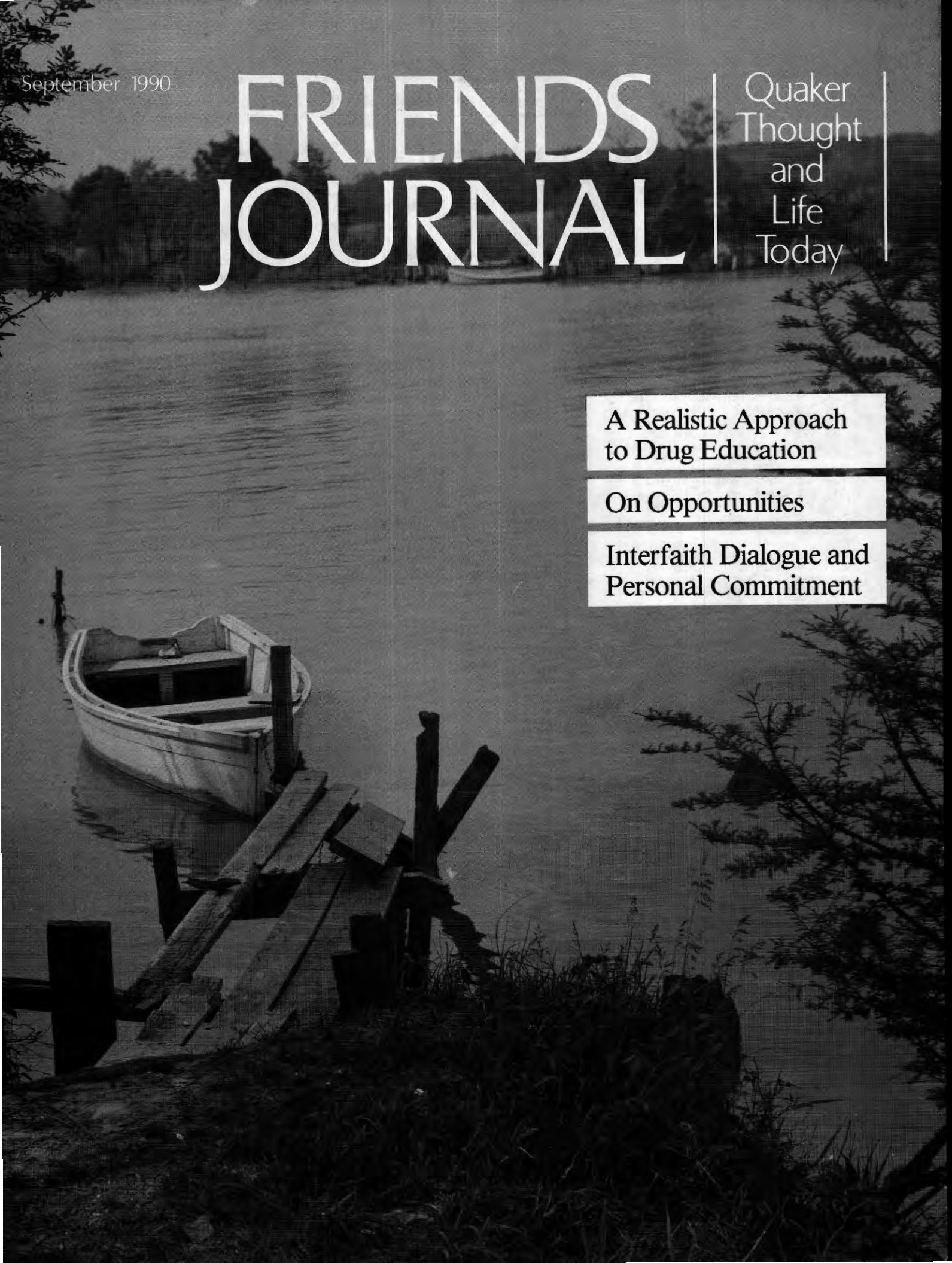
September 1990

FRIENDS JOURNAL

Quaker Thought and Life Today



A Realistic Approach to Drug Education

On Opportunities

Interfaith Dialogue and Personal Commitment

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Among Friends

One of the Procession

I came to know Barbara Reynolds about the time she moved back to the States from Japan in the late 1960s. I didn't know her well, but I always valued the rich conversations we had. As she worked for peace in the world she did not speak in abstractions. She involved herself with real people wherever she was. Her time living in Hiroshima following World War Two, for instance, brought her into close personal contact with victims of the Bomb. She helped to found the World Friendship Center there in 1975.

When I was quite new working at the JOURNAL, I remember typesetting Barbara's article "We Did Not Choose Them" (*FJ* 11/15/80). She had become a member of First Friends Church in Long Beach (Calif.), where she was involved in Friends' outreach to Cambodian refugees settling in the area. Barbara's descriptions of Friends' work with these victims of the war moved me greatly, as they do even now. As she concluded, "Redeemed by God's love, [the refugees] come to us with faith, hope—and a message that we all need. If we, out of our abundance, can help with their material needs, we will discover that in reality it is they who are ministering to us, providing us with the blessed opportunity to be needed and to serve."

Barbara's spirit was enormous, her energy appeared boundless. I often wondered how she could accomplish so much as a peacemaker, yet keep enough balance in her life to avoid the kind of burnout that claims so many. What was it, I have asked myself, that made Barbara's work as a Friend so special?

An answer, in part, lies in this journal entry written by Barbara just three days before her death last February 11. It was shared with me this month by Barbara's daughter, Jessica Shaver, as she and brother Ted prepared to leave for Hiroshima and Nagasaki to observe the anniversaries of the bombings and of their mother's founding of the World Friendship Center 25 years ago.

"Suddenly, this morning, I felt bathed in a rushing flood of love—and gratitude has been welling up. One of the books I've been reading, [Daisy Newman's] *A Procession of Friends,* has helped me begin to 'sort myself out.' I *am* a *Quaker.* I *am* a *Christian.* I do believe that Jesus Christ was (and is) the Light that enlighteneth all men and that 'he has come to teach his people himself.' I cannot believe in 'Quakerism' any more than I can believe in 'Christianity' but I can believe in Jesus Christ and must believe in the Bible as the evidence of who he is and whence he came. I have a lot to sort out but I know that no denomination has the whole truth and I know that although we are commanded to take the gospel into all the world, we may not, individually, be called to be harvesters. There are some who plant the seed, some who water, some who bring in the crop. I have tried—not to be all things to all people, but to be 'all people' in all situations. As I read *Procession of Friends,* I find my heart lifted up with the record of what Friends have done because of that Light of love for all people which illumines their consciences and draws them to bind up the wounds, reach out to all who hunger and thirst and are suffering. *I want to be one of them*—but I cannot be all of them. Only me. Only Barbara, who has experienced the overwhelming, unbelievable love of God and who is called to respond *as only Barbara can.*"

And so she did—and has become a part of that procession.

Vinton Deming

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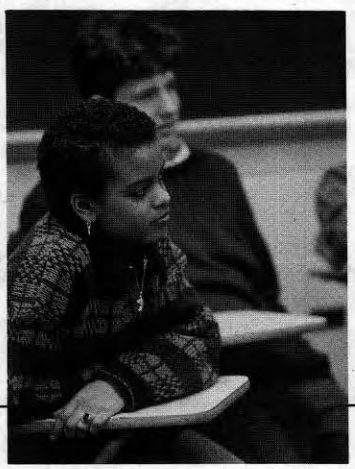
Features

Departments

Poetry



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Forum

Tolstoy and Friends

I particularly enjoyed Margaret Reynolds's article, "In a Sunlit Meadow" *(FJ* May) about Leo Tolstoy. I thought Friends would be interested in a follow-up to the life story of this famous writer.

In Daisy Newman's book *A Procession of Friends* (pp. 332-333) is an account of the presentation of U.S. editions of Russian classics by Fritz Eichenberg, the Quaker artist, to Premier Nikita Khrushchev in 1960. Daisy Newman quotes Fritz Eichenberg as follows: " 'The bonds of kinship between Tolstoi [Daisy spells it this way] and the Quakers were strong at a time when no world organization, devoted to the establishment of peace, existed.' "

Gertrude Beal
Greensboro, N.C.

Saving the rainforests

I have read with much concern the articles on destruction of the Wao Kele O Puna rainforest in Hawaii *(FJ* April). Threat to survival of this rainforest reminds me of a similar threat to the Silent Valley of Kerala in South India a few years ago. Electricity was the over-riding consideration in this instance, too; only here the threat was initiated by the government of the state, not by private interests.

It would seem there is much in common between the Silent Valley and the Wao Kele O Puna: both are primal rainforests of about equal size; both are the last survivors of their kind in their respective countries; both are home to species of wildlife not found anywhere else. Threat of destruction of the Silent Valley evoked alarmed protests worldwide, lending abundant support to the local community's "Save the Silent Valley" action. The valley was saved eventually before too much harm was done. Interestingly, one of those who spoke up for leaving the valley alone was the president of the United States at the time. Is it possible President Bush is unaware of what is happening in a corner of his own country? He ought to be told, in that case.

For myself (and as one of the few recipients in India of FRIENDS JOURNAL) I am doing the little I can by writing to the local newspaper, to a couple of Indian nature journals, to the U.S. ambassador in India, and to Maneka Gandhi, our young minister of state for environment, who is known for her crusading concern

Pele Defense Fund

for all environmental and animal welfare issues. I hope the threatened rape of Wao Kele O Puna will get widely known—too widely in fact for the comfort of those who hope to profit by it—and evoke protests from everywhere.

P. T. Thomas
Bangalore, India

Destruction of rainforests in Hawaii not only destroys a valuable and disappearing part of our environment, but it also destroys homelands for the Pele and denies them of their spirituality. I compare the destruction of sacred lands of native peoples with someone coming in and burning all the Bibles and churches of Christians. The land, to native people, is part of their tradition and experience of God. To destroy this land denies them their religious freedom.

Rebecca Sharp
Richmond, Ind.

Lights in opposition

In recent times, Friends have been more publicly impassioned by the outrages of the few and sufferings of the many than by the words of Jesus Christ. An unforeseen side effect is that our children have gotten a one-sided view of Quakerism, as did many of our new members of the 1960s and 1970s. It is time to re-establish ourselves as a religious society rather than a society religion.

A glance at history will show we have faced times such as these in the past and that the winds of change blew quickly through the Society. Directed by our perceptions of the world, we have rebounded from social activism to religious fervor, and back again. We seem to be on a massive pendulum that knows no middle ground.

We should not be faced with an either/or situation, however. Friends have been expert in the search for and discovery of common ground on which to find mutual interests, adept at balancing two opposing points of view. Can we not apply these same principles to the quiet storms brewing in meetings around the world?

The answer lies in the Scriptures. Christianity and concern for others were tied together by Christ in his teachings, and we cannot have one without the other. Our success as Christ's children lies in a combination of these elements, not in the favoring of one over the other. For Friends, Christianity is more than acceptance of Christ as one's savior; it must include a constant effort to lead our lives as Christ would have us. What we need is to more closely link his teachings to the work we do in society.

The time for this shift in emphasis is now. For the first time in decades, there is a resurgence of religious belief in our country coinciding with a renewed social commitment. Thus we may have the best opportunity in this century, perhaps in our history, to foster interest in our unique blend of devotion to Christ and adherence to the social concerns that are part of his teachings. As belief in Christ returns to the mainstream, we must be there to embrace Friends who are not yet part of the Society. Let us spread the Light.

Glenn Ravdin
South Hero, Vt.

Terry Foss/AFSC

Perseverance Needed

Thanks to Stephen Zunes for his challenging article, "Making an Active Witness (*FJ* June).

At a Quaker conference on social justice that I recently attended, several people expressed some version of the statement that "peace begins at home." That's an unassailable sentiment. However, I am concerned that for many Quakers, peace also ends at home. That is, we may feel that if we can bring a spirit of

peacefulness to our daily lives, we are fulfilling Friends' peace testimony.

Stephen Zunes reminds us that bringing peace to our personal lives is necessary but not sufficient. Violence and injustice are endemic in our country and around the world, fostered by powerful institutions, including the U.S. government, military, and business community. If peace is to extend beyond our front doors, Friends need to pray for the courage and perseverance to engage in extended nonviolent protest and struggle against the entrenched forces of injustice in our society.

Michael Robertson
Princeton, N.J.

Practicing the presence

I read with pleasure two articles: Stephen Zunes's, "Making an Active Witness," and Margaret Hope Bacon's, "Traveling Among Friends" (*FJ* June) and now feel a need to respond.

Sensitive people of all persuasions must be moved by the intrepid faith that carried Susanna Morris through an incredible life's journey. That she did not ". . . give up easily . . . " is the understatement of the decade. (Indeed, I wonder whether there is recognized irony when two sentences later Margaret Bacon writes, "We were giving up a month of summer in Maine for a month of winter in Australia. . . ."

The reason for Bacon's trip was to witness that ". . . the testimony on gender equality which arose at the birth of the Quaker movement was no causal item on a list of Quaker testimonies, but lay at the heart of the concept of creating a holy community of equals."

I tend to agree. But the fatal paradox here is that the moment any one of us assumes God is with us only on any issue, we are lost. We are not paying attention to the fact God is also with those who see differently, even oppose. Perhaps it is this persistent human tendency which is original sin. It may be so pervasive in every human point of view that it cannot be avoided. But one by one, we can surely try.

Susanna Morris's strength may have come from the fact (as Bacon reports it) she refused to speak when she was not "in the life." She apparently did not assume she stood in the light, carrying it to others not so emblazed. She waited to speak out of the feeling of covering, the profound Thou experience, uniting, encircling, uplifting.

Viewpoint

War Taxes: A Quaker Dilemma

It is a perplexing problem to be a citizen of a country whose policies include militarism and war as a means of relating to other nations and at the same time be a member of a religious society whose traditions are contrary to such policy. Conscientious objection to military service is now accepted. But what about paying taxes to support war and militarism?

When Friends gather to consider this dilemma it is often expressed that each person must decide on the basis of the individual's own leading how to resolve the claims of conscience between being a law-abiding citizen and a faithful Friend. Rarely is unity achieved.

Another entanglement is the matter of Friends organizations and their involvement in the payment of war taxes. One of the key questions is whether or not such organizations have a "corporate conscience" and a responsibility to act in accord with traditional Quaker witness and its historic peace testimony.

Relatively few individual Friends are prepared to refuse to pay war taxes—an illegal, punishable offense—and suffer the consequences of such refusal. How could they, therefore, adopt a policy which would make the corporate body and its officers liable for such consequences? In other words, is it fair for me to expect a higher order of morality from the corporate body than from its individual members?

(Please consider a slight digression. Is it fair to assume that if a legal way of not paying war taxes existed we would take that option? If the answer is yes, we should commit ourselves to the promotion and support of the Peace Tax Fund Bill [H.R. 1994 and S. 784], whose aim is to provide that specific option.)

Friends are staunch in their belief that that of God within each individual should be the guiding light by which life is lived. Quaker experience, however, has verified the need for the admonition of Paul, who cautioned believers in Rome, "Do not be conformed to this world. . ." (Rom. 12:2). The light of the Spirit is available to each one of us: its accessibility without distortion by our own willfulness or societal influences is a hazard we do not always recognize. It is this of which Paul reminds us. This is one of the reasons our corporate wisdom has established that although the Light is available to each of us, it is essential we gather together for communal seeking and sharing in order that our findings be validated in the group, which is less likely to be misled than the individual.

Henri Nouwen in *Making All Things Happen* makes some relevant observations:

"Community has little to do with mutual compatibility. . . . The discipline of community helps us to be silent together . . . not an embarrassing silence, but a silence in which together we pay attention to the Lord who calls us together. . . . Community is thus obedience practiced together. The question is not simply 'Where does God lead me as an individual person who tries to do his will?' More basic and more significant is the question 'Where does God lead us as a people?' This question requires that we pay careful attention to God's guidance in our life together and that together we search for a creative response. Here we come to see how prayer and action are indeed one, because whatever we do as a community can only be an act of true obedience when it is a response to the way we have heard God's voice in our midst."

It would seem, therefore, that at all levels of our gathering together as Friends, as groups, as committees, as monthly meetings, etc., it would be good to "thresh" this issue to learn where God is leading us.

If we are unable to discern God's leading, that is a very different matter than God saying no. It means further seeking is required until clarity is achieved. It does not mean no action is required. We need to recognize that at present we are involved in actions which by implication indicate Friends support and believe in militarism and war. This is what our present tax paying and tax collecting actions declare.

What do we believe? Must our apparent schizophrenia on this subject be a permanent state, or can we thresh our way out of it?

The Peace Tax Fund would create a legal alternative. The enactment of an economic conversion bill (several now in Congress) could provide for a specific application of CO tax funds to a basic civilian need and away from the military-industrial behemoth. Our energies applied to the support and adoption of these two legislative proposals might supply some ameliorative therapy for our dilemma while we pursue some serious threshing.

D.H. Rubenstein
Sandy Spring, Md.

Der Quaker

If there is no gathering, perhaps we should not speak. Certainly we need not feel ". . . impelled by politeness to go ahead anyway." Perhaps articulating so clear a judgment against those who say "God-He" excludes a tiny ray of God's way.

We all have much to learn from each other. I admire Susanna Morris, her dedication. But her "purity of motive?" How can we know that? It flies in the teeth of all I have learned from living among other humans. Even Paul said, "Lord, I believe. Help Thou my unbelief." How that comforts me. Is Susanna Morris more magnificent if doubts assailed her and her "motive" thrashed back and forth in her heart? Or less?

Stephen Zunes's article manifests this same imperilled (and oppressive) certainty. He questions continuing to speak with individuals "so distorted" by the institutions they are a part of that they are "indoctrinated" and thus incapable of a "more enlightened perspective"—by which read "mine."

The key problem, to me, seems to be how to live with dedication and zest, walking alone and/or with others on a path that may lead to the creation of the kind of society our vision demands. But God is "in Heaven," not in any particular vision. Hence we must make a place for God in all our talking. Perhaps this is practicing the presence of God, wherein the power and glory emanates.

Sally W. Bryan
Friday Harbor, Wash.

On membership

Connie Battaile's query "Why Membership?" (*FJ* April) strikes a sympathetic chord in my thinking, and I agree with Elizabeth Moger (*FJ* July) that it is worthy of consideration. She points out the most important aspect: membership is a sign of accepting *responsibility* beyond that of interested attenders. In our meeting we regularly make it clear to those becoming members that we consider membership to be simply a formal recognition of a relation that already exists. There is no question of its being some special privilege that we bestow on those we deem worthy.

