Among Friends

Hard to Tell

I have a painful confession to make. I suffer from the tendency to make stereotypes. I do struggle with the trait. After all, I’m a Quaker. Friends are not supposed to pass quick judgments on others. We look for the inner light within each individual.

But it’s hard work for me, sometimes, and I often fall far short.

My own large, urban meeting doesn’t make things easier for me either. The cast of players is constantly changing at worship on any given Sunday. Tourists may be there attending worship just once to see what it’s like with Quakers for an hour. Visitors may show up once because they’re in town for a conference of Quaker Kite-Flyers International or such.

On any given First Day it’s hard to tell the members from the visitors. I spend an inordinate amount of time during worship looking at people and trying to decide which ones are the kite flyers, which are really Presbyterians from Toledo who followed the tour map wrong and are waiting for the sermon to begin.

With bona fide members of my meeting I don’t do much better. It has taken me years, I’m sad to say, to see people as separate from their meeting responsibilities. Though I may be visiting with someone during coffee hour and they wear a nametag, I’ll still find myself looking at people and trying to decide which ones are the kite flyers, which are really Presbyterians from Toledo who followed the tour map wrong and are waiting for the sermon to begin.

When one of them tossed and broke a bottle on the sidewalk, I was furious. I shouted, “Hey, come on,” I shouted, “people have to walk there!”

A burly guy emerged from the front seat. He had an embarrassed, boyish grin on his face and was wearing a “Women Hold Up Half the Sky” T-shirt. “Hey, sorry, man,” he said, “I’ll clean it up.” As we were biking off he waved and was tossing pieces of glass into a trash can.
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Ending polarization

Thank you for printing the excellent article by Nanlouise Wolfe and Stephen Zunes (FJ February) updating JOURNAL readers on the many sides of the difficult issue of abortion. What a challenge they present—not only to respect the differences among Friends, but to be the peacemakers for the angry polarized debate going on in the nation!

I don't quite know how one would begin such peacemaking. My hope is that time may calm some of the furor. There are other issues which may rise in importance and overshadow the abortion anger. One is my own concern for overpopulation, which your writers rejected as being secular, reactionary, and out of place in a discussion among Friends. I feel called upon to defend it. I contend that overpopulation is not only a spiritual issue, and forward-looking (perhaps too far forward for some to want to look), but an issue that someday may just make abortion no longer debatable and thus bring about a solution of sorts. How? Because when people realize how rapidly the 5 billion people now on earth are increasing, they will recognize population control is imperative if anyone is to survive.

China, once the despair of the world because of its teeming, poverty-stricken millions, has used compulsory birth control backed up by abortion to limit every couple to only one child. How much better to use voluntary birth control and voluntary abortion before it comes to that!

The authors of your article suggest the population crisis is only a matter of food shortages to be cured by simple living and redistribution of the world's resources. This sounds a little behind the times to me.

The population crisis is no longer merely a question of feeding all the people in the world. It is the question of an environmental crisis caused by exploding numbers of people producing pollution; space to dispose of garbage and toxic wastes; poisoned air and water from power plants, cars, and industrial chemicals; and the stress that overcrowding entails.

The time is already here when we must do more than live simply. We must have a new and spiritual understanding of our place in the universe, a new reverence for life, for the whole delicate web of life on this planet. No longer do humans have dominion over the earth; as stewards we must preserve what life there is on earth, for there may not be any other life in the universe.

Those deeply involved in the difficult abortion conflict may consider overpopulation a peripheral issue, but before very long it will undoubtedly begin moving closer to center. The choice then will be to control population, or simple living itself may become impossible.

Amy Webber
Haddonfield, N.J.

I wish to thank Nanlouise Wolfe and Stephen Zunes for their thoughtful approach to Friends and abortion. Their articulation of those elements which make each position worthy of respect, and their call for recognition on both sides of the inherent shortcomings of either position, exemplify a truly Quakerly approach—a much needed one in this climate of arrogant, party-line thinking. Their pastoral warning against strong emotions expressed through polarizing tactics that jeopardize thoughtful reflections, dialogue, and Quakerly searching will, I hope, be considered seriously and thoughtfully by Friends.

I also read with much gratitude Thomas Jeavons's article, "Rediscovering Symbols For Our Time." He articulated well something I have tried, fairly ineffectively, to convey to my own meeting—the worthiness of symbols for worship and of seasonal celebrations of Quakerly values. I, too, love the Advent season and its focus on expectant waiting. Thom's analogy comparing special occasions for focusing on various spiritual truths, to the special practice times for artistic and physical disciplines was very helpful. We Quakers do well to look openly, searchingly, and appreciatively, as Thom Jeavons does, at the practices of other faiths, such as the monastic hours of prayer.

Joyce Hooley-Genrich
Morgantown, W.V.

She will show us

Lately I have found three rules for behavior which, if I follow them, will keep me centered and in the Light.

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Probably they are very personal and won’t work for many others, but in case there are Friends for whom they will work, I thought I would pass them on. None of these is original, and all have many variations:

1. You’re never going to get anywhere, so you might as well enjoy the trip.
2. It just doesn’t matter.
3. No shame, no blame, i.e., if you are without shame, then you will be without the need to blame others; if you don’t blame others, you will be without the need to shame yourself.

Finally, a cautionary note: These are not absolute rules, but if you will allow her, God will show you the appropriate moments for applying them.

Larry Kelly-Mahaffey
Austin, Tex.

A contagious illness

I would suggest to all who would bring an end to war as an institution that warmakers are the victims of an illness just the same as are alcoholics, co-dependents, child abusers, and many others who engage in antisocial behavior; that the illness is contagious; and that charges of “moral weakness” are ineffective. Only in the deepest compassion for their lot can we hope to address their illness. How to do this, however, remains a puzzle to me.

I would welcome correspondence with people who feel they have answers to these questions.

Roger S. Lorenz
Box 979
Oroville, WA 98844

Need for research

Denise Hart’s article “Healing Pregnancy Loss” (FJ January) and the pictures by Anne Blood-Patterson are moving. We should be more aware of the possible emotional impact of miscarriages, and meetings should be ready to provide support.

I did not need such support after my miscarriage. To the best of my recollection, my reaction was like Denise’s hygienist’s: “Too bad—try again.” Why did Denise and I respond so differently? First, I had one baby and took it for granted I could have another. Then again, there may have been physiological differences between us. It is conceivable, too, that I adopted the psychological stratagem of denial—refusing to face unbearable pain, hiding it even from myself.

The experience of chosen abortion may run a similar gamut from seeming indifference to deep grief, except that here simple grief may be complicated by double-mindedness in making the decision, by guilt feelings (whether justified of not), and by other emotional problems. Coming from diverse religious or agnostic backgrounds, clients of mine in psychotherapy (and sometimes their husbands) have been suffering as long as ten years after abortions. I advocate neither “pro-choice” nor “right-to-life,” but I believe decisions should be based on evidence. Before any legislative measures or court precedents are established either way, it is vital to determine by research the scope of the health effects of abortion.

Surgeon-General Koop has been seriously misrepresented as stating abortion does not damage physical or mental health. He did say research attempting to prove damage is biased, but he added that research attempting to prove no damage is equally biased. And that denial may influence the apparent results. In other words, we do not know one way or the other. He urged a massive, unbiased study of the effects of abortion and pregnancy on women’s physical and psychological health. All women—indeed, men too—should work to have such a study authorized and financed.

Elizabeth McLaughlin
Tucson, Ariz.

Continued on page 6

Viewpoint

An End to State-Sanctioned Murder

I was talking to a friend the other day. He told me he was saving up some money for a radio. He said it would help him cope.

Last night they took him out of here in handcuffs and a leather restraining belt. He was babbling about something, yet he seemed unconcerned, almost happy, as if he didn’t realize what was happening to him. Today the guards told me he was in the hospital, under four-point restraints.

I live on death-row, and I’ve lost count of the number of friends and other people I’ve watched as they went insane. And it scares me, sometimes. I’ve seen them go slowly, gradually, over a period of weeks or months. And I’ve seen them go quickly, literally overnight. I’m not sure which is worse.

I’m one of the lucky ones. I have a wife who loves me, and a very close friend, a Quaker. They give me support, encouragement, and hope. Without them I’d probably be like Mike, the one they took out of here last night.

Some people argue that the death penalty is just. They say it’s an act of revenge. And it is, but it’s also a form of justice. The pain, frustration, loneliness, and fear that we feel in here. They’re sentenced to death.

As I write this letter it is New Year’s Eve. It’s also the eve of a new decade. And it seems to be the start of a new era in Eastern Europe, the dawn of freedom and human rights in those countries. I hope and pray this will also be the decade when the leaders of our own nation end the practice of state-sanctioned murder.

Scott Blystone
State Correctional Institution
Pittsburgh, Pa.
Welcoming Friends

Ann Levinger's article "On Welcoming Friends After Meeting" (FJ January) seemed to me to echo our meeting's experience in Chester River (Md.). The practice of asking every person present to introduce him or herself following the close of worship, not just newcomers but everyone, has helped us to be an increasingly close, inclusive, warm, and welcoming group, I believe.

I first encountered this practice at Beacon Hill Meeting when I was visiting my son living in Boston. Beacon Hill is a large meeting with many visitors, but the procedure did not seem to take too much time. Though on just one exposure I would not remember people's names, I enjoyed the feeling of all-inclusiveness and friendship that hearing everyone's name generated. Because it took time it seemed there was space for feeling part of the group, and because it felt caring and not perfunctory, I felt easy talking to others later.

Years ago when I first attended my own meeting, it was very small, with an average attendance of perhaps 12. Friends had a wonderful practice of sharing bits of news about their lives after meeting for worship. Since those early days, the meeting has doubled in size, and this practice had mostly faded away. It seemed that if each meeting attender had a space of his or her own—claimed by sharing one's name, not followed too closely by the next person's name—we might all feel we had time to share our lives as well as to give the necessary and inevitable announcements. And indeed it has worked out this way.

We not only share events in our lives but also the thoughts and ponderings that didn't seem to be appropriate for expression during worship.

Anything that adds to the closeness of our meeting community is extremely valuable both spiritually and socially. It relieves the awkwardness the clerk feels when, because of missed meetings, she treats a non-newcomer as a newcomer. It also relieves the awkwardness any of us feel when we have forgotten a name we should know, yet are too embarrassed to ask.

Should small meetings do it even when there are no fairly new attenders or visitors present? For the sake of continuity and to save the person closing the meeting from having to make the decision every week, we decided to do it even when we were sure everybody knew everybody. This led to one amusing incident when a holiday fell on Sunday and only three people were able to attend. With tongue in cheek we told our visitors present? For the sake of continuity and to save the person closing the meeting from having to make the decision every week, we decided to do it even when we were sure everybody knew everybody. This led to one amusing incident when a holiday fell on Sunday and only three people were able to attend. With tongue in cheek we told our

In the early days in this country, Friends were a geographically close community. They often lived in rural areas, where everyone in the small community was a Quaker. They shared work and social life as well as worship and knew each other well. It is different today. We need to be aware that a feeling of community and closeness is not an automatic happening in our meetings. Let us be alert to any creative idea that can strengthen us.

Martha G. Werle
Chesterstown, Md.

I've freshly been with well over 1,000 different religious groups including various Quaker meetings. Whatever my role, I've seen the need Ann Levinger addresses. "Things" are all too much like turning on a TV, catching the scene, and leaving the room. It isn't at all just a Quaker problem. Nor do I think "the Mt. Toby Meeting solution" adds much beyond recognizing the problem. Having 60 people "introduce" themselves hardly seems more effective than having three.

By far the best solution I've seen I first encountered among certain of the Mennonites around Kalona, Iowa. They have a custom that no one for the first time with them leaves without being effectively invited to one of their homes for a meal. This is not at all a universal Mennonite custom! But the results are wonderful where it is practiced. I've made life-long Mennonite friends as a result.

With Quaker groups this would be quite easy since our meetings often have the blessing of being small with limited numbers of visitors.

My Quaker beginnings were at the Evanston (Ill.) Meeting. Had I not attended some special group study sessions there and also met one of their members at a Catholic contemplative meeting, my Evanston connection would not have occurred.

Christopher Crow
Clinton, Iowa

Measuring the cost

Recently, I saw a compelling photograph. It showed Raymond Barnard of Hallstead, Pa., leaving the funeral for his son, Army Staff Sgt. Larry R. Barnard, killed in Panama.

Burning with grief, he clutches a folded American flag as he would clutch a son. He walks past three soldiers at attention, their guns poised upward. Agony is etched on his face.

This picture should be captioned “War Is Hell.”

Jeff Bullock
Downingtown, Pa.

Unexpected humor

I enjoyed Vinton Deming's "All Seriousness Aside" (FJ March), but I failed to find the usual Friendly humor stories in that issue.

I found that the placement of ads on page 37, however, more than made up for this absence! At the top was an ad for Friends Hospital. Then, if that did...
not help, there was an ad for funeral service underneath. At the bottom was the ad for Journey's End Farm Camp!

To top all that, while I was reading about "the light" (being mentioned several times in the March issue), my mind wandered to this imaginary dialogue:

Bush: EGAD! Look! There are a thousand points of light!
Aide: O my gosh! Here come a thousand Quakers!

Elmer Harvey
Grand Marais, Minn.

A poor review

I was frankly appalled at your review of Fidel and Religion (FJ January). At this point, to think Castro and his economic policies are valid models to be followed by others is indeed amazing. A recent New York Times article cites that even Daniel Ortega of Nicaragua took a more eclectic, less dogmatic view of economic planning, much to Castro's consternation and ridicule. If someone chooses to believe Castro is on the cutting edge of Christian economic fairness and utopia-building, so be it. I think there are quite a few residents of south Florida who would beg to differ.

But what really disturbed me is lumping all Third World countries together as though they were some undifferentiated mass of nations who all go into their debt problems the same way, i.e., through corrupt leadership. I have worked with Brazilians and know something of their economic problems, caused in great part by ambitious expansion programs in the '60s and early '70s, financed by borrowing on credit and then being caught terribly short due to the oil crisis (Brazil has no oil and must import). To generalize across the board that leaders in every Third World nation embezzled funds and threw these countries into economic tailspins is irresponsible and demeaning. It's like lumping "South Americans" together, ignoring the fact these countries have different cultures, language, and history.

After reading the review, I felt I learned little about Fidel, little about his views on religion, a little more (although nothing surprising) about Fidel's political stances, but a lot about the reviewer's prejudices and emotional reactions. That's not my idea of a professional book review.

The crux of the review was the sentence "At this point, I felt a stab of recognition of what has haunted me for years—our perfectly rotten, unfair,

unequal, undemocratic, and un-Christian distribution of income and wealth." If you have problems with this country's economic system, don't couch it in terms of Fidel Castro, religion, and Third World debt. If you review a book, review it; don't use it as a sounding board for your own personal prejudices and contentions with other issues, for which the book only provides a foil. That's not professional; it's dishonest, and does any book a disservice and injustice.

