an agreement of the assembled intellect, rather than waiting for unity, an agreement of the universal Spirit. Unity embraces diversity, honoring it even; consensus, at best, begrudgingly tolerates it.

Continuing revelation may be our stated goal, yet we too often allow diversity of revelation to be so crippled that our monthly meetings tend either to march to the beat of the same drummer or stand immobilized—and in pain.

In theory, Quaker process is designed to nurture diversity. Indeed, such voices often cry out, like trumpet calls from the watchtowers of the soul. But how often are the calls blocked by well-meaning Friends who hear a different melody and sound their own alarm by standing in the way?

In reality, Friends with views that conflict with their monthly meetings’ either are isolated in their pain or find it spiritually expedient to search for another meeting—one with a more tender “ear.”

Alas, the result, by a literal process of elimination, is the “homogenized” meeting, where most of the members are either in general agreement on the “big” issues—Christocentrism, abortion, same-sex marriage—or they agree to disagree—in pain—because opposing views are no longer heard and the search for unity suffocates in Friendly etiquette.

Such homogenization may be ideal for dogma-based religions, where the goal is uniformity, but not for a community where independent thought and continuing revelation are, or should be, the mainstay.

Is there something about the Quaker process that contributes to such homogenization?

Although Quaker process is frequently blamed for many problems, I believe the charge is usually misplaced. After all, Quaker process is not primarily designed to achieve a *secular* goal; its main function is to achieve a *spiritual* goal. To be sure, a committee or business meeting minute may be vitally important, but it is never more important than the spiritual process through which unity on the minute is achieved.

Many Friends joke about the often tortuous path of Quaker process. “Gather a dozen Friends in one room and you’re guaranteed to have 13 points of view on almost any issue.” No matter how many times Friends repeat that “joke” or some variation of it, it’s sure to generate smiles. Humor, after all, is a socially acceptable way to hide our anxieties: anger, fear, prejudice.

So what are we hiding when we joke about diversity? And why do many of us find the Quaker process often so excruciating that we either absent ourselves from business meeting or, if we go, invite the Quaker imp to lighten our deliberations?

Join me as I explore one possible answer to these difficult questions.

At their best, messages of diversity are no more than pleas for respectful consideration of a view and those who support that view. The messages are not necessarily calls for conversion, only consideration.

Sometimes the plea is for an economic reality, such as when a woman appeals for the right to terminate a pregnancy because the alternative is untenable to her. Sometimes it’s an emotional reality, such as when a homosexual begs that his or her chosen mate be given the same

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*Stanley Zarowin worships—and tries to listen—as a member at Staten Island (N.Y.) Meeting.*



tender respect and legal rights as heterosexual mates. And sometimes it's a spiritual reality, such as when Friends request the privilege to invoke not just a christ, but Christ Jesus, on their path to Truth.

Friends often cite George Fox's counsel, "... walk cheerfully over the world, answering [or reaching] that of God in every one." But the phrase takes on more powerful meaning if the quote is put in context: "And this is the word of the Lord God to you all . . . be ye patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people, and to them. Then you will come to walk cheerfully over the world, answering that of God in every one. . . ."

Here is Fox encouraging Friends first

to *live* the life of a Quaker—listening for Truth, being open to continuing revelation, among other things. Then, having achieved a personal spiritual leap by clearing a channel of communication with God, then, and only then, will the still, small voice be heard so we can indeed walk cheerfully over the world, seeking and reaching that of God in everyone.

His point, I believe, is that the Truth is not only spoken by the pious or from those whose goal is not to offend. In fact, although Friendly etiquette may ask us not to offend, it does not caution us not to awaken, especially if some Friends sleep.

To be sure, we may not all agree what constitutes "sleep." But if we hone to Fox's insight that revelation continues, and therefore is not sleeping dogma,

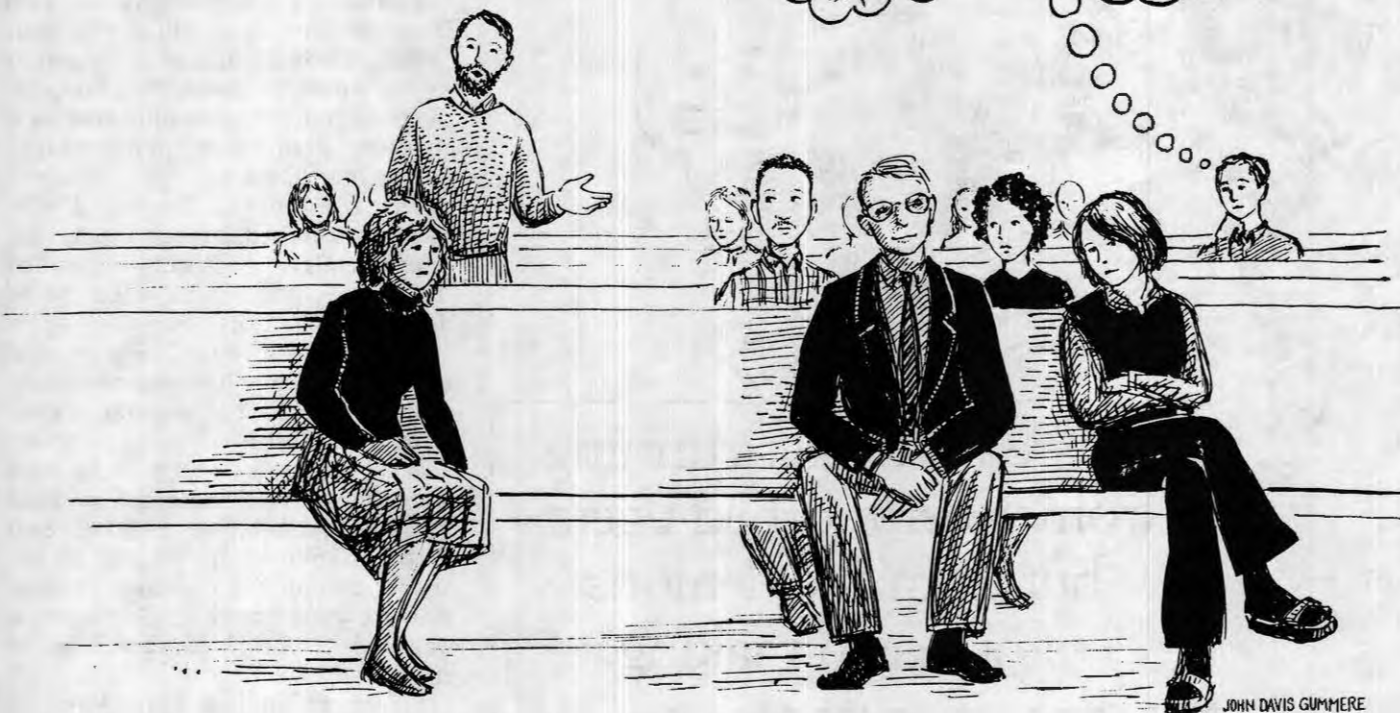
then it behooves us to remain alert and listening, especially when a view conflicts with ours.

Truth may be uttered by those who espouse Christocentric, Universalist, Hindu, or Buddhist beliefs. Truth may spring from fundamentalists. It may come from homosexuals, socialists, Jews, blacks, and even the psychologically handicapped. Indeed, in some cultures, what we define as insanity is considered a state of grace—a spiritual ear cocked to the word of God.

Yet we block these messages. And the still, small voice we honor and hope to discern often is lost in our own strident and rigid defense of our own beliefs.

I've heard of Friends wrangling for hours over inclusion of the word "Jesus" in a letter opposing war, only to abandon the letter because some Friends

Does your  
response mechanism  
shift into high gear  
the moment  
you recognize  
an alien view?



stood in the way. Jesus would have wept, as did some Friends. Yet other Friends, who believed their position was equally meritorious, felt that immobility was more acceptable than honoring diversity or seeking true spiritual unity.

I've heard of Friends condemning homosexuality as an abomination, although there was no suggestion the heterosexual community abandon its sexual preference, only that gay Friends be allowed the spiritual space to practice theirs. It is bad enough that we fail to hear strangers; what a loss when we fail to hear Friends.

What is there about diversity that boils our blood such that its message is lost? Maybe the message is not lost. Maybe it's just garbled or attenuated by a defensive sheath of static.

We all know one emotion that triggers our defense mechanism: fear. We are blessed with an intuitive ability to react to fear. At the first sight of a figurative saber-toothed tiger, adrenalin pumps into our blood, readying us for fight or flight. Unfortunately, although the hormone sharpens us physically, it dulls us intellectually and spiritually.

As Friends, we ask God for help in the struggle to control that reaction so we can remain centered and witness for non-violence and toleration. But we cannot control the actual injection of adrenalin, for it is a strong hormone that leaves us anxious and belligerent—emotions that tend to unbalance centeredness.

Of course, we're no longer running from saber-toothed tigers. But what we are escaping from today are, in some cases, more fearful: demons of our own making—the unknown, strange, and uncharted paths.

And they, like saber-toothed tigers, trigger the adrenalin, which in turn triggers the static that protects our innermost realms—our personal formulas for survival and unity: our dogmas, if you will.

Evolution, with a little help from God, gave us two ears and one mouth. One would think, based on the frequency of those anatomical orifices, that we were designed to listen twice as much as talk. Alas, that's not the way it is, as any Friend can confirm. The Quaker goal of speaking to an issue once, and from the silence, is practiced more in its breach

than in its observance.

Our defensive stance may be one way to nonviolently vent the energy triggered by the adrenalin. But it may also trick us into believing that the message of the still, small voice we hear must not only be delivered to all, but be shared by all.

If you wish to address this issue, consider this spiritual exercise. At your next business meeting (which is actually a meeting for worship with a concern for business) determine to listen, to fight back preemptive responses. And if you feel a need to speak, speak sparingly from the silence.

To prepare yourself, meditate on this: Does your response mechanism shift into high gear the moment you recognize an alien view? Even if you successfully restrain your public utterances, how successful are you in restraining your private thoughts? How quickly do you begin to formulate objection, even before the speaker has finished his or her message? It's difficult, if not impossible, to adequately absorb another message if so much energy is focused on response.

More important: When that alien view is presented, do you consciously go through the painful exercise of seeking that of God in the person delivering the message? That is, do you try to fathom the source of the message, and then, as the Native Americans say, do you put on that person's moccasins so you can experience how he or she feels the path under foot?

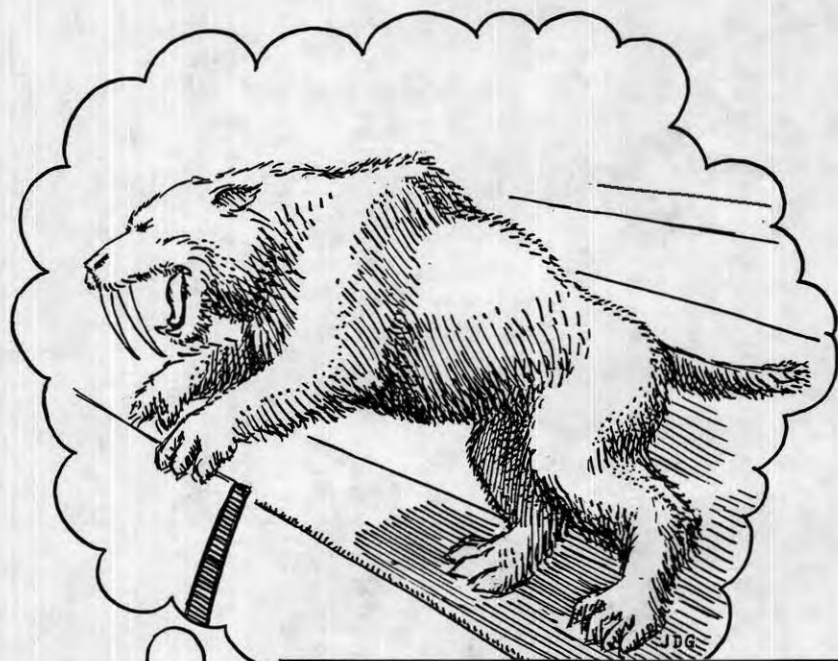
Eventually you may discover that even if an alien message conflicts with your beliefs, it may not appear as dangerous as you would have expected. You may discover you can allow this view as a "visitor," even if you don't invite it to live in your home.

That is not to say you should stifle your views. Indeed, it is our responsibility as Friends to speak out—but out of the silence, not out of anger or in defense of our fears.

Consider, too, how Friends would react if we were to limit our objections to speaking against an issue rather than standing against it.

What do we risk with such an exercise? We risk receiving a rich spiritual blessing—and sometimes paradox, often the richest spiritual gift. We also risk losing our unconscious prejudices, and we gain the opportunity to discover new ways to love our friends as well as our enemies.

Indeed, we risk hearing the Word. □



We're no longer running  
from saber-toothed tigers,  
but from the demons  
of our own making.



# Keeping Close to That Which Is Pure

by Patience A. Schenck

**G**eorge Fox wrote, "Keep close to that which is pure within you, that leads you up to God." No quotation better sums up both the faith and the practice of our religion. There is that of God within us, that which is pure, and this idea leads directly to our testimonies and to our mode of worship.

But how do we keep close to that

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which is pure? In practical terms, what does this mean? Obviously, it means regular meeting for worship, where we settle into the silence and hold up in the Light parts of our lives. Certainly it means various spiritual disciplines, such as reading Scriptures and devotional literature, meditating, and journaling.

**H**owever, with the exception of meeting for worship, Friends tend to overlook a variety of ways our Friends communities can help us in this task. I would like to discuss first the importance of communal support for our attempt to follow George Fox's call to us, and then tell you how Annapolis Friends Meeting has addressed the need.

One of the traditional Christian spiritual disciplines Friends often overlook is confession. The Bible urges us, "Confess your sins to one another, and pray for one another. . . ." (James 5:16) After quoting this passage, Richard Foster writes in *Celebration of Discipline*,

Confession is so difficult a Discipline for us partly because we view the believing community as a fellowship of saints before we see it as a fellowship of sinners. . . . But if we know that the people of God are first a fellowship of sinners we are freed to hear the unconditional call of God's love and to confess our need openly before our brothers and sisters. . . . In acts of mutual confession we release the power that heals. Our humanity is no longer denied but transformed.

In our egalitarian religion, we confess, if at all, to one another. And given the focus of our religion, our confession is of our struggle to be open to the Spirit working within us as much as, or more than, of our struggle against sin.

**B**eing listened to is spiritually enabling. We tell someone about something we are struggling with, and from some place within we gain clarity. The listener need only listen. How precious is the person who will withhold the attempt to solve our problem for us and just listen.

But how hard we find it to talk about our deepest spiritual experience. We will discuss our sex lives before we will talk about that which is pure within us. It is considered the most personal thing. It is assumed no one would be interested. It is the dearest and most precious part of ourselves, and we won't risk being misunderstood.