When we appoint a clearness committee to meet with an applicant for membership, the question is not whether the person is *worthy* of membership. We want to make sure the applicant really understands the varied nature of the Society and is not likely to be disappointed when the truth about us unfolds. The question is whether we are mutually suited to each other. As in any truly Quaker decision-making process, this step should be taken as a group decision by all those present. Since this stage is normally arrived at only with a person whom we consider already one of us, the possibility of a negative answer is very slim indeed.

But there are also other considerations worth mentioning. The Society exists not only to hold meetings for worship, but it also makes its witness in a variety of ways to the general society around us. This witness frequently involves an unpopular stand, and any public expression of it must be the result of disciplined consideration. It is essential to know *who* speaks for Friends.

No conspiracy theory is necessary to envision a situation where well-intentioned and enthusiastic non-Friends might either prevail over the more measured views of members in an established meeting, or even in the absence of any Quakers at all, make public statements in the name of Friends but inconsistent with our testimonies.

This is no exclusive fraternity with privileges only for its members. It is a society of like-minded people who, despite enormous diversity, accept the discipline of arriving at decisions by a sense of the meeting, and agree on a considerable number of testimonies that have withstood generations of testing. We invite all who are comfortable knowing that those testimonies characterize the Society, who accept the discipline of the Quaker way of approaching controversy, and who find our practices congenial and helpful, to join with us as members. We respect and appreciate the cooperation of others who find one or another aspect of our faith or practice helpful to them but who do not wish to join us as full members.

J. Richard Reid
Rochdale, Mass.

The forum letter entitled "Why Membership" struck a responsive chord here. Like the author, I have been active in the local meeting for some time, have thought and talked about membership, but have not applied. Last winter, after three years of involvement with the meeting, I attended a retreat with some friends (not Friends) and decided I would confront the issue there. I eliminated a couple of possible reasons for not making applications, including fear of rejection, but still could get no handle on it. Finally, I asked six of my friends to discuss it with me. I described the application process and the reasons for not applying that I had eliminated. Then, in the course of our discussion, one of them suggested that perhaps it was distaste for the applicatiou process that was holding me back. I have come to believe that is indeed the case.

I invite Friends to consider the possibility of obtaining membership by a simple declaration of "I am now a member." I know of fellowships that operate on that sort of basis. There are written requirements for membership, but one does not have to "prove" oneself to become a member. What is the most serious thing you can envision if such a procedure were followed? Could not the same thing happen with the current procedure? I invite Friends to consider this.

Clifford Paltzer
New Paltz, N.Y.

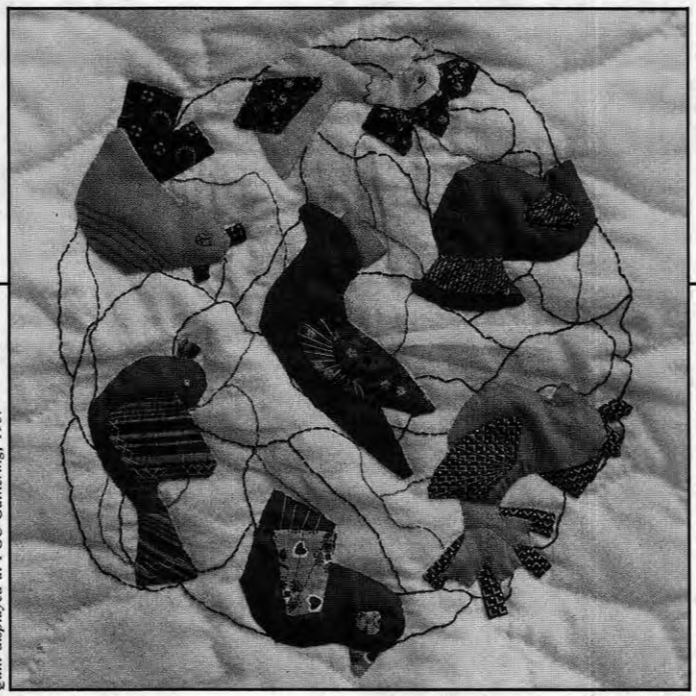
Plain speaking

While in English there is now only one usual usage for the second person *you*, in both French and German there is still a distinct difference with *vous* and *sie* being used in polite usage or for one's "betters," and *tu* and *du* being used in the family, for children, and for "inferiors." It still means a great deal to make the change from the polite to the familiar form in these countries, and signifies a change to a closer relationship. Quakers in Paris and Vienna use the familiar form to each other, but I am not sure about their usage outside of Friends meeting.

Laura B. Robinson
Amherst, Mass.

Correction

The artwork on page 7 of the July Forum was done by Margery Coffey, not by Narcissa Weatherbee. Margery graciously informs us she is flattered by the mix-up, but we would indeed like to give her credit for her own fine work. Our apologies to all concerned. —*Eds.*



Quilt displayed at FGC Gathering, 1987

Needlework

by Sarah Smith

For Justine Merritt
and Anne Wynn-Wilson
and for the men and women
of the AIDS Quilt

We have a ribbon of dreams, of velvet and silk of women,
Of iron of women's needles, of silk and velvet of children,
Of cotton, of denim, of crayons and yarn,
Palms of the hands of children, stitching fingers of women,
Of women and men, the tentative stitches of men,
Dreaming of peace on the cotton together
On bedlinen sheets of birthing and death in a ribbon of dreams.

We have found peace in needlework, in stitching together
Our silk and our denim, our iron and crayons and dreams,
In staggering stitches of children, one at a time,
In women's exploring needles, in tentative men together,
Dreaming of peace on the cotton, cradling dreams,
One at a time alone and together, some best, some beginning.

We did this first for the children, so we could have something to say
Together, something each could give to, something relating to peace.
Each of us drew together, designing a panel.
We then began stitching together. The rest followed on.

God bless us quiltmakers and makers of ribbons, bless
The staggering stitches of children, the stitches of men
Unfinished, misplaced, imperfect, always attempting, exploring
Some best, some beginning, made of a thousand pieces
Of work on the planet. God bless us women and children and men.
What we have done is good. A single stitch has begun us,
What we will be together, denim and velvet and crayons,
What we have made we are made by, manly, womanly, childlike
Threading our needles to sew together this ribbon of peace.

Sarah Smith,
a member of Cambridge
(Mass.) Meeting,
is a freelance writer.

On Opportunities

by Brian Drayton

One of the ways the Quaker spiritual system of earlier days offers us instruction for our own time is in the way that their daily life assumed the need for worship. In the insistence upon "frequent times of retirement" for private prayer, Friends echo the experience of almost every religious practice of East or West. A distinctive note is heard, however, in the Quaker use of group worship. Aside from the gatherings on First Days that we are familiar with, Friends of an earlier day made sure that the unpredictable presence of God played a central role in many aspects of pastoral care and religious instruction. They developed methods for attending to the divine dimension in the home, at work, or in the interstices of the normal. The usual rhythms of life were perturbed, to further the inward work of Christ. In the journals, such an incursion of worship is sometimes called an "opportunity."

The word *opportunity* implies a great deal about the dynamics of our spiritual life. These occasions are gifts that provide another, less institutional way to meet the living God, mediated by a loving human messenger. If someone is led to offer special chances for worship in public or in the home, this is to be accepted gratefully, because you never can tell what God has in store. In years past, Friends assumed that, for example, Rebecca Jones's visit to families was as much a sign of God's care as was Jonah's trip to Ninevah, that great city. The point is that the opportunity is not manufactured out of human planning and analysis, but is an evidence of God at work, a stirring of the waters as at the pool of Siloam.

There are two kinds of events Friends have called opportunities. The first is a wholly spontaneous thing, which many of us can report from our own experience: a group of Friends is talking, and in the midst of the conversation, someone feels it is important to spend time in worship. Often, no words need to be spoken, but as the concerned Friend gives up to this sense of spiritual attentiveness, the concern spreads among the group, which finds itself, to the wonder of all, worshiping deeply for a brief time. The Friend who was at the epicenter of this event may speak out of the silence, or the group may gradually "surface" again, and continue its gathering as before—yet with some lingering effects of reverence and spiritual exercise.

The second kind of event Friends have called an opportunity is different because it is more intentional, and it is this mode of worship that until the past few decades has been a principal tool for pastoral care among us. It has almost fallen out of use, but as the concern for intervisitation and the renewal of ministry and eldership has proceeded, many Friends have been led into a renewal of the opportunity as well.

Opportunities can take place in the course of travel under concern, as a result of a special concern for one group or another, or just in the normal course of life in a meeting. All these kinds of sessions occur today, though rarely.

Friends traveling in the ministry today tend to do so by invitation, rather than under the pressure of their own concern. Nevertheless, Friends look for the chance to meet with small groups or individuals in the course of other public tasks, and increasingly, Friends traveling under concern will feel it right to stay in an area for more than a day or two, "visiting in depth." Many Friends have testified to the blessings they have received during such visits.

The effectiveness of this kind of visitation from outside depends on the extent to which we become familiar with the other kinds of opportunities, when one feels specifically drawn to meet with a Friend or group of Friends within one's own meeting. For example, one Friend in our meeting has met with those who speak often in meeting; Friends have felt led to visit politicians in a worshipful manner; and sometimes in the context of worship, or a time of quiet contemplation, a face or name will appear to the worshiper with a sense it would be good to meet with that person. This might be because you have something to say that might be of value, or because you might gain guidance or counsel from that person, or perhaps for no reason you might be able to see. It may just be time to sit quietly in God's presence together.

Friends of an earlier day sought opportunities for worship as part of their day-to-day lives.

The opportunities that arise within the bounds of a meeting are especially important. Such occasions can be hard to undertake, because we are timid about meeting so intimately, or because we feel embarrassed about being overtly religious, or for any number of reasons. When someone proposes such a visit, you may wonder if the initiator has some agenda, some criticism, or some work for you. It is important that the person seeking an opportunity be very clear that "love was the first motion" and that God's love and presence form the fundamental content of the visit, within and beyond any other transaction that may occur.

Some may find themselves drawn to people in a particular station in life, such as shut-ins, or couples about to marry, or newcomers to the meeting, or frequent speakers in meeting. Other people over the years have become watchful for the Guide's promptings toward individuals, and can implement these oc-

Brian Drayton, a member of Cambridge (Mass.) Meeting, is a recorded minister and edits The Threshing Floor, *an occasional newsletter for New England Friends concerned with ministry.*

casional leadings in a gentle and acceptable manner. Such Friends have done a great deal of the pastoral care in meetings in a way that is complementary to the work of the overseers or other "structural" devices. A special case of this is when a Friend feels called to visit systematically some or all of the membership.

What happens in such an opportunity? One can generalize about this in the same way (and with the same limitations) that one can about meeting for worship. Here is a composite picture, assuming two people are involved, though of course more might be.

Typically, after meeting at the agreed time and place, the two spend a little time connecting with each other in conversation. If there is some necessary limitation of time or otherwise, arrangements can be made then. If there is some specific topic that is part of the occasion, the two might address that as needed (as in a meeting for clearness).

The two then fall silent, and worship proceeds. The silence in such a situation can be of an extraordinary quality, and the intimacy of the setting, and of the agreement to meet together before God, make such times precious.

The worship can continue for a long time, though often the opportunity will be on the order of a half hour, more or less. It is hard to say, though, because the session may develop in such a way that deep worship may mix with conversation over a lengthy period.

Often, though not always, words will be spoken out of the silence; one or both may have a message on their hearts for the other. It is true that vocal prayer often flows more freely in such a session than at other times and can develop in extraordinary ways. In fact, the opportunity may be especially powerful as a "school of prayer."

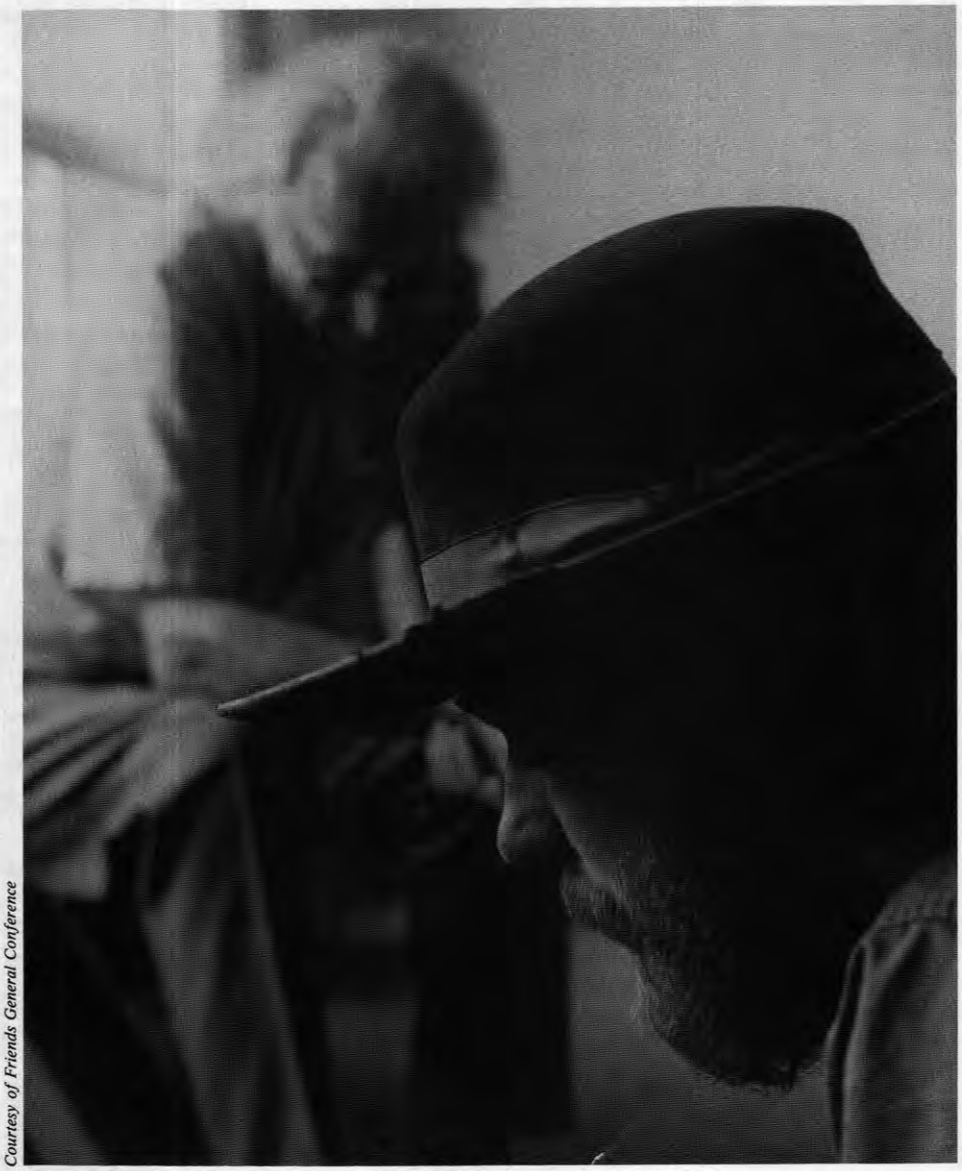
The words may or may not be personal in their bearing: many Friends can testify that they have been given tasks, warnings, prophecies, or specific encouragement in such sittings, when a gifted Friend "speaks to their condition"; but this is not to be expected nor forced, for when it is not from God, the counterfeit is obvious and can be harmful. The opportunity has been one of the principal settings in which ministers have received counsel, and "infant ministers" encouraged in their calling.

Very often, whether words are spoken or not, one feels especially searched, comforted, opened, and loved. Even if the session has no apparent results, the people involved feel they have been deeply refreshed in spirit and often in body as well.

The time of focused worship will come to an end as the Friends begin to move about or otherwise signal that this time of special attention is over. Now may come the sweetest fruits of the opportunity, as the two exchange thoughts and feelings that may have arisen in the silence. The concern that led to the meeting may come out most fully here, liberated by the unity found in worship. The conversation will have a leisurely, tender quality, and the sense that both are listening keenly will remain, even when words replace deep silence.

We have incorporated some of this experience in our meetings for clearness and in some other small group gatherings. Worship sharing groups and committees often have opportunities, when their gathering is especially permeated with the sense of God's presence and action, and the relationships among the group members deepen in a tangible way.

It is very difficult to open our schedules and perhaps our homes to others for such an event, and at least as difficult to suggest it. Many have a circle of acquaintances with whom the idea is comfortable and almost expected as part of the social visits; this is a wonderful addition to these relationships, and a good way to cultivate experience with opportunities, but the chances we have to seek and acknowledge God's presence in all of life are not limited to such customary settings. This is another way in which we can keep alive the "experimental" nature of Quaker life. □



Courtesy of Friends General Conference

I've Been to Alabama

by Barry Morley

When the phone call came, I had never heard of SAYMA. "We would like to invite you to speak at our yearly meeting," a voice said. "We've read articles of yours in FRIENDS JOURNAL and we think you would fit in with our theme. We'd like you to speak twice."

"What is your theme?" I asked, trying to keep excitement out of my voice. As far as I was concerned, any theme would do.

"Nurturing the Spirit," the voice said.

"I can speak to that."

The next day I found Frank Massey. Besides being executive secretary of the Baltimore Yearly Meeting, he's my resident expert on important Quaker matters. "What's SAYMA?" I asked (you don't say the letters when you say "SAYMA." You pronounce it like a word).

"Southern Appalachian Yearly Meeting Association," he answered in one breath. "Why?" He pronounces *why* differently than I do. There's a touch of Carolina in it.

"They've asked me to speak," I said.

"I hope you said yes," he replied.

"Why?" I asked, with a touch of New York in my pronunciation.

"Because you'll love those people."

"What can I talk to them about?"

"Anything you want."

On the plane ride to Atlanta I realized I had left on my kitchen counter the name and phone number of the man who was to meet me in Chattanooga. I knew he was clerk of the Chattanooga Meeting, but I didn't see how that knowledge would do me any good if I missed my connecting flight or if he blew his assignment. When panic dried my throat, I visualized him being there to meet me. I also visualized him saving me from embarrassment by introducing himself.

I changed planes in Atlanta. (Doesn't everyone change planes in Atlanta?) Through a tiny window of a puddle jumper I studied the landscape flowing by 12,000 feet below. I looked for landmarks I might recognize from my immersion in the history of the Civil War: Lookout Mountain, the Tennessee River, Moccasin Bend. I saw none. I was sitting on the wrong side of the plane.

When I stepped down onto the pavement I saw a man watching me through a large window beside a door with a gate number over it. His most prominent feature was a magnificent black mustache which dominated his Friendly face. He's the one, I thought.

He smiled as I stepped inside. "You must be Barry."