Alison Price

Middle East views

Your article, "Homecoming," by May Mansoor Munn (FJ March) was saddening, touching, depressing. It is usually the horrible fate of children to be hurt (in so many ways) by the mistakes/actions of grown-ups.

Let us hope the Arab governments and their leaders will not hide their heads in the sand any longer and finally agree to talk peace with Israel, face to face (as peace talks have been held throughout history). The problems exemplified and exacerbated by the intifada, and peace in the entire region, are inseparable.

Solomon Tuller
Brooklyn, N.Y.

As a Friend raised in a Quaker family with partly Jewish ancestry, a former AFSC work camper, a resident of the Middle East for seven years (where I gained understanding of the Zionist Palestinian problem and its possible solutions), I rejoice at the clarity and spirit of Edmund Hanauer's article (FJ December 1989).

Without offending, I hope I may now confess that the July 1989 article by Mel Shralow so departed from the spirit of John Woolman, and so expressed the views and policy of Yitzhak Shamir—without giving the Palestinian or non-Zionist Jewish view—that I felt the Journal had been the victim of a piece of propaganda.

Perhaps the most encouraging thing about Hanauer's article is that we are reminded that Zionism is not Judaism, and has been strongly opposed by illustrious Jews of the past, including cabinet minister Edwin Montagu (pre-WWII), and Albert Einstein, both of whom deplored its inherent violence and feared the results of attempting subjugation and expulsion of Palestine's indigenous Muslim and Christian population.

It is also cause for rejoicing that now U.S. Jews are losing their fear of speaking out against the denial of civil rights, the seizure of lands and property, and the killings done by Israel using U.S. tear gas, weapons, and money for further expansion. I hope Congress will begin to realize Jewish opinion is not monolithic, and legislators need not fear ending hitherto blind support for the program of the Zionist lobby.

Fred H. Richards
Boyertown, Pa.
Traveling Among Friends

by Margaret Hope Bacon

In 1723 Susanna Morris, 41-year-old mother of 12, set out to visit Friends in Carolina, Virginia, and Maryland, accompanied by a companion, Ann Roberts. Crossing the Chesapeake in an open boat, the two women were carried out to sea, then shipwrecked off the coast of Virginia, where they remained six days without food and water before they were rescued. They then continued their ministry. Five years later, having had another child, Susanna set off for Old England, was shipwrecked off the coast of Ireland at the time the world called Christmas, and survived three days in the icy breakers without getting so much as a cold. She traveled in Ireland and Great Britain and Holland for several years. On a second trip to Holland she was again shipwrecked off the coast, and landed where no one spoke English. She nevertheless was able to get in touch with Friends and continue on her journey. This was a woman who did not give up easily.

I thought about Susanna as I boarded a plane bound for Hawaii and Australia last summer, accompanied by my husband, Allen. We were giving up a month of summer in Maine for a month of winter in Australia, and we were com...
mittled to a tight schedule, moving rapidly from monthly meeting to monthly meeting all down the East coast. We were also going to attend a WILPF conference in Sydney, and be Friends in Residence at the Quaker School in Hobart, Tasmania. But whatever minor hardships the trip presented, they were clearly as nothing to Susanna’s lot.

It was the inspiration of Susanna Morris and her many sisters who crossed the great ocean for Truth’s sake in the 18th century that opened to me the possibility that I might travel among Friends. My research into the lives of the early traveling Quaker women ministers made me want to share their stories.

I also felt a need to share with Friends my growing conviction that the testimony on gender equality which arose at the birth of the Quaker movement was no casual item on a list of Quaker testimonies, but lay at the heart of the concept of creating a holy community of equals. Just as Christianity itself was a rebellion against the patriarchy of the time, as Jesus argued for love instead of force as the organizing principle of the universe, so George Fox and Margaret Fell advanced the idea that given the inward Christ as teacher, women and men could return to the state before Adam’s fall, the state in which God created them as helpmeet to one another.

And if this were true, if gender equality was a primary testimony of Friends, what ought we to be doing about it today? Ought we be committed to undoing sexism in our homes, meetings, schools, and institutions? Were we bound to address the rampant sexism in our society just beyond the meetinghouse door?

What programs had Friends evolved, or were evolving, to address violence and economic discrimination against women in our society?

My interest in raising these issues among Friends coincided with a concern within Friends World Committee for Consultation to create a worldwide dialogue on gender equality. As a result, FWCC, Section of the Americas, asked me to travel in the fall of 1988 for six weeks, visiting Friends in Texas, New Mexico, Arizona, Utah, British Columbia, Washington, Oregon, and California. The trip to Hawaii and Australia in the summer of 1989 came as a sequence.

The two trips were quite different in character. In 1988 we attended 40 meetings in both Friends churches and meetinghouses, as well as on college campuses. We ate 25 potluck suppers, and slept in 21 different beds! In Australia we visited only five meetings, and participated in five shared meals, as they call them. In the Southwest and West of the United States we were interested to learn more about Evangelical Friends, and pleased to find how much we had in common with them. In Australia, Friends are less diverse, but the great spaces that separate meetings create a whole new set of problems and opportunities. We were enormously impressed with the dedication with which such a small group of Friends keeps the Society alive under trying circumstances.

In fact, overall, my impression from both trips is that the Society of Friends is alive and well today, keeping up with the challenges of the times, and developing strong meetings despite small numbers and great distances, which is true also in much of our West. Going from meeting to meeting was heartwarming; we felt at home wherever we happened to land.

But how, I am asked, did all these Friends react to my thoughts on gender equality? And how stands the Society of Friends today on this issue? I took no surveys and have nothing but impressions to go on. Looking back, I remember individual rather than group reactions.

I remember a young homemaker in Houston, Texas, who had chosen to stay home with her young children and felt threatened by the notion of gender equality, and a middle-aged man in New Mexico, who shared her disturbance. A male student at George Fox College asked me if I proposed to go hunting with my hus-

Feminism is currently a hot issue in Australia, along with issues of the environment.

The Society of Friends seems alive and well today, developing strong meetings despite small numbers and great distances.
speaking of it in meeting. And in Australia another young woman, mother of three and facing a divorce, talked to me of her problems, hoping because of my age and my years as a Quaker I might somehow know the answers. I gave some standard advice, but I felt pitifully inadequate to help.

In a meeting in the West, I talked about the oppression of women in the larger society. "None of us in this room tonight may have suffered from sexist oppression," I said, "but we need to find ways to make ourselves sensitive to the suffering of our sisters." After meeting, a young woman in the audience made an arrangement to consult with me the next morning about publishing her journal. When we talked, she told me the journal related to her experiences of trying to overcome the sexual abuse she had suffered as a child from her grandfather and her father, and later from an abusive husband and an abusive son. Once more I fell back on standard advice, but felt totally inadequate to her need. I have wondered often since whether that particular meeting knew, or could help with the torment going on within that attender. Are there such women in my meeting today? If so, we are not very good at helping them reach out to us.

Having read a good bit about the machismo of Australia, I was surprised and heartened to discover Australian Friends are at least as advanced as American Friends on the issues of gender equality, probably more so. Feminism is currently a hot issue in Australia, along with issues of the environment. In fact, ecofeminism seems more prominent there than here. In Melbourne, where an enterprising member of the meeting persuaded the local paper to publish an interview with me, there were crowds of strangers at the meetinghouse both for an all women's meeting one evening and a talk before meeting next morning. Several of these new attenders asked how they might come to be Quakers. In Hobart, a couple, the Lindsays, are sharing the job of principal at the Friends school, as well as home and family responsibilities. And I had the joy of meeting and being interviewed on national radio with Jo Vallentine, a young Quaker woman who successfully ran for senate on the anti-nuclear ticket and now speaks and travels while her husband takes care of their young children.

It was in a meeting in Australia that we heard one man elder another for the use of sexist language. He did it so beautifully it brought tears to our eyes. I realized I was especially touched because I had never before heard a man do that. The burden of such eldering has fallen to women, and often it is the youngest, less sure women in our meetings who have felt the weight of the concern.

Staying in the homes of Friends both in the United States and Australia was itself of interest. While there were many couples who had worked out the sort of partnership relationship in marriage which we find here and there throughout the long history of the Society of Friends, some were struggling with considerable pain over issues of gender roles within the family. It is very hard to change, especially if you have grown up in an earlier generation where strictly defined roles for men and women were the norm, and outside the Society of Friends, which has traditionally dissented from that norm.

In fact, change in the small things in life is sometimes more difficult than change in the large issues. It may be easier to walk on a picket line than to come to terms with who babysits the grandchildren, or to correct a clerk who is dominating a meeting. But if we are talking about a social transformation that begins with ourselves, then these small changes are the ones that matter.

Wherever there were women's groups within the meetings, I met with them. I came away convinced they continue to play an important function in helping women who are in distress over some aspect of gender roles, and in firming the resolve of others to speak to exclusive language or other aspects of sexism within the meeting. Yet there are dangers to these groups if they become too separatist and reinforce a sense of powerlessness to make meaningful changes in the meetings and Friends' institutions. Since George Fox, some of Quakerism's best feminists have been men, and they too need to talk about how it is to live in opposition to the norms of society. For myself I am ready to talk in mixed groups about the changes we need to make in ourselves and our meetings.

My overall impression from these travels is that the Society of Friends is verbally but not viscerally committed to making gender equality a reality. We give it lip service, but we are still not deeply committed to making changes. The continued resurgence of exclusive language in our meetings shows we do not really care enough to elder the users. And few among us have grasped the vision of moving toward gender equality as a way to counteract violence, pollution of the environment, and indifference to human suffering that mark a patriarchal society. Women's rights is viewed as one issue among many, not a fundamental approach to social change.

As I traveled I advocated some hands-on involvement in issues that affect women as a way to start. Our own meeting, for instance, is helping with a residence for homeless women, hoping this experience will sensitize us to institutional sexism and help us see our way a little more clearly. The American Friends Service Committee has a number of programs addressing the needs of poor women. Unfortunately, it is not always possible for local Quakers to become involved.

Whatever else my travels did, they gave me a renewed respect for Susanna Morris and her sisters who traveled in the ministry. There were times during these trips when I felt "the Lord owned me," to use Susanna's phrase, and the words I spoke were inspired and reached the hearts of my listeners. Other times I felt "shut up to communication," or "in prison" as early Friends would say. But while these women refused to speak when they were not "in the life," I felt impelled by politeness to go ahead anyway. I am not ready to say that is wrong, but I admire the purity of motive as well as the dedication which drove those Quaker women long ago to cross the ocean for Truth's sake. We have much still to learn from them.
As our population ages, most of us will face some degree of hearing impairment—if not our own, then that of a family member or close friend. Today the majority of us have a measurable hearing loss by age 60, initial losses that are not compensated for or recognized. Because of the effects of long exposure to noisy environments, we can anticipate this as an increasing problem. Hearing doesn't inevitably fail with age. Elderly sheepherders in the Pyrenees have been found to retain the acute hearing of the young to a great age, but the noise pollution in our present environment will almost certainly exact a toll.

Our Friends meetings for worship are largely silent, so why the Quaker concern for the hearing impaired? As one who has had a progressive hearing loss for 20 years and who has worn a succession of hearing aids for 15 years, I can speak first-hand of my frustration when I miss the vocal ministry. One feels walled out, isolated—and if one hears what is said imperfectly but nonetheless has an insight he or she might feel moved to share, the hearing-impaired person will hesitate to respond with that thought lest it be irrelevant. It is obvious that if even one of the group is thus isolated, the meeting is diminished; in fact, depending on what is said and the manner of delivery (whether through a microphone or without the aid of amplification), there are often several or sometimes many who do not hear.

Any attempts to rectify this problem will at best be imperfect, but what are the responsibilities of the hearing impaired, and what can the members of the group—both as individuals and as a meeting—do to be helpful?

Responsibilities of the Hearing Impaired
Consider getting a hearing aid. Some people are reluctant to admit they have a hearing loss, and their refusal to use

*Shirley Magraw is a member of Minneapolis (Minn.) Meeting.*
that help is a burden to their associates. Those who face up to their problem and "do their part" find hearing aids are expensive and have limitations and annoyances—but they do improve reception. (Go first to a clinic for evaluation, not a dealer, who may not have the brand that would be most useful for you.) Hearing aids and other assisting devices are constantly being improved, and that means they should be rechecked at least every two years. For instance, newer ones have much better directional reception, and an aid in both ears is now recommended if the proper balance can be achieved. Using both also helps give a broader range of frequencies and amplification.

Sit or stand in the most advantageous place to hear and see those who are speaking, when it is possible to do so. (First Day morning in Minneapolis includes both unprogrammed and semi-programmed meetings for worship, with a brief message delivered at a lectern over a microphone.)

Don't assume others know you are hard of hearing or wearing aids. Several times I've been amazed to have long-time acquaintances say, "Have you thought of a hearing aid?" I've used them for 15 years!

If you're traveling alone by air, the magazine *SHHH* suggests you let airline personnel know you may miss overhead announcements of delays, boarding, emergencies, or connecting flights.

Share your knowledge and experience about phone amplifiers, TV headphone jacks, and publications in this field. Several theaters in the Twin Cities—both stage and cinema—are equipped with good infrared receiving systems you can pick up in the lobby.

Finally, the hearing impaired should stop worrying about making embarrassing mistakes or imposing on others. Don't! It is a loss for all concerned.

### Responsibilities of Others

Now I would like to address ways others can help when speaking to a person with a hearing loss.

The concept of "lip reading" has been expanding to "speech reading" or "cued speech." We all do this to some degree, but especially those with a hearing loss. So face the light and the person and keep your hands away from your face. Don't repeat—instead, rephrase; the person is probably missing a key word or two. Much speech is understood from context. Know that names are par-

particularly difficult for that reason. Name tags (a useful custom in Minneapolis Meeting for several years) are helpful. Say: "It rhymes with . . ." or spell it. Many sounds look the same on the lips: "phone" and "vote," or the letters B, P, and M. I have never seen anything written about mustaches and beards, but unless they are trimmed well back from the lips, lip reading is more difficult.

Background noise—even a quiet fan, conversation by others, or music—can limit reception. Turn it down or move it away. In a restaurant, the best location is to sit against a wall or a window curtain.

### Responsibilities of the Meeting

How can we address this problem as a meeting? As a hearing-impaired person, I have many times left meeting in despair, feeling its format can no longer meet my needs. Our meeting recently improved the amplification system, which is a great help to me in hearing the planned messages and educational programs. It would be helpful as well if the lectern could be placed so the light falls on the speaker's face rather than coming from behind.

As concerned and loving meetings, we could recognize how large a problem this is in terms of numbers of persons affected—both those who are fully aware of their hearing limitations and those who are not or may be denying it. We could recognize the enormity of the disability for those with serious hearing impairment who for that reason may not have been able to take full part in their meetings for many years.