I recently attended a weekend workshop on psychology and spirituality. At one point, people were asked to address the question, "When you dare speak of what is most dear to you, what do you

want to tell?" Five people were asked to talk about this question in front of the group. None had had time to prepare an answer, but they were offered supportive listening while they struggled with the question. The first thing evident was the great deal of embarrassment they felt. Second was the strong realization that no one had ever asked before, that to go public was very new and strange. They had experienced a sense of isolation around their experience of their deepest selves. They felt vulnerable. As they struggled to articulate this part of themselves, they hesitatingly expressed certain common themes: the importance of love, the interconnectedness of all people, the integrity of nature, and our part in it. In addition, each expressed a vision bearing the imprint of his or her unique experience. A great deal of emotion was evident as they spoke.

If we are to live our lives on the basis of that which is pure, we need opportunities to speak of what is dearest to us. We need to be heard by someone who acknowledges spiritual reality. We need to claim it as part of our humanness.

**O**ne of the most precious fruits of that which is pure within us is our vision of the world we want to live in. Our vision is formed by our experience, by our own particular personality, and by something deeper, something holy. I believe we all have a vision of some sort, unique and personal, yet universal. I believe we had that vision when we were very young, when we wondered what kind of adults we would become, when we dreamed of being a firefighter or a nurse, of caring, of helping, of contributing. But how few of us have allowed our vision to mature over time in shape, texture, and detail. Yet it is often toward our unique vision that God calls us. Part of the work of the listener is to call forth this vision.

Equally important, we need to talk about our daily lives in a spiritual context. We need to hold up our decisions in the Light that brings clarity, to see the details of our lives in a broader context. We need to learn to live our routine lives close to that which is pure. Talking about our lives with people who share our spiritual assumptions helps us gain that perspective.

I would like to share my meeting's experience with our midweek worship group as a way we can both help one another integrate that which is pure with our daily lives and call up our deeper vision. Midweek worship has been spiritu-

ally enriching for all of us. It has allowed us to ease into talking about what is important to us without the expectation of great depth or profundity. It has gradually accustomed us to sharing with others what is deeply important to us. It has been a supportive, growing experience for all of us.

In the past, our weekly midweek worship group had always combined worship with book discussion, thereby meeting an important adult educational need. However, a couple of years ago we decided to try a new format.

We meet in one another's homes. After fixing a cup of tea and chatting informally for a few minutes, we settle into silent worship for about 20 minutes. Then, for the rest of the evening, each person is allotted a specified amount of time, usually about 10 or 15 minutes, to reflect aloud on any subject or situation he or she wishes. This may be something the person has read, reflections on a recent experience, or an opportunity to talk about a decision to be made. There are several questions the members ask: How is God at work in your life? What is the direction of your spiritual growth? What is your vision? Some people relate to one of these questions, others to another. The questions remind us that our group has a spiritual focus, unlike many support groups. However, given the reminder, each person is free to talk about anything he or she wishes.

**T**his is not a discussion group. We mostly listen as the person talks, trying out his or her own ideas. Sometimes we ask a clarifying question, occasionally, a challenging one. We sometimes respond with our own similar experience or a bit of advice, but we recognize that these are two responses much overused in the larger world. If we do these at all, we save them for after the person has expressed himself or herself fully. We are learning to share our own experience and to give advice less frequently, basing any response more on the focus person's need than on our own. Sometimes we use our own time to respond in ways that have meaning for us.

Life experiences that have been presented include reflections on prison visitation, major career decisions, personality conflicts, struggles to find a spiritual perspective on personal and family health problems and on death, and attempts to understand what it would mean in a personal way to be "more spiritual." Occasionally someone

has decided to practice a certain spiritual discipline with a request to be asked about progress the next week. People have shared brief readings and reflected on longer ones. They have spoken of a sense of calling and searched for the next step the calling requires.

When someone is dealing with an especially difficult problem, we hold the person in the Light during the week. Knowledge of this has been very supportive to the person.

**S**ince previous experience had given me an idea of how our groups might work, I have served as an informal leader much of the time. Rotating leadership has been suggested, but everyone has preferred to let me continue. Certain leadership functions need to be performed, whatever the arrangement: starting and closing worship, reminding people of the task at hand if they start chatting, checking for consensus as to any decisions, and—very important—explaining the process to new people, especially the importance of listening and holding one's own thoughts until one's own turn.

We have never restricted membership in any way, but ask that anything discussed be held in confidence. There has been a core of about six people meeting weekly, with several others attending occasionally.

Why do we take formal turns, with one person being the focus person while others mostly listen, rather than allowing a more "natural" give and take to occur? The reasons are two. First, as in worship-sharing, we encourage sharing from a deeper place than ordinary conversation. This requires silent waiting, intuition—a different mode of thinking. A person needs to be able to control the expression, not bounce off someone else's comments. He or she needs to be unhurried, to take time to find the right words. Second, ordinary conversation typically is dominated by those who are easier with words, quicker, more confident. Our approach brings better balance. All are equal, all get the same time, the same attention.

In this way, we have an opportunity to integrate our spiritual seeking with our daily lives. The structure is deceptively simple. Yet it regularly meets our need to reflect and be heard, to develop our vision, to view our lives from a spiritual perspective. It is a support group, yet more. In subtle, human ways our midweek worship group helps us keep to that which is pure within us. □

## by George N. Webb

**T**his last spring I had a revelation that has triggered an as yet unending chain of events. I was doing some telephoning to raise funds for a national Quaker organization. One person responded vehemently by saying, "I will not do development work for [this organization] until we get our house in order!"

Well! I agreed with her that some group dynamics had not gone well and thanked her for her comment.

That was the trigger. In my long experience with Friends at the monthly and yearly meeting levels and with various Quaker organizations, I've been very aware of times when we have not worked well as corporate groups and have had destructive confrontations. My revelation was that we should try to understand why we do not always work

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# Drag or Dynamo?

**Many times  
we do not  
work well  
as corporate  
groups. How  
might Friends  
address this  
problem?**

well as corporate groups and then try to identify ways to operate to prevent destructive differences or confrontations. It may be better, after all, to prevent such destructive conflicts rather than having to resolve them once they occur. I am grateful for my friend's unrestrained remark to me on the phone!

Perhaps others as well will be challenged to consider good approaches to "Friends corporate management." At this point I have more questions than answers. How do we as Friends prepare, for instance, to seek the sense of the meeting as we function within the Quaker business structure? Since we function by the sense of the meeting, we are all "managers"; we all have Quaker power. We must acknowledge such power any time we assign or accept a task within the organization.

In order to consider the relationship between management concepts and the depth or seriousness of our religious life, I reviewed my concept of being a Friend. In *Friends for 300 Years*, Howard Brinton says Quakerism is primarily a process, not a theology or a creed. I see four parts to this process:

**Personal religious life.** This includes studying, devotion, contemplation, and prayer, and is the base upon which we build. The higher the level of continuity we can give to this the stronger we grow. The "practice of the presence," as Thomas Kelly wrote in *A Testament of Devotion*, fits in here. We have many times during the day when we can practice the presence of the Inner Light: while riding on an elevator, waiting for a traffic light, washing the dishes, waiting for the bus. If this becomes our practice, then it comes naturally to seek guidance even for such mundane things as deciding on the color for the meeting library carpet.

**Participation in corporate worship.** The Society of Friends is a society, a group gathered together. The real essence of meeting for worship is the greater strength and understanding we gain from waiting expectantly together

for a leading. I truly believe the corporate togetherness of the meeting for worship is much greater than that provided by individuals participating by themselves. One knows this from the feeling that occurs in a gathered meeting, whether or not anyone has spoken.

**Participation in the group's activities.** The meeting for business in the spirit of worship is an activity in which participation is vital if we are to know what Quakerism is about. This participation includes attending meeting for business and working on committees and groups that are making various parts of the monthly meeting function well.

**Living our Friends' testimonies in everyday life.** Living our testimonies has been one way in which our small religious body has had an influence in the world seemingly out of proportion to our numbers. The world expects us to live up to our testimonies. I have been impressed a number of times with a reference to some historical person who is identified as "a Quaker," even when there was no obvious connection between religious affiliation and the subject under discussion.

When we accept the challenge to be a member of the Religious Society of Friends, do we accept the responsibility to be active in all of these areas?

It may be that our failures to work well together in groups stem to some extent from our failures to live as fully as we should in each of these four areas. We may not come to our business sessions, for instance, sufficiently prepared as individuals or groups. We may come with preconceived conclusions on issues, and not be willing to be led by the Spirit through information and interpretations from others.

It may be useful as well to consider some of the concepts or attitudes that may be involved in working together. This includes finding clarity in areas of authority, responsibility, accountability, and leadership.

Many years ago I worked with a researcher at Johns Hopkins University who has become respected worldwide. We invited him and his family to come with us to meeting one Sunday. At lunch afterward he commented he felt he could never be a Friend because it required too much religious responsibility, and he felt he was not up to it. I think he was very

Terry Foss

perceptive. One of our limitations as Friends in working together may be our failure to recognize responsibility that we and others have accepted.

Responsibility and authority often go together. We assign the responsibility for the care of the meeting's real property to the Trustees and give them the authority to invest and disburse funds within the guidelines agreed upon by the meeting. Are we as clear in stating the areas of responsibility and the extent of authority for staff we hire?

There are certain responsibilities involved in being a member of the Religious Society of Friends, yet these often are not stated clearly. The added responsibilities of service on a committee—or of being a clerk—are also left unclear at times.

We must examine, too, how we hold individuals and groups accountable for the responsibility and authority given or assumed by them. Accountability is a concept one does not often hear discussed in Friends groups, but lack of it may cause a degree of friction. "Why doesn't the Buildings and Grounds Committee do something about the rug?" We have given the Buildings and Grounds Committee responsibility for care of the meetinghouse, including the rug. Have we clearly given them the authority, however, to do something about the rug, or merely make recommendations? Perhaps they do not even see the rug in need of care. Sometimes we do ask for an audit of the financial records for proper accountability. I wonder if annual or semi-annual reports really make committees accountable. What should happen when an individual or committee just fails to carry out their responsibility?

Information is necessary for almost any group activity. Difficulties and confrontation often arise when we work from two different sets of information, or from differing understandings or interpretations. It is important to know what information is needed and how it should be presented for best communication, and to judge how it may be interpreted or perceived.

Recently I visited Pendle Hill and joined the residents for dinner during "festival" week, the last week of the term. Skits from folklore were performed, and one of them used the term "sin of ambiguity." Has the sin of ambiguity ever crept into our meetings in the process of presenting an issue? A story from the past from my own meeting involves the use of money being managed

by the Trustees. When a member asked "Do we have enough money to do this-and-so?" the clerk of Trustees would privately look at a small book and say something such as, "Yes, I think we can find that much." Yes, there was enough, but the meeting would never know how much there really was.

I wonder, too, if we are too uneasy with accepting or admitting the need for leadership. As unprogrammed Friends without pastors, we desire to do everything ourselves, individually or by the committee of the whole. For the most part, we do not rely on paid staff. Does this lead us to reject leadership even among ourselves? Howard Brinton, in *Friends for 300 Years*, states, "The Clerk is theoretically a recording officer, but in practice he must frequently assume the duties of a presiding officer." This suggests there may be a difference between what we may hold in theory and what we do or don't accept.

I often wonder what leadership we really expect from our clerks (meeting or committee), individuals, committees, and national organizations. Some of our conflicts may arise from our not having

a clear sense of direction or leadership in specific situations. When we ask an individual or group to take on a leadership role we may not clearly define the responsibility, authority, and accountability for that leadership. And when we do assign leadership responsibility, I wonder if we trust, encourage, and support, rather than undermine, the individual or group.

"Who is in charge?" someone asked recently at a Friends national organization meeting. This question is often asked by new Friends. Although basically God, the Inner Light, is in charge, God needs a great number of "gofers" to do the detail work. The individual or group "in charge" must carry out this responsibility and be continually open to the Light, which may be revealed in many ways. Spiritual discernment may not always come as an earthshaking "experience." It may come in the care of the "who, what, where, when, and how" details through our practice of the Presence.

Let us show the world we can apply our best principles of the "beloved community" to our own differences. □

## A Search for Answers

Mary Ellen McNish and I plan to lead a searching workshop, "Care of Friends Organizations," at Friends General Conference Gathering in July at Carleton College. Participants will bring their own experience of good and bad group encounters. We will try to analyze these to see what elements, such as those mentioned in the accompanying article, contribute to Friends' working together successfully or to destructive confrontation. In a spirit of seeking the Light, we will collate the common threads and start to put them into guidelines and queries. This first workshop will concentrate on the type of situation that might arise in monthly or yearly meeting business operations. Later workshops will extend these basic concepts to the more complex ones that examine organizations employing staff. It would be encouraging if we could come to the point where individuals say, "That is a Quaker organization; I would like to work in it," rather than, as I have heard too often, "I will never work

for a Quaker organization again."

If you too are concerned, there are several ways you can be involved with us in this challenging exploration:

- Sign up for this summer's FGC workshop.
- If you cannot join us this summer, write up your experiences, analyze them using the questions discussed, and make the material available to us. We hope to have more workshops in the future to include a greater diversity of individuals, so your experiences are important.
- Urge others who might be concerned to attend the workshop or share their thoughts.

For information on the summer gathering write to FGC, 1216 Arch St., Philadelphia, PA 19102. I look forward as well to hearing personally from Friends about their own experiences.

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# THE PROGRESS OF SEASONS

by Judith Nichols-Orians

I wake to find the backyard flushed,  
green of new leaves, onion grass,  
the bright buds of maple scattered  
on the car's hood like red paint specks.

This spring I sleep so lightly, wake often to feed  
my infant son. Rocking next to his crib

I find what I've lost where I least expect it:  
an earring clenched in his fist, a spoon under his quilt.

In the morning, I stroll with my son past apartment houses  
where we watch two Chinese girls play badminton.

Stretching and reaching, they unwrap like blossoms.  
When the speared leaves of bulbs push through,

nothing can stop the progress of seasons.  
In two days the daffodils grow two inches

and my son cuts two new teeth.  
The onion grass, the children, the red buds all tell me  
there's no turning back  
this season.



Lucy Savarese

## BATHTIME JOY

by Anne Broyles

She chortles,  
full of laughter louder than bathtime splashes.  
"This is cow's milk!" she declares, holding up a container  
of bath water. "Drink it up!"  
The game continues. She chatters to herself, full of sparkle and love of life.  
Sheer silliness. I am involved in her game, delighted  
with her three-year-old self.

I see myself in her.  
I see her yet-to-be-grown personhood unfolding.  
I see the joy of all children manifest in one rollicking bather.

For this moment,  
this precious moment of bathtub  
giggles and games,  
the world is new.

Only peace exists.  
There is no need for arms talks,  
penitentiaries, rape crisis  
centers.

There is only this one child so full of life and love  
that surely the world is made whole again.