"Yes, I am," I responded. Up close I noticed touches of gray in the mustache.

He held out his hand. "I'm Bill Reynolds."

Thank you, I said to myself. I'll remember that.

As we walked to his car I looked around. Lookout Mountain rose in the distance, just as I'd always pictured it. "What mountain is that?" I asked Bill.

"Lookout Mountain," he said in his soft way of speaking.

"I've always wanted to see it."

"We're not in a hurry," he said. "Would you like me to drive you up?"

"If it's not a lot of trouble," I responded, withholding my *real* response which was: "Yes. Let's go."

"I've never been much interested in the Civil War," Bill said, not quite accusingly, as we drove beside the river toward the mountain directly before us.

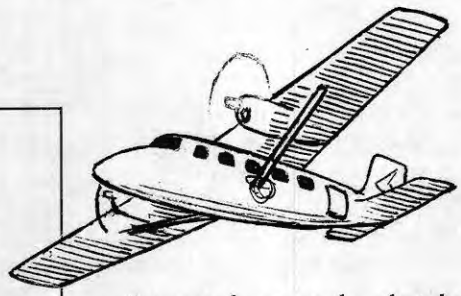
Well, I thought, if I were a good Quaker like you, I wouldn't either. Aloud, I excused myself by saying, "I'm a history teacher."

"Oh," he said, as if that explained it.

I looked down from the top. The

A member of Sandy Spring (Md.) Meeting, Barry Morley taught for 25 years in Quaker Schools and directed Catoctin Quaker Camp for 23 years. He writes, speaks, and directs Inward Bound's programs for adult spiritual discovery. He is musical director of the Victorian Lyric Opera Company and drives a school bus for Sandy Spring Friends School.

A visitor to SAYMA discovers an outpouring of spirit and a commitment to the living power of God.



scene below me spread out like a map in a Bruce Catton book. At the base of the mountain was Moccasin Bend, where 50 barges carrying Union soldiers slipped by in darkness and mist one October night without arousing suspicion. A barrage from Confederate guns, stretched in line to my left and right, could easily have splattered them. Instead, the seige was soon broken. I looked down the steep slope and marvelled at the final attack, which drove the Confederates from this impregnable position.

We stopped for supper in Chattanooga at "Wendy's, in the shadow of Lookout Mountain," in Bill's words. Then we headed for Hiwassee ("Hi" as in "Hiawatha," "wa" as in "Hiawatha," and "see" as in, "Oh, I see") College and the yearly meeting even then assembling.

I was assigned a double room to myself, sort of a perquisite for being the guest speaker. I unlocked the door only to have my key snap off in the lock. I found the man I assumed was the janitor, a friendly, roundish man with twinkly eyes and a contented face. When I had first entered the building he indicated where I would find my room. "Look," I said now, showing him my stub of a key. "It broke off in the lock."

"Why don't you go back to the registration desk," he suggested in his soft way of speaking, "and see if they can help you." He smiled.

"Okay," I said, wondering why he didn't help me himself.

Back at the registration desk I was assigned another room and invited to evening refreshments. Though beyond refreshing, I thought it impolite to refuse the invitation. Inside the coffee house were more people, all wearing smiles of contentment. Even the janitor was there, hanging around the edges, probably getting acquainted with people, maybe checking up on keys. Hibbard Thatcher artfully drew me into conversation. A second Friend joined. A third, whose smile was more contented than any I'd yet seen, sat to one side and said nothing. Talk got around to hand-held calculators and the changes they'd made both in education and in students. "Well," I said, "they're a lot better than slide rules. You could never get anything accurate enough with a slide rule. I'm glad to see them gone."

Whenever I go somewhere I expect to learn something—something that makes me see the world more clearly, or sense the spirit more directly. I look for it. But I didn't expect it to happen right then. I'd been up since 5:30. I'd driven my bus route for Sandy Spring Friends School. I had packed my bags and been driven to the airport in a downpour. I was tired from airplane rides, Lookout Mountain, Moccasin Bend, stimulating conversation during the ride to Hiwassee, a broken key, and a janitor who offered no help.

Up spoke the contented man who had thus far been too contented to join the conversation. His name tag read: Dick Cordray. "It's a shame they're gone."

I guessed, correctly, that he meant slide rules. "Why?" I said. "They were terrible."

"They taught us to live with uncertainty," he said in his soft way of speaking.

"But the further you go out toward the end, the greater the margin for error," I countered.

"It's all proportional," he said. He smiled.

As I lay on my bed, not going to sleep, I realized that he had just taught me what I'd come to learn. I got up, turned on the light, and wrote it down. I knew Dick Cordray's comments would be central to my talk the next night.

In the light of morning two things became clear. The smiling janitor sat down in the chair reserved for the clerk of yearly meeting and conducted business as though it took no effort. And everybody continued smiling. They couldn't help it. They were so filled with the joy of each other's presence that they had to. By the time I left I was smiling all the time myself.

Thirty years ago SAYMA began as an afternoon picnic between two neighboring meetings. Fifteen years later a *Faith and Practice* was begun. If there was patience enough, the last three sections would be approved this weekend. After only a few minutes of discussion, even I sensed the electricity.

An objection was raised to a particular turn of phrase. "You had a chance to work on that in your meeting," said the only impatient voice I was to hear. "Why do you bring it up now? We've been talking about it for years." Bad sign, I thought. "What do you think it

should say?" asked Elizabeth Addison, who had shepherded the project since its inception, who had brought it this close to completion, who must have hoped it would be accepted as it stood. Free Polazzo, who sat to my right, nudged me. "Watch this, watch this," he whispered excitedly. "The process is working. I love it." Alternative phrases were suggested, some with alternative meanings based on alternative assumptions. The clerk smiled and said nothing. Within only a few minutes, sense of the meeting had been reached. The new phrasing was clearly superior to the original. Everyone seemed pleased. "See! See!" said Free Polazzo. "It works. I love it."

When another sentence came under question, Free Polazzo said, "They should leave it out. It reads fine without it. It reads *better* without it." "Say that," I encouraged. "Just wait," he replied. "The process works. You'll see." Within a few minutes a suggestion was offered that the sentence be deleted. Sense of the meeting quickly followed. "Yes! I love it," said Free Polazzo.

The next one wasn't so easy. A man rose with serious personal and emotional reservations. My smile faded. Free Polazzo said, "This is great! Watch the process." A woman rose. She spoke directly to the man in a soft way trying to work through his distress so he could see his way toward this third sense of the meeting. The man spoke again, still distressed. Elizabeth Addison could have become defensive as she watched 15 years of work challenged. Instead she listened and encouraged. The clerk smiled. "It'll work," said Free Polazzo. "You'll see. The process will work." A Friend rose and acknowledged the seriousness of the concern. "If you'll look at the section approved last year on social concerns I think you'll find that your reservations have been taken into account." This assurance, coupled with a minor but important adjustment of language, led to sense of the meeting. "I told you. I told you," said Free Polazzo, "the process always works."

At the rise of the business meeting I gave Elizabeth Addison five dollars and asked that she send me a published copy. She took down my address, smiled, and tried unsuccessfully to return the five dollars.

When it came time for me to speak on Friday night I was a humbler man. "I hope you realize what you have here," I said, knowing that people often don't see themselves as well as someone from the outside might. "There's a tremendous outpouring of spirit here, a commitment to the loving, living power of God. I see it in one form or another coming through all of you. It's in your loving care for each other in the business meeting. It's in the trust you show and the longings you express and the experiences you relate in worship sharing. It's in the workshops and the conversations in the dining hall. It's in your commitment to undermine patriarchal religious systems so that your women are spiritually empowered as your men become more sensitive. It's in the power of your silence. It's here and it's real and it's wonderful, and it fills this place with Light, and I'm grateful to be part of it." Then, to lighten up a little after that fairly heavy initial barrage, and maybe even to get a rise, being that I'm basically a bad boy, I added, "And to think that it's so close to Alabama." Laughter broke the seriousness. Hoots and down-turned thumbs from Alabamans added to the mirth. The clerk smiled.

I went on to talk about how important it was to take spiritual risks. I spoke of the slide rule and the lesson of learning to live with uncertainty, to function out on the edge of your ignorance. I spoke of the right-hand end of the slide rule: the further out you go, the greater seems the risk. "It's all proportional," I said. "The more you have, the greater the risk seems. But remember," I concluded, "the risk only *seems* great."

"I've been thinking about the slide rule," Connie Lamonte said to me the next morning. I was pleased that she spoke to me at all. She's from Birmingham. "Once you go *off* the end there is no risk."

I smiled.

I heard a lot about Alabama that day. Daryl Bergquist, an FGC field secretary, lives in Blountsville. He showed me pictures of the solar house he was building and urged me to come home with him for a couple of days. "You can see how beautiful Alabama is," he said; "maybe get past some stereotypes."

At supper I asked Bill Reynolds if he thought we'd have time to drive into Alabama the next day and still catch the puddle jumper to Atlanta. He figured we would. I began my talk that evening by announcing: "I have good news. Bill Reynolds has agreed to drive me to Alabama before I go home." Again there was laughter, but this time the jeers had turned to cheers and the thumbs-down into applause.

No applause followed my talk. We shifted into the meeting for worship that had already begun. Afterward Laura Vines put a piece of paper in my hands. "I write poems," she said. "this one came to me during your talk. It's the only one that ever came to me whole."

I have come to the place where light
quenches thirsty eyes
and the smell of rainbows is strong
in the air.
And I know that the songs of angels
do not taste so sweet to them
as this music does to my tongue.
Living this, there is no life.
Breathing this, there is no breath.
For taking it, I need no other. . . .
After all, do we need more than one
eternity?

Dancing began. Out came two banjos, then a 12-string guitar, then a recorder. Daryl Bergquist whipped out his bass fiddle, which looked short as he towered over its long neck. His full beard was the same red-brown as the varnished wood. When the music started, so did the foot stompin', and whenever Hibbard Thatcher asked for another tune for another square dance, up it came.

On Sunday afternoon, Bill Reynolds and I packed up his car and headed back. We drove past Chattanooga, cut across the northwest corner of Georgia, and finally, after climbing Sand Mountain and negotiating a winding detour, crossed the state line into Alabama. We drove for a few more minutes, turned around, and headed back. We looked in awe at the view of the valley below and the parallel ridge of Lookout Mountain in the distance. "I don't think I've ever been up here," said Bill. "It's beautiful, isn't it?" We went back to Chattanooga. I stepped up to the airport counter eight minutes before my flight.

In Atlanta, while awaiting my plane to Washington, I thought of Dick Cordray, who taught me the meaning of slide rules. For some reason he had returned home to Huntsville, Alabama, yesterday. I didn't get a chance to thank him.

I fingered Laura Vines's poem in my pocket. As she pulled away this afternoon, she stopped her truck and called to me, "I love you." Then, with a wave, she drove off toward Hoover, Alabama.

I thought of Connie Lamonte from Birmingham. A stately woman, she wore brightly colored T-shirts as if they might draw my attention from her black, never ruffled hair. Her committee reports were always ready; her command of detail was always perfect; her smile always radiated. Her sense of right order never faltered; her sharp intellect never hinted at arrogance. She listened to every concern without impatience. Her soft English sang, and when I gave my talks, my own speaking sounded harsh to me by comparison. I wondered if it sounded harsh to her. She should be almost home by now.

I thought of Daryl Bergquist—his invitation and his foot stompin' bass fiddle playing. He hugged me before he left. "I'll see you again," he said, as if it were a certainty. He should be almost to Blountsville.

"Hey, you guys," I almost said aloud, "I've been to Alabama." □

Joseph Levenson

Dear Friend

by Francis D. Hole

I wrote a letter to God, folded it and put it into an envelope. But I did not know the address. So I went out of my house and walked the sidewalks, asking people I met, "Where does God live? Can you help me? I have written this letter to God, but I need the correct address."

People were confused. "I am new here, so I do not know the address," one person replied.

"Sorry, I have no idea," said another.

"God has no address. God is not a person. It's impossible!" someone shouted back.

"I don't believe in God. There is no God. Forget it!" said another pedestrian.

Well, I wrote the letter not so much because I *believe* in God. I *experience* God, as I experience the sun. Both warm me. So I kept on. Some people did give me addresses. I was referred to churches, temples, mosques. Some people said God lives in books: the Bible and the Koran, for instance. Some people said God lives in the land.

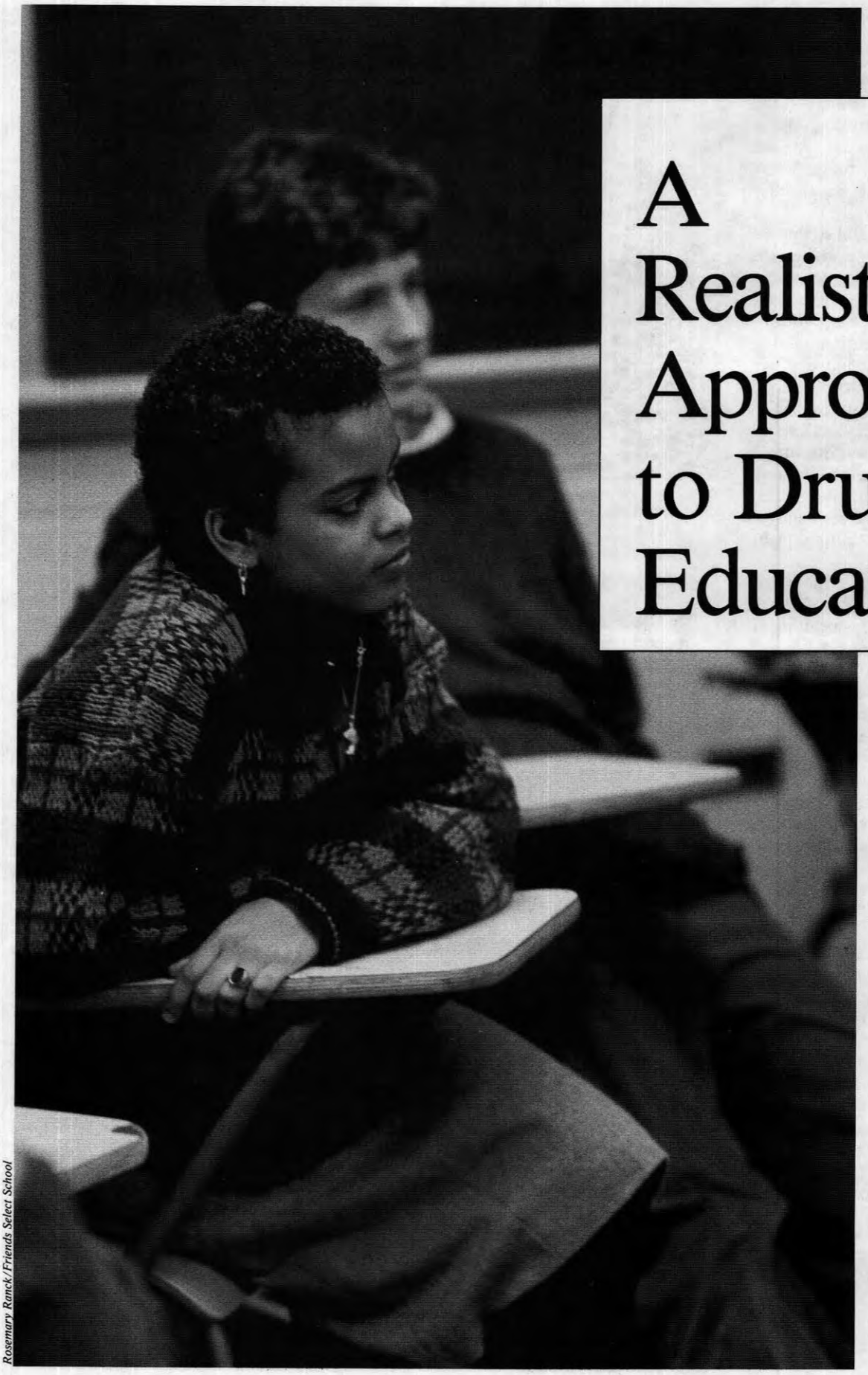
One person sent me to a small house to talk with the dear old woman living there. She was wonderful. She suggested I think of another term besides *God*. "The word *God* is worn and over-used. God is seen as a bearded man; even a tyrant."

So I readdressed the letter to "The authentic, vital, creative, powerful, listening Friend." Then we shortened it to "Dear Friend." We realized that the Friend lives in each person. So the Friend has more than five billion addresses on this planet. God has more dwelling places each year because the number of births exceeds the number of deaths, these days. All of us go home to God, when we die. "God is our address then," I said to the happy old woman. I said goodbye, and started walking back to my house, carrying my letter to the Friend.

Since the Friend lives in me, I thought, I do not have to take the letter to any other address. And since I wrote the letter, I know what I said, and the Friend must have watched me write it, and knows already, I thought to myself.

I decided to take a detour along a path through the woods. I laid the envelope among the leaves on the ground, to decay with the leaves and melt back into the soil. That's how God read my prayerful letter! □

An avid environmentalist and professor emeritus of soil science and geography at the University of Wisconsin, Francis D. Hole is a member of Madison (Wis.) Meeting.



Rosemary Ranck/Friends Select School

A Realistic Approach to Drug Education

by Ed Dodson

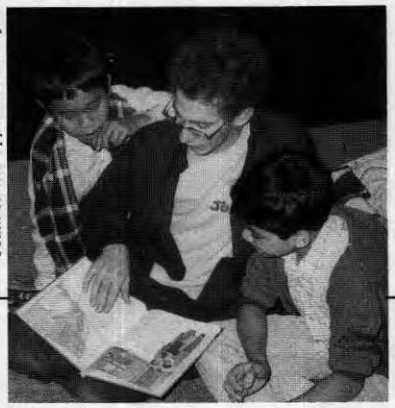
Our responses to the increasing prevalence of drugs as part of the routine of living range from stamp your feet and "just say no" to the "death to the dealers" cry of the Right. Recently there has been public and political confession that "education is the answer." Several approaches have been implemented over the past decade. We are told by those who ought to know that what we have done has not been useful in reducing the production, distribution, and consumption of drugs. Those of us in education, convinced we can make a difference, conclude that we are doing something wrong.

Most reasonable people when they believe they are doing something wrong stop what they are doing. But in our schools, we aim to correct what we do wrong by doing it longer (extend the school day), more precisely (sharpen the objectives), or more efficiently (computerize it). It's a strange mentality that presumes by doing something wrong longer, more precisely, or with greater efficiency, that will make it right. Institutions appear to be that way. It doesn't make it right; it only makes it possible to do something wrong for a longer time, with greater precision, or faster. The Pentagon proposes to control its budget by changing its procurement procedures; we attempt to initiate congressional ethics by raising salaries; we reduce the national debt by masquerading Social Security funds; we solve engineering problems and cost overruns by threatening whistle blowers. This is comedy, not a serious approach to serious problems. We can't solve substantive problems by procedural remedies.