With respect to meeting for worship, we should reflect on what might be called the "etiquette" of speaking either over a microphone or out of the silence. Friends meetings may have a special problem in that most speakers are not trained in public speaking and those who speak out of the silence do not have an amplifier. Moreover, those speaking infrequently may do so hesitantly, softly, or half apologetically.

Consideration for others straining to hear (not merely the hearing impaired) suggests the following techniques be adopted: Rise to speak. If possible, face the light to enable all to see your face and lips. Be aware those seated at any distance are likely to have trouble hearing, and hence speak so as to be heard in the far corners of the room. If it is necessary to read a message, slow down, keep the head up as much as possible and hands away from your face.

As a visitor one year at Canadian Yearly Meeting, I was rather amused at first to see raised hands with fingers waggling as a signal for silence, but it was effective. Maybe we should think about a modification, such as moving fingers just above and behind the ear if the speaker's voice is not carrying to the group, especially during monthly meeting for business.

All of this demands effort on everyone's part. I thought I was fully aware and appreciative of my husband's endless patience and support for my hearing loss, but it was brought home even more forcefully lately, as his own hearing reached a problem level.

It is, of course, not all grim or vexatious. More than occasionally there are hilarious exchanges akin to Mr. Magoo's shortsightedness. "Are you thirsty?" "No, it's Friday"; or, perhaps, "Did you say the meeting is on First Day?" "Yes, Thursday."

We know of two meetings—Abington (Pa.) and Newtown (Pa.)—which have installed a Personal PA System in their meetinghouses. For information on this amplification system contact Williams Sound Corp., 5929 Baker Rd., Minneapolis, MN 55345. Do readers have other resources to share with us?

—Eds.
Reflection, Refraction, Diffraction

Words return to haunt from different places
What we say reflects upon us
Returning what we wish we hadn't said
Revealing corners once dark and closed and safe
Lover and community bend us back into ourselves
Accepting, not breaking us
Nursing change and clarity and focus
Until we pass through darkened glass
becoming transparent rainbows

—James B. Livingston

Prism

Swoop the crystal into my pocket—
secure and secret landscape
for my fingers to explore
while my head handles business.
Sometimes a fossil tooth will do
or a tough shell off the shelf.

God scoops my soul into Her pocket.
Runs Her fingers down its sides,
feeling the fine edge for chips.
But sometimes She lifts it to the light
to see if it reflects.

Don't drop it, God!
I'll break.

— © 1989 Dorothy A. DiRienzi

Foreign Tongue

God
How can we expect to talk to you
When we don't speak your language

—Dawn Pheifer Grib

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A CALL TO CONSCIOUS

by John Perry

We can no longer make an object out of this “home planet” for one simple reason: it is “graced by life” (to use Carl Sagan’s phrase). As Einstein has taught us, creation is an ongoing process, and life extends beyond the smallest atom, let alone the smallest cell. I know life in the flash of the neutrino. I know it reflects the presence of the Spirit. I know we are called into obedience to that Spirit and are facing a profound spiritual crisis.

I see this crisis reflected in our separation from the very source of all creative inspiration. Trees are no longer seen as reflecting the sacred. The earth is used to harbor our trash, our nuclear wastes, and our missiles. The uncertainty of life leads directly to the population explosion in underdeveloped countries, to their need to ravage their natural resources to provide fuel or a little food for the overdeveloped world.

Here in the Northeastern United States, where we desperately need bio-regional developments incorporating sustainable living and a symbiosis between city and country, our priorities seem woefully misplaced. I have a friend who lives on a sheep farm by a state forest in upstate New York. It is no longer economical for her to raise the sheep, and unless she mows the hay, she will have a field of goldenrod. The kitchen garden has already fallen victim to her need to take two part-time jobs, and without the sheep, the barn and the house may be in a race to see which collapses first.

Of course, without the sheep and with the goldenrod, the land will still be beautiful—at least for a while. And without the sheep, there will be fewer people eating lamb and a little less methane in the atmosphere—and perhaps that’s O.K., too. But there will be fewer lambs to wobble to a ewe’s teat and fewer ewes to be helped as they give birth to lambs. Already, without the compost heap and garden, tomatoes don’t taste quite as good, and the vegetables are no longer crisp and sweet straight from the earth. Without birthing and without a failed harvest or two, there’s less to reinforce the mutual dependency in all of creation. The farm becomes a great view to hike through or land to shoot game on.

This sheep farm is only 100 or so acres. If enough people give to the Nature Conservancy, perhaps its beauty can be maintained. But perhaps not. A developer has already made an offer for the farm. I should note I am aware of some useful projects that point the way to multi-use, sustainable, rural development. Nevertheless, to make them work, planning and zoning boards, bankers, real estate agents, prospective buyers, and landscape architects have to be particularly imaginative—and the architect and developer must be particularly resilient.
Furthermore, even if you, the enlightened developer, don't insist on waterless toilets, you should be very aware of the difficulty of financing ecologically sensitive, passive solar, affordable housing. The local market (like the rest of the world) may not yet be ready for you.

A board chairman once suggested that a strategy I was advocating for a division under siege was "swimming upstream." As I finished reading the Global Tomorrow Coalition’s guide to "Our Common Future" (the Report of the UN’s World Commission on Environment and Development, available for $2 from the Coalition, 1325 G St., NW, Washington, DC 20005-3104), I sensed we shall be swimming upstream for quite a while. Moreover, if we are swimming simply to clean things up so we may survive, I suspect we shall drown. We are working on something much more important than saving ourselves. If we drown, the planet will go on without us, and other forms of intelligence and consciousness will likely emerge. So it seems to me we need to be talking about creating an infrastructure for all of life and one that will permit wonder and awe to emerge in us as we experience the neutrino, the microbe, the wobbly lamb, the living cell in the tree, and the transforming cell in the rock. And that’s a qualitatively different activity than clean-up for survival, and it’s one that calls not for discretionary funding but for baseline funding. And so all the projects and all the political lobbying and all the policy thinking that goes on to get this baseline level of commitment is creation affirming and life affirming. As such, that work is also a form of worship.

Joseph Campbell and others have pointed out we live by our myths and our metaphors, and these are reflected in our language. When we in the Western world examine the cultural effect of our Judeo-Christian heritage, we must think carefully of the implications of the Genesis story and especially of the meaning of "dominion." Using the Earth’s resources as something for man’s benefit (and I mean “man”—check the biblical pecking order!) and referring only to some index called “standard of living” results in a growth and development

How do I compost, care for my lawn, avoid being a party to pollution? How can I act locally, while thinking globally?
mentality that has taken us from apparent material poverty into the poverty of the spirit. It has not effectively dealt with quality of life or security. The concept of stewardship and caring for the earth is a welcome step forward from “having dominion” over the earth, from “taming” its wilderness or “conquering” its mountains and “exploiting” its resources. Nevertheless, I have come to question grounding my work for eco-change in the concept of stewardship. It tends to justify a hierarchical view of power flow rather than an organic, cellular one. It is not enough to be the good steward in the sense of feeling responsible to someone (or to God or to each other) for something (the care of the earth).

I hope all of us will examine the concept of consciousness as an alternative to dominion or stewardship. Our role in this organic whole, this Earth life, is not that of the separate being, the steward, the shepherd responsible for the flock, but of the head responsible to the body of which we are a part. Each one of us is a cell in that very vulnerable head; each cell has life and consciousness.

I am convinced we are responding to a call to consciousness (or to obedience, as some would say). It is not so much a call for a change in consciousness as for a fulfillment in consciousness, even a fulfillment through consciousness. As individuals, we must therefore recognize the spiritual dimension of our work in support of sustainable development, of the Valdez Principles (a corporate code of conduct for the 1990s), and of all the positive global effort for structural change. A call to consciousness is neither a call to a crusade nor a call to wear a hair shirt. It is a call to act from the ground of our being in our daily lives—to think (perhaps even to be mindful, to meditate, or to pray) as we shop and cook and drive and set policy for producing our companies’ goods and services—and especially as we select political candidates and develop business leaders.

I am also convinced we must call for business leaders to fulfill their role in harnessing resources and helping bring about the eco-relationship change we need. They cannot be left in an adversarial relationship. My experience with major corporations is that they can work very effectively to implement policy directives. What we need is an awareness project to promote the need for, and examples of, positive responses. It might be sponsored in cooperation with the Global Tomorrow Coalition. It might even be joined with UN activity and with work on the Valdez principles and be called Project LEAP (Life/Earth Awareness Programs).

The environment and the sheep farm and the polluted Great Lakes and the virgin timber can no longer be “something out there.” Our bodies exactly manifest the earth in their proportions of water and minerals. We are the earth. And heaven can be on earth if we first seek it in ourselves. So the question we must answer is at least as old as the 17th century: “What canst thou say?” And so I ask myself: What is my experience? How do I compost, care for my lawn, avoid being a party to pollution? Where am I seeking help? How am I acting locally, while thinking globally? The three key action points in what I have read and listened to in the last 18 months seem to be: provide, preserve, and protect. (They might even be a motto for Project LEAP.) But I am also hearing a call for groups to speak truth to power about the importance of all life spirit and to use that as the touchstone for local and global action.

My personal reference points for some of this thinking are religious, and, although I am a practical person, I know religious bias makes some people uncomfortable. I sense that although we Quakers have been trying to live simply for some time, we are only now waking up to what this really means.

by Renee Crauder

J esus was on the periphery of my life for many years. I was aware of his place in human history, but I eschewed Jesus as God, Jesus resurrected, Jesus as Christ. I did appreciate Jesus’ life and especially the Sermon on the Mount as a way to live. I also felt that what is described in the New Testament happened a long, long time ago, and too much of it was no longer relevant to my own life. The picture The Presence in the Midst—a ghostly Jesus hovering over a gathered meeting—did stir me and stay with me.

This orientation influenced my life as follows. I did not read the Bible, nor did I have much interest in doing so, except Renee Crauder gives retreats and workshops and has taught Quakerism 101 for Philadelphia Yearly Meeting. She is clerk of Radnor (Pa.) Meeting. 

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as reference for literature courses I was teaching. I felt what God had given us—humans—ability to think, feel, understand, organize—was enough to get me through my life. I allowed the fundamentalist evangelicals to put me off Jesus by their rigidity and self-righteousness. When I read Quaker literature, I mostly skipped the parts about Christ our teacher, except in the ethical and moral dimensions.

During those years, God was for me a transcendent God—a God who had made me and everything else in the universe, who cared about me and everything else in a general but not in a particular way, a God who was totally unknowable, and who certainly was not interested in the day-to-day running of my life. I had no problem with belief in God, but the idea of a person as God was not acceptable, even though I believed, along with many Friends, that Jesus emptied himself so totally of himself that God filled him completely. To me, that still did not add up to Jesus' being God.

Except for regular attendance at meeting for worship, I did not pray regularly.

This perspective of God and Jesus began to change about a dozen years ago when we were living overseas and holding meeting for worship in our home for three Quakers and some friends. Several things served as catalysts.

I felt a call to deeper prayer.

Out of the responsibility for our little meeting came a need for me to read, or reread, Quaker classics I hadn't touched since I was a teenager. I was particularly struck by George Fox's strong belief in Jesus our God. His passage, "Christ has come to teach his people himself" spoke to my condition. I was becoming teachable.

At Easter that year I spoke during our Quaker worship on the meaning of the Resurrection. I felt it had truly happened, because where else would love come from?

I began to read other books on spiritual subjects, but not yet the Bible. That would come later.

Perhaps most germane, I began to share with some spiritual people my deepening and strivings and my dimly seen need for a personal God. I found a spiritual director. She was on a more deliberate journey to God than I was. She had been where I was and could discern where God might be leading me.

I began to yearn for an understanding of Jesus as intimate companion/guide/lover/beloved/friend/God.

As a Friend, I had enormous help in growing closer to Jesus, because of our lack of preconceived notions of "Jesus is this," or "Jesus is that," or "this is the way you have to go." Jesus himself could show me the way to him.

Growing close to Jesus took a long time, and I can point to no peak experience that "set" the relationship, which in any case keeps growing and evolving. What happened was that gradually—through a combination of reading, the accessibility of those for whom Christianity is central, my own teachability and desire for greater intimacy with Jesus, daily prayer, and, as I understood later, God's drawing me to Godself through Christ—God became immanent; Jesus Christ entered my life.

For me, spiritual intimacy—by this I mean being with someone with whom I can share great yearnings and trivial doings, always as a way of becoming more the person God wants me to be—became possible with Jesus precisely because he had been a human being and so understands me completely. The extra dimension in our relationship is the love I know Jesus has for me—and for every person. God also loves me immeasurably, in a more transcendent way. My faith in God through Christ continues to deepen as my love relationship with Jesus grows.

I began to read the Bible regularly, especially the Psalms and Gospels. Bible stories, especially from the New Testament, which I thought I understood, continue to amaze me with their depth as I gain more understanding and sensitivity to them. I have also had the help of the Ignatian tradition. I make an eight-day retreat each year at a Jesuit retreat house, where a more traditional yet experiential approach to Jesus is practiced. I filter this experience through my Quakerism.

How has this close walking with Jesus and accepting Jesus as God and as a way to God helped me? Often a particular incident in Jesus' life will give me help in a particular situation in my life. I am awed at Jesus' courage in fulfilling God's will for him in such a nonviolent way. I try to lead my own life as authentically. I feel I am walking in the tradition of early Friends (alas, without their courage!), who found Christ the Way—God's Word as found in John I.

As mystics and members of the priesthood of all believers, we Friends are responsible for our own YES to God, and I am finding my own unique way to the divine.

Now, you are welcome to poke holes into my theology. It's all right if you do so, because I have found there are some things I am not to understand. A story will illustrate: I was at a dinner, sitting across from a hospice nurse. I asked her if she ever prayed with her patients. She, a Presbyterian, in learning I was a Friend, asked, "Do you people believe in God?"

"Oh yes," I said. "How about you Presbyterians?"

"Oh yes," she replied, and asked, "What about the Trinity?"

Well, I thought, what about the Trinity? In good counseling fashion I turned the question around and asked, "And what do you Presbyterians think about the Trinity?"

The answer came swiftly. "We think it's a mystery."

Relieved to have my answer, I replied, "Friends do too."

So, is it God versus Jesus Christ? Not at all. It's not "God or," or "Christ or," it's God and Christ and Holy Spirit. I have given up trying to understand what I cannot understand, and instead try to use that time to discern how God wants me to live and to ask Jesus' help and assurance in carrying it out.

You might want to ask about Jesus' miracles—walking on water, changing water into wine, curing the paralytic. I feel we are only dimly aware of the great dimensions of life. Hamlet knew that, and we do too. The bumblebee is aerodynamically unable to fly: its body is much too heavy for its wings. We've all heard stories similar to that of the two friends who lifted a 3,000-pound car off a third friend pinned underneath. When they had the car off the injured man, one held the car up while the other pulled their friend to safety.