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*Judith Nichols-Orians lives in  
State College, Pa., where she  
teaches poetry and composition  
at The Pennsylvania State University.*

*Anne Broyles is co-pastor  
of Malibu United Methodist Church  
in Malibu, Calif.*

# In a Sunlit Meadow

by Margaret Reynolds



Photos by Margaret Reynolds

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Although he was too much of a personage to fit into any sectarian mold, Leo Tolstoy did indeed often write and think like a Quaker.

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Property is theft," said Leo Tolstoy. Perhaps that is one reason tourists from all over the world visit the Tolstoy estate in the Russian province of Tula, 112 miles south of Moscow. It is fascinating to examine the property Tolstoy tried so hard to give away.

The estate is called Yasnaya Polyana which means "sunlit meadow." I went there on a warm day last summer as part of a Quaker-sponsored tour of the Soviet Union. We walked through birch woods, apple orchards, and past a sparkling pond to reach the main house, built in a grassy glade surrounded by lilac hedges.

As estates go, the house was modest. It was formerly one wing of a much larger mansion which Tolstoy dismantled and sold to pay a gambling debt during his wild-oats period. The parts had been moved and rebuilt on a neighboring estate. What was left resembled a comfortable colonial New England house.

Inside, we found small rooms with

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narrow stairs and corridors; somber family portraits adorned the thick walls. The only visible luxuries were a grand piano, a phonograph (gift of Thomas A. Edison), and an early model of a Remington typewriter. There was a large dining table where we tried to imagine the vegetarian meals Tolstoy insisted upon having served by white-gloved footmen to keep up standards demanded by his wife, Sofya.

An impressive collection of books fills the walls of Tolstoy's study. On one shelf we saw titles by Thoreau, Emerson, Whitman, Whittier, and Penn. Our guide spoke with great reverence about the influence of Tolstoy on Gandhi and King, but she didn't mention the sources of Tolstoy's own inspiration. I began then to wonder just how much, if any, influence Quakers had on his writing. From later reading, I was pleased to discover that although he was too much of a personage to fit into any sectarian mold, Tolstoy did indeed often write and think like a Quaker.

Like John Woolman, Tolstoy abhorred slavery; he freed his serfs and in later years made his own shoes, and wore peasant clothing. Like George Fox, he spoke truth to power and wholeheartedly mistrusted the military, the established church, and the court system. Capital punishment and compulsory military service were anathema to him. And, like William Penn, Tolstoy belonged to what Kenneth Rexroth calls the "myth of the aristocrat"—wealthy, prominent, influential men who feel duty-bound to set

examples of virtue and wisdom.

Although he knew of the pacifist sects of Quakers, Mennonites, and Brethren, Tolstoy's first interaction with Quakers probably occurred when he was 56, after publication of *What I Believe*, also called *My Religion*. Banned by the czar, the book was translated and published abroad. Russians, who have generations of expertise in dealing with censorship, hand copied it and distributed it underground. A number of U.S. Friends wrote Tolstoy at that time expressing their admiration of his principles. They shared his belief in love for neighbor, non-resistance to evil, and avoidance of oath-taking. They included with their messages numerous tracts and pamphlets.

Even the title of Tolstoy's next collection of essays, *The Kingdom of God is Within You*, may have derived from his reading these Quaker essays. Among many references to Quakers in the book is a gloomy observation that all of their efforts to foster nonviolence "for more than 200 years are the same as if they never existed." Nonetheless, it was this book which first introduced Gandhi to the principles of passive resistance, and Martin Luther King, Jr., was said to have been greatly moved by it. Who, but a like-minded Quaker, could have written that "everyone of us need only live by the light which is within us, in order that the promised kingdom of God, toward which the heart of every man is drawn, may come at once"?

Later, in an appeal for money to move the pacifist Dukhobors to Canada,

Tolstoy expressed greater hope for Quaker efforts:

Attempts at the realization of the Christian life have been made more than once already; there have been the Quakers, the Mennonites and others, all of whom have weakened and degenerated into ordinary people, living the general life under the State. And therefore it is said, such attempts are not important. To say so is like saying the pains of labor which have not yet ended in birth are of no importance.

In order to lend more financial support to the Dukhobor migration, Tolstoy completed his last great novel, *Resurrection*, and assigned all the royalties to the Friends Dukhobor Committee in London. However, in 1901, John Bellows, clerk of that committee, declared Friends should not accept money from a "smutty" book. Bellows insisted on refunding the money from his own pocket. Since a major theme of *Resurrection* is condemnation of sexual lust, other critics called the book the work of a puritanical crank.

Yet the Quaker influence is nowhere more evident than in this book. As the hero, Prince Nekhlyudov experiences the moral crisis that is the beginning of his "resurrection," he prays for help and "... that which he asked had already happened. The God who dwelt within him had awakened. . . ."

As A. N. Wilson says in his excellent new biography, although Tolstoy thought of his message as coming directly from the soul of Russian peasantry, his vision of Christianity "owes much more to American Quakers and French rationalists (Rousseau, Proudhon) than it does to Russian Orthodox spirituality."

In his lifetime, Tolstoy was censored, excommunicated, and harassed. Now, although his work is not banned in the USSR, a paper shortage makes his books hard to find. We heard of one Muscovite who actually copied all of *War and Peace* by hand, so her children would be able to read it.

The final stop on our tour of Yasnaya Polyana was Tolstoy's unmarked grave in the Zakaz Woods. It is located by his request at the spot where, during their childhood, Tolstoy's brother, Nikolai, buried a magical green stick bearing the secret of how evil could be ended and peace established for all humankind. The vision of this green stick informed most of Tolstoy's life and work. It is a vision Quakers can joyfully recognize as encompassing their own highest ideals.

□



Left: Old birches at Yasnaya Polyana, Leo Tolstoy's estate  
Above: Tolstoy's house

## An Interview with a South African Student



*Lindelwa Mabuntana  
near her home in  
the village of Rietvlei  
in the Transkei homeland*

# A Gift of Understanding

by Laura Kopen

*In preparation for writing this article, the author, a student intern at FRIENDS JOURNAL this year, interviewed Lindelwa Mabuntana, a student from South Africa who is studying at Glassboro State College in New Jersey. Lindelwa came to the United States at the invitation of Mullica Hill (N.J.) Meeting. Plans to host a student from South Africa began in 1986, when individuals in the meeting learned from members of the Quaker Peace Work Committee in Cape Town of the concern for education in South African black communities. Mullica Hill Friends contacted Glassboro State College and found the school would offer a full tuition scholarship to a South African student as one of the assistance packages for minority students. Transportation, room and board, and other outstanding expenses would be the re-*

*sponsibility of the Quaker community.*

Mullica Hill established the South Africa Scholarship Committee to administer fund raising, communications with the college, and guidance and support of the student. Members of Cape Town Western Meeting began a selection process which scanned the entire country. Lindelwa Mabuntana was selected.

One member of the South African Scholarship Committee, Susan Winters, traveled to South Africa to meet Lindelwa and her family and strengthen ties. In the meantime, Mullica Hill Meeting sought and received donations from other meetings and individuals. Meeting members held bake sales and used-book sales. Some members continue to give slide shows and presentations to generate interest in and awareness about the project.



She is jostled by the rising American sun, just as she has been by many African suns before it. Same sun, same miserable decree: morning.

Maybe today—just this once—she would skip class.

Minutes later, with the same determination that carried her across the globe to the United States, the young woman from South Africa heads to geography. Her name is Lindelwa, and the village she calls home is Rietvlei, located in the homeland of Transkei. Most recently, however, Lindelwa's home is the campus of Glassboro State College, where she is sponsored by Mullica Hill (N.J.) Monthly Meeting and the college. Although attending school in the United States meant no sight of South Africa for four years, Lindelwa accepted this scholarship without hesitation. What followed was a ride on a magic carpet under the beating sun. It was a rare opportunity to travel abroad.

For the first few months after she arrived, Lindelwa lived with a Quaker family near the college campus. Now that school is in session, she lives in a dorm with other students, but still maintains close contact with the family.

I greet her in the living room of the family's home, where three large dogs emphatically destroy our attempts at a relaxed conversation. Lindelwa is calm and reserved, and the furry fireballs hold her affectionately under attack. As they eagerly lick her patient face I realize culture shock is triggered by minute differentiations in lifestyle, which are eventually accepted with time. The sudden appearance of pets in one's life can be more upsetting than a drastically different landscape or multitudes of strangely sculpted faces. Eight a.m. classes are horrible everywhere. I heave a panting brown body off my chest and look my new friend straight in the eye.

When I think of South Africa, a thousand things run through my head, and I am reasonably sure they are not the same thousand things Lindelwa holds in her memory. So vivid are my stereotypes, I hesitate to ask her if they are true. It strikes me then she must have had preconceived impressions before arriving in the United States as well. This might be part of what we interpret as culture shock. Her polite smile indicates

my realization is not as original as I had hoped.

Everyone wants to know: "What are we like? What have you heard about the United States?" She tells me she remembers thinking very highly of this country, but in truth, she did not have any concrete expectations. I wait for her to run the finger of a white glove down the formica finish of the American Dream. But she has no white glove. No visions of ten-gallon cowboy hats . . . no dreams of purple mountains or grassy plains—very little thought about Big cars, Big buildings, Big people. At first I am astonished. Every country has a reputation. Much of the world, one hopes, is deaf to gossip.

And what of her impressions now? Tenderly she speaks of family life, social life, and school. She speaks of eight cousins, all living with her mother under one roof, and a brother and a sister all grown up and moved away. She speaks of her fondest memories of meals we don't make here, with descriptions so eloquent, my mouth begins to water. Comparing our lifestyles, we locate many differences, ranging from grand to subtle, but our final consensus is people are secretly similar all over the world. In another country, one must pick and choose among the differences and determine which to embrace. Lindelwa approaches her situation realistically. She puts things into perspective. Take notice of differences in lifestyle or the changes in pace. Don't become chained by them. The similarities are much more shocking. Like individuals, we as countries neglect to see ourselves in our neighbors, our neighbors in ourselves.

Four years, I sigh. Wow.

"Maybe I will try to make it in three," she admits, and smiles.

Lindelwa is familiar with South African Friends and their activities, although she is Roman Catholic. As an ambassador, she often attends slide shows presented to Friends in the United States. She speaks of how Quakers in South Africa nonviolently oppose the apartheid government, how they help people in rural areas learn basic skills, support cooperatives, and assist with construction projects. Lindelwa would also like to participate in community development after she returns home. She has studied geography since she was young, and she continues to study it at Glassboro, even at eight in the morning. Her chances of employment will depend largely on the

**Comparing our lifestyles, Lindelwa and I locate many differences, ranging from grand to subtle, but our final consensus is people are secretly similar all over the world.**

conditions of the systems when she returns. The politics, the social conditions, the restrictions: all are subject to rapid change, depending on changes within the government. Much of the country is composed of farmland and mines, and most citizens are employed within these two occupations, although there is some industry. In cases in which men must support their families through physical labor, the level of education achieved is minimal. Getting ahead becomes difficult.

Lindelwa's native language is Xhosa. She began to learn English at the age of six. During her later years in school, it was not uncommon to have white teachers or teachers from other countries, in which cases all lessons were taught in English. Consequently, her command of the language is admirable.

Lindelwa has come to appreciate the flexibility of U.S. universities. She likes the variety of courses available and enjoys the relaxed structure of the school year. She is accustomed to following the same academic path from a very young age, where the curriculum is much more regimented and the course of study is predetermined. I ask her what would

*Laura Kopen was recently a student intern at FRIENDS JOURNAL and is a student at Kalamazoo College. She will be studying in Sierra Leone next year.*

**Quakers in South Africa nonviolently oppose apartheid, help people learn basic skills, support cooperatives, and assist with construction projects.**

happen if a person were to make the wrong decision and head down the wrong path. Very seriously, she informs me that this is impossible. I think of the last semester at my liberal arts school in the Midwest, and the aggravated face of the registrar as she granted me freedom to change my course schedule four times during the first week of school. Yes, there are subtle differences.

Next year, Lindelwa will play basketball with the team at Glassboro. At home, she played netball. In her spare time, Lindelwa spends time with her friends, going to movies, or talking. All through high school, she lived at a boarding school similar to the dorm life at college. I look at her again and think about how graceful she is, yet very steady, as if the meaning of life is close at her fingertips.

"You know," she says, "I think social

life is pretty much the same wherever you go."

Noticing my disappointment, she smiles at me lightly. "Well, you know. There are nice people and there are nasty people."

What one thing would she like to change about the world? I know it is a heavy request, but she replies without flinching. There is much to change about the world, although most of all she would like to give it peace and understanding.

This does not surprise me, for her manner and mission reflect this desire. □

*Contributions toward Lindelwa Mabuntana's expenses are greatly appreciated. They may be directed to: South Africa Scholarship Fund, c/o Lois Dinshah, Box 385, Malaga, NJ 08328.*

*A scene  
in Transkei*



AND A LITTLE CHILD SHALL LEAD THEM . . . .

# Let It Begin With Me

by Althea Postlethwaite

*This is the fourth in a series about the author's experiences working with children using skills taught in the Children's Creative Response to Conflict program. The program encourages cooperation, communication, and affirmation.—Eds.*

Quakers have sought ways to peace—both in protesting war with marches and sit-ins or trying to follow leadings of the “inner voice.” A five-year-old in Friends School in Greensboro envisioned her contribution to world peace one rainy spring day when the whole group seemed attuned to her story.

The class had contributed paintings and slogans for Argenta School students in Canada, who were preparing a peace calendar for the next year. Our Rainbow Class (kindergarteners and first graders) pictured peace as:

“My puppy in bed with me.”

“Sunshine for 20 days—with no rain at all.”

“A shark that isn't hungry any more.”

But this day Katie was insistent the children hear *her* thoughts, for she'd been thinking about it for a long time, to find how she could be peaceful and help other people who didn't know how. And she had found her answer. That evening, Katie told us, when she would go home and her mother would have Brussels sprouts (she always did the night she went to her club), Katie would say nothing about the Brussels sprouts—just eat them all. That would surprise everyone in the family. Then, after dinner, Katie continued, when her father would put her to bed (as he always did on her mother's club night), Katie wouldn't tease for one more T.V. program, and she wouldn't call downstairs for another drink of water after her father had tucked her in. She'd just go to bed whenever her father said it was

time, and she'd be quiet when she got there.

“That will surprise my father a lot—and he'll probably go to the office and tell all the men there he doesn't know what happened to me—but I'd been so good at bedtime he couldn't believe it. Then all the people in his office will tell their children and when they see how happy my Dad is, *they'll* try it, too, to make *their* parents happy. Perhaps even my sisters and brother will try it when they see how happy everyone is when we go to bed peacefully.”

But the best of all, when Katie's cousins would come over from Winston-

Salem, they'd watch her eat her Brussels sprouts or hear her Dad tell about bed-times, and they would go home and try it too.

And maybe when the family of the exchange student next door would come to take their son back to Japan, they'd hear the story and would tell everyone in Japan about Katie in Greensboro, because she wanted peace more than she wanted her own way. And maybe the whole world would change.