What's wrong is compounded in education, for ostensibly we teach young people things that will contribute to their well being and to the health and continuity of the culture—that's what education is all about. Young people learn our mistakes faster than we intend. With respect to drugs, we have brought to the attention of students evidence demonstrating that involvement in drugs is foolish. We ask, "With all the evidence on drugs available, why don't students get the message?" Evidence is, after all, the ground for decision making. On the other hand, they learn that important things—what is taught? who goes to school where? for how long?—are not questions decided on evidence. There are other considerations. Illustrations abound. Evidence has long demonstrated the folly of simplistic creationism. Yet the evolution/creationism conflict occupies the attention of literally thousands of school boards and more than a few courts across the country. Sound educational research has evidenced that student achievement is directly related to class sizes. Yet we quail at the thought of spending the money it takes to reduce class size. To proclaim the value of evidence insults the intelligence of our young people. We teach our perversity: if you possibly can, or even if you only want to, ignore evidence.

Let's look at what we teach about drugs in school:

We intentionally teach that drugs kill, but students learn drugs are not the only things that kill. Faulty O rings on space craft kill, poorly designed automobiles kill, toxic wastes kill, cigarettes kill, alcohol kills. The chances are high that we'll die from a cigarette habit, booze, a poorly designed automobile, a nuclear accident, a myriad of other things produced and sanctioned by society, sooner than we'll die from a drug overdose. Drugs kill, and kill senselessly. Are socially sanctioned products that kill less "senseless" because they are sanctioned?



Youth Service Opportunities Project

For the well-being of our young people, and to preserve our culture, we must influence our schools to teach against the grain.

We teach that drugs are illegal, but our students learn that most everything, at one time or another, has been illegal, and with adequate reasons. But times change. Interest rates now routinely charged by credit card companies used to be usury; what is illegal in one state—drinking while standing up at a bar, prostitution, gambling—is legal in another. The reasons for the changes vary, having nothing to do with morality or propriety, but with other circumstances.

We teach that drugs reduce productivity, that productivity and worth in business are measured in net worth Teenagers know the minimum wage provides less than poverty pay, and some young people are exempted so they may be paid even less. The question is, "Production for whom?" Why should they "go legitimate" when legitimacy promises no escape from want? Given connections, a 12-year-old with no education or experience can earn more this week than his teacher. Net worth matters more than the threat of imprisonment. The crime of selling drugs is no problem. People commit crimes and are still cultural heroes. Getting caught is the problem.

What we teach about success in business indicates that participation in the drug traffic yields benefits consistent with, and appropriate to, the ethos of the economic community. For example:

We teach the virtue of accumulating capital. There are no real indices to the capital accumulated by drug trafficking. We do know that some governments, some armies, some attorneys, some banks, some diplomats, some industries, some peasants are supported by drugs. We are told a significant dollar amount of drugs is found and confiscated. Boats, airplanes, cars are confiscated, amounting to additional millions of dollars. Best estimates are that intercepted drugs represent, at most, ten percent of the actual trade. Any industry with this cash flow has to be taken very seriously by investors. Without capital, there is no business.

We teach that the enterprising among us are those able to either meet an unmet need or create a need that has not other-

Ed Dodson, an education consultant, has long been active in civil rights and peace movements. He lives with his wife, the former Nancy Hidden, in Westport, Washington, where he is a member of Westport Worship Group.

wise existed. Can there be a need for drugs? Most of us think not, but the industry has created needs where there were none. That is simply creative marketing. Dealers are also equal opportunity employers: no restrictions on age, sex, race, religion, or class; equal opportunity distributors as well. This is a land where *anyone* can snort, smoke, shoot, or sniff.

We teach the value of participation in international trade. The drug industry recognizes no national borders. Its cultivation improves the lives of agricultural workers, particularly in certain underdeveloped countries. It is sad that profits are not more equitably distributed among peasants who cultivate the product. There is an analogy, however, between this and the plight of families owning farms in the United States, whose struggles to maintain their homes and livelihoods are increasingly discouraging.

The advantages of dealing drugs appear to far outweigh the disadvantages. Most of us believe drugs to be intrinsically evil. But many things we have or do are, by someone's definition, intrinsically evil, from abortion to zippers. Fortunately, those who think ill of zippers have enough love of humanity and tolerance for others not to impose their judgments on those of us for whom the zipper is a way of life.

Drugs are not harmless little charades, though our "war" against them has amounted to that primarily because the production and distribution of drugs is compatible with cultural values associated with the business community, reinforced by our schools. It is clear the problem is not one of individual aberration, but societal disposition. Putting a dealer, or ten dealers, or a thousand in jail, or sentencing them to death, is a change in the cast of characters, but leaves the play intact. Insofar as schools participate in the ethos of business, developing replacement players and supporting cast, excellent work has been done. Children enter early into the world of business through "innovative" programs featuring cooperation between businesses and vocational education departments. "Innovative" for-profit businesses are started by high school students for school credit. Community colleges cooperate with banks, stores, local offices, to place students in "real-world" commercial environments. The rhetoric of the marketplace is the rhetoric of the classroom. A major apologetic for staying in school is enhancement of income potential.

We need a new direction for school processes. Friends need to take a greater interest in public education. We have things to say, a perspective to share. For the well-being of our young people and to preserve our culture, let's influence our schools to teach against the grain. We can use insights drawn from culture that articulate with what we know about ourselves, the way we learn, what we learn, where we learn it, and how we learn it. We must be aware of what young people learn as well as what we intentionally teach them.

Focus on intrinsic worth

I don't mean "intrinsic worth" courses, or an "intrinsic worth program," but rather to weave through the curricula of schools and teacher education programs the idea that some things are worthwhile for themselves. The most fundamental value is that of the intrinsic worth of human beings. We have taught young people they are only worthwhile insofar as they do "x", whatever "x" happens to be in terms of the cultural definitions of the moment for the age/sex group. They must be good producers, they must be good consumers; they're only worthwhile as long as they *be* something *to* someone. Paradoxically, while behaviorism, because of its insistence on objective specificity, has contributed a great deal to the mechanics of teaching, it is a major contributor to the denial of intrinsic worth for that same reason. We are hard pressed to find rationale for attending intrinsic worth within our school environment.

Emphasize the value of the transitory

Any definition of maturity must include the capability of delayed gratification, but our textbooks, lectures, and "learning activities" define the term as postponing greed now to be greedier later. There are "now" things that contribute to life. I don't know if they lead to anything, or what the objectives might be in doing them. But you can't rerun a rainbow. If you miss it, it's gone, and there will never be another quite like it. While you can't own it, neither can you deplete it by using it, or by sharing it with others, and it's not toxic (unless it's acid rain). Kids know this to begin with; but we teach it out of them. Sixth graders from Yakima were on a whale watch. More than half of them were sick. But when we were surrounded by 150 grey whales, not one youngster stayed below. They vomited all over the ocean, but they saw the barnacles; they heard the tails of the huge greys slap the sea when they sounded. Only once can that happen. Perhaps they learned nothing profitable, but it was an emotional as well as a conceptual experience for a moment, and that's enough. We need to weave sensitivity to the transitory through our educational programs.

Demonstrate husbandry

This is an archaic term, but for want of something better, there we are. By this I mean not simply conservation, not merely wise expenditure of resources, but along with these things, a sense of identification with one's environment; the world's not simply "out there," but part and parcel of what we are. We watch while a kid in a pick-up truck swerves to run down a woodchuck, or a cat, or a snake, and cluck our tongues. But is it so strange that kids objectify

Arthur Morgan School

We must weave through the curricula of schools and teacher education programs the most fundamental value: the intrinsic worth of human beings.

the world they live in when they are so routinely themselves objectified?

"Oh, that's what we should do: be nice, except we have to teach kids how to live in the 'real world'; 'it's a jungle out there.' " I'll make my final point. We have been thinking *ethos*, an underlying disposition that teachers might bring to every discipline, a frame of mind, an aroma of concern contributing to the intentionally taught. We now think to improve the intentionally taught—course, program, objectives.

Teach cultural criticism

Educational programmers don't take social scientists nearly as seriously as do advertisers who build consumer constituencies for their clientele from data generated by the social sciences. It is time to insist that teacher education programs include cultural criticism as a requirement prior to teacher certification. It is neither desirable nor necessary for all of us to have the same notions about the direction of culture, the values that comprise the culture, or our roles in the continuity of culture. It is essential, however, for teachers at all levels to lift cultural idiosyncrasies above the limen of consciousness. Too often we ascribe to our culture a metaphysical status, as if it were something apart from what we've made it; then we teach "real world" involvement as if we were being tough-minded. Teachers must know that our real world is a cultural construct, a myth we build out of what we have and what we do at the time. Frequently, it is the best we can do with what we have. But myths grow tired when they fail new circumstances. Constructs need periodic re-examination to test their applicability to new occasions. Right now, the occasion is the destruction of young lives by the prevalence of drugs and our inability to develop new sensibilities to take into account their motivations in our culture.

Instead of critiquing our myth, we say yes to our sickness. Because we are stronger than kids, we punish those available, nodding our heads to each other to confirm our piety. We proclaim war against the powerless to affirm our intent. The resources needed to deal successfully with drugs are at hand. Failing to use them, we will grow bored with the issue, impoverished by the expense, and frustrated by the futility of inept sycophants attempting to preserve an ethos that failed our kids. □

Barbara Benton

Seeking Clearness on Abortion

by Lisa Rohner Schafer

Off Our Backs

As turmoil rages on, some Friends feel unable to find a place on either side of the abortion question.

I have found no understanding or clearness where abortion is concerned. I am torn by a conflict that seems to have no resolution that my conscience can abide.

For many years, I have been comfortable with the pro-choice stance. Even as a practicing Catholic, I could not hold others to my beliefs, knowing that only individuals can discern right and wrong according to their own consciences. That belief is largely responsible for my current affiliation with the Religious Society of Friends.

Lisa Rohner Schafer, a member of Billings (Mont.) Meeting, attends Iowa City (Iowa) Meeting. She is a freelance writer pursuing a degree in journalism at the University of Iowa.

Among Friends, I found acceptance of my pro-choice stance, even to the point of feeling any other view would not be so readily accepted. For Quakers it seems the obvious position. Allow each individual to determine according to her own conscience whether abortion is, for her, a moral choice.

My own conscience, however, has lately been prompting me to search deeper for a more personal truth where abortion is concerned. I can no longer ignore the demands of conscience, and find myself in an uneasy state of nonaction/nonopinion.

Intellectually, I embrace many of the pro-choice arguments. I feel strongly that reproductive prerogative is essential for women to gain true equality. Unwanted pregnancies among poor women aggravate and perhaps assure their circumstances, and there is no doubt in my mind the planet will no longer support unhindered population growth.

Yet, at some level I hear myself crying, "Isn't there some other way?" For you see, I do see each abortion as an end to a human life.

I cannot bring myself to label it "murder" because murder implies viciousness, and a knowledge of the act as such. Nonetheless, within my frame of beliefs, millions of tiny humans are dying each year.

What is "Right Action" for one such as me? Complacency has run its course, yet no clear path has emerged as acceptable. I am unwilling to trample on the values of others, to force them to adopt my viewpoint. But, as a Quaker, am I not encouraged to take action where I see injustice? Am I not charged by my conscience to oppose violence in all of its forms?

How can I be pro-choice when I believe each abortion is a life ended? At the same time, how can I respect the conscientious choices of others while advocating limits on the options available?

I have no hesitancy in determining action or opinions on matters such as the military, nuclear buildup, or the death penalty. I am not, in those cases, frozen by the possibility of removing an option for their advocates. I do not feel I am intruding on their personal realm of choice. They are spending my money, representing me, a citizen of this country, and inflicting that violence on society at large.

Abortion, on the other hand, is a highly personal affair affecting the woman, her life, her well-being, her body, and that of the fetus. To intrude into such a matter is not a step I can take lightly.

I have conveniently differentiated between abortion and issues on which I have no ambivalence, and I find my concience telling me I am letting myself off the hook, urging me to confront the hard questions that would be more pleasantly ignored. So, I'll let them be asked:

Me: I maintain that abortion, for me, is wrong, regardless of the circumstances.
My Conscience: What makes you so clear on that one point?
Me: It is the knowledge that if I am pregnant, I am carrying a tiny human within me.
Conscience: Is every pregnant woman

carrying a human within her?
Me: I believe so.
Conscience: Would you feel ambivalent if your neighbor had no inkling that killing was wrong, and decided to kill her newborn?
Me: Of course not.
Conscience: Given your beliefs, why is that different than abortion?

I have no answer. At this point reason fails me, because given my beliefs, I should be an avid pro-lifer, working to end the injustice of abortion. Yet, something which cannot be articulated in such a logical sequence stops me in my tracks at the thought of taking away that choice. I can only describe it as conscience at a gut level. I know it would be wrong of me to render my judgment on those who do not believe as I do.

What is it my conscience is trying to reveal to me? Can this paradox be resolved?

I ask myself if I feel obliged to try to enlighten those who do not see the fetus as a human life. After all, that is really the definitive point. All questions of abortion fall to the wayside when one believes the fetus is a human being. Within this frame of beliefs, abortion becomes tantamount to killing babies.

But the very concept, "try to enlighten" implies a spiritual or moral superiority and denies the trust I feel I must have that others are responding to the measure of Light provided them. The "Truth" concerning the humanity of the fetus clearly cannot yet be agreed upon by people of conscience.

I never have met anyone who is pro-abortion. When an abortion is sought, it is always a grave decision, an outcome of unacceptable circumstances.

What type of a world have we created that necessitates abortion as an answer to so many societal woes? Why are all these babies being conceived when the parents are unable or unwilling to care for the lives they've created?

In our own country, lack of education on safe and effective birth control, sexuality, and family planning enhances the need for abortion. The majority of society still does not see parenting as an occupation to be equally shared between

Continued on p. 20

Open Letter to Friends

by Elizabeth Cunningham Smyth

Pregnancy never occurs in the abstract; it is always embodied—literally—in a particular woman, faced with particular circumstances. When I ponder the issue of abortion, I begin where pregnancy begins: inside the female body. Inside my own body. I begin with my own story.

I am a woman, 37 years old, married, middle class, white. I have one stepdaughter, 19 years old, whom I have helped raise for the past 11 years. I have been pregnant four times; two of these pregnancies ended in miscarriage—that is, spontaneous abortion—two in full-term births. Of these, one child is almost seven, the other just four. I consider that my child-bearing is complete, though I have approximately 13 years of fertility remaining to me. I have never had an unplanned pregnancy and hope I never will. I have risked unplanned pregnancy only once in my life, when I was a teenager. Fortunately, I had a mother I was not afraid to approach, who listened to me and responded when I asked for birth control. I am also privileged in a number of other ways, as well as just plain lucky.

I hope I am never faced with the choice I wish to defend. I cannot tell you today what I would do if my method of birth control failed, or if I was raped, or if, at age 50, I thought I had achieved menopause and found myself pregnant instead. I do not know what my choice would be; I only know I want to have one.

I can also tell you this: Should I find myself faced with an unwanted pregnancy, I would pray; I would listen for the voice of the Spirit; I would enter into communion with my unborn child as best I could. Since I can trust my husband, I would consult him. I might well ask for a clearness committee. I would do so, however, only if I trusted Friends to understand that my request was for prayerful support as I struggled to come to the difficult and intimate decision I would have to make as the one who would most fully and consciously bear the consequences.

My reflections on reproductive rights include not only my own experience but also what I have witnessed in the lives of others who have different stories and circumstances. I have known birth mothers, and I have heard them speak of their anguish. I have known adopted children who also live with a permanent sense of loss. This is not to say women should not choose adoption as an alternative to abortion, but to reiterate that there are lifelong consequences no matter what decision is made.

I have known women who have chosen to continue their unplanned pregnancies and to raise their children, some of whom struggle to meet the additional challenges of single parenthood.

I have known women who have had abortions, all of whom were either very young at the time or without financial or other support. They have also worked very hard since then to create lives for themselves in which they could choose to bear and raise children.

In my work at a battered women's shelter, I have seen women struggling to obtain the basics of survival for themselves and their children. Some of the

Elizabeth C. Smyth, a member of Bulls Head-Oswego (N.Y.) Meeting, is a novelist and a mother.

Seeking Clearness *continued*

the sexes, which forces many women to choose between career and motherhood. We pride ourselves on being a society that believes in the sanctity of human life, yet we fail to provide even the basic necessities for many of those already on the planet.

Abortion is more truly a symptom of failing society than it is either a right or a solution.

Can we fix this world? Can we create one in which abortion no longer needs to exist, a world in which each child born is wanted and loved? In such a world, women would exercise their reproductive prerogative freely and without guilt, by preventing a pregnancy from ever occurring. Birth control would be affordable, readily available, effective, and there would be a shared responsibility between the sexes. Our children would be taught that their bodies are sacred, their sexuality beautiful, and that sex need not make babies.

It's just a dream—unrealistic, utopian, and naive—but perhaps it points the way toward some right action for me. Perhaps my place does not exist among the factions of pro-choice/pro-life, but somewhere quite different, working to make their disagreements moot.

I am certain my conscience will not let me off so easily. There is a deeper truth begging to be revealed, one which may not be so narrow as the morality of abortion, but one which asks me to evaluate the effect of my beliefs on others. Is there a right more fundamental than the right to life? Is the right to choose, to falter, to learn, any less critical in our growth as souls?

As the turmoil rages on, within and without, I ask the understanding of Friends for those of us unable to find a place for ourselves on either side of the abortion question. We are only seeking the clearness many of you have perhaps already found.

This issue requires the Light of many diverse seekers to be shed upon it for the truth to be revealed. With openness, sharing, and earnest seeking of the Light, perhaps in time we can together reveal that truth. □

Open Letter *continued*

women I have met are opposed to abortion and have continued unplanned pregnancies, though they have no permanent place to live and no source of support other than an abusive welfare system or husband. Some women choose abortion, if they can raise the money, viewing it as their only hope of escaping poverty and dependence.

I respect all these women and their decisions.