We have only such intimations of what love can do.

For me, Jesus had become the manifestation of God par excellence. Jesus is Emmanuel—God-with-us, a constant, immanent presence in whom I live and have my being. I have answered London Yearly Meeting's Query: "Do you seek to follow Jesus, who shows us God and is himself the Way?"

Oh, yes.
I'm a 
Thee, Too!

by Heather Anne Paxson

One Friend examines the use of Quaker plain speech in her own family.

Last year for a linguistic anthropology class, I conducted an "ethnography of speaking" on my family over Thanksgiving break to compare our use of plain speech with that of 17th-century Friends. What follows is an edited version of the resulting paper. I was interested in looking at the ways each member of my family used pronouns—how and when—and also why they were used. What meaning do they hold, both consciously and unconsciously? I then looked at plain speech

of 17th-century Friends for comparison. I was curious to define and explain, in both historic and contemporary context, a practice which made my family unique to practically anyone I knew.

My father was born into a Quaker family active in the Society of Friends in the Philadelphia area for over 300 years. Both sides of his family used "thee" pronouns with family members while he was growing up. My mother, by contrast, was raised in a Methodist church, but since marriage has attended Friends meetings and eventually joined the Society. My sisters, Jessica, 16, and Laura, 13, and I have grown up as members of the St. Louis Friends Meeting. We are the only Quakers in our school district and one of two active Quaker families in our southern Illinois town of 13,000.

I collected my "data" regarding pronoun use within my family by tape-recording verbal interaction at home and through quick notes once in the car after outings. On the final day of my visit, I conducted brief interviews with each member of the family to elicit conscious thoughts on individual use of thee and on perceived motivations and meaning. Despite far from ideal methods and resources, I believe I collected enough samples of both plain and standard pronoun use to draw some basic conclusions.

First, some general observations. My father demonstrated remarkable consistency in his use of plain pronouns with family members. In fact, the only instance in which I found him to use you in the singular at home was a situation containing three other family members. Another instance in which I found him to use thee was recorded in a private conversation between he and his mother.

This was exemplified by my mother the night I returned home for Thanksgiving. After my father used the plain form with me, my mother continued his practice with me, while her sister and I expressed antipathy towards the use of thee.

Despite far from ideal methods and resources, I believe I collected enough samples of both plain and standard pronoun use to draw some basic conclusions.

I looked at a number of possible motivating factors for use of plain speech in going over the examples of our usage. The first of these is topic of discourse. The conversations recorded could be called organizational, trivial, or even silly everyday conversation in a bustling family with three teen-agers. Topic of discourse does not seem to contribute overwhelmingly to our pronoun usage. As was noted earlier, topic is irrelevant to my father. A sympathetic "Yea, thee's had a hard day" to my mother and a reprimand to my sister, "Laura, eat thy Brussels!" just as naturally receive the simple pronoun. While my sisters would generally say to each other, "What were you playing earlier?" or "Do you want to help me set the table?", there are a few set phrases which naturally receive "thee." Politeness phrases often carry the simple pronoun, as in "Thank thee, Daddy." Table talk follows plain speech patterns, as for example, "Would thee pass the salt?" This seems rather ironic in that the plain pronoun and verb forms in their "plainness" feel to us to be polite forms. A topical situation which consistently would not follow the plain style is insults. While "I love thee" comes naturally, "I hate thee" is not in our vocabulary. In such cases, the message implicit in the speech act cannot be separated from the tone in which it is transmitted.

The tone of speech indicates the degree of emotional solidarity behind one's words. An expression of emotional affinity sounds warm and friendly while antipathy is expressed in tones revealing regret or hostility. My mother tends to employ the plain form in affinity and sympathy: "Is this what thee likes?" and "Yes, I know, I saw thee [awake at 6:00 this morning]." Generally she switches to the common form when upset or apologetic: "Jessica, you're going to have to get gas; I was late and didn't have time." Laura used thee to express tender sympathy and to offer comfort to our mother, and then immediately switched to you to challenge Jessica and defend herself: "Mama, want to play Nintendodo tonight, to make thee feel better?" [to Jessica] "See, I told you! [that Mom would want to play]." Of course not every instance follows this pattern, but the general tendency to use thee in emotional solidarity and you in antipathy can, I think, be assessed.

By cultural tradition, our use of plain pronouns is restricted to addressing our close family members. After my father used the plain form with my mother since before their marriage, she gradually picked it up out of habit, and my sisters and I heard thee from our parents when learning to speak. While such "group membership" determines the speaker and addressee, it does not necessarily restrict the hearing audience. This was exemplified by my mother the night I returned home for Thanksgiving. On her way to bed she said to me, "It's so good to see thee," then turning to my boyfriend sitting next to me, added, "It's good to see you, too, Pat." Although she felt comfortable using thee in front of my boyfriend, my mother would not address him with it. When presented with this example, my mother

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A May 1990 graduate of Haverford College, Heather Anne Paxson will begin graduate work this September in cultural and linguistic anthropology. A member of St. Louis (Mo.) Meeting, her hometown is Edwardsville, Ill.
expressed surprise; the switch was completely unconscious.

Despite a willingness to use plain speech when addressing a family member in front of a non-family member in the setting of our own home, I wondered if a foreign setting or "social context" would inhibit plain speech use. In the interview, my father denied any conscious effort to avoid using thee with family members in public. The rest of us, on the other hand, admitted the likelihood that we would be less inclined to use thee in public contexts. One morning during my stay we ate breakfast at a Waffle House. According to my (unrecorded) observations, general table talk still followed the simple format, but, with the exception of my father, pronoun use outside politeness forms conformed to the standard. It cannot conclusively be proven with my limited data, however, that this was due to the social setting and not to other local factors, such as topic or solidarity.

In general, the determinants of the usage patterns I assessed vary from speaker to speaker. Pronoun usage from my father is determined almost exclusively by group membership of the addressee. For my mother, social context, message content, and emotional solidarity each contribute. My sisters seem to use plain language either in habitualized expressions of politeness, or as tools to influence parental responses by emphasizing emotional solidarity. The variation in pronoun use thus reflects a variety of in-group positions and motivations.

My mother married into this speaking tradition; her plain pronoun use was acquired as an adult and is motivated largely by a desire to enter into the "ingroup" not of the Society of Friends, but of her husband's family. To her it symbolizes intimacy and family unity. Although she ideologically concurs with the Quaker notions of equality, the use of thee for her does not embody this principle. The importance of the familial solidarity embodied by the use of plain pronouns was made clear to me through my recollection of my uncle (father's sister's husband, and not a Friend) exclaiming to my mother one Thanksgiving, after she had addressed him as "you," "Hey—I'm a thee too!"

My generation of Paxsons, although born into this religiously based linguistic tradition, does not show a strong inclination to preserve the 300-year-old family usage of plain pronouns. A definite generation gap has emerged. I suggest that a significant factor in this gap is the geographic severing of our nuclear family from the Philadelphia area. The support network my father enjoyed growing up near Philadelphia, where his extended family lived and where his grandparents used plain language with their Quaker friends, was never present for us. The only reinforcement of plain pronounal use we ever received was at annual Thanksgiving gatherings with my father's sister's family. Otherwise, we were never addressed as thee outside the home and never heard others use thee among themselves. A second possible contributing factor to this generation gap lies in the fact that both my father's parents come from established Quaker families who use plain speech, whereas our mother has acquired only partial usage. I do not think plain language was ever shunned by my sisters and myself—on the contrary, we think it is "neat"—but when reinforcement is lacking, it is difficult to acquire a non-standard social dialect.

In speaking of Friends' linguistic practices, I would like to draw a distinction between the meaning and the moti-
vation behind the "simple" pronouns. By meaning I am referring to the conscious significance plain speech held/holds for Friends; by motivation I mean its social and ideological rather than religious function. For early Friends, the use of a single pronoun to address every individual regardless of comparative social position expressed the Quaker value of egalitarianism, which is rooted in the belief in "that of God" present within everyone. The meaning of plain speech holds religious value. The corresponding motivation behind plain speech was two-fold. First, Friends' belief in Truth with a capital T, a literal truth which allows for no double standard, led them to continue to use thou when the increasingly fashionable use of you in addressing one person was grammatically incorrect and literally untrue. Secondly, as thou became equated with commoners, the use of a "thou of contempt" by Friends, as Richard Bauman explains, "became a means of attacking the fleshly pride that demanded honor and deference..." The honorific form was deliberately rejected to exert a humbling effect upon the person addressed, a reminder of the vanity of worldly honor." Plain speech became a vehicle for condemnation of non-Friends. While, as I maintain, meaning is religiously based and motivation is social and philosophical, all factors behind early Friends' use of the plain pronouns reflect a belief that "proper godly behavior was an eternal standard to be upheld over custom, which is transitory."

Friends' radical speech practices were met with hostility; as William Penn reports, his use of plain speech once elicited the retort, "If thouest me, I'll thou thy teeth down thy throat!" Out of their persistence in the face of acute sufferings, however, two important functions were performed. In an outward sense, plain speech publicly expressed the joy of direct communication with God; it signified and indeed shouted to the world that the speaker was a member of the Religious Society of Friends. As a tangible declaration of several Quaker values, plain speech became a key aspect of Quaker witness, following George Fox's exhortation to Friends, "Let your lives speak." In an inward sense, plain speech has been seen as the basis of a "solidarity semantic" among Friends. It is certainly true that a distinct social dialect of sorts served to bond together and define a Quaker "in-group," especially when confronted with physical threat. I would extend the notion of solidarity a step further, for the solidarity was perceived as an alternative to society at large. The persistent use of plain pronouns separated Friends from the society and even the world. Society shunned the rebelliousness and perceived threat of Quakers, but the separation was a conscious and moral separation on the part of Friends to express disapproval with the injustice and ungodly behavior common throughout society.

The sociopolitical situation of the Society of Friends has certainly evolved over the past 300 years. Not only do Friends no longer face persecution, they have fallen into the cracks of society's woodwork. Except around Philadelphia, Friends meetinghouses are widely dispersed. Even within the Society, the ideological split in 1827 between the Hicksites and Orthodox has left the legacy of a theological chasm between unprogrammed and programmed Friends. No strong sense of solidarity currently unites all those who call themselves Friends, and so no outward linguistic expression of group solidarity could possibly persist. Within certain circles of the Society, however, plain speech is still practiced on an intimate level. While the function of Quaker plain speech to sever Friends from the rest of society has lost validity, some sense of internal motivations underlies the plain speech practices that continue.

Ezra Kempton Maxfield cynically maintained in 1926, "Today users of the 'plain' language seem impelled solely by sentimental reasons, if not by inertia." While sentimentality does contribute to its use, and Friends are notoriously stubborn and slow to change, this is a very shallow assessment. A slightly more favorable conclusion, recognized in American linguistics, is that plain pronouns used among Friends "Seem to be a survival of the solidarity semantic," but I believe the factors underlying contemporary use of thee and thou transcend mere social considerations. Given that the social context in which Quakers live and the structural usage of plain pronouns have changed, I hypothesize that the motivations behind pronoun use have been altered, but the original function has adapted to embody a revised meaning of plain speech.

When asked in the interview, my father explained that contemporary usage of plain pronouns among some Quakers "functions to remind you that we may be in the world but not of it." Although today plain speech, only used among a few Friends, makes no public statement, it still expresses a deep internal and personal commitment to the same moral separateness practiced in the lives of earlier Friends. As my father elucidates, 'This society is in many respects, I think—well, 'hostile' may be too strong—but not in accord with some of the Friends' values, especially in relation to concerns about peace and reconciliation.' Quaker plain speech can be seen to have evolved from causing a rebellious social separation, to publicly expressing moral discord with society, to today internally symbolizing moral separation from outer society. Tradition alone cannot account for the use of plain pronouns among Friends today; religious beliefs make an essential contribution. While plain pronouns signified to early Friends an expression of equality and a denouncement of social hierarchy, I suggest they may mean to Friends today a denunciation of social injustice, war, and prejudice. The meanings of plain language are predicated by different social situations, but the underlying consideration has therefore remained an allusion to the presence of "that of God" within everyone.
As gates opened in eastern Europe this past year and thousands thronged into the West, my mind jumped back to 1930. It was then the conflict began that haunted me for six decades: whether any economic system can cause us to be moral, or whether morality springs mainly from within.

My mother, as I recall, had just shown me New Russia's Primer, produced in the Soviet Union. It portrayed a caring society. The people would be well fed, well housed, healthy, and educated. Nine years old, I was too young to reason, but my mother was persuaded, and I adopted her beliefs.

Six years later I was pinning socialist leaflets on the high school bulletin board. Among them an allegory, "The Parable of the Water Tank," depicted a village water supply monopolized by the powerful while the poor could not drink.

My first doubts dawned when I studied economics in college. The pure economic system described in 1854 by a Frenchman, Leon Walras, was like a beautiful, well-oiled machine. Its equations explained why, with no central direction, we produce just the number of bananas we need, just the right amount of bread, and so on for all our goods; why the price of each item covers only its cost, including a fair return for labor and capital; and why the money supply is exactly the right amount.

Walras opened a new "Austrian" school of economic thought, named after the nationality of those who followed him. Combining Austrian theory with "classicals" like Adam Smith and John Stuart Mill, Alfred Marshall wrote the laws of supply and demand in 1890.

Learning how Marshall's economy fit together was an exhilarating, almost spiritual experience for me, something like a religious conversion. It reminded me of how the universe fits together so beautifully. Was this God's work? In contrast with socialism, where central planners chose the products and their prices, Marshall's market economy stressed the power of millions of individuals making millions of choices.

But if it was God's work, humankind had distorted it. Walras described an unreal world of perfect competition. The real one was uglier. Its monopolists and
imperialists contravened the purity of economics. Still, it seemed to me then—as it does again today—that the perfect theoretical system is a goal. To approach it, we must correct the imperfections.

But perhaps our real world was so much askew that the imaginary perfection could never be reached. Should we then reject the market system for socialism?

I turned to Adam Smith's invisible hand: "every individual ... intends ... only his own gain. And in this he is led by an invisible hand to promote [the interests of others]." Should I reject the beautiful paper system of Smith, Walras, and Marshall because it promoted one's "own gain," hence greed?

But those who stressed the gain saw only one side of the coin. If we start from the other side—the interests of others—then Smith's assertion made moral sense. I was still in the free market camp.

Then I thought of undue accumulation. Marshall's supply and demand told why wages and profits were what they were, whereas Marx had questioned whether they were just. Wages could still be too low and profits too high morally; a few people could still accumulate riches while many were poor. Maybe socialism would cure all that.

But with Franklin D. Roosevelt as president, I swung back to economics. The New Deal promised both efficiency of the market and moral distribution of wealth. If economics left some with too much, the excess could be taxed away. The poor could be subsidized, with social programs to help and employ them. Moral choices would modify the market.