Silently, I thought of the song our First-day school children love so much, “Let there be peace on earth, and let it begin with me.” □



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

John Davis Gummere

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## Witness

# Gaining a new co-sponsor

By Kenneth Miller

**T**he opportunity to secure cosponsorship of the U.S. Peace Tax Fund Bill presented itself suddenly in the fifth Congressional District of California. The death of the incumbent created a vacancy, and a special election was called to fill it. Democrat Nancy Pelosi won it against token opposition in June of 1987.

I had been the Fifth District contact for the National Campaign for a Peace Tax Fund for over a year, and had made little headway. I knew I had to act before her calendar became crowded and before she had time to acquire any institutional resistance to the bill from other members or staffers.

I made contacts with her staff during the election campaign, and upon her victory I knew who to see to schedule an appointment. The visits I made to the representative's office always had the goal of securing a personal meeting with the member. I had to demonstrate I had staying power and willingness to keep trying despite repeated delays. I also knew that the time the representative bought by such delaying tactics enabled her to personally evaluate the bill by asking informally among her colleagues about it.

Finally, when it seemed there were no more requests for information possible, I faced the major hurdle. I was told, "We're not getting anything from the district on this." This was my signal to get folks to write in support of the bill, and I had a ready source through my parish justice and peace committee and throughout the network of peace activists of my acquaintance in San Francisco.

I made some quick telephone calls over the next few days, with the specific goal of securing commitments to write to the Congresswoman by a specific date.

Twenty people sent letters, some to the local district office and some to the legislative aide in Washington, D.C. I was able to provide some people who weren't very knowledgeable about the current status of the bill with timely information tailored to the concerns I had discerned through contacts with the member's staff. This is a key factor in the complex chemistry of orchestrating support for the bill: addressing the unspoken fears and apprehensions about support for it in a reassuring manner that communicates to the member that he or she won't be committing political suicide by cosponsoring it.

These letters arrived on a regular basis over the next few weeks, from all parts of the district. This, too, was crucial. Had all

of the letters come from the zip code associated with an extremely liberal part of town, that might have indicated just one segment of the district was in favor of it. Had there been several hundred letters written on behalf of the bill, this would have been less crucial. But with only 20 there had to be enough variety to compensate for the low volume.

The rule of thumb among congressional staffers is each letter received on any given topic is equivalent to 20 constituents expressing an opinion. The assumption is that if an issue is important enough to get activists to write, there are likely to be 20 others who are just as concerned, but not quite motivated enough to write.

I also had the opportunity to speak in person to the legislative aide on behalf of the bill. She told me she was going to recommend cosponsorship, so I knew the time had arrived to renew my efforts to schedule an appointment.

Within a week or so I had my appointment, and I went to it expecting to hear she was going to cosponsor. Consequently, I didn't rehearse my responses to the litany of objections to the bill which I have heard. I was shocked when I was met with the "flood-gates" argument! Had she changed her mind and decided at the last moment to ignore the advice of her staff and decline cosponsorship? At the end, Representative Pelosi said she would make a decision in a day or two. I left the office thinking I had completely failed to persuade my new Congresswoman to cosponsor, and I hadn't a clue why it happened.

My disappointment was groundless. Nancy Pelosi cosponsored the U.S. Peace Tax Fund Bill several days later, with no fanfare.

She has now been a cosponsor for two years, and there has never been any adverse publicity associated with her support of this bill. She won election to a full two-year term in 1988, and it is quite likely the confidence she has about her role will make her a long-time supporter of the bill. □

*Kenneth Miller is a Congressional district contact for the National Campaign for a Peace Tax Fund. He lives in the Fifth Congressional District in San Francisco, Calif., where he is a graduate student. This article is reprinted with permission from the National Campaign for a Peace Tax Fund newsletter, Summer 1989.*



# Reports

## Central and Southern Africa meet in fellowship

When Friends are as widely scattered and thin on the ground as we are in Central and Southern Africa, then get-togethers such as those at yearly and general meetings have a particular poignancy. They are a time when we can be at ease in the unbroken company of like-minded travelers on the spiritual path. And not only can we be at ease, but we are inevitably both challenged and refreshed by those whom we meet for the first time or whom we only manage to see on these infrequent occasions. This year's yearly meeting was held at Prince Edward School in Harare, Zimbabwe, from Dec. 28, 1989, to Jan 6. At the close, some of us felt a profound sense of being more fully human and joyfully rooted in this world than on our arrival—and this despite the catalog of inhumanity and human woe we were confronted with during various sessions.

Local Friends and their children came to Harare from Zaire, Zambia, Malawi, Namibia, Botswana, and many corners of Zimbabwe and South Africa using modes of transport ranging from flying to hitchhiking. We also welcomed our speakers, John and Diana Lampen, from Northern Ireland, and visitors from the United States, England, Australia, and Uganda via Botswana. In all, about 50 people attended the gathering for varying lengths of time. It was not as many as we would normally have expected, but the fact this was the third major gathering in the region in the last 18 months probably contributed to the smaller numbers.

Throughout the gathering, Margret McMillan, assisted by others, ran an excellent program for the 14 or so children who ranged in age from quite small to teens. They played games, went on outings, and during our final concert, put on skits about the gathering.

Prince Edward School provided a beautiful setting for the gathering, with its well-kept spacious grounds, lovely playing fields, lawns, trees, and shrubs.

Each day began at 6:15 a.m. with a gentle but energizing yoga session. This was conducted by Diana Lampen who teaches yoga to people in Northern Ireland to help them cope with the high levels of stress there. Not that we were under stress, but we certainly needed the energizing after the many, many hours spent sitting.

After breakfast we met in worship-sharing groups, sharing our experience and understanding of life.

After meeting for business we heard reports on Friends projects, such as the South-

Drawing by Aidan (age 6) from the Southern Africa Quaker Newsletter



ern African Peace Initiative, in which a group of Friends paid a visit to Mozambique to gain first-hand experience of the situation there. We also heard reports on conditions in Uganda, Zaire, Angola, Namibia, Zimbabwe, Mozambique, and the Gwembe Valley project in Zambia. Overall I was left with the impression of many people surviving in the most difficult or even terrible conditions, too often the consequence of human action or inaction. But in the midst of all this darkness there were rays of light, such as the Goodfellows working at Gwembe Valley; Shiraz Ramji working in Mozambique; Elison Madenyika having responsibility for Mozambican refugee camps; H. W. van der Merwe playing a bridging role in bringing exiled African National Congress leaders and members of the South African government into contact with one another; and Declan Gould and Harare meeting working with Harare's street people.

Another business item was agreement to change our yearly meeting name to Central and Southern Africa Yearly Meeting to reflect our geographic composition.

One day in a nonviolence workshop conducted by Richard Steele and Anita Kromberg we played officious immigration officers and welcoming or visiting Friends trying to enter a country to attend a Friends World Committee for Consultation conference. Each day following afternoon tea, John and Diana led sessions, John on the character of Jesus and Diana on coping with stress, death, and bereavement. They also did a session on the situation in Londonderry from the experience of living there.

We closed our deliberations tired but happy on the evening of Jan. 5 with an impromptu concert of songs, jokes, poems, games, and the children's skit.

Rory Short

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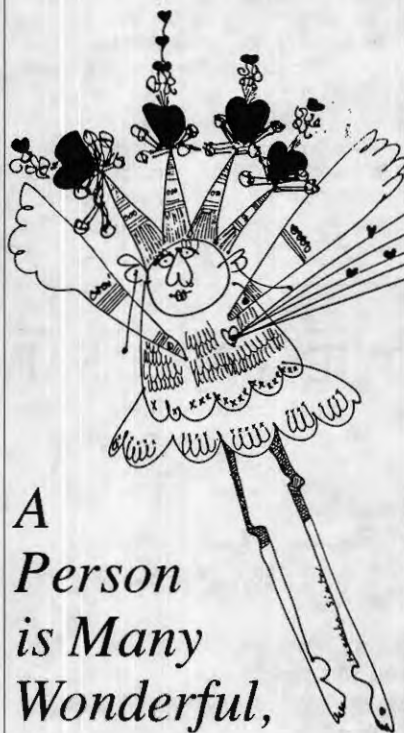
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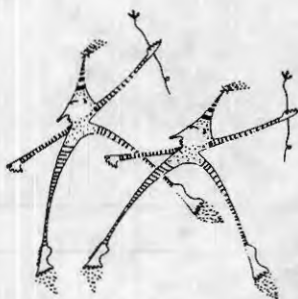
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## News of Friends

**"A Time to Mend"** is the theme of the 1990 Gathering of Friends General Conference, to be held June 30-July 7 at Carleton College, Northfield, Minn. Through workshops, speakers, interest groups, and fellowship, the Gathering will focus on relationships among friends, families, communities, nations, and the earth. The Junior Gathering, for youngsters through ninth grade, will provide care, religious education, recreation, and experience in Quaker community. There will also be programs for high school and adult Young Friends. Music, dancing, a craft shop and bookstore, films, centers for men, women, and single Friends, and presentations by Quaker organizations will also be featured. Plenary speakers will be Anne Thomas, currently general secretary of Canadian Yearly Meeting; Joe Volk, new executive secretary of Friends Committee on National Legislation; Ed Snyder, executive secretary emeritus of FCNL; John Calvi, a released Friend from Putney (Vt.) Meeting who works as a healer among people with AIDS and tortured refugees; and Rustum Roy, lecturer on sexuality and spirituality and director of the Science, Technology, and Society Program at Pennsylvania State University. Patricia McKernon, of Minneapolis (Minn.) Meeting, will present a concert of original and traditional music centered around the spiritual search for wholeness. For information, contact Ken Miller or Lyle Jenks, FGC, 1216 Arch St., No. 2B, Phila., PA 19107, or call (215) 561-1700.

**Commemorating the 300th anniversary of George Fox's death** will be the occasion for an international conference to be held at Lancaster University, England. The conference will take place on March 25-28, 1991. There will be excursions into the 1652 countryside near the university, in Lancaster, Yealand, and Swarthmoor. Tatiana Pavlova, a history scholar from the Soviet Union, Christopher Hill, a British historian, and two U.S. Friends, Hugh Barbour and Richard Greaves, will be the speakers. Papers will be presented on Fox's intellectual and religious background, his career, mission, religious, and political thought, and the international history of the Religious Society of Friends. For information, contact Michael Mullett, Dept. of History, Lancaster University, Lancaster LA1 4YG, England.

**The new editor of *Evangelical Friend*** is Paul Anderson, assistant professor of New Testament studies at George Fox College. He will replace Lon Fendall, whose resignation is effective July 1. Lon Fendall has worked with the *Evangelical Friend* for five years.



**PENDLE HILL 1930-1990**  
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**As Friends meetings throughout the country grapple with the issue of same-sex unions**, the process of listening to each other and to the Spirit is sometimes painful, sometimes healing. Here are three reports of recent insights on the issue in Twin Cities (Minn.) Meeting, Homewood (Md.) Meeting, and Friends Meeting at Cambridge (Mass.)

- Taking affirmation of same-sex marriages one step further, Twin Cities Meeting sent a letter to the local county court administrator expressing distress that a marriage of two gay men married under the meeting's care could not be legally registered with the state. The meeting's action came after the couple, Bob Schmitt and John Yoakam, tried to have their wedding anniversary published in the newspaper and were put off by editors who asked if the marriage had been registered with the state.



• Homewood Meeting, which had its first same-sex celebration of commitment in 1985, approved a minute in January stating the meeting will now use the term *marriage* to designate celebrations of commitment for both homosexual and heterosexual couples. In coming to its conclusion, the meeting stated hopefulness for the day when "all married couples will enjoy the full range of civil privileges and social acceptance."

• Friends Meeting at Cambridge affirmed the holiness of all committed relationships and its intention to celebrate and give its loving care to both same-sex and heterosexual unions. The meeting stated its lack of clarity in using the term *marriage* for all such unions. It further acknowledged that its consideration of the nature of marriage has raised issues about the clearness process and the meeting's oversight of couples under its care, including dissolutions of partnerships. Part of the meeting's continuing exploration will be to address these issues.

**Fewer fights, better grades, and more willingness to help** appear to be the result of mediation training in the public middle school in Palmyra, N.J. In its second year, the program is taught by Sandi Adams of Philadelphia Yearly Meeting's Conflict Resolution Program. Those trained at the school include students, teachers, and parents. Forty cases have reportedly been mediated since the training took place. The success of Palmyra has prompted several other schools in New Jersey to request assistance in mediation training. Sandi is also working with Delaware Valley Friends School in Bryn Mawr, Pa. For information about this work, call Friends Conflict Resolution Program at (215) 241-7234 or 241-7229.

**Denied the chance to argue her case** before the Supreme Court of Canada, Quaker physician Jerilynn Prior (*FJ* Witness Oct. 1987) may appeal the decision to the United Nations Human Rights Commission. Her case stems from her refusal to pay the Canadian government the portion of her taxes which would be spent for war, beginning in 1982. She paid this money into Conscience Canada's Peace Tax Fund. According to Conscience Canada, the government's case rested on the premise that there is no connection between her payment of taxes and the government's expenditure of tax money. It was also felt that the "floodgate" argument weighed heavily in the court's decision; that is, the contention that allowing conscientious objectors to pay taxes into alternative funds would lead to a host of problems in the taxation system.

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## POWELL HOUSE CALENDAR

Spring/Summer 1990

**May 11-13: CONSCIENCE, COMMITMENT, AND COMMUNITY — THE 1990 PEACE INSTITUTE.** Participants will have maximum freedom to explore the spiritual and institutional requirements for bringing about a peaceable world. Led by Andrea Ayvazian, Susan Stark, Stephen Collett, Marian Franz, Alison Oldham, Stephen Angell, Lawrence Apsey, John Schoonbeck. Cost: \$110.

**June 8-10: HEALING OURSELVES AND THE EARTH.** Healing Earth will require changed attitudes and lives. Led by Elizabeth Watson. Cost: \$110.

**July 17-21: THE 1990 FRIENDS BIBLE INSTITUTE.** Many Friends feel the need for Bible study, seeking an effective message which reflects Quaker values and which draws them to the core of the Bible message. This five-day workshop will benefit those who want to lead Bible study as well as those who seek personal enrichment. Led by Joanne and Larry Spears. Cost: \$230.

**August 15-19: THE STRATTON EVENT: MAKING FIRST DAY SCHOOL COME ALIVE!** A five-day Institute for teachers and organizers of children's First-day School in their meeting. It will focus on the pre-school, elementary, and junior high levels (ages 3-13). Led by Barbara Henderson and Priscilla Taylor-Williams. Cost: \$230.

**September 7-9: MASSAGE FOR TRAUMA.** Participants in this workshop will use energy work and massage technique appropriate to recovery from sexual assault, life-threatening disease, substance abuse, and other life wounds. Led by John Calvi. Cost \$110.

**EARLY NOTICE: November 9-11: INCEST: A FEW QUAKERS RESPOND.** A workshop for those with a helping ministry to further dialogue and networking on Quaker responses to physical and emotional incest in the family. Cost: \$110.