My experience, my witness of other women's lives, my awareness of social and economic injustice in this country have all informed my prayerful consideration on the issue of reproductive rights. Here are my conclusions:

1) The rights of a woman and her unborn child cannot be separated until that point in gestation when the fetus can survive outside the womb as a separate human being. To give the fetus civil rights before it is capable of sustainable human life is to take away the woman's civil rights. It is to declare her not a human being but a vessel.
2) Early pregnancy is tentative by nature. Many preganacies end in spontaneous abortion. This is also the time for the woman to consider: Can I responsibly bear this child? Am I prepared for permanent commitment and/or personal sacrifice? Have I the means to nurture this life?
3) Abortion is taking potential human life. Murder is killing another separate human being. A murderer at large is a danger to society. Abortion is not comparable. Nor is abortion comparable to slavery or genocide. Such comparisons are insulting to the victims of massive societal and institutional evil and abusive to women who have made the painful decision to end a pregnancy.
4) A woman's womb is not public space. Her relationship with her fetus does not take place in the public realm.
5) That we consider some women's motives for seeking abortion selfish is beside the point. Rights, such as freedom of speech, can be abused. To revoke a right is far more abusive.
6) Friends do not have to agree that abortion is moral in order to affirm that no institution or person has the right to make the decision for the pregnant woman.
7) To end an unborn life may be violence; to force a woman to bear a child against her will is also violence.
8) In a religious community, there is an important difference between expecting morally responsible behavior from each other and exerting control over one another.
9) We must consider abortion in the context of reproductive rights as a whole. Pro-choice must mean not only the right to choose abortion but also the right to bear a child in life-supporting circumstances. We must also oppose other abuses of women's rights, such as forced sterilization.
10) We must examine our own and society's punitive attitude toward women and toward sexuality.
11) We must recognize that we are all making life and death decisions, as individuals and as a society, of which we are largely unconscious. A pregnant woman can consciously choose to give or withhold life. It may be the element of consciousness that makes this issue so difficult for us. We are all both powerful and powerless in ways that we sometimes find unbearable to contemplate. We need to acknowledge our moral responsibilities and dilemmas as well as our pain at our helplessness in the face of life's uncertainties.

God is with us in our suffering. Christ, as George Fox said, can speak to our condition. We must also remember that Jesus admonished us not to judge one another, lest we be judged. □

If faced with an unwanted pregnancy I would pray; I would listen for the Spirit; I would enter into communion with my unborn child as best I could.

The Willoughbys at 75

BOUND BY A COMMON HUMANITY

1940: *Lillian and George Willoughby before their wedding*

by Herb Ettel

I believe no one's better than I am and no one's worse," Lillian Willoughby says through her warm, wide grin. "For me, my Quaker faith means seeing 'that of God in every person.'"

Those deeply felt words seem to summarize the creed that has sustained Lillian and her husband, George, through five full decades of commitment to a host of social causes, from racial equality to ending militarism, violence, and injustice.

The Willoughbys have left their distinctive mark on dozens of social change organizations, including the American Friends Service Committee, Central Committee for Conscientious Objectors, Movement for a New Society, and, more recently, Peace Brigades International. Their contributions to these efforts will long be felt and remembered.

This fall the two will celebrate their golden wedding anniversary with a host of loved ones and admirers on hand. What has held them together these 50 years, they say in unison, is "stubbornness!" More specifically, George notes, "We hold a lot of things in common. We're both pacifists, exploring a nonviolent society, solid and secure in our own basic values and culture."

Still sturdy and energetic at 75, Lillian Willoughby was born the oldest of four children to Quaker parents on January 29, 1915, in West Branch, Iowa. West Branch is also the birthplace of Herbert Hoover, the first Quaker president of the United States.

Her family believed in hard work, which for Lillian meant "plowing with horses, putting up hay, and milking cows by hand." Her childhood memories are filled with baseball, 4-H club, bobsled parties, and hailstones "the size of walnuts." She also remembers her high school years at Scattergood Friends School, a half mile from her home, and her senior year at Westtown Friends School near Philadelphia.

George's childhood was more turbulent. Two years after his birth, on December 9, 1914, in Cheyenne, Wyoming, George's father moved the family to Panama so he could work on the new U.S. canal.

"I must have been a bit of a trouble," George says. "I remember flunking second grade, being chased by one of my teachers several blocks down the main street of the little town of Balboa, and being caught by her. We remained good friends."

It was during those next 15 years living in the Canal Zone that George began to develop his strong concerns about racial relations, social justice, and North American domination of Latin Americans. He recalls playing with black and Panamanian children in violation of the local social norms and his parents' own rules.

At 17, George ran away from Panama to live in Iowa with the family of one of his teachers. There he finished his schooling and became a Quaker. He met Lillian while attending the University of Iowa. She was the dietitian at the Scattergood Hostel for Resettling German Refugees.

After six months of friendship and dating, the two married on July 19, 1940. "George sold his old Ford roadster and bought a roomy, old, eight-cylinder Hupmobile," Lillian says, "to drive us

Herb Ettel is a writer and broadcast journalist. A long-time peace and ecology activist, he is an attender of Central Philadelphia (Pa.) Meeting.

on a delightful honeymoon to Mexico."

"I knew that if I married George, life would be exciting—never a dull moment," Lillian says. Little did she and George know that their life together would include residence in nine states, a dozen overseas trips to India, Europe, and Africa, and participation in scores of protest demonstrations, many of which included civil disobedience and arrest.

Lillian got her degree in home economics and worked as a dietitian while George finished his Ph.D. in political science in 1942. The war years posed a particular challenge for the idealistic young couple. George lost his job with

Photos courtesy of Lillian and George Willoughby

1939: *Lillian at the Scattergood Refugee Resettlement Hostel in West Branch, Iowa*

the University of Iowa's dormitory system for refusing to violate his pacifist conscience by selling war bonds. Years later, George met the man who fired him in Minneapolis.

"I've been thinking about it all these years, and you were right," his former boss said. "I want you to know that you had a great influence on me. You stuck by your beliefs, and I've never forgotten that."

After teaching a year at a small college in New Mexico, George joined the War Relocation Authority. Stationed in Montana, Colorado, and the Dakotas, his role as a relocation officer was to help Japanese-American internees get out of the relocation camps, find jobs, and get resettled.

Lillian's strongest memory of that period is "a very, very intense four months" in Denver. "We became part of a community quicker than at any other time." It was very integrated, including Japanese-Americans as well as blacks and Friends from their meeting.

She took part in various desegregation activities with the Congress Of Racial Equality (CORE). "They had already done lunch counters, but were still working on theaters and employment," she recalls.

Lillian became pregnant, and the draft caught up with George, despite his frequent moving around. "I was accepted as a conscientious objector and chose to be assigned to the Quaker-sponsored Civilian Public Service program," he says.

During his two years of alternative service, George worked on a survey crew in a land development project, as a nurse in a Chicago hospital (where Lillian was dietitian), and as a cattleman on a ship. The last assignment was delivering cattle to Poland for the United Nations Relief and Rehabilitation agency.

"It gave me first-hand contact with the situation in Poland, meeting refugees there and getting insight into the problems," he says, "preparing me for the work I was to do later."

In June 1946, George rejoined Lillian in Iowa and began his new job first as peace secretary, later as regional secretary of the American Friends Service Committee in Des Moines. They lived on a small farm for the next eight years raising a cow, vegetables, and their four children: Sharon, Sally, Anita, and Alan.

"We're proud of all our children," Lillian says. "I feel they carry on our values in their own lives." The Willoughbys delight in their frequent visits with their children and their three granddaughters. At a recent family gathering, George showed his own childlike playfulness by encouraging their six-year-old granddaughter, Lianna, to "play the drum" on his balding pate.

The Move to Philadelphia

In 1954, George started a new job serving conscientious objectors with the AFSC national office in Philadelphia. "The hardest thing about moving East was persuading Lillian to leave Iowa," George recalls. The couple bought three wooded acres in rural Blackwood, New Jersey, where they still live. A year later, George became executive secretary of Central Committee for Conscientious Objectors, the military and draft counseling agency he would direct until 1961.

Lillian soon got involved in her own community organizing activities. She was instrumental in helping to establish the Deptford Township public library system as well as the Peace Center in Haddonfield, New Jersey, which later moved to Moorestown, N.J. The Willoughbys also were instrumental in Woodbury (N.J.) Meeting's accepting a black child into its school.

1958: *George (center) with other crew members on* Golden Rule's *voyage to protest nuclear bomb testing in the Pacific*

Lillian was surprised at how much opposition they encountered, including one woman who yelled at her, "I hate you!" Lillian replied softly, "I don't hate you." It was an experience that strengthened their convictions about nonviolence and racial justice.

The Willoughbys performed their first of many civil disobedience actions together in 1957, when Lillian and ten other protesters walked onto the Nevada (nuclear) Test Site about 60 miles from Las Vegas. The 40 participants camped at a gate, enveloped on three sides by barbed wire erected by security guards. That night, they watched as truckloads of soldiers were transported onto the desert site "to be used as guinea pigs," in Lillian's words. "Early the next morning we experienced a blinding flash and saw the huge mushroom cloud."

Working for Peace, not Paying for War

Another significant protest in the Willoughbys' lives has been their ongoing tax resistance. "I object to taxes that go completely out of my hands and have no connection to me—that are supporting things I cannot tolerate, such as bombs and nuclear energy," Lillian says.

After years of refusal to pay their fed-

eral telephone tax, IRS officers seized the Willoughbys' Volkswagen to collect the $100 they owed. But the Willoughbys' many friends raised more than a thousand dollars through a "peace bond" mailing so they could submit the winning bid and recover the car. The extra funds were donated to the Philadelphia War Tax Resistance Fund.

"One IRS official complained," George recalls, " 'Here we seize your car to raise money for IRS, and you are using it to raise money for your cause!' " After that incident, there were no more seizures of automobiles of tax resisters in the Philadelphia area for the next nine years, the Willoughbys say.

Explaining their tax witness, Lillian notes, "Some sacrifice is involved, and not everyone can do it." For George, it is a matter of integrity and empowerment. "Tax resistance is something I can do to withdraw support from the government," he says. "Why should I give them money to do evil things I wouldn't do myself?"

Teaching Peace and Social Change

From 1965 to 1968, George taught at the Martin Luther King School for Social Change in Chester, Pennsylvania, which he helped to found. "It was experimental," George says, "the most exciting teaching I've ever experienced."

But the radical nature of the curriculum, especially the encouragement of both students and faculty to be involved in anti-war and other protest activities, was not always supported by the school's sponsor, the Baptist Crozier Theological Seminary. George found himself involved in conflict between the school's faculty and board, which led to the decision not to renew his contract.

George encountered similar challenges in his next position heading the faculty at Pendle Hill in Pennsylvania. Having full charge of the program, the faculty sponsored a number of workshops and guest lecturers, including such prominent activists as A. J. Muste, Bayard Rustin, and Norman Thomas.

Nevertheless, George felt increasing restrictions from the school's management on academic freedom regarding courses, speakers, and activities. The presence of a much younger student body unsettled the school's traditional calm. "It was more vibrant, really jiving with these 20-some students in social change, and I could see problems," he said.

Meanwhile, throughout their years at the King School and Pendle Hill, Lillian and George were active in A Quaker Action Group (AQAG), a small but dynamic organization of activists committed to doing nonviolent direct action protests. Its primary goal was to end the war with Vietnam.

"AQAG sent me to Japan in 1967 to help with the *Phoenix* project," George says. *Phoenix* was a small yacht, which sailed from Hiroshima, Japan, to deliver medical supplies to both South and North Vietnam. "The deeper we got into the work," George recalls, "the more we began to see the implications: relationships of the economic system with the war economy; the effect upon people; the draft; and taxes for the war. Our analysis became much more radical than the Quaker movement in general was."

Stimulated by their Pendle Hill experience, the Willoughbys felt it was time to create a more complete educational social change community. They

1975: *Lillian working on a project at home in Blackwood, New Jersey*

decided with their fellow members to "put AQAG on the shelf" in 1970. This paved the way for a radically different new organization, the Movement for a New Society (MNS), and the Philadelphia Life Center community in 1971.

In the new organization and community, an important focus for the Willoughbys was outreach and involvement with the concerns of their own neighborhood. "From the beginning we were trying to relate to the community," explains George, "without beating a drum and saying 'we know what to do.' " In response to a rape incident in 1972, they helped organize local residents

1979: *George and Lillian at a training session with the Nonviolent Direct Action Group near Jaffa, Sri Lanka*

to form a neighborhood crime walk, which foreshadowed the widespread neighborhood watch activities of today. They also helped establish a member-run food co-op, which continues to provide wholesome foods at low prices two decades later.

During this period the Willoughbys often used their skills and experience with nonviolence to intervene in situations of conflict and potential violence. They helped organize and train participants for numerous protest actions against the war and nuclear power, and in support of civil rights, the unemployed, and homeless families.

In 1970 the Willoughbys were part of the "Friendly Presence," a Quaker group that succeeded in keeping the peace between city police and Black Panthers gathered in Philadelphia for their national convention. In 1978, they helped revive the Friendly Presence and attempted unsuccessfully to prevent a violent confrontation between the militant black anarchist group, Move, and Philadelphia police.

For the Willoughbys, addressing such local concerns is connected with solving

larger world problems. They live the motto, "Think globally, act locally." "I can get involved doing things to help right now, in this very community," says George. "This gives me insight when looking at all these national and international problems, and then I can do something about them. My contribution is very small, but together with others we can make the change."

"When people on the local level develop confidence in themselves," he continues, "they have less need to think of calling police or people on the outside for help. Then when they are warned of 'the Russian Peril' or asked for more money for the military, they have more confidence in their ability to deal with these threats themselves. That is the essence of personal empowerment."

A special focus of the Willoughbys' efforts for MNS was coordinating its Transnational Collective. This was a continuation of the student exchange work they had begun in the sixties with AQAG and other projects. The collective has served as a vehicle for spreading information and tools for nonviolent and democratic social change to interested activists in dozens of other nations. It continues informally, as a small, independent organization, exchanging valuable information, resources, and support worldwide.

After George's two trips to India in the 1960s, he and Lillian helped AQAG conduct an exchange program with groups in India and Europe, so organizers would learn from each other's experience and cultures. In the 1970s, they were instrumental in bringing hundreds of activists to the Life Center from every continent.

One political activist who moved to Philadelphia at the Willoughbys' invitation is a lawyer named T. Kumar, who was the first refugee from Sri Lanka to be granted political asylum by the United States in 1981.

"I had been imprisoned five years and was released after Amnesty International adopted me as a prisoner of conscience," Kumar says. "The Willoughbys came to Sri Lanka to train us in mediation and nonviolent techniques for change. We formed the Nonviolent Direct Action Groups, and within two years, were able to abolish 90 percent of the inequalities of our caste system."

"What we did on these trips," George says, "is talk about MNS as a people's movement, using nonviolence to empower people. We took the position that

1985: *George at a Tax Day demonstration in Philadelphia*

the basic principles involved in this were universally applicable. We did workshops in which we adapted these techniques and actually used them in different situations. Then we let them do it, and evaluate whether these are really suitable to their culture."

For example, one exercise in cooperation the Willoughbys use is the pretzel game, in which participants join hands in a twisted configuration and seek to unravel the "pretzel" without anyone releasing hands. When Lillian and George played it with groups in India, they renamed it the *jalebi* game, after a popular Indian pastry with similarly twisted shape. Likewise, brainstorming was replaced by "loud thinking."

Participants have often been impressed that wherever they do programs, both Lillian and George take part in the speaking. "One woman particularly said we were an inspiration to her," Lillian says. "We gave her a feeling that she could do something, too. Thus part of our message showed that women could work on a more equal level with men."

But this was not always easy. "Lillian and George have had to struggle to overcome aspects of sexist stereotyping in their own relationship as well," observes Nicole Hackel, a close friend who worked with the Willoughbys in the Life Center.

"After decades of managing the home and raising children while George pursued his more public career," Nicole says, "as a woman, Lillian had not received the recognition he had for her own ground-breaking social action. Some of her most creative work has been in the arena of family and home."

"As Gandhi said, Kasturbai was his most inspiring teacher of nonviolence," Nicole observes. "I have learned a lot about how women and men struggle with these issues from Lillian and George and have been inspired by them."

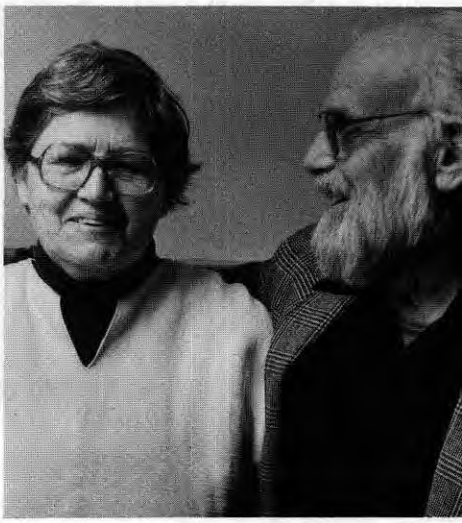
In 1961, George helped found the World Peace Brigades along with Charles Walker, A. J. Muste, and others. Modeled and named after Mohandas Gandhi's *shanti sena* (peace brigades) that operated in India during the nonviolent movement for independence, the group's purpose was to deploy teams of nonviolent peacekeepers to intervene in regions of conflict, such as Zambia in 1964 and Cyprus in 1973.

The organization was laid down, but reestablished in 1981 as Peace Brigades International, with George serving first as Chair of PBI's Central America Projects Committee and then as international secretary from 1983 to 1987. PBI currently operates teams in Guatemala, El Salvador, and Sri Lanka.

Even at the age of 75, both Lillian and George continue to be very much involved in the work of PBI, the Transnational Collective, and the Delaware Valley Nonviolence Training Collective, all of which they helped found. In addition they are active in Central Philadelphia (Pa.) Meeting.

"Lillian's the salt of the earth," says Quaker historian Margaret Bacon, a longtime member of the meeting. "She's always concerned about people—very nurturing. And when we have to make a decision, she always speaks her mind."

"George has a very critical and creative mind," Margaret says. "He's always apt to bring up some aspect of a discussion other people miss. But because of his gruff and growling voice,



1985: *Keeping the faith*

›me people feel he is confrontational. :e is headstrong and determined, but I ›n't find him pushy."

\ Lifetime of :ommitment

ı addition to their Quaker faith, with s concerns for peace and social justice, ıe driving force behind the Willoughbys' ›nstant devotion to their work for so- al change has been their sense of person- l empowerment and zeal to spread it to thers. "I've always felt that people's asic goal should be to take responsibili- ' for themselves," says Lillian. "One eeds to work in one's own locality."

She also has strong opinions about :onomic conditions in our society. Land should belong to the people, not e bought and sold for profit. No one ıould have an income so much beyond 'hat they need. The reason the wealthy ave so much is not that they are marter and work harder, but because › many other people are poor and liv- ıg on the streets."