I joined the Religious Society of Friends in 1943, and from then on my economic principles had to conform to my Quaker beliefs. Alas, the choices we in the United States have made since the 1930s—to promote militarism, damage the environment, discriminate by race or gender—are not what most Friends want. Does the problem lie in an economic system based on greed, or in the choices we have made with free hearts and minds?

To extirpate greed from so many hearts and minds seemed a herculean task. Would it not be better to have a system that forces us into moral decisions, one in which justice is done because the system compels it? Back I swung toward socialism!

But when I saw the real world of government direction—as I did while work-
The perfect theoretical system is a goal. To approach it, we must correct the imperfections.
Making an Active Witness

by Stephen Zunes

For those of us who focus on social change, a debate often takes place among Friends: specifically, how does change occur? Should we focus primarily on dialogue and reconciliation, or are there times when creative and nonviolent direct and symbolic actions are more appropriate?

For example, during my brief tenure with Friends Peace Committee in Philadelphia nearly a decade ago, I was severely chastised for helping circulate a petition signed by hundreds of clergy which called upon the Israeli government to abide by the provisions of the Universal Declaration of Human Rights. It was feared that affiliating Friends with such a project would jeopardize dialogue between the Peace Committee and certain Philadelphia-area Jewish groups that supported Israeli government policies. Similarly, at a recent public forum when I questioned why the Quaker United Nations Office did not support UN efforts to impose sanctions on member states which violated international law, QUNO representatives responded that to do so would make it difficult for them to continue their dialogue with such member states.

In my anxious calling to take a stand for peace and justice, was I risking the less dramatic but far more important process of reconciliation and understanding? Or were the others simply wasting their time talking with representatives of right-wing organizations and brutal authoritarian governments that were too set in their institutional and ideological direction to realistically be persuaded, and therefore needed to be challenged more directly?

These differences in attitudes underscore another facet of this debate among Friends. We all believe there is that of God in every person, thus everyone is ultimately reachable. Yet there are times, I fear, some Friends naively underestimate the power of certain institutions to so distort individuals who are part of them that attempts at dialogue become of questionable worth. We can occasionally enable an indoctrinated individual to see a more enlightened perspective, but usually the best we can hope for is that he or she may drop out of that particular institution. The institution, meanwhile, continues on its destructive course.

It is a rare time in history that a few converted individuals will be able to bring an entire institution with them. There are many more occasions when it may be more appropriate to work with empowering the general population to such an extent that the entrenched institution will simply be unable to continue functioning in the face of a popular movement demanding change.

There is no real contradiction between those of us who seek radical social transformation involving destruction of certain oppressive institutions in society and those who seek reconciliation. The key is in recognizing the difference between the oppressive role and the individual forced to play that oppressive role. For example, the individual militant can be reached, appealed to, and loved. The war system, however, needs to be abolished. It cannot be reformed, humanized, or made just.

The failure of most pacifists has been that in their concern for individuals in oppressive roles, they have failed to recognize the inherent oppressiveness of the system. The failure of secular revolutionaries has been that through their commitment to abolishing the oppressive system they have failed to recognize the inherent goodness of the individuals in these oppressive roles. Friends have the opportunity to overcome both limitations and thereby play a major role in social transformation.

In certain ways this relates to the old Christian dictum to “hate the sin but love the sinner.” The difficulty comes in the course of struggle, in figuring out creative ways to effectively challenge a powerful, entrenched system while recog-

We must neither lose sight of the nature of the individual nor of the nature of the system we are up against.
recognizing the goodness of those involved in roles ultimately not of their own choosing.

Whether it be leafletting, demonstrating, committing civil disobedience, or seizing factories, none of these efforts will be successful unless we are also committed to reaching individuals. Yet the failure to recognize that individuals are trapped in powerful self-perpetuated institutions stronger than the sum total of their parts allows this oppressive society to continue unabated.

In short, we must neither lose sight of the nature of the individual nor of the nature of the system we are up against.

George Fox was never hesitant to take a disruptive direct action approach. Some 20th century Quakers have carried on this tradition, including such advocates as A. J. Muste and George Lakey and organizations such as A Quaker Action Group. Most Friends, however, are more comfortable with the John Woolman model of quiet persuasion to achieve a political goal, believing confrontation tactics, even if nonviolent and practiced in a spirit of love, create unnecessary divisiveness and make reconciliation difficult.

I cannot help but question if quiet persuasion is really sufficient in a mass society with the continued threat of nuclear war, environmental destruction, and ongoing oppressive economic and social institutions. While we must watch for the tendency to unnecessarily alienate important segments of the population we are trying to reach or to engage in senseless martyrdom out of our own guilt, surely there is a role Friends can play to actively force change on an institutional level. While the oppressive society may indeed be crumbling under its own weight, we still need to encourage this process before it takes the rest of us along with it in a nuclear fireball or other catastrophe. At the same time, we must help build a new society to take its place, which requires living a lifestyle and upholding the values we seek in such a new society.

Perhaps Jesus most clearly illustrates this kind of balance: he worked with individuals, healing the sick and afflicted and stressing individual salvation, but he also forcefully cleared the money changers from the temple and directly challenged the authority of a corrupt and oppressive ruling class. Both were necessary elements in the creation of God's Kingdom. He clearly decided his calling was more than to simply be a righteous individual and a good carpenter. So must we make such choices, even if it means placing ourselves in uncomfortable situations.

The late radical activist Abbie Hoffman recounted one of his most impressive contacts with nonviolent witness. During the Chicago 8 conspiracy trial, co-defendant Bobby Seale was being brutally beaten by uniformed officers while tied and gagged on a chair in the courtroom. Another co-defendant, David Dellinger, rushed to the scene to stop the beatings. After Dellinger was dragged away by other officers, Hoffman exclaimed in approval, “Dave, I thought you were a pacifist!” Dellinger replied that it is the obligation of pacifists to intervene to prevent violence, even if it means placing oneself between the policeman’s club and the victim.

Even in a less dramatic interpersonal situation, such direct intervention is not easy for most Friends. If we see a child being yelled at and hit by an angry parent in a crowded supermarket, how do we react? Most Friends, I imagine, would turn away, feeling distressed, at most silently saying a brief prayer. A more appropriate response might be to intervene in a manner that appreciates the hard work of the parent, perhaps offering to watch the child for a few minutes, but making it clear that such violence cannot be tolerated under any circumstances.

How often do we as Friends take such decisive actions? Can one be a pacifist, or any kind of moral person, in such a violent and immoral society and keep it to ourselves? There is no easy formula for how to respond, but it is clear we can no longer separate the personal and the political. We cannot live godly and righteous lives in isolation from the world around us. We must realize oppressive institutions cannot change unless individuals change, and individuals cannot change unless institutions change.

At a time when nouns seem to be constantly turning into verbs, the concept of “witness” appears to be going in the opposite direction. Witnessing, in the Quaker sense of the term, cannot be passive. Until we live in a just society, to witness must be an active—often difficult—process, for it requires that we confront powerful, entrenched entities we would often prefer to ignore, or, at best, that we express our dismay at a safe distance. Sometimes, in order to speak Truth to power, we have to raise our voices.

Quakerism was born in a time when professing our faith placed us in direct confrontation with an oppressive social order. Early Friends did not enjoy the luxury of quietly living out their faith without engaging in political struggle. Let us not allow the freedom of religion we now enjoy to lull us into complacency. Our faith offers us the insight to reach for that of God in every person, something secular activists are unable to do. Our witness offers us the opportunity to struggle for the creation of the kind of society where our vision of the world as it should be can become a reality, something few religious practitioners are willing to do. We can no longer separate faith and witness. Too much is at stake.
Witness

Martin Luther King, Jr.’s First Use of the Courts

by Homer A. Jack

At the height of his fame, Martin Luther King, Jr., was invited to testify to a congressional committee on civil rights issues. He was asked how he became active in civil rights. The 1963 Nobel Peace Laureate from Georgia replied that he became involved when, as a young seminarian, he and some of his friends were refused service by the proprietor of a roadside cafe. They had the owner arrested and went to court.

That experience occurred 40 years ago, June 12, 1950, at what was then called Mary’s Tavern in Maple Shade, New Jersey.

At the time, Martin Luther King, Jr., was 21 and in his second year at Crozer Theological Seminary in Chester, Pennsylvania, a short distance southwest of Philadelphia. This was King’s first extended residence in the North. He remained at Crozer for three years, socializing and occasionally preaching in the greater Philadelphia area.

On the Sunday evening of the incident, he and a fellow black student, Walter McCall, from Crozer and Georgia, and two young women from Philadelphia went inside Mary’s Tavern and sat at a table. When one of the men went to the bar to order a pitcher of beer, Ernest Nichols, the owner and bartender, refused to serve them. He announced that the drinking hours for beer had ended that evening. The visitors said they would take any soft drink—perhaps ginger ale? Nichols still refused to serve them: “The best thing would be for you to leave.” King warned him New Jersey had a civil rights law prohibiting discrimination. (The owner could be fined up to $500 or serve up to 90 days in jail.) Then Nichols became abusive, disappeared, returned with a gun, and shot it four times into the air. Reportedly, he shouted, “I’d kill for less.”

King and his companions left Mary’s Tavern and went to the Camden police. A police officer returned to the tavern with them and arrested Nichols for carrying a concealed weapon and violating the civil rights laws. The Camden NAACP offered to help with the legal proceedings. Almanina Barbour—the daughter of King’s mentor in Chester, the Rev. J. Pius Barbour—was a law student at the University of Pennsylvania. She persuaded two white law students to visit Mary’s Tavern under the same circumstances to find out if they would be served. They were, and then they promised Almanina they would testify at the trial. In the end, however, they refused to testify, pleading that to do so might “hurt our careers.” Finally, the Burlington County Grand Jury dismissed the case against Nichols.

Within one year after the Maple Shade incident, Martin Luther King, Jr., graduated from Crozer as head of his class. Within eight years, King was back in court, this time as head of the Montgomery Bus Boycott. Within 13 years, he became a Nobel Peace Laureate. Within 18 years after Maple Shade, he was assassinated.

Today Mary’s Tavern, after a succession of owners, has become Moorestown Pub. Ernest Nichols sold the tavern in the 1960s. He died in 1976 and was buried on January 15th—King’s birthday! Almanina Barbour has had a distinguished legal career in Philadelphia (and is a member of the Religious Society of Friends). Nichols’ attorney, W. Thomas McCann, is now a retired New Jersey judge and practices law in Moorestown, New Jersey. Of the two erstwhile students who refused to testify, one is a well-known lawyer in Chicago and the other a prominent attorney in Philadelphia. Walter McCann was minister of a large church in Atlanta until his death a decade ago.

Recent owners of the pub included Mervin and Flore Handler. Mervin in 1987 said he would like to find the original newspaper account of the 1950 incident, frame the clipping, and hang it on the wall above the bar. Flore, more practical, wondered out loud whether the bar could somehow become a national landmark, and then the tavern could perhaps qualify for a tax break!

And so Maple Shade takes its place among those locations forever associated with Martin Luther King, Jr.—Atlanta, Chester, Boston, Montgomery, Albany, Birmingham, Washington, Oslo, Selma, Chicago, and Memphis. These sites are as important to the United States’ history as similar places associated with Mohandas Gandhi in India or, today, with Nelson Mandela in South Africa.

Homer A. Jack, a Unitarian Universalist clergyman, attends Swarthmore (Pa.) Meeting.

June 1990 Friends Journal

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June 1990 Friends Journal
Reports

Working for Harmony Between Hemispheres

Cherry blossoms greeted Friends as they gathered in Washington, D.C., during an unusually warm March for the annual meeting of Friends World Committee for Consultation, Section of the Americas. There were some 230 Friends present, including FWCC representatives from Canada, the United States, Jamaica, Mexico, Honduras, Costa Rica, Bolivia, and Cuba, with visitors from Guatemala, Ireland, and England, and members of related groups. The theme was “Harmony Between the Hemispheres.”

FWCC’s local host, Florida Avenue Meeting, invited participants to the meetinghouse to hear about the experience of being a Quaker meeting in the nation’s capital. Meeting archivist, Sarah Hadley said the meeting was built in 1930 so Friends from all the states could worship together. The late President Herbert Hoover, a Quaker, attended the first meeting for worship. The next Quaker president, Richard Nixon, never attended.

A panel on environmental issues was moderated by Steve Elkington of Baltimore Yearly Meeting. He asked panelists, “How do your Quaker faith and the values that grow out of your faith shape your relationship to the environment?” Doris Calder, who grew up on a farm in New Brunswick, expressed her deep concern for the sacredness of creation. Wilford Guindon emigrated to Costa Rica 40 years ago with a concern for development learned from his grandmother and father. Robert Cory, retired director of William Penn House in Washington, D.C., reported on international environmental movements in which Friends are involved.

Six interest groups met to discuss aspects of the theme, “Harmony Between the Hemispheres.” These included work of the American Friends Service Committee on immigration policy issues, presented by former FWCC staff member, Nelson Salinas; the role of the international community in Central America, with Barbara Elfbrandt of QUNO; and an overview of Honduras, one of the three sites of the 1991 World Conference, presented by Antonio Lopez, clerk of Honduran Yearly Meeting.

For the first time, a Latin American Friend, Francisco Mamani of Bolivia, gave the keynote address. Daniel Seeger, assistant clerk of FWCC, Section of the Americas, introduced Francisco Mamani as a third generation Friend, pastor of Iglesia de la Buena Pastor in La Paz for the past 23 years, and clerk for the committee that translated the Bible from Spanish to Aymara. Francisco Mamani referred to the place in Ephesians where Paul describes the unity that comes from the heart of God. He reminded Friends that Jesus prayed for unity in the church and that his life demonstrated we are all one. Francisco said the first priority for Bolivian Friends is to present the Truth that Jesus Christ is the Savior. He said he has discovered through his contact with other Quakers that this is half the Truth. Material service is the other half, the complete gospel.

Bolivian Friends service projects, including schools and an ambitious medical program, were among the many international Quaker aid projects approved during business meeting. Two new projects were added to the long list of projects Friends outside the United States have undertaken with support from the Section of the Americas. These are the Jorge Fox College in Honduras and Swanbrook in Dublin, Ireland.

Reports from the Quaker Youth Pilgrimage, the Friends Committee on Scouting, International Young Friends, and Friends in Youth Work pointed to FWCC’s increased involvement with youth. Sally Hindman reported that the Friend-to-Friend project, which grew out of the 1985 World Gathering of Young Friends, has paired more than 60 Friends churches and meetings in 20 different countries and 32 yearly meetings throughout the world since September 1989, thus involving some 7,000 Quakers.