Descriptive brochures on each event are available. The weekend cost includes six meals. Family rates, camping rates are available. Childcare is available at no extra cost.

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# How many balls can YOU keep in the air?

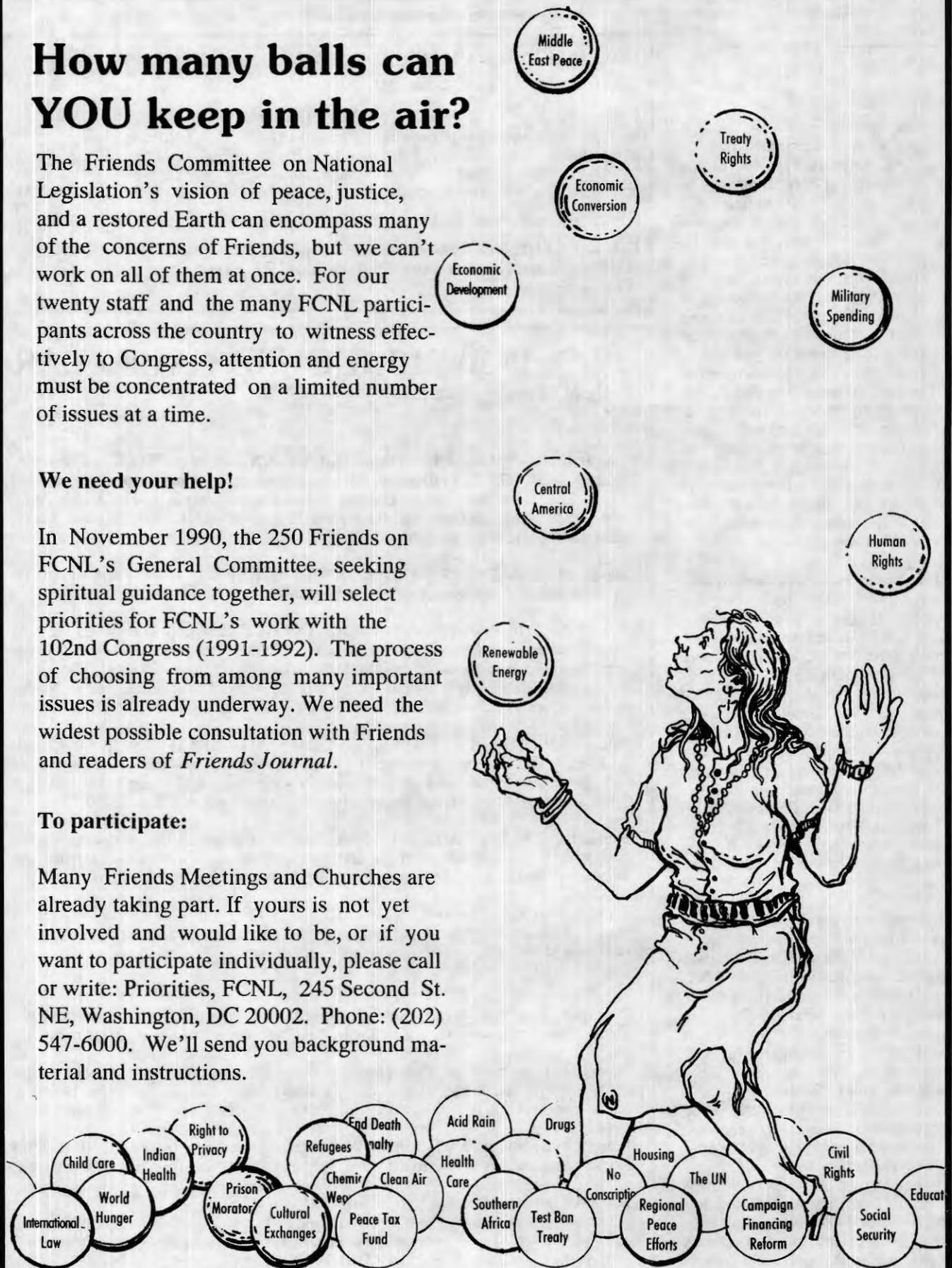
The Friends Committee on National Legislation's vision of peace, justice, and a restored Earth can encompass many of the concerns of Friends, but we can't work on all of them at once. For our twenty staff and the many FCNL participants across the country to witness effectively to Congress, attention and energy must be concentrated on a limited number of issues at a time.

## We need your help!

In November 1990, the 250 Friends on FCNL's General Committee, seeking spiritual guidance together, will select priorities for FCNL's work with the 102nd Congress (1991-1992). The process of choosing from among many important issues is already underway. We need the widest possible consultation with Friends and readers of *Friends Journal*.

## To participate:

Many Friends Meetings and Churches are already taking part. If yours is not yet involved and would like to be, or if you want to participate individually, please call or write: Priorities, FCNL, 245 Second St. NE, Washington, DC 20002. Phone: (202) 547-6000. We'll send you background material and instructions.







## Legislative priorities under examination

Every even-numbered year, Friends Committee on National Legislation chooses priorities to guide its work with the new Congress, which will take office next January. Friends around the country are invited to take part in deciding these priorities.

What are "priorities," anyway? For FCNL, they are those legislative issues that receive the major portion of staff time and energy, research, space in the *FCNL Newsletter*, items in the weekly telephone update message, action alerts, and other suggestions for local Friends' legislative activity. Choosing priorities helps FCNL and participating Friends concentrate our energies for greater effectiveness, rather than spreading ourselves too thin trying to respond to *all* good causes of concern to Friends.

How are priorities chosen? Ultimately, they are selected by FCNL's governing body, the General Committee (composed of about 250 Friends, the majority of whom are ap-

pointed by yearly meetings). During annual meeting this November, in business sessions in the manner of Friends, the General Committee will choose the priorities. But that will be *after* a year-long process to solicit the views of as many Friends and monthly meetings as possible.

Earlier this year, all FCNL General Committee members and meeting contacts (FCNL's liaison people with local meetings and worship groups) were asked what issues should receive priority attention from FCNL. Their answers to this open-ended question will provide the basis for a second survey. It will narrow the field of choices created by the first survey and establish an order of priorities. Results from the second survey will guide the Policy Committee in drafting its recommendation to the General Committee for a final decision at annual meeting.

How can Friends participate? All Friends monthly meetings, churches, or worship groups are encouraged to take part in the second survey. If your meeting missed the first survey because it has no FCNL meeting con-

tact to receive special mailings, now is the time to appoint one! Send FCNL the new contact's name and address, and ask for the priorities survey. It will be sent in May, with responses needed by mid-September.

FCNL encourages meetings to discuss the question of priorities *as a group* and try to formulate a group response. If the whole meeting cannot find time, perhaps a committee or an ad hoc gathering can have the discussion. There is great value in sharing and testing ideas with other Friends. If that's not possible, however, and you would like to participate individually, write to FCNL for the priorities materials.

It's important to remember that this year's task is to select *priorities* from among the many issues on which FCNL already has agreement: these may be found in FCNL's *Statement of Legislative Policy* (copies sent on request). The current process is not meant for changing or adding to existing policy. Revision of FCNL's policy will be undertaken in 1993.

Alison Oldham

## Bulletin Board

- Pack up your troubles, hit the road, and meet some wonderful Friends in the bargain! The *1990-1991 Directory for Traveling Friends*, published by Friends General Conference, will roll off the press at the end of May. The directory, which promotes inter-visitation among Friends, lists more than 800 families and individuals worldwide who offer home hospitality or camping space. The hospitality is offered at no cost to Friends and attenders traveling with letters of introduction from their home meetings. To order a copy, send \$15, plus \$3 postage and handling (checks made payable to FGC Publications), to Friends General Conference PTD, 1216 Arch St., No. 2B, Phila., PA 19107, or call (215) 561-1700.

- "Faith in Action" is the theme for the Northeast Regional Conference of Friends World Committee for Consultation to be held June 15-17 at Briarwood Conference Center, Monument Beach, Mass. The speakers and workshop leaders will be Jeanne Gallo, executive secretary of the American Friends Service Committee in New England and a member of the Sisters of Notre Dame, and John Calvi, a member of Putney (Vt.) Meeting, a released Friend working with refugees, rape survivors, and people with AIDS. Jeanne Gallo has taught biology at

grade school, high school, and college levels, becoming interested in problems of ecology, nutrition, and world hunger. For information, contact Sidney Cobb, 1 Water St., South Easton, MA 02375, or call him at (508) 238-3345.

- A reunion of students and faculty who were at William Penn College in Oskaloosa, Iowa, in the 1940s will take place June 22-24 at the college. For information, contact Roy or Martha Hampton, 3322 Stone Rd., Springville, IA 52336.

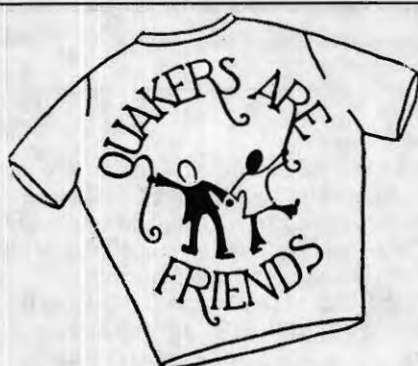


- Bread for the World is again sponsoring an Offering of Letters to ask Congress to reduce military spending, seek peaceful settlement of conflicts, and apply resources toward ending hunger and poverty. In 1989, the flood of letters from congregations responding to this event was credited with prompting a \$118 million increase in funding for the Special Supplemental Food Program

for Women, Infants, and Children (WIC). In the Offering of Letters, letters rather than dollars are collected during a worship service to help hungry people. Kits for organizing an Offering of Letters locally cost \$7, including postage and handling, and are available by writing to Bread for the World, Attn: Katherine Smith, 802 Rhode Island Ave., N.E., Wash., DC 20018, or by calling (202) 269-0200.

- Visiting southern Colorado or northern New Mexico anytime soon? Bill and Genie Durland, Christian Quakers and former Pendle Hill staff members, are living in a beautiful, remote village near Trinidad, Colorado. They would welcome visitors, especially for worship and sharing. Call (719) 846-7480 for more information and directions.

- The 1990 Swackhamer Prizes Student Essay Contest is open to all high school seniors. Essays should address the question, "If you were president or prime minister of your country, what steps would you take for world peace?" Prizes of \$1,500, \$1,000, and \$500 will be awarded. Deadline is June 1, 1990. For complete contest information, write to Nuclear Age Peace Foundation, 1187 Coast Village Road, Suite 123, Santa Barbara, CA 93108.



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## Life of the Meeting

### Guidelines for speaking in meeting

by Ross Sanderson

**W**hy do you speak in meeting for worship or refrain from speaking? That was the question I hoped to answer in an allotted three minutes in an adult forum on deepening the worship experience held recently at Stony Run (Md.) Meeting. At first, I didn't know quite where to start, but as I thought about it, guidelines became apparent that have been useful to me, even when not consciously evoked:

1. Is the message spiritually based? Am I urgently led?
2. Am I prepared? Preparation may have occurred over months, days, or the past half hour. One should not prepare to speak in meeting, but to speak in meeting one must be prepared.
3. Does the message seem appropriate in context of what has already been said or in context of the felt silence? (How can one feel the silence without allowing at least five minutes of it?) More than once the nature of messages already given has made me aware my leadings should be saved until another time. Sometimes someone else's message, similar or rather different but serving the same purpose, obviates the need for mine. (I feel pleased and confirmed.)
4. Do I know where and how I am going

to end the message? (Bliss Forbush chuckled about how occasionally someone rises with an urgent need to speak and then flounders around trying to figure out how to conclude and regain one's seat.)

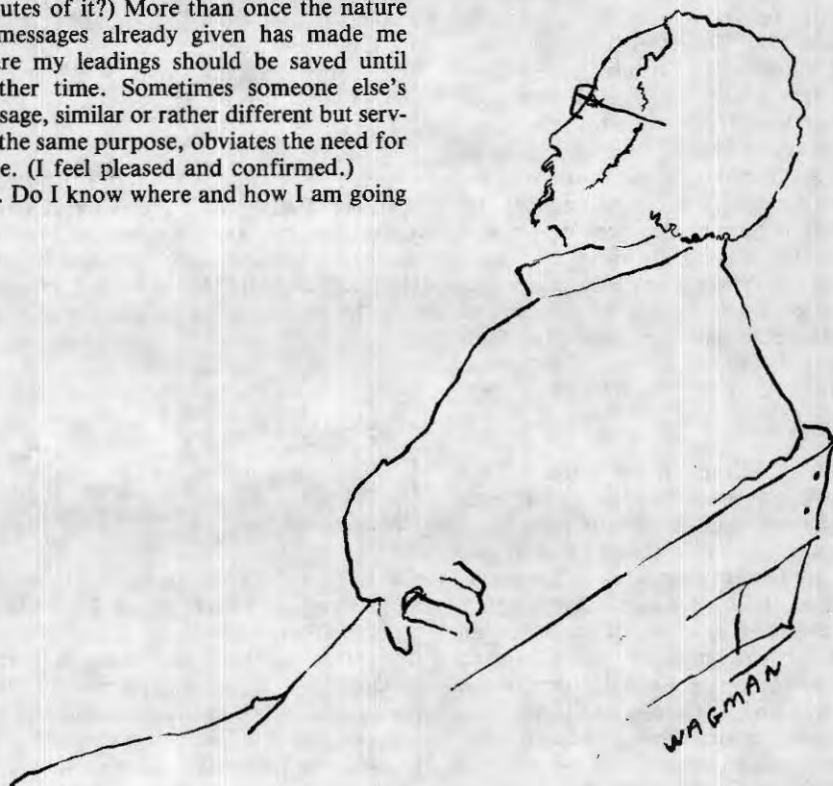
5. Am I sure my message is intended to provide spiritual insight to others (generally not specific other or others) and not primarily to satisfy some personal psychological need?

6. Have I waited long enough to know it is time to speak: To know the silence? Since my first perception of a message? To know I am prepared? To allow thoughtful meditation on the prior message? To realize someone else has made my message inappropriate or redundant?

7. Am I prepared to accept self-doubts after I sit down? Does the message prospectively seem valid, seem truly led, so that I won't be worried by overt criticism or, for me, the more disconcerting comment, "Please tell me just what you were trying to say?"

If you try consciously, carefully to apply these ideas in meeting for worship, you will have a terrible meeting and probably never speak. Such guidelines must become a part of instinct or intuition, of preparation, of the leading of the spirit.

For the more deeply led, spiritually-based Friend, these guidelines are both unneeded.