With tears in her eyes, she releases the ·ustration from decades of witnessing › much violence and injustice, still nresolved. "We have all the know- ow, and we simply are not doing it!"

George offers other insights into the roblem. "I see this movement not as ne that holds fast to a certain faith, but › certain principles. We're all bound ›gether by our common humanity. To hange the world I must also change ıyself—I am part of the evil."

Lillian adds, "Each of us has our own otential to live up to or not. You can't eally forgive others until you forgive ourself first for your part in it."

George says, "To be nonviolent m › accept all human beings as › love and care for each re forces at work, and o on. But we must ur lifestyle to opulating. ethink ems o. ext :on continu

'riends of › a celebra nniversary S .m., at Friends 'a. RSVP (609)

Free Library of Philadelphia

Yellowstone

by Beatr o

T d in peace do not begin
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where fire has been.

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The Search Among Spirits

by William Charland

Deep in the annals of Christian history, there is a quiet, unsettling suspicion. It is the belief that God is indeed a spirit.

Most of historic Christianity seems based on another assumption: that God is some sort of concept. The history of Christianity, just as other organized religions, is mostly a tale of human attempts to structure our interactions with God. It is a history of religious roles and offices, liturgies and creeds. It's the story of our many capsulations of God.

But for biblical writers, God lived in spirit. That was the origin of human life, and its sustenance. *Nephesh*, the word we translate as "soul," meant "breath" or "spirit."

In the day that the Lord God made the earth and the heavens . . . a mist went up from the earth and watered the whole face of the ground—then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.
(Gen. 2:4, 6)

The creation stories went on to tell how that living spirit was lost. Finding God's spirit and dwelling in it became a basic human quest.

Create in me a clean heart, O God,
And renew a right spirit within me.
Cast me not away from thy presence,
And take not thy holy spirit from me.
(Psalm 51:10)

Jesus knew the life of the spirit intimately. He sometimes struggled to discern the presence of God in a welter of other forces. At other times, he sensed a clear and empowering spiritual presence.

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens opened and the spirit descending upon him like a dove. . . .

The spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him. (Mark 1:9-13)

And Jesus returned in the power of the spirit into Galilee. . . . And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. . . . And there was given to him the book of the prophet Isaiah. He opened the book and found where it was written,
The spirit of the Lord is upon me,
because he has anointed me
to preach good news to the poor.
He has sent me to proclaim
release to the captives
And recovering of sight to the blind.
To set at liberty those who are oppressed,
To proclaim the acceptable year of the Lord. (Luke 4:14-19)

The Church was an inspired movement. It was formed by followers of Jesus who found themselves bound together in the wake of his death. At first there was no attempt to define the spirit that united them. It seemed enough to know that something of Jesus' personality had survived his death.

Whatever that spirit was, it was powerful. Friends of Jesus who had scattered in fear for their lives now gave their lives instead. Others who hadn't even known Jesus, such as Paul, were drawn to the Church as well.

But before long, the followers of Jesus were caught up in controversy over life in his spirit. Many people claimed to have been inspired by Jesus. Yet, often their beliefs and actions were inconsistent. Which inspirations could be trusted? Whose Christian experience was real?

Many Greek-thinking leaders of the early church found answers in philosophical constructs. There was the concept of the Holy Spirit, then the doctrine of the Trinity. Now the spirit was ensconced

in a triune godhead: Father, Son, and Holy Spirit.

Paul understood the confusion of early Christians, for he often shared it, but he resisted any sort of structured approach to life in the spirit. "The letter kills," he said, "but the spirit gives life."

How could one identify the true, living presence of Jesus? Only through individual discernment. "Test the spirits," Paul and John said. Christians must search for the spirit of Jesus as individual seekers, with no assurance beyond their own experience. It was a risky business full of fear and trembling. Paul couldn't even claim to have mastered it himself. "I think I have the spirit," was all he'd say.

Now there are varieties of gifts, but the same spirit. (I Cor. 12:4

Beloved, do not believe every spirit, but test the spirits to see whether they are of God. (I John 4:1)

The Church moved on, guided by Paul's advice but still trusting in struc-

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A Meditation

Peter Fingesten

ıre. New systems of governance evolved, ıd a canonized scripture: an authorized ollection of texts that, ironically, inuded the letters of Paul.

Still, the quest for firsthand contact ith the spirit of Jesus lived on as a kind f covert hope. It flowered quietly in the edieval mystics, then burst forth in the eformation. Martin Luther fervently aimed the Christian right to one's own lgrimage. Then the mainstream Reforation settled down into an establishent with structures of its own.

But in 17th-century England, the conoversies of the Reformation roiled on. issident groups such as the Pilgrims nd Quakers kept to the Pauline tradion. The founders of these groups were ensitive rebels who rejected every raonalized worldview they encountered. hey thought no more of Enlightenment hilosophers than the Church of Engnd's creeds. They intended to seek od, as Jesus had, out among the other ving spirits.

There is a spirit which I feel that elights to do no evil, nor to avenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. . . . Its crown is meekness, its life is everlasting love unfeigned. . . . I found it alone, being forsaken. I have fellowship therein with them who live in dens and desolate places. . . .
—James Nayler

I fasted much, and walked abroad in solitary places many days, and often took my Bible and went and sat in hollow trees and lonesome places till night came on. . . . When it was day I wished for night, and when it was night I wished for day.
—George Fox

I resolved never to go back to those things I had left, having discovered death and darkness to be in them; but would rather be without a religion, until the Lord taught me one.
—Mary Penington

The experience of the early Quakers was painful enough to suggest why most people preferred a somewhat structured life with God. George Fox and his Friends were anathema to the settled establishment, and an anxious puzzlement to themselves.

But their lonely pilgrimage proved fruitful. In the course of their religious experiments, a number of the 17th-century Quakers found new ways to "test the spirits."

They learned to track their inward journeys through journals, and to sit quietly in the presence of confusion, doubt, or temptation, rather than rush toward premature solutions to questions of morality or faith.

Give over thine own willing, give over thine own running, give over thine own desiring to know or be anything and sink down to the seed which God sows in thy heart, and let that be in thee and grow in thee and breathe in thee and act in thee.
—Isaac Penington

A group known as the Seekers discovered a process of worshiping that way. Perhaps that was the real beginning of Quakerism, when the solitary George Fox met the Seekers.

Others were activists. William Penn and the Pilgrims sought new community in ventures overseas. The Pilgrims affirmed their commitment to one another on board ship, before they set foot on North America.

We covenant with the Lord and with one another and do bind ourselves to walk together in all his ways known or to be made known, what-so-ever it may cost us.
—The Mayflower Compact

Whether active or quiet, there was a common quality in the life the 17th-century seekers rediscovered. Spiritual growth needed community. Now there was a fellowship among them, and an eternal spirit in their quest.

They that love beyond the world cannot be separated by it. Death cannot kill what never dies. Nor can spirits ever be divided that love and live in the same Divine Principal. . . . They live in one another still. □
—William Penn

How to Know GOD

by Boris Elchis

The most cherished word in the English language is *God.* Many people on this earth know there is a god and use the word. However, there is a difference between knowing there is a god and knowing God; like night and day. To know that there is a god is to have a mental concept of God. It is an intellectual understanding that there is an infinite intelligence, an infinite power which is omnipresent called *God.* To know God is to actually sense, feel, and experience the presence. To use a crude analogy: the difference is like being told about the music of a symphonic orchestra and actually listening to the beautiful music.

Is there a way, a method to know God? The answer is a qualified yes. If so, what is it? People in Asia have been practicing it for thousands of years. It is called meditation. In the Western world we call it silent worship. This is the only path to know God. This path was not given only to the select few who practice it. The path to know God was never a secret; it was given to all of humanity. The Scripture's statement tells it all—"Be still, and know that I am God." Could there be anything more clear than this? In addition, there is another statement complementing it—"The kingdom of God is within you." So, to enter the kingdom is to become still, to enter the deep silence.

A human being is not a physical and material entity. A human being lives and functions in a physical and material body while in this physical and material world. Individuals do not have a soul. A person is a soul which has a body to function in matter. The essence of the individual is the soul, and the soul is the spark of God. Hence, it is here where contact with God takes place; through attainment with the soul. In meditation, in silent worship, the soul, the spark of God, explodes, ignites, and becomes a flame.

The Scriptures say that the greatest commandment is to love God. Now, here is a big problem. Love is not an acitivity of the mind. Love is an emotion, a feeling. No one can will oneself to love. No one can force one to love. And it would be even more difficult for one to will and to force one to love an abstract idea—God.

Is there a way, a method, to love God? Again, the answer is yes. In silent worship, in meditation, there is a spontaneous burst of love and adoration of God that is indescribable. What occurs is that the worshiper, the meditator, feels the flow of God, and God does not love. God *is* love. Hence, the great love and adoration of God. This great love and adoration doesn't end when the silent worshiping stops. It lingers on, and when we love God we love our neighbors also. Our neighbors? All of humanity. The feeling of the flow of God is not only a feeling of great love and adoration; it is also the feeling of indescribable joy, a state of blissfulness.

The God-intoxicated worshiper, the meditator, loses forever the concept of a tribal God. To him or her, there isn't any more a God of the Muslims, a God of the Jews, or a God of the Christians. There is only a universal God. A God of all. A God of unconditional love, joy, and bliss. □

Boris Elchis is an attender of San Diego (Ca.) Meeting and a long-time practicer of Eastern Meditation.

by Wallace Cayard

A challenge I am seeking to mee more fully is to respect, under stand, and work with Friend of various faiths and people of othe faiths and yet witness to my own faith In discussions at gatherings of Friend and at other religious gatherings I hav too often been more concerned wit having people understand my faith tha with understanding theirs. I have to often tried to talk and teach rather tha listen and learn. I am now trying t change this attitude and behavior so tha I can be more involved in genuin mutual respect, in dialogue amon equals.

Helping me change in the direction o more creative dialogue with people o different faiths has been a variety of ar ticles and letters in FRIENDS JOURNA over the past several years. I have bee reading and re-reading writings whic reflect the religious pluralism amon Friends and various ways of respondin to that great diversity.

Meditating on FRIENDS JOURNAL wri ings has helped me see a crowd of wi nesses, a chorus of singers, who ofte have problems similar to mine, that i trying to teach the crowd or sing loude in the chorus. Various types of Friend —including the Christ-centered and th Universalists—have sometimes assume they have a basic frame of reference i to which the others should fit. I believ all the witnesses and singers should b heard. The result may be a dialogue tha does not reach a consensus or a son that includes discord, but it does no leave out any professing Quakers.

It is difficult to count or label th great diversity of faiths among Friend Arthur O. Roberts, an evangelical Chri tocentric Friend, lists seven differe "Paths Toward a Quaker Future" (F 3/1/87). He discusses restorationist charismatics, mystics, Universalist fundamentalists, liberals, and evangel cals. I believe Friends who are calle

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Interfaith Dialogue and Personal Commitment

Christocentric could be restorationists, charismatics, fundamentalists, evangelicals, or a combination of these. Friends who are called Universalists could be mystics, liberals, or a combination of these.

The variety of Quakers is also discussed by Daniel A. Seeger, a universalist Friend, in "Unity and Diversity in Our Spiritual Family" (*FJ* 1/1-15/86). He lists organizational groups such as Friends United Meeting, Friends General Conference, and Evangelical Friends Alliance, as well as what he calls permanent interest groups such as New Foundation Fellowship, Quaker Universalist Fellowship, and Friends for Lesbian and Gay Concerns.

Another way to look at the diversity of Friends is in terms of those who combine a major non-Christian religion with Quakerism. Representatives of such Quakers who have recently written articles in FRIENDS JOURNAL include Ruth Harriet Jacobs (a Jewish perspective, *FJ* 7/89), Anna S. Morris (Hinduism, *FJ* 10/89), and Anthony Manousos (Buddhism, *FJ* 2/90).

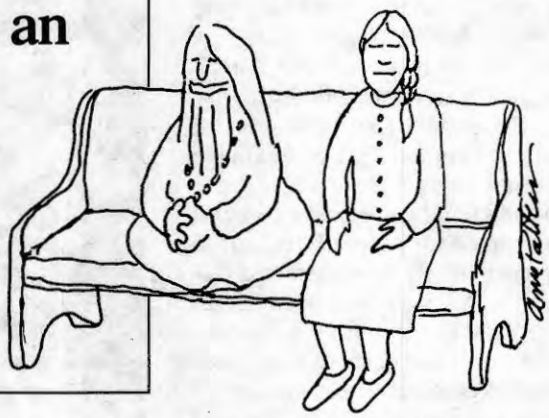
Running through these various groups of Friends are three basic viewpoints regarding this religious pluralism, which can be described in terms of different understandings of Christ and the Light. Belief that Christ is the only true Light is held by a few Christ-centered Friends. Belief that Christ is the truest Light is held by most Christ-centered Friends and a few who combine Christocentric and Universalist views. Belief that Christ is one of many true expressions of the universal Light is held by most Universalists and most of those who combine Christocentric and Universalist views. While this last viewpoint represents a majority among recent contributors to FRIENDS JOURNAL, most Friends in the world would probably agree more with the second view that the Light is in all people but supremely in Jesus the Christ.

The viewpoint toward religious pluralism which I prefer is that the universal Light has many expressions, that all religious faiths can be equally true for those who hold them. I cannot objectively judge which faith is most true because of the historical-cultural limitations of my religious beliefs and the linguistic limitations of my talk about God or the Ultimate. Also, if I approach people of other faiths with the assumption that no matter how saintly or ethical they are, my faith is the most true, I cut off real communication.

Authentic interfaith dialogue involves an openness, a teachability, a respect for the other as an individual.

Authentic interfaith dialogue involves an openness, a teachability, a respect for the other as an equal. It lets all participants define themselves. I have read too many articles by both Christocentric Friends and Universalist Friends who define the other in negative, stereotyped terms. Instead of having a dialogue, they too often fight by throwing quotes from early Quakers at each other. As Friends honestly and imperfectly try to report their experience of the Divine and see written sources as more secondary, they may communicate their faith, witness to their faith in genuine dialogue.

A difficult problem in accepting religious pluralism and dialogue is how we can combine the commitment to our personal faith with openness to another's faith. I believe that there can be a strong faith commitment to a religious way of life with an openness to a verbal interchange with a person of another faith. The verbal dialogue has a relativity unlike the experiential faith commitment. We can believe that our faith in God or the Ultimate is unshakeable and true, yet recognize that the faith of others is equally unshakeable and true for them. This is possible as we recognize that religious truth is primarily experiential and may be expressed in song and story as well as or better than in logical propositions.



Anne Blood-Patterson

I believe the basic attitude needed in dialogue among Friends and among people of other faiths is mutual respect. That respect may be rooted in a Christ-like love for all God's children. I am convinced that as Friends demonstrate they are a loving family of many faiths whose members can learn from each other while building a better world, they can be an example for regarding all humanity as an interdependent interfaith community whose members show mutual respect for each other as they work together for global justice and peace. □

Human Rights Turn

by Martin Macpherson

During the last decade the governments of Guatemala and the United States have co-operated in the aerial-spraying of defoliants. About one-third of Guatemala's territory has been sprayed to combat pests and marijuana and opium production. Many of the herbicides used did not reach the target area but instead drifted widely, contaminating fish, wildlife, food crops, and farm animals. Spraying programs have resulted in widespread displacement of civilian populations, mostly Indian and rural people. When they later returned to their lands they found the land unusable or occupied by others, often for mining, logging, or petroleum development. Destruction of their sustaining environment is depriving many Guatemalans of their political and economic rights, and the damage done will last for generations.

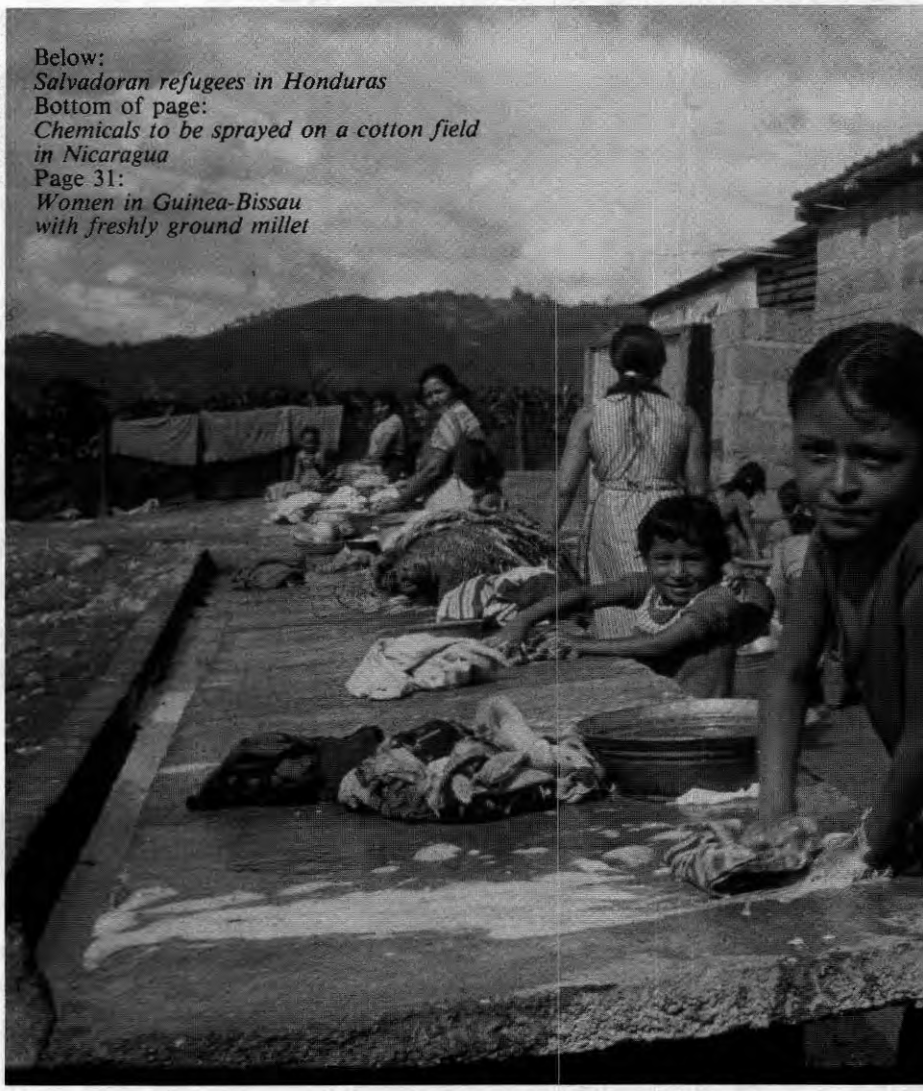
Last year's United Nations General Assembly agreed to hold an International Conference on Environment and Development in Brazil in 1992 to strengthen international co-operation in the field of environmental protection and to examine the development needs of developing countries. Unfortunately, the issue of human rights has not been mentioned explicitly in the current plans despite the fact that human rights and the environment are interrelated.