Other business included: appointing a Bilingual Communication Committee and a Development Committee; approving the idea of a Quaker study center in Latin America; continuing the present policy of respecting the conscience of staff who refuse to sign the form required by the Immigration Reform and Control Act of 1986; and accepting a political action statement on appropriate ways to use FWCC as a vehicle for expression of prophetic leadings. Retiring treasurer Robert Gray presented a balanced budget, which, after difficult discussion about necessary staff and program cuts, was approved.

Spanish- and English-speaking Friends share a love of talk, but at this annual meeting Friends did some nonverbal communicating too, through song and dance. Musical ministry at the Florida Avenue Meeting on Friday night, led by Susan Shaugnessy and Jay Eldeman, ended with everyone singing in Spanish and English. On Saturday night Bolivian musician Patricio Mamani played pipes, bringing an ancient and pure sound from the altiplano into the crowded hotel dining room. The Friendly Folkdancers, from Northern Yearly Meeting, performed international dances, and Friends of all ages joined them on the dance floor.

Sunday’s concluding worship was full and deeply felt.

Sharli Powers Land
Anger

by Joshua Brown

It’s explosive. It’s chilling. It wrecks relationships. It gives people the energy to change. It is deeply disturbing. It can be somehow satisfying. It burns. In the dictionary, it comes right between “angel” and “angina,” which may give some clue as to how perplexing it is to us. It is both freely expressed and solidly condemned in the Bible. It makes us feel guilty, and it makes us feel good.

Anger is one of the most powerful emotions in the human personality. All of us feel it, whether we want to or not. Most of the time, we don’t try to understand what we’re feeling, or face the consequences of what we feel. We try to bury it, or we lash out, often at someone who doesn’t deserve our anger.

In the Sermon on the Mount, in Matthew 5:21-24, Jesus says all of us know the command, “Thou shalt not kill.” But he expands that command, and says anger makes us liable to judgment. Insulting people or calling others fools makes us liable to hell fire. Christians have been somewhat wary of anger... It’s explosive. It’s chilling. It wrecks relationships. It gives people the energy to change. It is deeply disturbing. It can be somehow satisfying. It burns. In the dictionary, it comes right between “angel” and “angina,” which may give some clue as to how perplexing it is to us. It is both freely expressed and solidly condemned in the Bible. It makes us feel guilty, and it makes us feel good.

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At the same time, we do feel anger. So we’re caught in a bind between feeling angry and feeling guilty about it. It may be helpful to look more carefully at anger. Another saying from the Bible is: "Food for Thought." 

Anger is long-term or short-term, it’s better to do something that is a solution, rather than get angry over the same thing again and again. If you find yourself in a pattern of being angry all the time, what you’re doing may not be helping. Breaking that pattern, and especially looking to see what things feed that pattern, may be important.

Anger, anger as a way of life, anger that is long-term or short-term, it’s better to do something that is a solution, rather than get angry over the same thing again and again. If you find yourself in a pattern of being angry all the time, what you’re doing may not be helping. Breaking that pattern, and especially looking to see what things feed that pattern, may be important.

Does God get angry? There are many passages in both Old and New Testaments that say God does. But God is slow to anger, quick to forgive, and looks to heal rather than hurt. If we are made in God’s image, if we are followers of Christ, we will do the same.

Queries on Anger

Since yearly meeting I have found myself concentrating on the anger and hostility I have sometimes felt in our meeting (which I have felt at times in any of the three or four meetings I have known well in different parts of the world), and I envisioned a meeting with healthy use of anger. This anger would give the energy for change and a chance for personal insights. I have worked on some queries which might be helpful to consider, or provide a springboard for other ideas.

- Do you accept your anger as a God-given gift?
- Do you express your anger? Do you express it safely?
- Do you differentiate between various expressions of anger: that which you acknowledge as your own disappointment or loss of expectations; that which wounds others in hurtful actions or words of blame; and contained hostility which perpetuates anger?
- Do you make use of the energy which anger releases, the opportunity for personal insight and growth, and the chance for deep reconciliation?
- Do you seek ways of resolving personal conflicts creatively in your meeting?

Nancy Wilkinson
Canberra, Australia

(Reprinted with permission from The Australian Friend, Journal of the Religious Society of Friends in Australia.)
On the Old Oregon Trail

In 1847 a pioneer family, the Whealdons, came on the overland trail from the Midwest (Ohio or Illinois) to Oregon Territory. Isaac Whealdon brought with him his wife, Mary Ann Grewell Whealdon, and his children, Elizabeth, Sarah Ann, and William. He also brought apple, pear, and peach seeds, with which he was able to start a nursery when he arrived in Oregon Territory. Elizabeth Mudge, née Whealdon, wrote of their overland journey:

As our train of "Prairie Schooners" was nearing Oregon (it may have been near Fort Hall, of that I am not positive), McLaughlin [sic] joined our party, evidently he was then returning from a trip to the Rocky Mts. . . . [John McLaughlin was a physician and fur trader in charge of the Columbia River country for Hudson's Bay Company in 1824-1846.] He journeyed with us several days. I remember at nights he and father sat by our camp-fire and for hours would discuss philosophy, religion, political questions and the Oregon country. He was very affable to all of us, and he and father became congenial friends. I recall that one brilliant night, after a long conversation, McLaughlin said, "Mr. Whealdon, I must ask you one rather personal question—in what faith were you reared?" When father answered, "The strictest branch of the Religious Society of Friends," McLaughlin remarked, "I knew it, I knew it! A most fair and godly people." McLaughlin looked through father's box of books, picked up his old Arithmetic and said: "Mr. Whealdon, treasure all these, for books and schools will be scarce in Oregon."

I remember the rough, dangerous Barlow Trail, particularly where we crossed over the mountains. The ground was terribly steep and rocky. At one place the oxen were taken from the wagons and led separately down the grade. The women and children went afoot, while the men eased the wagons down with great ropes, snubbed around the trees.

At one time on the prairie, everyone's oxen were growing weary, so Captain Baughn, whose word was law, ordered the owner of each wagon to discard every pound of unnecessary cargo. Now we had naught that could be called "excess baggage" excepting father's little chest of treasured volumes. Now, father loved books and that order was a terrible blow. Captain realized it too, for he looked at father, winked, and said: "Isaac, out with some of them, but doesn't Betsy and Sally do considerable walking along side the wagon?" So whenever a book was dropped gently over the side, either Sal or I picked it up, hid it in our bosom until there was a chance to smuggle it back into the wagon chest.

(Excerpted from Mss 50 of the manuscripts collection of the Oregon Historical Society and reprinted in the Mulnomah [Oreg.] Meeting Newsletter.)
Founded in 1893 by the Society of Friends, George School is a college preparatory, coeducational day and boarding school for students in grades nine through twelve.

At George School, students learn the value of personal integrity, respect for the uniqueness of each individual, the responsibilities of community membership and the importance of peaceful conflict resolution.

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For more information and to arrange to visit classes, please call Henry Horne, director of admissions, Westtown School
Westtown, PA 19395 (215)399-0123

News of Friends

In celebration of their new status as a monthly meeting, Friends at Wicomico River (Md.) Meeting gathered to reflect and consider their purpose and direction in September 1989. Dana Kester-McCabe writes that members of the new meeting look to the ideals of 300 years of Quaker history for examples and goals. “We have set about this job of building ‘our church’ one brick at a time. We prepare the ground with our own souls and the light of God within us. With the mortar of Christ’s teaching we create the foundation on which our spiritual community supports ourselves and others. Our Quaker ancestors are the architects who help us design our future. Their examples and timeless teachings help us build the framework on which we live our lives. In this ‘church’ the windows and doors are always open, allowing our free will to search for enlightenment anywhere.”

A prayer for guidance and openness is the birthday gift Robert Allenson, a member of Tallahassee (Fla.) Meeting, would give George Bush on June 12. The Florida Friend asks others to join his prayer, following Mark 11:22-24. In a letter to the president, Robert Allenson wrote, “I devoutly hope that our national priorities will be totally changed from polluting the earth and withholding the necessities of life from poor people to restoring the earth and helping every person to be nurtured in body and spirit. In your position as a world leader, you could take great steps toward establishing security, not through wars and atrocities, rather through helping our lives become so enriched that people will not turn to drugs for escape or to crime for personal gain or thrills.”

Re-elected to the Australian Senate for her third term, Quaker Jo Vallentine represents the newly formed Green party, which advocates a broad range of environmental-related action. She started her first term in the Senate in 1984 as a candidate of the Nuclear Disarmament Party in Western Australia. The fourth in a family of five girls, Jo grew up on a farm near Perth, Western Australia. She attended a convent boarding school for six years before spending a year as an exchange student in the United States. Trained as a teacher, she was drawn into political activism—and then politics—as a result of two things: her commitment to make the world a better place when she decided to become a parent, and plans of the Australian government to build a nuclear power plant in her province. In the 1990 James Backhouse Lecture, which she delivered at Australia Yearly Meeting, she told of her background and experiences as a politician. The lecture,
accompanied by a historical perspective written by Peter D. Jones, is published in a booklet by Margaret Fell Quaker Booksellers and Publishers, P.O. Box 99, Alderley Qld 4051, Australia. Cost is $8 (Australian).

Recognized for his work building houses in Hiroshima, Floyd Schmoe has been invited to Hiroshima to receive the Tanimoto Kiyoshi Peace Award. He is a long-time member of University (Wash.) Meeting.

Dove Talk Radio is a peace and justice program on a public access radio station in Australia. Started by two Quakers concerned about the influence of the media on children, the weekly half-hour program offers music, interviews, news, jokes, coming events, and "dove tales." The program tries to emphasize positive and creative things and avoid gloom-and-doom approaches.

Huh?

Jaws dropped. Brows furrowed, Blood pressure rose, and silence fell as we at FRIENDS JOURNAL passed around a puzzling replica of our favorite editorial product. The very audacity of such a creation was enough to make us gasp—the Twin Cities (Minn.) Meeting version of FRIENDS JOURNAL came complete with a cover that fooled most of us at first glance, a masthead that mimicked our own, enough pages to give it familiar heft, an editorial column entitled "Among Friends," and pages of news notices in the back.

Was this a wicked parody? A vicious insult? A blatant infringement of copyright law? Only Quaker restraint kept us from crying aloud such un-Quakerly thoughts as we took turns combing its pages, looking for clues.

It took some careful reading for the truth to emerge. Perhaps the tip-off was the editor's suggestion that the illustration on the cover—a beautiful woodcut of a Kafka-esque figure contorted in anguish—"represents the editor trying to find articles for the newsletter." Or perhaps it was the disclaimer, "The editorial committee, by the way, is innocent of this particular issue."

But to those of us who deal with the countless ideas that concern Quakers and beg for attention, the final giveaway was a subdued, if confused, notice on the next-to-last page: "Due to production hiatus and chaos, the notices on the facing page are out-of-date duplicates of the current notices which are on pages 20 or 21."

Many of us in publishing have experienced similar problems, but few of us are unwitting enough to confess it in print. It would take a fool. An April fool.

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Published by the Committee on Unity with Nature, Pacific Yearly Meeting of Friends
In celebration of 75 years of nonviolent struggle, Fellowship of Reconciliation will hold a conference July 4-8 at Lake Geneva, Wis. Speakers will include Mubarak Awad, Andrea Ayvazian, Richard Deats, Randy Kehler, Nancy Nye, John Swomley, Brian Willson, and others. Topics for discussion will be building a just community through nonviolence, East/West relations turned upside down, spirituality and the integrity of creation, youth organizing and programming, and issues of the Middle East, Latin America, and of Native American people. There will be two preconference workshops: one for youth from the United States and Soviet Union (ages 15-23), and one on the subject of “Deepening the Roots: Nonviolence Training.” Registration is $45, with scholarships available. For information, write to National Conference, FOR, Box 271, Nyack, NY 10960, or call (914) 358-4601.

An amateur radio station and videotape facilities will comprise a communications center at Friends Camp in South China, Maine. The facilities will comprise a communications center in Pennsylvania. He has also served on committees for the National Council of Churches and the World Council of Churches and was a member of the first Vatican Committee on Science and Theology. The Cadbury Event is sponsored annually by Friends Journal and is presented in memory of Henry Cadbury, a New Testament scholar, Quaker historian, professor of divinity at Harvard, and long-time chairman of the American Friends Service Committee. For information about attending Friends General Conference, contact Ken Miller or Lyle Jenks, FGC, 1216 Arch St., No. 2B, Phila., PA 19107, or call (215) 561-1700.

Descendants of Quakers from Sewickly (Pa.) Meeting may have an inheritable illness known as gluten intolerance, gluten sensitive enteropathy, celiac disease, or sprue. Helen Hauschild, a descendent who lives in Elk Creek, Missouri, writes that the small number of Quakers in the Sewickly community and the prohibition against marrying outside the Society contributed to increased cases of the illness. Individuals with the illness are sensitive to a protein in wheat, rye, barley, and probably oats and millet. The small intestine reacts to the gluten by destroying its lining, resulting in decreased ability to absorb nutrients and subsequent malnutrition. Symptoms include weight loss, abdominal distention, gas and frequent bowel movements, and often lack of energy, depression, easy bruising and bleeding, dental problems, skin problems, infertility, insomnia, poor appetite, constipation and bone pain. The disease is known as one of the mimics in medicine. For more information, write to Celiac Sprue Association/USA, P.O. Box 31700, Omaha, NE 68131-0700.

Providing a nonviolent presence in areas torn by conflict is the focus of Peace Brigades International, which is holding a national conference Aug. 6-9 at the Peace Abbey in Sherborn, Mass. The conference will be a time for those interested in PBI to meet each other, share skills in public speaking, funding, and group process, and begin to develop regional support groups. The conference will also include reports from PBI volunteers from Central America and Sri Lanka. Travel costs can be subsidized for the conference. The conference is open to both those who are involved in PBI and those who are interested. For information, contact PBI, Box 1233 Harvard Square, Cambridge, MA 02238, or call (617) 491-4226.

Walking for peace and working together for a better world will be the agenda of the International Peace Walk, to take place in the Soviet Union this summer. Trekkers from the United States and the Soviet Union will join together during three 21-day periods in different sections of the Soviet Union. The first walk will take place in July as a Russian pilgrimage to link spiritual values with international relations and reverence for all life. In August, the walk will take place in the Ukraine, and is a good choice for first-time walkers. The third walk will be in September in Kazakhstan along parts of the ancient Silk Route that once connected Europe and China. For more information, contact International Peace Walk, P.O. Box 2958, San Rafael, CA 94912, or call (415) 453-0792.

Intellectual stimulation, professional encouragement, fellowship, and worship are the purpose of the 11th Annual Conference of Friends Association for Higher Education. Entitled “Walk Cheerfully Over the Earth,” the conference will be held June 22-26 at George Fox College in Newberg, Oregon. At the opening session, Jan Wood, Arthur Roberts, and Paul Niebanck will each respond to George Fox’s 1656 letter, from which the conference theme is drawn. Plenary and small group sessions will focus on Quaker studies in human betterment and peace studies. A Quaker theological discussion group presentation will examine stewardship of the Earth. There will be a concert of string music and an open-pit salmon bake in Pacific Northwest Indian style. Cost will be $45 to $
$155. For information, contact Tom Head, George Fox College, Newberg, OR 97132.