Patricia Wagnan



and inhibiting. For us more run-of-the-mill Friends, the guidelines should enable some to bring forth valuable messages hitherto unspoken. ☐

*Ross Sanderson, a member of Stony Run (Md.) Meeting, is retired from a career in neighborhood and administrative work with the health and development departments in Baltimore.*

## Young Friends

### Tough on Quaker Oats

Popeye, the spinach-guzzling, tough-slugging, bad-guy-busting, sailor man is advertising himself as a Quaker on behalf of Quaker Oats, and at least one group of Quakers isn't buying it. The children in Durham (N.C.) Meeting decided to let company officials know just what they think of such a representation by writing a letter in First-day school. Signed by 26 children, the letter reads:

We are a group of children from Durham Friends Meeting. We have been greatly disturbed by your recent commercials showing Popeye describing himself as a Quaker or Quakerman and using violence against aliens, sharks, and Bluto. These actions are contrary to Quaker beliefs. Members of the Society of Friends believe violence should be avoided at all costs. We think that all living creatures have some of God in them. We are fearful of young impressionable viewers associating Quakerism with senseless violence. We feel that anyone calling himself or herself a Quaker should act like one and stick to Quaker philosophy. We suggest that Popeye display his strength in a more Quakerly manner; for example, by rescuing children from a fire, supporting a breaking dam, or making friends with the aliens. Courage and strength can be shown in peaceful and helpful ways.

The letter was mailed to members of the Quaker Oats Company's board of directors, to four company vice presidents, and two local newspapers. For other Friends who would like to voice their opinions to Quaker Oats, the company's address and names of offices and management can be found listed in libraries under The Corporate 1000. For more information about the Durham, N.C., effort, write to Diane Evans, Durham Friends Meeting, 404 Alexander Ave., Durham, NC 27705.

## Announcing the establishment of the POOLED LIFE INCOME FUND of Philadelphia Yearly Meeting

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*for further information, please call*

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## Books

### God or Nations

By William Durland. Fortkamp Publishing Co., Baltimore, Md., 1989. 309 pages. \$16.95/paperback.

Bill Durland is a Roman Catholic turned Quaker, a military conscript turned pacifist, a reformer turned radical communitarian activist, a lawyer and legislator turned philosopher and theologian. Bill and Genie Durland taught at Pendle Hill for four years and are currently founding a radical Christian community in Colorado based in peace witness, service, and material simplicity. With a forward by Ramsey Clark, *God or Nations* is a remarkable life testament combining the author's experience and expertise in a powerful Christian peace manifesto. I highly recommend it as an important resource for anyone concerned for peace and justice today. Durland's radical theology for the religious peace movement places our witness on deeper foundations to make our actions more composed, purposeful, and proactive.

In his introduction, the author explains the impetus behind the book: concern that our peace witness often seems to be cast in negatives—Stop this! Resist that! What is the pacifist saying yes to? Bill Durland makes it clear his ideas are the product of many years of reflection, based not in abstract theories but in active work for peace and justice on many fronts.

The first two chapters are a concise and compelling treatment of peace in Hebrew and Christian Scriptures. Chapter one documents the criticism of violence found in the Old Testament, which is built into the very texts that narrate the conquest of Canaan and the dictates of holy war. This material will be especially instructive to those who write off the God of the Old Testament as one of violence and retribution. The second chapter aptly summarizes the politics of first-century Palestine and the way Jesus interacted with various groups and options. The three temptations faced by Jesus in the desert—religious, political, and economic—become symbolic of the challenges of Christians in all ages. Chapters three and four give a helpful synopsis of church history from a pacifist viewpoint. Major developments include the primitive communitarian and pacifist church, the Constantinian compromise, Augustine's just war and state church theology, papal centralization of religio-political power, Luther and the rise of nation-states, and the modern social contract theory. Beginning with Constantine, the author shows the progressive dismantling of the pacifist and communitarian principles of the Gospels.

The next five chapters are less historical

and more topical. The author addresses the religious, political, and economic temptations Christians face today. He offers positive examples of religiously-based experimental communities that overcome these temptations through voluntary poverty, simplicity, hospitality, peace witness, and service. He also gives a helpful discussion of human rights, placing God's righteousness as the liberating power that frees us from both personal self-righteousness and self-interested struggles over rights. Finally, he reviews the three dominant theological stances of the churches toward politics: traditional, liberationist, and political. There are strengths and weaknesses in all three; we may learn from each and combine their best features towards a new radical theology adequate to these times.

*God or Nations* can be ordered through Pendle Hill, Wallingford, PA 19086; or call (215) 566-4507.

Douglas Gwyn

Douglas Gwyn teaches at Pendle Hill and is author of two books on Quakerism, *Apocalypse of the Word* and *Unmasking the Idols*.

### Addiction & Recovery

In the past few years a successful literary business has grown out of the addiction recovery models of therapy. The first books were written by pioneers in the field of "dysfunctional" families. *Codependency* and the *12 steps* have become part of our everyday vocabulary.

As more and more publishers approach these sensitive topics, consumers must weigh innovative approaches against more traditional models to determine which ones most closely match their needs. *FRIENDS JOURNAL* recently examined a sample of current titles, including workbooks, introductory texts, and guides to spiritual growth. We offer these brief descriptions to highlight the wide range of approaches from which to choose.

*Passages Through Recovery*, by Terrence Gorski, 1989, 154 pages, \$7.95/paperback and *Stairway to Serenity*, by Mark L., 1989, 110 pages, \$7.95/paperback, both part of the Hazelden Recovery Series published by Harper and Row, San Francisco, Calif.

Terrence Gorski's *Passages* stresses that abstaining from an addictive substance or behavior is *not* the end or primary goal of recovery; changing one's attitude, behavior and thinking is. This book is

### Women, Sex, and Addiction

By Charlotte Davis Kasl. Ticknor & Fields, New York, N.Y., 1989. 401 pages. \$19.95.

This book deals with women and sexuality from a spiritual/Quaker perspective. Charlotte Kasl, a Quaker from the Twin Cities area, begins by challenging the reader to question "everything we have been taught about our sexuality" and begin to "listen to our own inner wisdom." This inner wisdom, or "holy center," is what Quakers call the Christ within. *Women, Sex, and Addiction* teaches that connection with this Holy Center is essential to experience healthy sexuality. This book will be beneficial for all women (and men) seeking healthy and wholesome sexuality, not only for the addicted or codependent.

The author writes about the inner emptiness, the shame, and the lack of a defined self that lie at the core of codependency and addiction. She explores the societal in-

unique in highlighting the "stuck points" that make transition from one stage to the next so difficult, including a number of valuable exercises, questionnaires, and checklists to help readers identify and analyze their problems. Mark L.'s *Stairway* explores the reluctance many people feel to look beyond themselves for guidance. When he looks at the spiritual dimensions of recovery, he encompasses the human spirit, an inner voice, the spirit of love, or the power of a group, as well as God. Through personal stories, he tells how he and others "in desperation and often quite by accident" have found a better way of life.

*Healing for Adult Children of Alcoholics*, by Sara Hines Martin. Bantam Books, N.Y., 1988, 192 pages, \$3.95/paperback.

Sara Martin reviews the basics of codependency and then describes the styles of adult children of alcoholics in marriage, parenting, work, health problems, and spirituality. Her direct down-to-earth approach teaches people from families affected by alcoholism how to break from the past and grow emotionally.

*Healing Hidden Wounds: Ministering to Teenagers from Alcoholic Families*, by Tom Klaus. Group Publishing, Loveland,



fluences that encourage us to dress seductively, to fake orgasms, and to engage in sex when we don't feel like it. She does not blame men, but writes sensitively of their pain and shows how distorted sexual attitudes cause them to suffer along with women. She explains how childhood emotional abandonment, incest (overt or covert), and pornography in the home can lead to compulsive desire for sexual encounters or to a numbing of all sexual feelings. She details the deadly downward spiral that these sexual patterns follow.

What does it mean to be sexually addicted or codependent? Kasl's chapter on "Appraisal" gives an overview. The woman who is sexually addicted may feel compelled to have frequent sex with a partner or by masturbating, may have a pattern of unsuccessful love relationships in spite of a longing for a permanent relationship, may have trouble just being friends with men or women because she thinks about being sexual with them, and may feel remorse or shame after a sexual encounter. The codependent may focus more attention on her

Colo., 1989, 201 pages, \$12.95/paperback.

Tom Klaus is a Christian youth leader and educator whose concern is how churches can help or hurt victims of alcoholism in congregations and communities. Written for other youth ministers, the book is a primer for effective ministry. The author addresses issues often overlooked, such as how churches have historically handled alcoholism, and how all "help" is not necessarily "helpful."

*The 12 Steps for Adult Children*, 102 pages, \$7.95/ paperback, and *The 12 Steps—A Way Out*, 212 pages, \$14.95/ paperback, both published in 1987 and revised in 1989, by Recovery Publications, San Diego, Calif.

These two basic and popular books have been revised to reach a wider audience. More inclusive terms, such as "addiction" and "higher power," have been substituted for "alcoholism" and "God." The narratives have been expanded, and more exercises have been added to encourage adult children to confront the issues.

*Eileen Coan*

*Eileen Coan, whose professional background is in mental health education, is a volunteer at FRIENDS JOURNAL.*

**Earlham School of Religion (ESR)** is now receiving applications for a half-time appointment as **Director Of Ministry Project**, beginning July 1 of 1990. The appointment is for an initial two years, and may then be renewed. The Ministry Project will be under review during that two year period and the Director will be expected to be involved in that review. The appointment involves oversight of the field education program at ESR in all its aspects.

ESR runs a creative and well supervised field education program that involves significant attention to student gifts and particular callings in ministry, the careful training of on-site supervisors, and a weekly two and one-half hour seminar that runs for the whole year. Approximately two thirds of the students doing field education are Quaker and about one third are from other denominations.

ESR normally assumes teaching faculty will have completed doctoral level work, or have equivalent professional experience. Other qualifications must include an appreciation of both the unprogrammed and pastoral traditions within the Religious Society of Friends, a familiarity with non-Quaker religious traditions, the personal flexibility needed to work with a wide variety of settings and people, and significant and broad experience in Ministry.

For a more detailed description of the job, write John Miller, Clerk, Personnel Committee, Earlham School of Religion, Richmond, IN 47374. Applications should include a Curriculum Vitae and the names, addresses, and telephone numbers of three references. Applications should be sent to the above address. Review of applications will begin April 1. Earlham is an Affirmative Action, Equal Opportunity Employer.

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## Books *continued*

partner's sexual wants than on her own, may not tell her partner when she is dissatisfied sexually for fear of upsetting him or her, may use sex to reward or punish her partner, may fake pleasure or orgasms, or make excuses to avoid sex, rather than say she doesn't want to be sexual. Women's sexual addiction is almost always interwoven with codependency.

This is a disturbing book to read. It challenges us to explore our deepest assumptions about our own and our society's attitudes about women and sexuality. After reading the book, I wanted to meet in person this Quaker woman who is so present in her writing. Her gentle, compassionate manner, along with her sustained spiritual emphasis, helped me feel safe in the water she troubled.

*Judith Middleton*

*Judith Middleton teaches at Earlham School of Religion.*

### In Brief

#### Meditations with John of the Cross

*By Camille Campbell, Bear & Co., Santa Fe, N.M., 1989. 104 pages. \$7.95/paperback.* The author, a Carmelite nun, drew these meditations from her own experience with the Way of the Cross. Written in contemporary language, this book is a gentle entree to the journey toward knowledge of unity with God. It can also serve as simply an elucidation of Saint John's poetry.

#### A Quaker Look at Living with Death and Dying

*By Phyllis Taylor. Originally printed in 1981 and revised in 1989. Published by the Family Relations Committee of Philadelphia Yearly Meeting, 1515 Cherry St., Phila., PA 19102. 32 pages. \$1.75/paperback, plus postage and handling.* The two talks which composed the original edition of this pamphlet, one on *Expected Death* and the other on *Unexpected Death*, remain as timely as when they were first published. They each provide valuable advice for individuals and for meetings on how to respond caringly at times of terminal illness and death. The wisdom in the pamphlet is built around anecdotes of real life situations. The author has included an addenda in the revised edition which deals specifically with AIDS. Included are facts about AIDS, reference to some of the public policy issues it raises, and insights on how to be responsive and supportive to persons with AIDS as well as to their loved ones.





### Sing for Freedom: The Story of the Civil Rights Movement Through Its Songs

*Edited by Guy and Candie Carawan. Sing Out Publications, Bethlehem, Pa., 1990. 312 pages. \$14.95/paperback.* Voices singing "We Shall Overcome" can be heard today in Appalachia, South Africa, and China, wherever there is a struggle for equality and justice. It is just one of many spirituals adapted and spread throughout the South in the '60s. Compiled here in one volume, they were originally published as two volumes, *We Shall Overcome* and *Freedom is a Constant Struggle*. This new release is both a poetic history of civil rights in the United States and a source to be adapted again and again for struggles everywhere. Written in jails, at sit-ins, and on marches, the songs are accompanied by poignant photography and first-hand accounts of the movement that created its own music.

### Raise Your Right Hand Against Fear

*By Sheldon Kopp. CompCare Publishers, Minneapolis, Minn., 1988. 150 pages. \$8.95/paperback.* As much as we would prefer to avoid fear and anxiety, we do better to face them and engage them as teachers of self-awareness. So says Sheldon Kopp, psychotherapist and author best known for his self-help book *If You Meet the Buddha on the Road, Kill Him*. By going into our fears we can learn which are valid for us and which are false alarms or fears we have assumed from others. Kopp recommends the use of horror stories to aid the process and to dispel the sense of isolation which frequently accompanies such feelings. He also suggests in-depth psychology to relate our fears to our dreams, fantasies, and backgrounds. The benefits include not only our personal healing but an increased capacity to deal compassionately with others.

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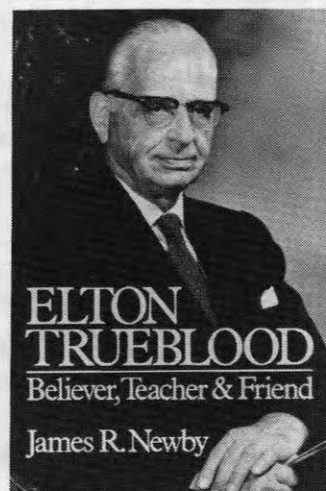
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## Milestones

### Births

**Boone**—*Robert Colin Boone*, on Nov. 17, 1989, to Rachel Howarth Boone and Robert Boone, of Albuquerque, N.M. Maternal grandparents, Wilfred and Mary Howarth, are members of Media (Pa.) Meeting.

**Howarth**—*Barclay June Howarth*, on Feb. 19, to Linda and Paul Howarth. Paul is a member of Media (Pa.) Meeting who is sojourning at University (Wash.) Meeting.

### Marriages

**Thode-Zimmerman**—*Giles Lukens Zimmerman* and *Nancy Cowgill Thode* on Feb. 20 in Kailua-Kona, Hawaii. Nancy is a member of Upper Dublin (Pa.) Meeting.