Environmental degradation often results in the loss of rights to life, health, and an adequate standard of living. The World Health Organization estimated in 1986 that as many as one million people, many of whom are farmers in developing countries, suffer acute poisoning from pesticides. In El Salvador alone, incidences of cancer of the liver, pancreas, skin, stomach, and uterus among the rural population rose from 4,000 in 1978 to 11,000 in 1988 because of exposure to chemical pesticides. There are similar dangers with the dumping of toxic waste. No one knows exactly how many millions of tons of hazardous waste are produced annually or the amount which is transferred across national borders. Shipment to developing countries is of particular concern because these countries often lack the expertise to deal safely with hazardous waste.

People living under conditions of gross inequality, extreme poverty, and repression are likely to use up their very limited resources quickly, even at the risk of long-term environmental damage. Large-scale destruction of the world's rain forests has been widely condemned. In some countries this is the result of

Michael Marchino/AFSC

Below:
Salvadoran refugees in Honduras
Bottom of page:
Chemicals to be sprayed on a cotton field in Nicaragua
Page 31:
Women in Guinea-Bissau with freshly ground millet



Courtesy of American Friends Service Committee

Martin Macpherson is associate representative at the Quaker UN Office in Geneva, and responsible for the human rights program. This article is reprinted, with permission, from The Friend, *June 15, 1990.*

Green

Paulette Nichols/AFSC

commercial logging by transnational corporations from industrialized countries, but substantial damage is also caused by small-scale farmers and settlers. Supported only by their labor, they quickly find themselves in debt and become trapped in a cycle of clearing land, exhausting its fertility, and then selling it, often to cattle ranchers, before moving on. Serious deforestation is also caused by peasant farmers in their search for fuel. Wood remains the main source of free fuel for the poor. As the population continues to increase in developing countries, this problem is likely to become still more acute.

Governments have generally ignored the vital role women can play in caring for the environment. In many developing countries it is the women who manage the farms while their men work in the cities. It is estimated that between 60 and 70 percent of agriculture in developing countries is done by women. Given the important role played by women, it is essential that they should be the main decision-makers in project development and the management of agriculture and forestry sector. Women are also important in water management. They use water in agriculture and collect water for their households and are thus directly affected by polluted water supplies. In many societies women are responsible for the care and management of trees. They gather fuel for heating and cooking, and collect the produce of the forests, such as medicinal plants, wild fruits, and raw material for baskets, mats, ropes, and fences. A large number of environmental projects have been started by women.

Because of their ability to have children, women are particularly vulnerable to environmental contaminants. After their exposure to certain contaminants, women have suffered infertility, miscarriage, and neonatal death, and their children have been malformed and suffered growth retardation. In industrialized countries, an increasing percentage of infant deaths is caused by harmful chemicals and exposure to dangerous levels of radiation. Contaminants also appear in human milk because of pesticides used in farming and growth hormones injected into animals. In some countries the daily intake of such substances by breast-fed infants is higher than the levels considered acceptable by the World Health Organization.

Increasingly, we must be acknowledging the interrelation between environmental degradation and human rights.

The right to a sound and healthy environment is recognized in international law and elaborated upon in the report *Our Common Future,* by the UN Commission on Environment and Development. More recently the United Nations Commission on Human Rights and its subcommission have considered the interrelationship between human rights and the environment and decided that the subject warrants further study. The representative from the Ukraine called on the United Nations to begin drawing up "a generation of new human rights standards."

Thus the 1992 UN Conference on the Environment and Development will have to grapple with some difficult issues, including the industrialized countries' responsibility for environmental problems in developing countries, sovereignty over national resources, and poverty as a major source of environmental destruction.

Statements at the UN Commission on Human Rights and its subcommission indicate a link between environmental degradation and serious violations of civil and political and economic, social, and cultural rights. The international community should recognize the individual right to live in an environment without exposure to hazardous contaminants or wastes. Human rights and sustainable development are part of our common future. □

Witness

Building houses for God's Community

by Elizabeth Claggett-Borne

Many people of faith are scratching their heads, baffled and overwhelmed at the harsh rise in poverty that has scarred the United States this past decade. Those of us who have worked in shelters, soup kitchens, and self-help centers, realize that continuing such good works is not enough. I volunteer at the American Friends Service Committee Center for Homeless Women in Boston. My advocacy for friends without houses seems futile: day after day these women pound the streets, desperate to find houses for their children. It's humiliating for them; it's discouraging for us as advocates. Despair runs high.

Why are so many low-income families without housing? During the Carter administration, 300,000 units of low income housing were built; under Ford, 200,000; and under Reagan we got only 25,000 units, at a time in history when people needed it the most. Under Reagan the U.S. Department of Housing and Urban Development (HUD) almost disappeared, but it did succeed in pandering $32 billion in six years. This money came out of U.S. taxes slated for people needing houses; to have it stolen was unconscionable. Adding more shelters is a short-term solution, and a dangerous one. As our social services increasingly focus on providing for people in shelters and motels, it becomes less likely they can mobilize to provide affordable housing.

What, if anything, can we do to stop the downward spiral of homelessness? In the last two years, Quakers in Cambridge (Mass.) Meeting built an eight-unit house for low-income women with children. It stands as a model of how to break the cycle of dependence on temporary shelters by providing a place for families to grow in strength and stability. After praying and searching how best to serve homeless women, two women at Cambridge meeting, with no experience in real estate development, daringly decided to create some affordable housing. Under the care of the meeting, they launched the Homeless Women's Housing Initiative (HWHI) in 1988, not even sure whether they should renovate or build. In less than a year after securing the property title, the HWHI built a strikingly attractive building with apartments for eight families called The Brookview House.

The Brookview House was conceived with the prayers and arduous labors of Martha Solish and Susan Davies, both Quakers, along with a third partner Anne Gelbspan. The three women wanted to see more housing options for the saddest victims of the housing vacuum, children and their mothers. They dreamed of housing that would provide autonomy for the women as well as a supportive community.

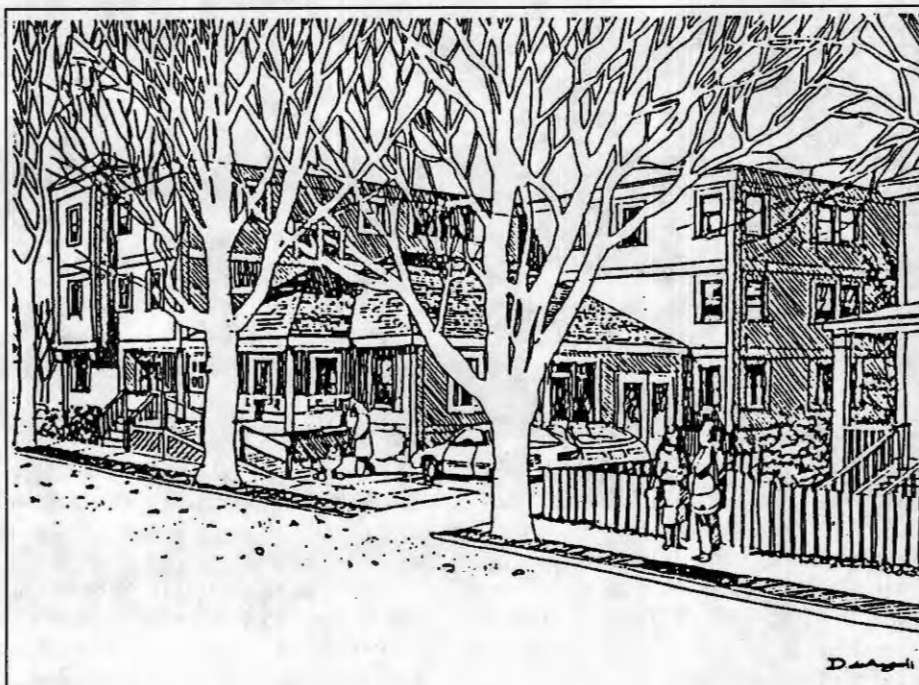
They designed The Brookview House for four permanent families and four transitional (up to two-year stays) families who support each other under a "buddy system." Women who rent on a permanent basis sponsor a family (their buddy) living in a transitional apartment. Formerly homeless mothers become mentors for less experienced women to help them become independent heads of households. Who better to provide support than women who have been through these problems themselves? The Brookview House creates an extended family, something most of these women did not have before moving.

The HWHI is a blend of individual leading and corporate action by the meeting. When a meeting unites behind a concern,the entire membership is required to take the concern seriously, even though it might disrupt our "business as usual." How did members, in the midst of their dauntingly busy lives, respond to HWHI and our goals of providi low-income housing?

Business meetings heard the progress the specific HWHI housing project; worsh groups provided times of listening f creative responses to homelessness among u We held several forums and worship-shari sessions on the challenge of homelessne The query was raised, "If I were complete released to work on homelessness, wh would I do?" Intentionally inviting Quakers over for dessert one evening creat an intimate atmosphere for deeper reflecti among Friends who don't always come o for open threshing sessions. A few Frien held fund raising parties for the HWHI

We were further challenged by a sudd influx of so-called "street people" at t meeting who come on Sundays for coff and snacks and warmth, but not worshi Even though the differences in our lifesty appeared great, the sharp distinctions b tween "us" and "them" started to fade some Friends went out of their way to b friend these visitors. In that we are all searc ing to come home to God, in that all of search to be adorned in God's clothin aren't we all spiritually homeless and poo

After several months most Friends



The Brookview House

Elizabeth Claggett-Borne is a member of Cambridge (Mass.) Meeting.

Cambridge Meeting understood what they were supporting when HWHI was said to be a project under our care.

For a major business project such as a building, how much could individuals from the HWHI rely on the meeting for help? Friends often struggle with how to include work in the "real" world with the spiritual guidance of the meeting. Susan Davies and Martha Solish had to juggle bankers, politicians, contractors, government regulations, and unreliable government funding. Nerves were often on edge. It was important to turn to Friends for moral support and to recapture the original vision. Frequently we turn to meeting for help only if there's something tangible Friends could be doing. Prayers for the housing project turned out to be very tangible.

Our unity behind the HWHI was tested at the meeting for worship with a concern for business in Third Month 1989. The minutes read:

The Clerk reminded us of our ongoing consideration of our mission as a Meeting, and how we support individuals within the Meeting community in their ministry. The Meeting is a base from which leadings arise and move out into the world around us. Leadings shared with the Meeting do not belong to the person who brings them, or who is able actually to carry them out, but to us all, and they strengthen us. As we seek ways to share our bounty—material and spiritual—with a needy world, a specific proposal has arisen for some of the money we have been given stewardship of.

At the time of this minute the HWHI was at a critical point in needing financing. The unprecedented proposal was that the meeting would loan $100,000 to Boston Community Loan Fund, which in turn would loan the amount to the HWHI. The project needed guaranteed loans. Until all the funding was in place, The Brookview House was only a house of cards in terms of finances. Would the meeting provide the first solid financial commitment? If the meeting wouldn't take the first step, who would?

At the same time as The Brookview House's request for funds, the trustees of Cambridge Meeting had worked very hard on a proposal to use all our financial resources for a major addition to the meeting's buildings. The meeting felt competing demands weighing on it.

During the business meeting the clerk requested that Friends settle into worship and speak out of the silence. Not all Friends supported the idea of becoming a lender. "We are not in the banking business," was an objection heard. How does the meeting decide to make a large contribution to one social cause and not to another? This opened up a larger discussion on our meeting's assets. Does God wish us to use our investments on the continuation of meeting and its members or on those outside meeting with very few resources? Can we do both?

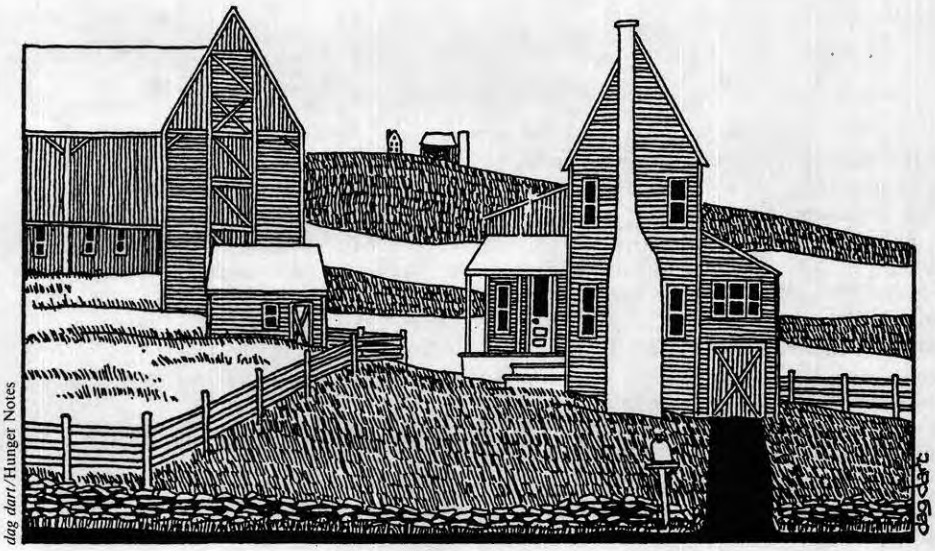
We sensed God's guidance in the HWHI project and felt clear that money could always be found for other projects given to us by the Spirit. The meeting gave more to the HWHI than what was required by giving the $100,000 loan without interest for two years (a $10,000 grant). I left that meeting in elation, buoyed by a sense of contributing in our small way to God's community.

Now that construction is complete, The Brookview House is owned and operated by the Dorchester Area Planning Action Council. A staff person offers guidance for moving the women toward goals for independent living, implemented by steps such as higher education or vocational training. Total development and construction costs of The Brookview House amounted to $840,000.

Biblical stories tell us that justice is discerning what belongs to whom and returning it to them. Quakers can be leaders who inspire a North American theology of liberation—one that revives the conscience of privileged Americans about the needs of homeless people. We cannot continue to stand by while the top fifth of U.S. society becomes richer and richer while the bottom fifth gets less money than ever. Quakers are, in general, part of a privileged class that can join together with the poor. God's righteousness can pour out upon their misery. To paraphrase Kip Tiernan, a Boston urban minister, "It is here, at the core, where prayerful hands become clenched fists and the presence of God is most discernible in moral outrage."

I'm not able alone to discern all the ingredients of a North American theology of liberation. After building The Brookview House, I do sense Quakers can contribute a unique piece to such a liberation theology. Part of it may be our faithfulness as a corporate body to follow our leadings. Part of it may be accepting the large challenge: How can we truly give over our lives so others may be liberated from poverty? May we all look for ways to build God's house. □

The Beam



On my parents' farm there used to be a big red barn. It was one of those three-story barns with animal pens and milking stalls down below, space for hay inside and on top of the stalls, and lofts on both sides above that. Our house would have fit into it at least three times. We used to play in the barn, making houses and forts and roads and tunnels by arranging the bales of hay.

One of the lofts was split. It had floor on both ends and a 9-by-12-inch square beam, about 15 feet long, joining them. First my little brother, then other brave siblings, would walk the beam, risking the "safe" 10-12 foot drop (depending on the season). Then they would dare us cowards to walk it. Once you walked the beam a couple of times they could no longer call you 'fraidy cat or the several other names they used as encouragement. It terrified me to even look at the beam. The hay below seemed to swirl around and churn like an angry sea; the beams of light through the cracks in the walls pierced my eyes, distracting, trying to make me fall as I inched my way across.

Sometimes I still feel as if I'm crossing that beam. Committees, meetings, letters and papers make me aware of the vast sea of need swirling and churning—poverty, homelessness, disease, political unrest. Closer to home, the problems pierce their way into my consciousness—busyness, personalities, pressures to conform to this or that. Sometimes I feel like I'm going to fall.

In Phillipians 4:8, Paul said:

". . . whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."

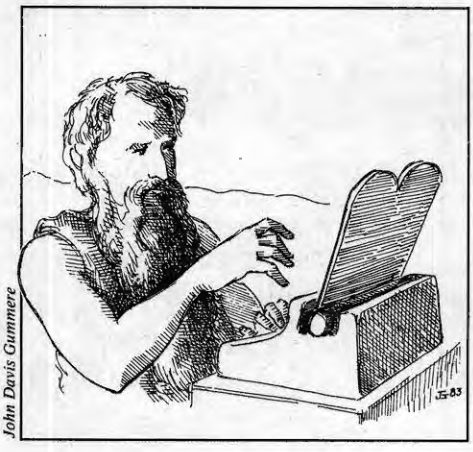
Paul does not promise the distractions will disappear or the great sea of needs will vanish; that we will no longer feel those things which pull us down. He simply gives us something else upon which to set our minds—something to focus on as we cross the beams we encounter.

Wanda Baker

Wanda Baker and her husband, Douglas Baker, are pastors at Allen's Neck and Mattapoisett meetings in Massachusetts. This article is reprinted with permission from the Allen's Neck newsletter of June 1989.

Ten Commandments

(These commandments for speaking in meeting for worship are borrowed from Ke Makamaka, *a newsletter of the Religious Society of Friends in Hawaii, which borrowed it from* Gleamings, *the newsletter of University Meeting in Seattle, Wash., which quoted it from a California newsletter whose origin is unidentified. Slight modifications have occurred along the way.* FRIENDS JOURNAL *hereby reprints it with pleasure—and with the permission of those whose involvement is known.)*



1. Thou shalt not speak until all have had time to settle into the silence.

2. Thou shalt not ramble on and on when thou speakest without danger of thy message falling on unlistening ears. Consider the simple elegance of the arrow as it flies swiftly and directly to the target.

3. Thou shalt not speak immediately following another worshiper's message, thus violating the time period necessary for reflection.

4. Thou shalt curb thy impulse to judge, correct, and/or respond directly to or in any obvious way point out what thou perceiveth to be the error in the previously spoken message.

5. Thou shalt not speak out of vanity but in all humility. Remember that a parable or a story often melts the heart more quickly than does a lecture.

6. Thou shalt not immediately rush thy strongly felt insights and religious experiences into words. Mystical experience tends to be ineffable, requiring much time before it can be communicated, and then perhaps only poetically.

7. If many have spoken, thou shalt carefully weigh in thy mind the possibility that thy message may be an early arrival intended for the next meeting for worship.