- Friends United Meeting’s Triennial session will take place July 13-20 at Indiana University, Bloomington, Ind. The theme will be “I Set Before You an Open Door,” taken from Rev. 3:8. Activities will include worship groups, business sessions, discussion groups, Bible study, and chances to learn what’s happening throughout FUM and the wider circle of Friends. Speakers will highlight the evening sessions. Elisha Wakube, of Elgon Friends in Kenya, will speak on mission and service. Douglas Gwyn will lecture on “The Covenant of Light.” Marlene Pedigo will speak on “Witness to Our Time.”

- Looking for a Quaker or Quaker-related book? Perhaps the new catalog and mail order distribution service jointly run by Friends General Conference and Philadelphia Yearly Meeting can help you find what you’re looking for. The new catalog will list approximately 400 titles, including all publications by Philadelphia Yearly Meeting and FGC. In addition to Quaker books, the selection will include pamphlets, religious education materials, Bibles, audio tapes, and posters. Titles from 50 publishers will be included. Consultation about use of study materials is available from Liz Yeats, FGC staff member. To request a catalog, contact Friends General Conference, 1216 Arch St., No. 2B, Phila., PA 19107, or by calling (215) 561-1700.

- Focusing on concerns for family violence, the Meeting for Modern Sufferings of Shelter Island Executive (N.Y.) Meeting will take place on Aug. 12 at 2 p.m. The location will be the outdoor meeting place in the woods of Shelter Island. The guest presenter will be Sherry Wolfe, president of The Retreat, a newly formed shelter for victims of family violence. She will speak on the pervasiveness of violence in family life. A reception at the home of George and Kate Nicklin will follow. For more information, call (516) 283-3981.

- Peace Partners urges school children to make friendship bookmarks for Soviet children. For information, write to Peace Partners, 415 Ethel St., S.E., Grand Rapids, MI 49506.
Nonsense of the Meeting

Moments from the Meddling for Busses

Friends at Mt. Toby (Mass.) Meeting came up with a number of new ideas for their "Nooseleadder" this April. We share a few excerpts with you here. —Eds.

1. Mystery and Warship recommended that Kali, a Pendle Hill sheepdog, be approved for membership in Mt. Toby Muddy Meddling. This is only the second time a nonhuman has ever applied for membership in the Religious Society of Friends. Kali's application has been under consideration for several months, both because of the complex issues and the tight schedule of interpreter John Doolittle, Fulbright scholar from Britain, who is very much in demand in the kennels.

Kali is one of the rare ones among us who has experienced the joys of true conversion. Formerly an attack dog employed by the Department of Defense, she was present at a nonviolent, silent, slow-witted witness organized by Friends several years ago. In a statement jointly prepared by Dr. Doolittle, Luna Barker from M & W, and herself, Kali says, "It used to be I had a bone to pick with everybody. I was vicious, no doubt about it. But then, it must have been what you Quakers call grace or something. . . . No matter how many Quakers I bit, they didn't bite back. Somehow that changed me. I got me thinking. I mean, what was I doing for the world, anyway?"

Kali is now training to be a school crossing guard. She is active in attending peace witnesses in the New England area and with Friends United for the Natural. M & W found Kali's behavior exemplary and consistent with Friends' principles.

After a lengthy discussion, including whether to offer Kali a regular or junior membership, Friends approved accepting her into membership. A hardship lunch to welcome Friend Kali will take place on Wednesday, Fifth Day of Fifth Month. Dog biscuits will be served.

2. Mary and Martha Committee reported on progress in complying with the moment of the Muddy Meddling in 1960: "All food served at the caffeine bar and hardship lunch must be environmentally, politically, and nutritionally sound, as well as cheap."

Letitia Regarde reminded Friends this moment is in the meeting handbook under "Food, What Can Be Brought to the Meetinghouse."

The effort to inspect all dishes brought to hardship lunch is delaying the eating of lunch. Friends are asked to label their dishes with the percentages of the following: salt, sugar, cholesterol, fat (saturated and polyunsaturated), and whether they are nonveg, veg, lactoveg, ovoegg, macro, or micro.

Friends wishing to drink unpasteurized milk are asked to supply their own. It was noted that unpasteurized milk is the only drink allowed in the worship room, if imbired on the back benches by Friends under 14 months of age.

The standard for fruit—that it not have been pollinated by killer bees, be grown next to marigolds, and be guarded by ladybugs—was so difficult to ascertain that M & M asked for additional members and assistance from Friends United for the Natural to guard all doors. This will also assist the coffee problematique for some Friends have been seen bringing unmarked jars of instant coffee through the nursery door.

Friends United for the Natural brought this query: Do you protect the natural environment against abuse, by not wearing disposable diapers into the meetinghouse? After a discussion, meeting agreed the traditional Friends Advice "wear it as long as thee can" should apply.

3. The Ruminating Committee reported that in one year the Committee on Committees laid out our meeting's committee membership in one way, but another year's Committee on Committees laid it out in another way. Because of these variations, RC recommended appointing a Committee on Committees to review all past Committee-on-Committees structures and recommend the ideal one. Meeting approved. The new Committee is to be known as the "CCC."

4. The Meddlinghouse Committee had been advised by a moment from the last Meddling for Busses that the toilets had too little space to allow the user to open a door to depart (without climbing onto the seat to avoid the swing of the door). MC recommended appointing a John Committee to plumb into this problem. Meeting approved, with members to be all Friends with first name "John."

5. Meeting closed with ten moments of shuffling and squirming.

Regrettably submitted,
Chafe Eaglesibs, Wordmiller

June 1990 FRIENDS JOURNAL
A Shallow Pool of Time

By Fran Peavey. New Society Publishers, Philadelphia, Pa., and Santa Cruz, Calif., 1990. 155 pages. $34.95/hardcover, $11.95/paperback.

This informative overview of the AIDS epidemic is in the form of a personal journal, plus six related writings. A comedian and teacher known for environmental, peace, and social change activism, Fran Peavey observes virtually every facet of this devastating epidemic, especially as it affects her home city, San Francisco. In 1988, she discovered she herself is HIV-positive. At this point her journal begins to chronicle a deeply moving personal journey. The six writings are a potpourri of AIDS-related topics: a poem, a prayer, three essays, and an open letter to a tourist in San Francisco.

This book is for you, even though you may believe a book about AIDS is not your concern. It is everyone's. The author becomes everywoman/man, holds our hands, and takes us on her journey. She gives a face and voice to women and men who are HIV-positive or afflicted with AIDS, to their partners, friends and "care partners," to their physicians and ministers, to (often bigoted) politicians, and to AIDS landscape in the United States in general. With keen insight and sensitive judgments, she also examines the social aspects and politics of AIDS. We meet segments of our society reacting toward people with AIDS out of fear, prejudice, bigotry, and hysteria. On the other hand, we encounter individuals who become more generous, think of others' needs, and become quietly heroic.

Fran Peavey's writing is down-to-earth, often poetic, humorous, and matter-of-fact. She knows when to pose questions, and she asks the right ones. She discusses, educates, cares, and offers her gifts of healing. She gives practical information on such topics as safe sex, support groups, and maintaining children, or special services for women. She organized friends and put on a fund-raising concert to encourage Bay Area organizations to provide residential services to women, to educate people that women also have AIDS, and to let HIV-positive women know they are not alone.

Though no longer Quaker, Fran Peavey's values speak to our condition: "God is found in all life . . . My social dreams center around justice, environmental harmony, and respect for diversity." She follows the non-violent route and fosters understanding wherever possible. And she discovers great treasures found in waiting: "The old is dead, the new is not yet ready to be born. We are in the in-between time—and so we wait."

Joel Sartorius

Joel Sartorius is a member of Central Philadelphia (Pa.) Meeting.

Healing the Wounds: The Promise of Ecofeminism


Ecofeminism teaches us the destruction of earth's natural resources is intimately connected with the rape of women. Historically, women and nature were both seen as "other," different, something wild to be tamed or controlled, something fearful to be measured and managed. In combining feminism and environmentalism, contributors to this anthology look at this connection in a new way, with the ultimate goal of saving the planet. Ecofeminism is seen not as a political party to be voted on once every four years, but as a personal day-to-day commitment to radically transform our perception of the human species and its place in the natural world.

Judith Plant has put together an amazing patchwork of issues, with the common thread of ecofeminism. She and her contributors trace attitudes about women and nature from Galileo and Newton to the ecology movement of the '60s and Ronald Reagan. For example, could it have had a stronger influence? This volume speculates that patriarchal ecology reveres women and nature as pure and virginal, to be left untouched, whereas the ecofeminist sees women and nature as active participants, always adapting and changing. Native cultures used so-called "wilderness" for millennia without damaging it, and "Third World" civilizations existed for centuries before white men offered "assistance" in their development.

Healing the Wounds offers analytical essays on economics, legislation, language, health practices, sexuality, and spirituality, as well as emotionally-charged poems, myths, and rituals. I was challenged by a new perspective on the misuse of animals in medical research, and admonished by a biting critique of "naturalists" who experience the outdoors in synthetic sleeping bags and tents. In the section on spirituality, authors point out it is no wonder humans feel alienated from nature. When religion teaches you the earth is corrupt and our true home is heaven, there is no need for stewardship of this temporary resting place.

This compelling book shows that when men stop taking pride in their domination of women, and when all humans stop feeling entitled to dominate other species and nature, we can approach the future with new integrity.

Eileen Coan

Eileen Coan was recently a student at Pendle Hill and now lives in Swarthmore, Pa. Her professional background is in mental health education.
Building a Peace System

As most peace activists now realize, focusing on weapons, war, and arms control cannot bring about a sustainable peace or ensure the survival of the human species. A more holistic approach addressing a range of related issues and alternatives, such as non-provocative defense and common security, is needed.

The author suggests that building such a system "incorporates feminist, cultural, and psychological analyses; defines criteria for an economic system consistent with stable peace; examines New Age thinking; presents strategy ideas; treats the roles of racism and the structure of U.S. politics in the war system; and suggests ways to choose and sustain one's own work for peace."

Building a Peace System may be the most comprehensive manual to date on the interwoven issues of peace, ecology, and social justice. In addition, it doubles as an extensive study guide and bibliography on transforming our current war system to a global peace system. As former chairperson of the Exploratory Project on the Conditions of Peace (ExPro), Robert Irwin provides complete instructions for organizing a 7- or 15-session study group using the manual with supplementary readings. Noam Chomsky, Elise Boulding, and Petra Kelly are among the more than 100 authors whose works are covered.

The author examines the current war system and the ineffectiveness of deterrence, arms control, and defensive weapons systems such as star wars. He explains the necessity of envisioning a future of peace and creating models of what that future may be like. He discusses various proposals for world governance and alternative security policies, and he categorizes the elements of a peace system into four layers: conflict prevention, conflict resolution, peacekeeping intervention, and defense by popular nonviolent resistance. He then concludes with an overview of the prospects and strategies for building a global peace system with the inevitable involvement of superpowers, and other nations. Rather than a formal structure imposed by authority, Robert Irwin envisions "a peace system growing from multiple initiatives, at many locales and levels."

In short, he advises readers to understand the big picture, including long-term possibilities for developing a peace system, and yet to begin small specific steps now that will lead in that direction.

Irwin's hopeful vision is grounded, not in escapist fantasy, but in realism. His goal is not to prescribe a specific program or formulate an ideal beyond human possibilities. It is rather to provide a thorough overview and analysis of the best thinking to date on the problem of war and violence in our global society and how an imperfect but genuine global peace system might be brought about. In this he has succeeded commendably.

Herb Ettel

In Brief

In and Out the Silence
By Elizabeth Brimelow. Quaker Home Service, London, 1989, 110 pages. $5.5/paperback. This book is for adults who feel a commitment to the spiritual nurture of Quaker children and young people but find it difficult to carry this out in a religion without a creed. The author's approach to teaching is to work with children on what they already know. Her clear and concise ideas for First-day school are thorough and delightful. For example, in the section on learning to appreciate silence, she includes the following ideas for parents or teachers: help them listen for the softer sounds by speaking quietly and not interrupting; help them associate silence with pleasant things like cuddling or being in nature; develop non-verbal signals for when quiet is essential, such as winks, nods or a hand taken. Topics and themes and activities for religious education make this book a wonderful resource.

Spiritual Warfare: The Politics of the Christian Right
By Sara Diamond. South End Press, Boston, Mass., 1989, 292 pages. $12/paperback. If you think cash-flow troubles and sex scandals have eliminated the Christian Right from post-Reagan power, this author tells us to look again. Lost amidst press coverage of these dramas is the more important story of the Christian Right's step-by-step attempt to take over secular institutions and form alliances with unsavory elements of our national security. This well-documented and startling work of investigative journalism looks at religious broadcasting as political propaganda; the Christian Right in the electoral arena; the "pro-family" attack on public education and on reproductive and gay rights; and the ramifications on the military of belief in the coming of Armageddon.

Hammer of Justice
By Liane Ellision Norman. Pittsburgh Peace Institute, Pittsburgh, Pa., 1989. 234 pages. $12.95/paperback. On Sept. 9, 1980, Molly Rush and the Plowshares Eight forced their way into a General Electric weapons plant, damaged two nuclear warheads with hammers, and poured blood on classified documents. On Aug. 14, 1670, William Penn led a meeting in the manner of Friends on a street in London. Both were arrested and stood trial for acting on their convictions. Neither wanted to be a celebrity or a martyr, but both have become gentle heroes in history. Hammer of Justice is the story of Molly Rush, what she did, and why. Penn's story follows as a parallel; similar situations 300 years apart. It is a work of investigative journalism and oral history.

Gathering a Life
By Jeanne Lohmann. John Daniel and Company, Santa Barbara, Calif., 1989. 61 pages. $7.75/paperback. Jeanne Lohmann is a poet whose work has appeared in Friends Journal. When her husband was diagnosed with terminal cancer, she chronicled their three-year journey by writing. This book is a collection of short prose pieces that are a tribute to his life and death, their 35-year marriage, and her honesty. She describes her fear, her memories, and her rage with the accuracy of how they really happened, not in the denial of metaphor.

Radical Spirits: Spiritualism and Women's Rights in 19th Century America
By Ann Braude. Beacon Press, Boston, Mass., 1989. 268 pages. $24.95. Was spiritualism, not the Religious Society of Friends, the first religion in the United States to treat women and men equally on all levels? Along with belief in the possibility of communicating with the dead, spiritualists, like Quakers, called for radical political and social reforms. In Radical Spirits, Braude shows how a major religious force, started by a splinter group of Quakers in the last century, was the forerunner of much of the New Age movement today. By specifically examining the overlaps between women's rights and spiritualism in the 1880s, she draws our attention to strikingly regular occurrence of blurred lines between religion and politics in U.S. culture today.