### Deaths

**Booth**—*Isabel Jenkins Booth*, 96, on March 1, at Kendal-at-Longwood, a retirement center in Kennett Square, Pa. She attended Germantown Friends School and graduated from Swarthmore College in 1916. Committed to her community and family, she felt a responsibility toward education and served on the Swarthmore College Board of Managers and on the board of Wilmington Friends School. She loved the arts, was an amateur painter, and was president of a local art association. She and her husband, Newlin T. Booth, were active in historic preservation and protection of the environment in their community. During the Depression, they worked on the welfare board together, and she presided over the visiting nurses association. She was a member of Wilmington (Del.) Meeting, and in her later years she sewed children's clothing for the American Friends Service Committee. She believed in emphasizing the good in each person and reaching out to include others, values she taught her family. She is survived by two sons, Newlin and Charles; a daughter, Marie (Judy) Fowler; a brother, Edward C. Jenkins; nine grandchildren; and 12 great-grandchildren.

**Brooks**—*Helen Morgan Brooks*, 85, a poet and teacher and former member of FRIENDS JOURNAL Board of Managers, on Oct. 6, 1989, at Kendal-at-Longwood, near Kennett Square, Pa. After working for many years as a home economist, she spent the second half of her career teaching restaurant practices at a school for boys in Philadelphia. In addition to teaching the teenagers how to cook and serve, she passed on her love for language, a love that she expressed writing poetry for more than 70 years. She earned recognition for her writing throughout her life, with several awards, many published poems, and several published collections of poetry. She was editor of the poetry magazine, *Approach*. Her writing could take a practical bent, as well, as in a 1955 publication she authored, "A Practical Guide: One Person, One Meal, One Burner," for needy people trying to eat on a weekly food budget of \$5. Her knowledge of humble living was first-hand: When her family fell on hard times in her teenage years, she spent six years in an orphanage. She graduated from St. Augustine College with a degree in home economics and later attended Temple University in education. She married William T. Brooks in 1930,



from whom she later separated. At different times, she wrote and taught and cooked at Pendle Hill. She loved to teach children, and for many summers she taught poetry to youngsters at Virginia Beach, Va. A member of the Monthly Meeting of Friends of Philadelphia (Pa.), she served as an overseer. She was active on the Peace and Race Relations Committee of Philadelphia Yearly Meeting, was a member of Friends Hospital Board of Managers, and a trustee of Friends Select School. She is survived by three sisters, Harriet Keith, Doris Baxter, and Dazell Irish; four nieces; a nephew; and a grand-niece.

**Burcham**—*George A. Burcham*, 86, died at his home on Oct. 22, 1989, after a long illness. A founding member of Grass Valley (Calif.) Meeting, he initiated or led many community organizations, covering a broad range of political, environmental, educational, and social issues. Born in Livermore, Calif., to a Methodist minister father and an artist mother, he attended the University of the Pacific and Garrett Biblical Institute of Northwestern University. He accepted a position in Evanston, Ill., and there met and married Margaret Nelson, who died in the early 1940s. He remarried a few years later, and his second wife, Evelyn, died in 1976. He served as a Methodist minister at the Wesleyan Center in Berkeley, Calif., and for migrant farmworkers in Central California. His interest and skills in working with children led to founding a youth hostel and an adventure camp for children. He then taught elementary school until his retirement at age 69. His influence extends to all who benefited from his work as organizer and leader, and he was dearly loved for his gentleness and care for people and living things. He is survived by his four daughters, Wilda Rosene, Carol Babcock, Betty Nelson, and Kerry Goodwill; nine grandchildren; and four great-grandchildren.

**Huntington**—*William Reed Huntington*, 83, an architect and former director of the Quaker United Nations Office, on Feb. 18 in Norwich, Vt. Active for many years in the American Friends Service Committee, he was a crew member of *The Golden Rule*, a small boat that in 1958 sailed into the South Pacific to protest atomic testing there by the United States. He was born in New York City, graduated from St. Mark's School in Southborough, Mass., from Harvard, and then received a master's degree in architecture from the University of Virginia. He practiced architecture in St. James, Long Island, N.Y., and in Vermont, where he retired in 1982. In World War II he was co-director of a camp for conscientious objectors at Big Flats, N.Y. After the war he was co-commissioner of relief operations in Tunisia and Algeria in connection with the French-Algerian war. He was founder of Conscience Bay (N.Y.) Meeting, where members remember his creativity, guidance, and generosity of time, energy, and property. The meeting started in his living room, moved into progressively larger accommodations, and now meets



in his carriage barn and tenant house. Always responsive to new attendee's questions, he was also treasured by seasoned Friends as part of their Quaker heritage. He is survived by his wife, Leonie; three daughters, Lydia Sparrow, Madge Cooper, and Mary Silloway; three stepchildren, Stephanie Lovell, Andrew Lovell, and Katherine Lovell; a brother, Christopher Huntington; 13 grandchildren; and three step-grandchildren.

**Johnson**—Myrtle R. Johnson, 78, at Medford Leas, a retirement community in Medford, N.J. A birth-right Friend, she was a member of Mt. Toby (Mass.) Meeting and a graduate of Friends University. She attended Pratt Art Institute and received a master's degree in 1945 from Columbia University. She taught art in South Dakota, Florida, and Massachusetts and retired in 1974. She lived in Pakistan for two years, traveled extensively throughout Europe, and at different times lived in Kansas, South Dakota, Florida, Tennessee, Delaware, and Iowa. She joined the Medford Leas community in 1986. She is survived by her husband, Curtis A. Johnson; a son, Glen W. Johnson; a daughter, Flora Johnson Josephs; three brothers, Glen Rush, Orwin Rush, and John Rush; two grandsons; and many nieces and nephews.

**Repenning**—Virginia Repenning, 85, on Aug. 20, 1989, in Los Gatos, Calif., after a long illness. After graduation from high school she became a professional dancer and toured with a dance company until her marriage to Robert Repenning in 1925. Later she taught school in Chicago. She and Robert had a daughter, Betsy Repenning Warner, and two grandchildren, Robert Dudley Warner and Victoria Lefingwell Warner. She and Robert became members of Evanston (Ill.) Meeting in 1942. As they changed locations, they transferred their memberships to Scarsdale (N.Y.) Meeting, Wilton (Conn.) Meeting, and Claremont (Calif.) Meeting. After Robert's death in 1967, Virginia became active in San Jose (Calif.) Meeting and remained involved until failing health prevented her attendance. During her active years in San Jose Meeting, Virginia was respected in particular for her wisdom, grace, and background in Quaker tradition. She served on the Ministry and Oversight and First-day School committees and regularly wrote the state of society report for San Jose Meeting. She is remembered for her elegant and regal bearing, her interest in antiques and history, and her genteel entertaining of Friends in her home. She was a person of kindness who accepted people without criticism. Her thoughtful, pragmatic ministry seemed to many to be in the best Quaker tradition.

**Reynolds**—Barbara Leonard Reynolds, 74, longtime peace activist and educator, on Feb. 11, in Wilmington, Ohio. Founder of the Hiroshima/Nagasaki Memorial Collection and Peace Resource Center at Wilmington College in 1974, her life was profoundly touched by living in Hiroshima with her former husband, Earle Reynolds, when he studied the effects of radiation on children. They gained worldwide attention when they sailed their yacht, *Phoenix*, as a peace protest into the hydrogen test area in the South Pacific in 1958, on the heels of another ship, *The Golden Rule*. In 1962, Barbara traveled from Hiroshima to the United States and the Soviet Union with two Hiroshima residents whose lives were affected by the bombing. That trip inspired her to organize a trip of 40 hibakusha (atomic bomb survivors) from Japan to the United

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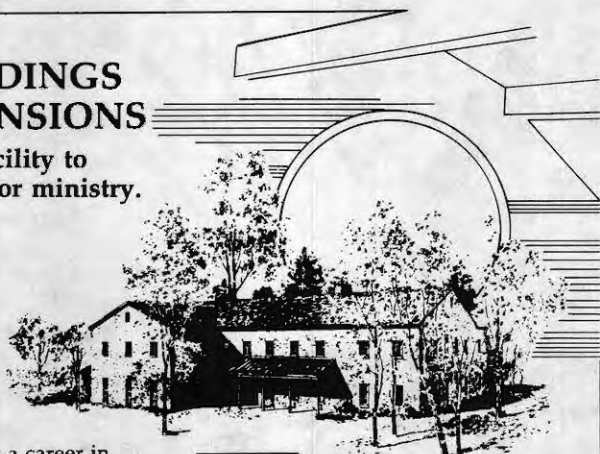


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## **Milestones** *continued*

States in 1964. A year later she and Japanese friends opened the World Friendship Center in Hiroshima to provide a place for travelers to meet and discuss peace issues and activities. When she returned to the United States in 1969, her statement, "I, too, am a hibakusha," stunned and challenged people with the implication that all people's lives were profoundly and permanently changed by the existence of nuclear weapons. In 1975 she was awarded honorary citizenship in Hiroshima, and a few years later, the Japanese government designated her a "Living National Treasure." She made her final home in Long Beach, Calif., where she helped found the Asian Resource Center, designed to give material and emotional support to Asian immigrants, especially Vietnamese and Cambodian. In 1984, the War Resisters League honored her with its Peace Award. In the United States, many view her as a person who helped change public opinion about nuclear disarmament. In Japan, she is revered for dedicating her life to the welfare of hibakusha through spiritual commitment and sustained personal contacts. Her writings include *All in the Same Boat*, about her family's worldwide boat trip, as well as children's books and stories, and essays and poems about peace concerns. She was a member of First Friends Church of Long Beach, Calif. She is survived by her former husband, Earle; a daughter, Jessica Shaver; two sons, Ted and

## **Calendar**

### **MAY**

4-6—Piedmont Friends Fellowship, to be held at Quaker Lane, Climax, N.C. Contact Peirce Hammond, 718 Lake Boone Trail, Raleigh, NC 27607, or call (919) 783-8781.

5-9—National Pilgrimage for Abolition of the Death Penalty. March from Starke, Florida, to inner-city Atlanta, Georgia, culminates the Torch of Conscience campaign to mobilize the religious community's opposition to the death penalty. For information, write to Lighting the Torch of Conscience, P.O. Box 600, Liberty Mills, IN 46946.

6—Friends Historical Association's spring meeting at Frankford Meeting, Penn and Orthodox streets, Phila., PA 19124.

7, 14, 21, 28—"Local Heroes, Global Change," a PBS series depicting successful development projects in poor countries. Produced with input from the Interreligious Coalition for Breakthrough on Hunger, the series is scheduled to air at 10 p.m. in each time zone. A study booklet and video cassette are available for \$10 from Alternatives/Coalition, P.O. Box 429, 5263 Bouldercrest Road, Ellenwood, GA 30049, or call (404) 961-0102.

10-13—Southern Appalachian Yearly Meeting, at Hiwassee College, Madisonville, Tenn. Contact Steve Meredith, P.O. Box 125, Alvaton, KY 42122, or call (502) 622-6175.

11-13—Denmark Yearly Meeting, in Copenhagen. Contact Vibeke Stage, Quaker Centre, Copenhagen, Denmark.

11-13—New York Yearly Meeting's 1990 Peace Institute, at Powell House, Old Chatham, N.Y.



Tim Reynolds; five grandchildren; and one great-grandchild.

**Root**—John Root, 85, on March 13, in Doylestown, Pa. A long-time member of Wrightstown (Pa.) Meeting, he lovingly gave his decorative and culinary skills to fairs and breakfasts. Born in Chicago, he was a noted Broadway set designer and artist who also created settings for television plays. He is survived by his wife, Margaret Mullen; a daughter, Linda Kenyon; a son, Evan Root; two sisters, Betty Root and Marian Olson; and eight grandchildren.

**Rutledge**—Ralph Rutledge, 97, on Sept. 20, 1989. Born to a Quaker mother who was read out of meeting for marrying his Methodist father, Ralph became a member of Swarthmore (Pa.) Meeting when he was an adult. He served with the American Friends Service Committee in post-war France in 1918 and 1919. With a doctorate in economics, he held academic positions in Utah and at UCLA before going into state government service in California. Throughout his career, he moved several times, transferring his membership and assuming meeting responsibilities each time. Upon retirement, he and his wife, Ruth, moved to Tucson, Ariz., becoming members of Pima Meeting. This became a time for him to find new opportunities for human service, as he took leadership in improving the health and

medical situation of prisoners in the county jail. He also visited many inmates, one of whom visited Pima Meeting to understand what motivated Ralph's goodness. Ralph also lobbied state legislators on prison issues until age 83, when the Friends Committee on Arizona Legislation continued much of his ministry. Members of Pima Meeting particularly remember Ralph's voice and presence during the turbulent 1960s, when he consistently pointed to the intrinsic goodness of each person when feelings became intense.

**Soule**—Gardner E. Soule, 65, on Feb. 26 in Middletown, N.Y. A retired librarian with Pike County Library in Milford, Pa., he was a member of Cornwall (N.Y.) Meeting and an army veteran of World War II. He first came to meeting 20 years ago, bringing his son Jeremy to First-day school. He became a sincere and helpful member who was known for serving whenever and wherever he was needed. As a parent, he participated in bicycle trips with other parents and young people. Recently, he served as clerk of the Building and Grounds Committee, preparing the meetinghouse for its 200th anniversary, to be held in July 1990. He is survived by his four sons, Christopher A. Soule, Alan R. Soule, Brian Soule, and Jeremy Soule; his mother; two brothers; two grandchildren; nieces, and nephews.

Features worship, seminars, and workshops with peace movement professionals and volunteers. Tuition is \$110, including room and board. Scholarship aid and child care available. For information, contact Powell House, Route 13, Old Chatham, NY 12136, or call (518) 794-8811.

**11-13**—"What's News to Use," conference at Pendle Hill for newsletter editors, led by Vinton Deming and Melissa Elliott of FRIENDS JOURNAL. Cost: \$115, with some scholarship aid available. Contact Extension Office, Pendle Hill, Wallingford, PA 19086.

**13-17**—"Elderlobby Seminar, Friendly Persuasion on Capitol Hill," at William Penn House, in cooperation with Friends Committee on National Legislation. Cost is \$185, including meals and lodging, with lower cost available for daytime-only students. Registration deadline is April 23. Contact Elderlobby Program, William Penn House, 515 E. Capitol St., S.E., Wash. DC 20008, or call (202) 543-5560.

**23-27**—Sweden/Finland Yearly Meeting, in Stockholm. Contact Jack Wright, Kvakargarden, Varsgaten 15, Box 9166, 102 72 Stockholm, Sweden.

**25-28**—London Yearly Meeting, at Friends House in London. Contact Donald H. D. Southall, Friends House, Euston Rd., London, NW12BJ, England.

**25-28**—Gay Quaker Men's Weekend in New York state. Contact Chuck McCorkle, 109 F Street 1, South Boston, MA 12127, or call (617) 269-3831.

**31-June 2**—Nebraska Yearly Meeting, at University Friends, Wichita, Kans. Contact Laurence

Pickard, Rt. 1, Box 207, Wyandotte, OK 74370, or call (918) 786-3753.

## JUNE

**1-4**—Norway Yearly Meeting. Contact Hans Eirik Aarek, Dronning Ragnas GT9, N-4010 Stavanger, Norway.

**2-4**—Switzerland Yearly Meeting. Contact Mary Bruderer, 10 Dumphaldenweg, 4133 Pratteln, Switzerland.

**3**—Open house, 2:30-4 p.m., at The McCutchen, a Quaker boarding and nursing home at 21 Rockview Ave., North Plainfield, N.J.

**9-14**—Rocky Mountain Yearly Meeting, at Quaker Ridge Camp, near Woodland Park, Colo. Contact John Brawner, P.O. Box 9629, Colorado Springs, CO 80932-9629, or call (719) 570-1267.

**13-15**—Intermountain Yearly Meeting, at Fort Lewis College, Durango, Colo. Contact LaDonna Wallen, 525 E. Alameda Drive, Tempe, AZ 85282, or call (602) 967-6040.

**14-17**—Lake Erie Yearly Meeting, at Bluffton College, Bluffton, Ohio. Contact Clemence Mereshon, Rd. 2, Box 159, Conneautville, PA 16406, or call (814) 587-3479.

**15-17**—Northeast Regional Conference of Friends World Committee for Consultation at Briarwood Conference Center, Monument Beach, Mass. Theme is "Faith into Action." Contact Sidney Cobb, 1 Water St., South Easton, MA 02375, or call (508) 238-3345.

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**Study Spanish in Quetzaltenango, Guatemala.** Individualized instruction, family living, excursions, social/cultural conferences. CASA. Box 11263, Milwaukee, WI 53211. (414) 372-5570.



**An inter-visitation program** for Quaker youth 12-22 in home country or abroad. Also seeking interested hosts. Write QYE, Box 201 RD1, Landenberg, PA 19350. (215) 274-8856.

**Volunteer opportunities in El Salvador—**Spanish required, one year minimum commitment. Contact Garth Cheff & Betsy Ruth. CRISPAZ, 701 S. Zarzamora, San Antonio, TX 78207. (512) 433-6185.

## Personals

**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. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

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

## TAKE FRIENDS JOURNAL WITH YOU WHEN YOU MOVE.



Please let us know 8 weeks in advance.  
Send us your address label if possible. Otherwise,  
be sure to include your name and old zip code  
as well as your new address.



## Positions Vacant

**Director, Friends Information Center**, starting late summer. Seek practicing Friend with previous work in outreach, information dissemination and interpretation, and extensive experience with Quaker organizations, to direct new information service at Friends Center, Philadelphia, for seven Friends organizations. For description and application procedure, write Terry Foss, Friends Information Center, 1501 Cherry Street, Philadelphia, PA 19102. Deadline for completed application is June 15.

**Wellington Meeting** (New Zealand) is seeking wardens for its Friends Centre. No remuneration, but flat and utilities provided. Suggested term is 9-12 months. Would suit retired couple. Details available from Warden's Committee, Box 9790, Wellington, New Zealand.

**New Society Publishers**, a worker controlled publishing house, has positions in book production and shipping/fulfillment. Each collective member edits books, shares management, is committed to nonviolence and feminism. Fulltime. \$12,000, good benefits. Apply for details: Flic Shooter, NSP, 4527 Springfield Avenue, Philadelphia, PA 19143.

**Need counselors, cook, and nurse** for small Quaker-led farm camp. Skills in nature, pottery, shop, farming are useful. Younger children. Emphasize nonviolence, simplicity, environmental awareness. Carl and Tim Curtis, Journey's End Farm Camp, Box 136 R.D. 1, Newfoundland, PA 18445. (717) 689-2353.

**Unique opportunity at the Meeting School** to be of service at a Friends (Quaker) boarding high school in rural New Hampshire. Enjoy a family setting with teenagers where learning and living are integrated and Friends faith is practiced. We are seeking four faculty as well as interns to help in the following areas: houseparenting, sciences, English, math, writing workshop, administration, secretarial skills, gardening, farming, sports, drama, art, music, guidance, food buying, and maintenance. Experience in Quakerism, secondary teaching, and community living is helpful. Explore with us. Contact: eric maya joy, The Meeting School, Rindge, NH 03461. (603) 899-3366.

**Intern.** Spend a year in Washington living at William Penn House, dividing work between WPH and an issue-oriented Washington organization. Stipend, room and board included. One year commitment beginning in September. Apply to Director, 515 East Capitol Street, Washington, DC 20003 by May 15.

**Needed:** A male preferably between the ages of 30 and 40, educated, caring, observant, cheerful resourceful, able to travel and relocate if necessary. The position is one of companion, driver, housekeeper for an adult male who was an attorney, until he suffered a brain injury. He has made significant recovery but has a loss of peripheral vision and cannot drive. This is a live-in position, and remuneration would include living expenses and salary. Please send a complete resume of your education, job experience, interests, availability and salary requirements to: C. N. Lyle, 8668 Skyline Drive, Dallas, Texas 75243.

### Dean of Program

Pendle Hill seeking experienced teacher/administrator for program of religious and social studies. Pendle Hill is a Quaker, adult study center with residential, extension and publication programs. Candidates should have demonstrated achievements in scholarly, teaching, and administrative areas and commitment to religious, especially Quaker, values. The dean of program exercises leadership in planning and carrying out Pendle Hill programs with core teachers and other program staff. The dean lives on campus and takes part in all aspects of the life in the residential community. Position available September 1, 1990. For further information call Margery Walker (215) 566-4507.

**Editor** for Quaker Society of Economic Democracy newsletter. The QSED is based on the British Quaker Socialist Society. This is an opportunity for someone to learn about the necessity for social change and what can be done to promote it. It will have to be a volunteer position. No cost or expenses involved. If you are interested and would like a booklet about the QSED, please write: Tom Todd, 3713 West Main, Kalamazoo, MI 49007-2842.

**Arthur Morgan School**—houseparents sought for small (25 student) alternative junior high boarding school in mountains of North Carolina. Job would also include a mix of other responsibilities: teaching, maintenance, bookkeeping, cooking, hiking, electives, and/or field trips. Contact Laura Kemp, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

**Baltimore Yearly Meeting seeks applicants** for the position of associate secretary. The associate secretary has major responsibility for oversight of programs with young friends, junior high, junior yearly meeting; assisting monthly and quarterly meetings in planning programs; and offering assistance to yearly meeting committees in carrying out their charges. An individual of vision, preferably with a college degree, experience working with youth, administrative experience, and Quaker involvement is sought to begin work by August 1, 1990. Send letter of application and resume by June 1, 1990 to Frank Massey, General Secretary, Baltimore Yearly Meeting, 17100 Quaker Lane, Sandy Spring, MD 20860.

**Teachers**, interns for small, friendly independent, elementary, day/boarding school. Warm community, beautiful rural setting. Resume, references to Judy Reed, Horizon's Edge School, Canterbury, NH 03442. (603) 783-4388.

**Pendle Hill**, a Quaker center for adult study and contemplation, is accepting applications for a resident program core teacher in the field of crafts. Applicants should be qualified to teach pottery and weaving, and should have the desire to integrate these and other art forms with the broader curriculum and with the spiritual journey of students. The position requires an instinct for community and compatibility with the witness of the Religious Society of Friends. Pendle Hill's faculty practices an open approach to education in which teaching and leading are balanced by listening and learning. A cash salary, with perquisites including housing, meals, utilities, and benefits is offered. Position available September 1, 1990. For information and application procedures, call or write Eve Beehler, Pendle Hill, Wallingford, PA 19086-6099. (215) 566-4507.

**Enjoy the cool breezes of Maine** this summer. We seek counselors in pottery, crafts, music, and nature. We also need a cook, nurse or E.M.T., and W.S.I. Applicants must be 18+. For information and application call or write: Susan Morris, Director, Friends Camp, P.O. Box 84, East Vassalboro, ME 04935. (207) 923-3975.

## Rentals and Retreats

**Sea Cairn, Milbridge, Maine.** Snug cabin. Isolated, wooded, tidewater frontage, rocky shore. Three rooms equipped for six except linens. Propane. No electricity or running water. Good well. \$250 per week, June - September. Dorothy K. Walker, 17300 Quaker Lane, Sandy Spring, MD 20860. (301) 774-3495.

**Southern France.** Old stone house, quiet village, near Avignon, beautiful historic region. Simply furnished, two bedrooms, sunny terraced yard, trees. \$700/month—June only. Marc Simon, Rue de la Tour de l'Oume, 30290 St. Victor laCoste, France, or J. Simon, 217 High Park Blvd., Amherst, NY 14226. (716) 836-8698.

**Rune Hill Center**—A Christian ministry welcoming individuals, small groups. Focus on healing self and creation; simplicity, silence, worship and sharing. Open and guided retreats available. May 5-6, Women Mystics; June 9-10, Eco-communion and Celtic Christianity. Contact Diane and Paul Gibbons, Rune Hill, RD 2, Spencer, NY 14883. (607) 589-6392.

**Maine Cottage.** Southport Island—Boothbay Harbor region. Sleeps six. Quiet location, water view. Beaches, lighthouse nearby with restaurants, theaters just across the swing bridge. \$400 weekly. Wayne & Mary Homan, 448 E. 10th Ave., Conshohocken, PA 19428. (215) 828-3192.

**Adirondacks**—housekeeping cabins on quiet, unspoiled lake. Fireplaces. Best selections June and September. (609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

**Saltwater "Cape,"** Westport, Maine. On hilltop overlooking Sheepscot River. 3 bedrooms, family room. Deep water anchorage, dock. \$650 per week. Call Rentex, (207) 725-7511.

**Hawaii—Island of Kauai.** Cozy housekeeping cottages. Peace, palms, privacy. \$75/2 night. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

**Explore George Fox's territory.** Lake District, Yorkshire Dales. Friend welcomes paying guests at her small hill farm. Excellent food. Peacocks, Dummah Hill, N. Stainmore, Kirkby Stephen, Cumbria CA17 4DZ England. Phone: 093 04 218.

**Downeast Maine.** Cabin on shore surrounded by wildlife preserve. Fully equipped. Sleeps two adults, 3 small children. Secluded, beautiful setting. \$200 per week, utilities, two week rentals. June-September. (215) 649-7037 or 223 Buck Lane, Haverford, PA 19041.

**Retreats for couples:** Cape May, N.J., June 1-3 and 8-10. Led by Brad Sheeks & Pat McBee. Call (215) 349-6959.

**Vermont.** Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating. Caroline Bailey (317) 855-2198 or 5289 Shoemaker Road, Centerville, IN 47330.

**New Hampshire:** farmhouse, two bedrooms plus, furnished, quiet location, hiking, swimming, canoeing, near North Conway shops and restaurants. \$200/week. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

**Prince Edward Island, Canada.** Secluded sea-side cottage. Private beach, warm swimming, excellent birding and fishing. Completely equipped, reasonable, available July-early August. (215) 399-0432.

**Cape Cod.** South Wellfleet on Bay. Sleeps four. \$650 per week. Bragazzi, 789 West End Avenue, New York, NY 10025. (212) 662-9123.

**Summer cottage** on New Hampshire lake with own dock, boat, swimming area. Rental includes separate getaway one room cabin. Basic conveniences but not fancy; for those who prefer seclusion to cheek-by-jowl vacationing. Available July. \$1,700/month. (914) 478-0722.

## 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) 674-2875.

## Services Offered

**Electrical Contractor:** commercial, industrial, residential. Repairs and installations. Michael P. Walton, 2830 Bristol Road, Warrington, PA 18976. (215) 343-9577.

**Celo Valley Books** will professionally produce your book—50 copies or more—on time with personal attention and economically. 1% of profits to charity. Write: 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.

**Radon testing and mitigation.** DER certified contractor. Call Mike Walton, 2830 Corporation, Warrington, Pa., 1-(800) 446-2830. Free estimates.

**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 business. 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.

# Quaker Service in progress...

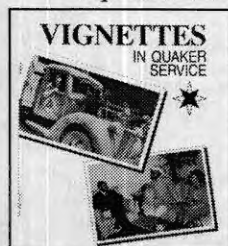
*write for these free reports and reflections*

## ☐ Vignettes in Quaker Service

Through the years, now nearly 75, the American Friends Service Committee has been blessed with a procession of men and women who have given large and small amounts of their lives to service, development, justice and peace; contributing their talents and spirit to projects that express a concern to bear witness to

nonviolence as a force for change. *In Vignettes in Quaker Service* six AFSC veterans tell their personal stories of serving in India, East Africa, Vietnam,

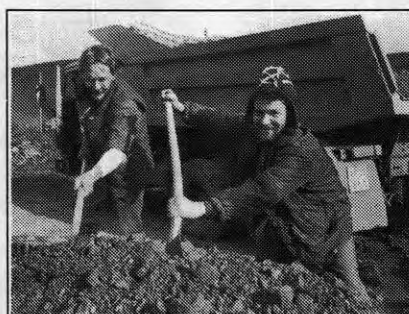
in China in the 40s, and in the U.S. South working for civil rights in the 70s. They tell how they feel they made a difference...what they learned, but more importantly how they were changed by their contacts and their everyday experiences.



## Disarmament, Peace and World Order

an address by Stephen G. Cary,  
☐ Chairperson of the Board of Directors of the AFSC

On October 3, 1989, Stephen Cary addressed a seminar in New Delhi, India, on "Humanism, International Politics, and Nehru's Thought." As a Quaker and a pacifist he talks about his faith in nonviolence as fundamental to the survival of our planet, and about the need for an alternative means of security if we are to resolve the "crisis of the spirit." He proposes ways to overcome this crisis, and talks about the basis for hope today.



## ☐ Report from Armenia

AFSC volunteer, Kelly Stevenson, describes the work of constructing health clinics and a children's rehabilitation center in earthquake-stricken Soviet Armenia in 1989. He notes the devastating effects of the earthquake, both physical and psychological, the obstacles and setbacks and overall the kindness, hospitality and appreciation of the people. Several times Kelly was told about the hospital Quakers built in Armenia in 1917 to help victims of the genocide.

## ☐ Report from the San Joaquin Valley

Pablo Espinoza and Nora Benavides describe the AFSC's work with farmworkers in California's San Joaquin Valley...people who harvest our food who are often exploited or treated unfairly. Pablo's radio broadcast in Spanish reaches over 90,000 listeners in ten counties (many listen while they pick the crops) giving information about workers' rights, pesticide poisoning, where to go for help with injuries, the new immigration law, housing and other topics. Pablo and Nora assisted a Friends Meeting that wanted to shelter a Guatemalan refugee family. The report also lists the program's accomplishments over the past 30 years.



## ☐ Peace Education Bulletin

The spring 1990 bulletin of the AFSC Peace Education Division covers program efforts for peace in the Middle East and Central America, for justice in South Africa, and staff involvement in East-West and disarmament issues. New resources are offered on El Salvador, the Middle East, Soviet foreign policy and U.S. options, and on Selective Service warning letters received by young people. In an editorial, Luz Buerra of the AFSC Texas/Arkansas/Oklahoma office talks about "The Meaning of Our Work."

**To:**  
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☐ American Friends Service Committee  
☐ 1501 Cherry St.  
☐ Philadelphia, PA 19102

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