June 1990 Friends Journal
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QUAKER MINISTRY:
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Resources

- The second edition of Conscience Canada’s *The First Freedom* by Gisela Ruebsaat is relevant to all readers who are, or have considered, diverting a portion of their taxes into the Peace Tax Fund. This booklet reviews the legal history of conscientious objection for taxpayers in Canada and provides an overview of new charter decisions and recent court cases. The cost of publication and distribution of the booklet is supported by a grant. To receive a copy, send $2 to Conscience Canada, Inc., P.O. Box 601, Station E, Victoria, B.C., V8W 2P3, Canada.

- For those who have opted for community service in lieu of high income and now are feeling the need to save for retirement, *Simple Living Investments*, by Michael Phillips and Catherine Campbell, offers a blueprint for long-term frugality. Looking at the realities of old age, health, and traditional investments, this 60-page paperback offers words of hope. Available for $6 from Clear Glass Publishing, 62 Stanton St., San Francisco, CA 94114.

- A new report from the Center for Democratic Renewal ties the increase in violence towards gays and lesbians to the anti-gay bigotry of white supremacist organizations. Titled *Quarantines and Death: The Far Right’s Homophobic Agenda*, this 40-page monograph examines why gay men and lesbians are targeted by the far right, the nature of homophobic violence, and the steps needed to confront anti-gay bigotry. Send $5 to CDR, P.O. Box 50469, Atlanta, GA 30302.

- *Women, Poverty and Progress in the Third World* by Mayra Buvinic and Sally W. Yudelman is the topic of the summer 1989 Headline Series published by the Foreign Policy Association. This 64-page booklet analyzes the economic contributions of women in developing countries, and critically examines the efforts of government and donor agencies to improve women’s status and living conditions. Recommendations are offered on policies to move women and their families out of poverty. Cost: $5.75 postpaid. Discounts available for quantity orders. Write: Foreign Policy Association, 729 Seventh Ave., New York, NY 10019.

- *Where the Words Come From: On Natives and Quakers* is a transcript of a talk given by Noel Knockwood at Atlantic Friends Gathering, New Brunswick, in May of 1987. Knockwood is a Micmac Indian who describes the connections between his religion and Friends, including views on marriage, equality, elders, worship-sharing, and
the Light. A description of a pipe ceremony is included. Ask for Canadian Quaker Pamphlet No. 29, Argenta Friends Press, Argenta, B.C., Canada, V0G 1BO.

- **We Can Do It!**, a peace book for kids of all ages, helps parents and teachers create a dialogue with children about their fears of war and their hopes for peace. It uses the alphabet to encourage children to stand up, speak out, and work for peaceful alternatives. Example: "H is for Hiroshima, a city in Japan where an atomic bomb was dropped and thousands of people lost their lives and the city was destroyed. . . . H is also for hope, happiness and harmony, what the world needs instead." Send $3 to Nanchi United Enterprises, P.O. Box 3382, Station D, Vancouver, B.C., Canada V6Y 4L6.

- The River City Nonviolent Resistance Campaign is a Pittsburgh-based effort to promote security and justice through demilitarization. The Other Westinghouse: Weapons and Waste, is the campaign's attempt to expose the role Westinghouse plays in the development and production of weapons that threaten our security, our environment and our economy. The booklet looks at the weapons Westinghouse makes, the dangers posed in their production, alternatives, and suggests things ordinary citizens can do. Send $4.50 prepaid to River City Nonviolent Resistance Campaign, 5125 Penn Ave., Pittsburgh, PA 15224.

- Mary Joan Park, at Little Friends for Peace, has written two new illustrated workbooks: *Creating a Peace Experience* ($9.95) and *Peacemaking for Little Friends* ($7.95). Together these books provide a wealth of material for parents and teachers to organize and run a peace camp. The author includes detailed lesson plans, activities, games, and resources, as well as instructions for teaching topics such as War Toys, Global Awareness, and Peacemaking. Add $1.25 for first book, $0.30 for each additional, for shipping, and send to LFFP, 4405 29th St., Mount Ranier, MD 20712.

### Milestones

#### Births

**Frey**—Victoria Christine Frey, on Feb. 8, in Tulsa, Okla., to Christine Frey and Thomas Daryl Frey. Thomas and his parents are members of the University Friends Community, and his family is a member of the University Friends Community of the Quaker Church. They are members of Lake Forest (III.) Meeting.

#### Marriages

**Grant-Knight—Reed**—Paul Russell Reed and Hilda Theresa Grant-Knight, on Dec. 23, 1989, in Jamaica.

#### Deaths

**Cadbury**—John Warder Cadbury III, on Feb. 7, in his home. The son of John Warder Cadbury, Jr., and Rachel Reeve Cadbury, he was born in Mooresville, N.C. He attended Mooresville Friends School and Earlham College, transferring to Cornell, from which he graduated in 1936. He married Elizabeth H. Rowntree in 1942, and they made their home on the banks of the Rancocas River near New Lisbon, N.J. She and their daughter, Alison Cadbury Seuter, survived him. He worked at the Academy of Natural Sciences in Philadelphia, Pa., during the 1930s. He spent most of the time during World War II in England as a representative of the American Friends Service Committee. He returned to work in the AFSC office in Philadelphia. Later he worked in a holly nursery and then was in charge of an experimental greenhouse at the Fox Chase Institute for Cancer Research. His intense and infectious interest in everything to do with the natural world, most especially birds, was well-known to his friends in the United States and England. He was a member of Mooresville Meeting and attended Arney's Mount Worship Group.

**Cadbury**—Thomas Lloyd Cadbury, 69, on March 23, of viral pneumonia in San Francisco, Calif. He and his wife Emma lived in Gualala, Calif. He was a member of U.S. Civilian Public Service Committee, serving as a represent—

**Kain**—Richard Morgan Kain, 61, in Louisville, Ky. A member of Louisville Meeting, he was an author and professor emeritus of English at the University of Louisville, where he served on the faculty for 35 years. His books and numerous articles focus on James Joyce and other figures of the Irish renaissance. He was awarded a Fulbright Lectureship at the University of Turin in Italy in 1961 and lectured at universities throughout the United States. He donated thousands of items to the University of Louisville library, and his working collection of books, manuscripts, and files attract scholars from around the world. A native of York, Pa., he received his doctorate from the University of Chicago in 1934 and started his teaching career at Augustana College in Sioux Falls, S.D. He also taught at Ohio Wesleyan University. In 1958 he was chairman of a committee opposing routing of an interstate highway through Cherokee and Seneca areas. He is survived by his wife, Louise; a daughter, Constance K. Milner; two sons, Richard Y. Kain and David H. Kain; a brother, William H. Kain; and nine grandchildren.

**Vail**—Ruth Russell Vail, 103, on Dec. 22, 1989, at Kendall-at-Longwood, Bennett Square, Pa. The daughter of a Cleveland railroad worker, she was one of six children. She graduated from Westmoor School in 1905, went to Western Reserve University, and attended Wellesley College for one year. She taught at Lansdowne Friends School and married James G. Vail in 1910. She transferred her membership from Cleveland (Ohio) Meeting to Media (P.A.) Meeting in 1911, where her home was a warm and loving gathering place for countlessFriends events. They traveled extensively on behalf of Friends and were living in India, where he was doing work for the American Friends Service Committee, when he died in 1951. Ruth was perhaps the longest-time member of Ministry and Elders (later called Worship and Ministry) in the history of Media Meeting. Many years ago she was made a member of the annual meeting, and became the meeting's last surviving one. In her vocal ministry, she drew from Scripture and the life of Jesus, relating her messages to everyday life. She is remembered for her joyful efforts to be helpful and encouraging to others. In spite of losing her sight in later years, she remained active and involved in affairs and discussion groups at Kendal, and she continued to value her family and be interested in other people. She is survived by her son, Phillip; four grandchildren; and six great-grandchildren.

**Watts**—Jerome Hosmer Watts, 77, on Sept. 20, 1989, in Red Oak, Texas. Born in Amherst, Mass., he graduated from Lawrence College in 1934 and received a master's degree in 1938 from the University of Michigan. During World War II, he spent time in a Civilian Public Service camp as a conscientious objector. He taught in two colleges before moving to Dallas, Texas, in 1951, where he worked as a surveyor for the city for 23 years. He retired in 1974. He was one of the earliest members of Dallas Meeting and South Central Yearly Meeting. He was a regular attender at Friends General Conference Annual Gathering until he became ill with Alzheimer's disease. He is remembered as a remarkable Quaker who kept his lifestyle simple and contemplative and was true to his inner self. He is survived by a daughter, Alice; two sons, Jerome Theodore and Michael Lawrence; and two grandchildren.

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Friends are reminded that the Anna T. Jaques Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone:
RICHARD F. BETTS
500-B Glen Echo Road
Philadelphia, PA 19119
(215) 347-3354

Calendar

JUNE
May 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.
1-4—Norway Yearly Meeting, Contact Hans Eirik Aarek, Dronning Ragnars GT7, N-4010 Stavanger, Norway.
2-4—Switzerland Yearly Meeting, Contact Mary Bruderer, 10 Dumpheldenweg, 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.
8-10—"Defining Our Ministry As Quaker Women," one of two conferences for women exploring gifts of vocal ministry. This conference to be held at Quaker Hill Conference Center at Richmond, Ind. (See also June 15-17.) Sponsored by the Meeting Ministries Commission of Friends United Meeting. Contact Mary Glenn Hadley, 101 Quaker Hill Drive, Richmond, IN 47374, or call (317) 962-7573.

14-17—Lake Erie Yearly Meeting, at Bluffton College, Bluffton, Ohio. Contact Clement Mershon, 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.
15-17—"Defining Our Ministry As Quaker Women," one of two conferences for women exploring gifts of vocal ministry, this one to be held at Woolman Hill in Deerfield, Mass. See June 8-10 for details.
20-24—Friends Church Southwest Yearly Meeting, at Rose Drive Friends Church, Yorba Linda, Calif. Contact Linda Coop, 6521 Washington Ave., Whittier, CA 90601, or call (213) 947-2883.
22-24—Conference of Quaker Archivists and Historians biennial meeting at George Fox College, Newberg, Ore. Contact Thomas D. Hamm, Dept. of History, Earlham College, Richmond, IN 47374, or call (317) 983-1200.
22-24—William Penn College reunion of students and faculty members who were there in the 1940s. For information, contact Roy or Martha Hampton, 3322 Stone Rd., Springville, PA 16345.

JULY
1-7—Friends General Conference 1990 Gathering at Carleton College, Northfield, Minn. The theme is "A Time to Mend." For information, contact Ken Miller or Lyle Jenks, FGC, 1216 Arch St., No. 2B, Phila, PA 19107, or call (215) 561-1700.
4-8—Fellowship of Reconciliation National Conference, celebrating the Fellowship's 75th anniversary. To be held at Lake Geneva, Wis. Contact Fran Levin, FOR, Box 271, Nyack, NY 10960, or call (914) 358-4601.
5-11—Wilmington Yearly Meeting at Wilmington College, Wilmington, Ohio. Contact Rudy Haag, P.O. Box 19, Cuba, OH 45114, or call (513) 382-2781.
11-15—Gathering of Friends in Kotzebue, Alaska. Contact Robert Sheldon, Box 68, Kotzebue, AK 99752, or call (907) 442-5931.
11-15—North Carolina (Conservative) Yearly Meeting, at Chowan College, Murphysboro, N.C. Contact Ray Treadway, 710 East Lake Drive, Greensboro, NC 27401, or call (919) 274-9608.
12-16—North Pacific Yearly Meeting, at Pacific Lutheran University, Tacoma, Wash. Contact Carol Gianantonio, 1520 Tyler, No. 5, Eugene, OR 97402, or call (503) 344-0428.

June 1990 FRIENDS JOURNAL
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Participate in Quaker Cooperative Community. Homesteads and rentals available. Friends Lake and Cooperative Community is a 30-acre woods and lake residence, retreat, and recreation 25 minutes from Ann Arbor, Michigan. FLC provides rental cabins, primitive camping, and lakeside facilities (raft, canoes, sauna, beach house), in addition to resident community. Great for vacation, retirement, or raising a family in a friendly environment. Inquiries: Pam Hoffer, 1217 Brooklyn, Ann Arbor, MI 48104-0319. (734) 663-3435.


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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-village program for Quaker youth 12-22 in home country or abroad. Also seeking interested hosts. Write QYE, Box 201 RDI, Landenberg, PA 19340. (215) 254-8034.

**Personal**


**Classical Music Lovers' Exchange—Nationwide link between unattached music lovers.** 1(800) 233-OMLS, Box 31, Pelham, NY 10803.

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

**Positions Vacant**

Wellington Meeting (New Zealand) is seeking wardens for its Friend's Committee. No remuneration, but flat and utilities provided. Suggested term is 3-12 months. Would suit retired couple. Details available from Warden's Committee, Box 9780, Wellington, New Zealand.

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 five faculty as well as interns with skills in housekeeping, sciences, English, math, writing workshop, administration, maintenance, secretarial skills, gardening, sports, drama, art, music, guidance, and food buying. There are special openings for an academic dean and a maintenance coordinator. Experience in Quakerism, secondary teaching, and community living is helpful. Explore with Head of School: evice maya joy, The Meeting School, Rindge, NH 03461. (603) 899-3366.

New Society Publishers, a worker-controlled publishing house, has positions in books, production and proofreading. Each collective member edits books, shares management, is committed to nonviolence and feminism. Fulltime $12,000, good benefits: Apply for details: Film Shooter, NSP 4507 Springville Avenue, Philadelphia, PA 19143.

Part-time field secretaries for Friends Committee on National Legislation. Interpret the word and financial needs of FONL's constituents. Position in western territory is available immediately. Northeastern territory to start in fall. Send inquiries or suggestions to David Boynton, FONL, 245 Second Street, NE, Washington, DC 20002. Phone (202) 947-6920.

Dean of Program at 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 achievement in scholarly, teaching, and administrative areas and commitment to religiously, 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 Pendle Hill life.
positions wanted
Position sought with a retreat/conference center or a community service organization. Southwestern United States or area. The Quaker/Buddhist poet with MA in International Human Services, multi-lingual, over 5 years experience, administration, workshop facilitator, and nurse will be challenging and interesting position. Please write: Box 153, Nyack, NY 10960.


rentals and retreats
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 6-8, Women and Mysticism; June 9-11, Transcendental Meditation and Celtic Christianity; Contact Diane and Paul Gibbons, Rune Hill Rd 2, Spencer, NY 14883. (807) 589-6392.

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The Meeting School, celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives and a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, serving for innovative and challenging academic skills while working with consensus and equality, regardless of age. Teenagers live on campus and have three references mailed directly to Gould Farm, Monterey, MA 01245.

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