8. Thou shalt not speak more than once per meeting. If thou findest this temptation to persist, consider giving thy messages more time to feather before thou pushest them from the nest.

9. Thou shalt not turn thy meetings for worship into enounter groups or Hyde Park political gatherings.

10. Thou shalt disregard any of these commandments if thou art truly led to do so.

Reports

Three Major Concerns Occupy London YM

The growing secretiveness of the British government, finding ways to share religious experiences, and allocating resources of people and money were the major items on the agenda of London Yearly Meeting, held May 25–28 at Friends House in London, England. Attendance ranged from 400 to 950 during the weekend.

Due to fine weather, Friends took advantage of every break to visit in the courtyard and garden. On Saturday evening, John Punshon gave the Swarthmore Lecture, speaking about Quaker testimonies. Organization of yearly meeting sessions was changed slightly, keeping the number of agenda items low and building flexibility into the schedule to allow discussions to carry over when needed. The result was a more relaxed yearly meeting in which there was a real sense of waiting on the Spirit, which, unfortunately, had sometimes been missing in the past.

Robin Robison introduced the concern about the growing secretiveness of the British government. Of particular focus was the loss of legal defense in the name of public interest, a provision of the new Official Secrets Act. The yearly meeting minuted this response:

> It is laid upon us to speak truth to power. We must not be afraid. Each of us must see how this is to be laid upon us in our own lives as well as supporting any initiative which London Yearly Meeting may decide to take . . . we need to inform ourselves, to understand what is happening, to pray, to think, and to work at this concern on our own, in our meetings, and in conjunction with others; then we may be better equipped to speak truth to power in love and openness.

The session on religious experience and Christian expression was introduced by Irene Jacoby, and provided an opportunity to share with each other. We hope this sharing will continue in local meetings to further learn from each other.

Rachel Brett introduced the session about work and resources, pulling together threads from throughout yearly meeting. The question focused on whether we should concentrate on people resources rather than money resources. It is also important to affirm work which goes on at the local level, while recognizing the support that the yearly meeting's central office can provide. It was emphasized that money needn't only be used for work done in the central offices, but ways should be found for it to be used to support local initiatives and to release Friends to travel and work at the local level. Not all yearly meeting employees need to work at the central offices.

The essence of this yearly meeting was summed up in the closing minute:

> We have received rich blessings at this yearly meeting. Truth is pressing us to transform our faith into action. As we now joyfully go our own separate ways, we give thanks for the assurance of the guiding hand of God and for the cycle of friendship we experience in our successive yearly meetings.

Caroline Ethel Livermore

FWCC NE Gathering links faith and practice

The annual Northeast Gathering of Friends World Committee for Consultation, Section of the Americas (FWCC), attracted 51 Friends from New England, New York, and Philadelphia yearly meetings, who came together June 15–17 at the Briarwood Conference Center on Buzzards Bay, Cape Cod, Massachusetts.

Wrestling with the theme "Faith in Action," we were helped in our discussions by John Calvi, a released Friend from Putney (Vt.) Meeting and a Quaker healer who uses massage as a channel for the awesome power of love to ease the suffering of victims of AIDS, rape, and other traumas; and by Jeanne Gallo, executive secretary of the American Friends Service Committee, New England Regional Office. Her faith has led her to a career of selfless service on behalf of the oppressed and "wretched of the earth," both in our country and in Central America.

John Calvi's intensely personal and moving account, punctuated by intervals of his own music and song, was of how he became aware of his calling, how he tried futilely to resist that calling, how ultimately he came joyfully to embrace it, and how he has learned to step aside so divine love may surge through him with its mighty healing power. John Calvi's work depends upon his constant openness to the divine Spirit and its leadings and to his maintaining a regular, personal dialogue with the Spirit.

Jeanne Gallo's mission is expressed through her involvement with social change organizations and is directed toward making us, the comfortable and privileged, aware of the grim suffering, the oppression, that most of our brothers and sisters around the world must constantly endure. Her calling is to help us acknowledge our responsibliity for much of the suffering that exists and to persuade us to commit ourselves and our resources to remedying it, thereby enabling all God's chil-

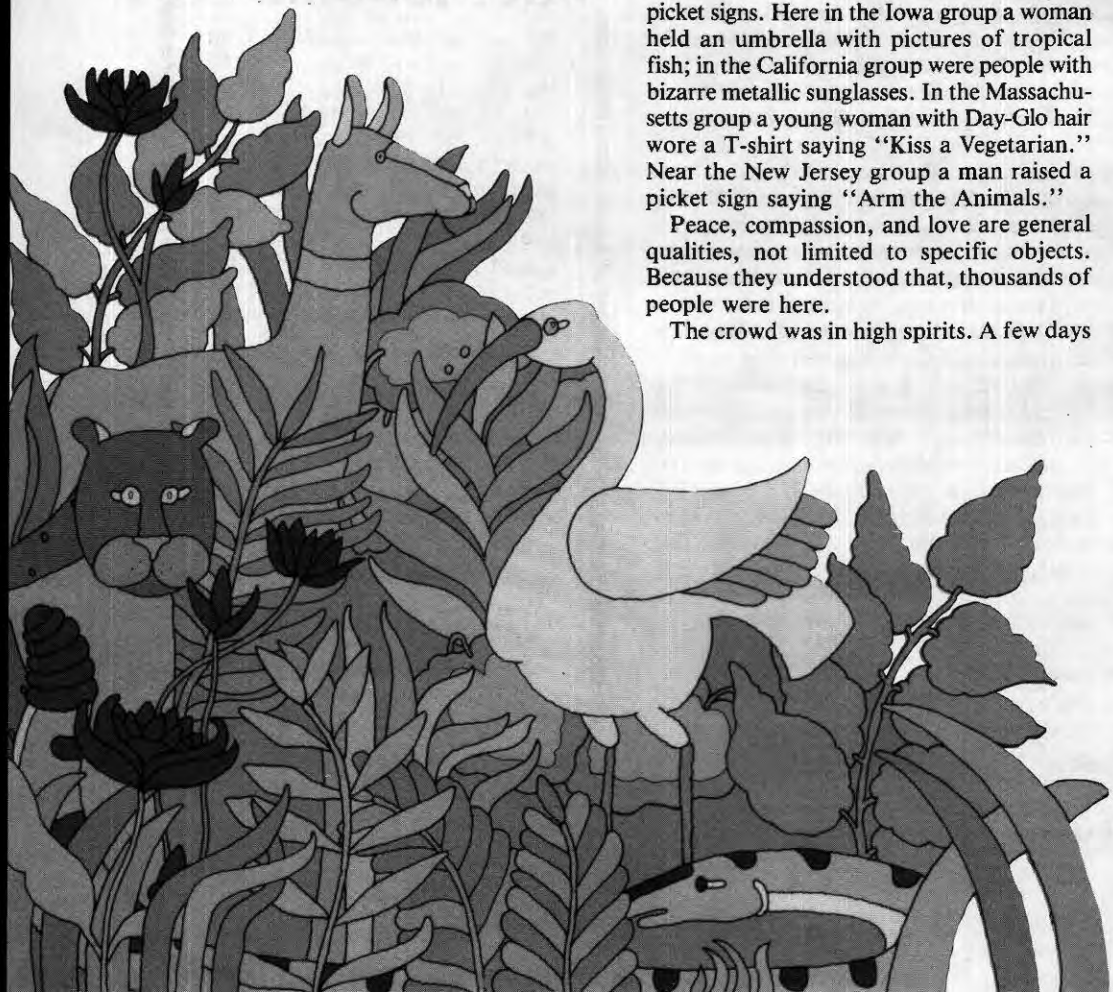
dren to live healthy lives in freedom and dignity.

Challenged by the presentations of John Calvi and Jeanne Gallo, the rest of us broke into four worship-discussion groups to explore how we as individuals might more effectively link our faith and our practice. We directed ourselves toward four questions: How does my faith lead me to action, locally and in the wider world? What kinds of fears do I have about acting out of faith? How do I know when I am being faithful? What is the difference between actions with faith and actions without faith? A final plenary session allowed sharing our relevant meeting experiences from around the region.

Supplementing the presentations and discussions were descriptions of the FWCC and an announcement of the 1991 world gatherings of the FWCC as well as accounts of earlier world gatherings. Also, three members of the Cambridge (Mass.) Meeting, recently returned from South Africa, showed slides picturing conditions in contemporary South Africa and illustrating the work being done by Quakers in the country as they strive to put an end to apartheid.

The gathering closed with a centered and profound meeting for worship. Out of the silence came two messages that perhaps epitomized the emerging sense of our gathering: We are empowered by the love of God, both God's love of us and our love of God. As we view the many problems facing us, those approaches and solutions motivated by love will work; others probably will not.

John Plank



The March for the Animals

"Peace and freedom," the picket sign said, "for all creatures." It showed a peace sign, once the symbol of the anti-Vietnam War movement. I had worn one myself back then, and at the time I was told that originally the symbol belonged to the British ban-the-bomb movement. On June 10, 1990, in Washington, D.C., the symbol appeared with its spaces filled with pictures of animals: a moose, a dog, a rabbit. This was the March for the Animals, and with a crowd estimated between 25,000 and 75,000, it was obvious the animal rights movement had become mainstream.

The scene revived memories of another time. Under a hot sun, the crowd clustered around state banners and listened to speakers. There were the usual surprises in clothing and picket signs. Here in the Iowa group a woman held an umbrella with pictures of tropical fish; in the California group were people with bizarre metallic sunglasses. In the Massachusetts group a young woman with Day-Glo hair wore a T-shirt saying "Kiss a Vegetarian." Near the New Jersey group a man raised a picket sign saying "Arm the Animals."

Peace, compassion, and love are general qualities, not limited to specific objects. Because they understood that, thousands of people were here.

The crowd was in high spirits. A few days before, the U.S. secretary of health had labeled animal rights activists "terrorists." Now many in the crowd wore pink ribbons saying, "I am an animal-rights terrorist." Speakers drew a connection to the civil rights and women's rights movements. They expressed solidarity with those movements. Poetry was read. Then the crowd formed into a parade and went past the White House and across city streets to the Capitol. As the march passed the 24-hour peace vigil across from the White House, the peace sign was exchanged back and forth. Motorists waiting at intersections gave the thumbs-up sign. One man leaned out of his car and yelled, "What do we want?" The marchers yelled back, "Animal Rights!" The motorist shouted, "When do we want it?" And the marchers replied, "Now!"

Several separate issues form the agenda of this movement. There is medical and consumer product research on animals; the use of fur in clothing; hunting and trapping; the dolphins; the life conditions of livestock; and vegetarianism generally. "Compassion begins in the kitchen" is a slogan of the movement.

The animal rights movement is linked to the peace movement by more than symbols. One of the first signal events in the current movement was the refusal, about eight years ago, of two Bethesda high school girls to participate in vivisection in biology class. Their reasons read like the statement of conscientious objectors.

Opposition to laboratory research with animals is the core of the animal-rights movement. At one level, the argument is that much of this research is frivolous, to test unneeded consumer products such as cosmetics, or as part of unfocused medical fishing excursions. They argue that the scientific community is using claims of medical necessity to cloak a plethora of other uses. More fundamentally, they argue that scientific research, as a method of advancing human health, is a questionable investment. Most health problems, in numbers of victims, result not from esoteric diseases but from failure to deliver on technology and knowledge that we already possess, such as nutrition and prenatal care. X-ray machines were invented decades ago, but because of expense, ignorance, or inconvenience, people continue to die of undetected tumors. Further, much disease has been caused by science itself: for every advance such as penicillin, science has given us a Love Canal, a Chernobyl, a hole in the ozone layer. Society should put its health dollars into delivery of common-sense health care, not into cutting-edge technology, this argument goes. If a society accepts 50,000 traffic deaths a year, 50,000 gun deaths a year, and like numbers for alcohol

nd tobacco use, and then turns around and ays it needs to kill animals to save human ves, how seriously can one take it?

Some elements in the movement have gone ven further, questioning whether an animal's fe is really ours to take, even to save a human fe.

However, the animal rights movement has ecome large enough to be pluralistic. The ıovement contains people who oppose lab esearch but are not vegetarians.

According to People for the Ethical Treatıent of Animals (PETA), during the past ear Avon, Revlon, Amway, Tonka, Mattel, nd other companies have agreed to stop esting with animals. More than 250 comanies have now taken this pledge. Star-Kist nd Bumble Bee have stopped buying tuna caught with dolphins, and the Soviet Union has withdrawn from whaling, leaving Japan as the major villain in this arena.

As of June 1990, PETA is focusing on three companies: L'Oreal, Gillette, and Fisher-Price toys. L'Oreal has been boycotted throughout Europe. The slogan from PETA and other groups is to "buy cruelty-free products." They offer shopping guides.

A final word on the demo in D.C.: anyone who thinks the younger generation is indifferent should have been there. The crowd was mostly under 30. When some college students asked me how this compared with the peace marches of 15 to 20 years ago, I smiled and told them it compared very well.

S. J. Byczynski

FCNL Notes

Enough is Enough!

Week after week, month after month, riends Committee on National Legislation sks Friends to write or call Congress about nportant and complex issues. Our weekly ecorded action update often includes four r five suggested actions; our monthly *lewsletter* may have twice that many. On op of that, you may receive specially focused ction alert mailings about particularly imortant or timely congressional votes.

You may feel that it's just too much for ne person! We agree, and offer some ıoughts about how to be a part of the acon without guilt or burnout:

Follow your leadings. In your worship, in listening to that of God within yourself, you may be given a special concern. If in fact you are called to a deeper than ordinary involvement with a public policy issue, and if this work coincides with FCNL's legislative priorities, then you should be in direct communication with us. There are opportunities to use us as a resource and perhaps for serious involvement linking FCNL's work in Washington with your local community.

If you are not called to such in-depth ork, then here is how to support our goals ith a minimum of effort:

Sign up to receive the *FCNL Washington Newsletter*, and pick **one** action suggestion per month. (The *Newsletter* is sent to anyone who gives us $20 or more. However, we will also send it to those with limited incomes if they let us know they want it. Send to FCNL, 245 Second St., NE, Washington, DC 20002-5795.)

- Follow that action suggestion, by writing or calling your members of Congress. A short note, a three-line postcard, or a quick call to the member's local or Washington office is what's needed, not a long, detailed letter. (Well-researched, finely-crafted letters are wonderful, but not always necessary. Remember, this suggestion is for those of us without a leading for in-depth work.) This kind of letter or call is more like voting than persuading. It will probably be recorded on a tally sheet. Thus you need not fear that you are bothering your senators or representative with too many requests. Nor do you need to worry about your ability to write great prose, or whether you have a wealth of knowledge about the issue.
- Appreciate the value of limited efforts such as this. They *are* useful! We wish you could be with us when we hear a member of Congress say, "I'm hearing a lot from folks back home about this." That statement tells us the member is now going to be interested in the detailed background material and the carefully-reasoned positions on this issue that FCNL's legislative staff are providing to Congress. Your letters and calls open the door for those who are doing more intensive work. We think that's well worth the effort, and hope you do, too.

—David Boynton

News of Friends

***Friendly Woman*'s new home will be Eugene, Oregon,** beginning with publication of the winter 1990-91 issue. The quarterly magazine, founded after a conference at Pendle Hill in 1976, is a "journal for exchange of ideas, feelings, hopes, and experiences by and among Friendly women." There are more than 1,400 subscribers. Responsibility for publication rotates every two years from women in one Friends group to another. Publication has been under the care of the Prairie Women's Collective in Iowa since 1988. Women of Eugene (Oreg.) Meeting will carry primary responsibility for publication for the next two years, with possible cooperation from other Friends in the region. The theme for the winter issue is "Connections: with one's inner self, with family and the larger communtiy, with the animal kingdom, and with our mother earth." Articles on that subject may be submitted to *Friendly Woman,* c/o Eugene Friends Meeting, 84889 Harry Taylor Rd., Eugene, OR 97405. Articles should be limited to 1,500 words or less and should be accompanied by a brief biographical statement about the author.

Jean Gordh/Friendly Woman

"The School of the Spirit" is a phrase Friends sometimes use to refer to a meeting among ministers and elders where those gathered can learn to listen and respond more faithfully to the inward work of the Spirit. Kathryn Damiano, Sandra Cronk, and Virginia Schurman are offering such a "school" for those who seek to share and enhance their journeys as "spiritual nurturers." The long-term goal is to establish a resident community grounded in contemplative prayer and daily worship after the manner of Friends. While the site is being found and readied, the school is offering study programs and conversations. On the first Saturday of each month from September 1990 to June 1991, Sandra and Kathryn will lead gatherings on "Contemplative Living and Prayer," exploring themes of silence and solitude, community as nurturer, and daily spiritual disciplines. These gatherings will be held at Middletown Meeting in Lima, Pa. The fee is $100. Six other Saturdays in the fall will be devoted to "Exploring a Quaker Paradox: Individual Freedom and Community Commitment." These will be at John Woolman Memorial, Mt. Holly, N.J. For more information, contact Kathryn Damiano at 54 Twin Pine Way, Glen Mills, PA 19342, telephone (215) 399-3056.

Retiring as campus minister from William Penn College after 24 years, Allen Bowman says he is "leaving behind the familiar and moving into the unknown." He was honored in May by students, faculty, administrators, and alumni at many events, including a campus worship service. President of the college, John D. Wagoner, presented Allen with the D. Elton Trueblood Distinguished Quaker Scholar Award at the baccalaureate-commencement service. The award honors the recipient's credentials and experience as a student and teacher of Quaker history, ideas and beliefs. It also honors the recipient's lifestyle as a witness to Quaker principles. Before coming to William Penn College, Allen Bowman attended Friends Bible College in Haviland, Kansas, earned degrees from Asbury College and Asbury Theological Seminary, earned a Master of Sacred Theology degree from Pacific School of Religion, and worked toward a doctoral degree at the Graduate Theological Union and at the School of Religion of the University of Iowa. He worked as pastor of the Friends Church in Alva, Oklahoma, then assistant professor of Bible at Friends University in Wichita, Kansas and pastor of the Berkeley Friends Church in California. He came to William Penn College in 1966, and in 1979 became campus minister, in which he served as spiritual advisor to students, faculty members, and administrators, in addition to teaching.

Retiring after 33 years at Newtown (Pa.) Friends School, is William A. Smith, teacher and assistant headmaster. At a tribute in May, a list of all the people whose lives he has touched was presented—it extended down one side of a large meetinghouse room, across its front, and up the other side. Former students, parents, and coworkers stood to speak of his dedication and example. He skipped lunches to open the gym for basketball, he drove students home who missed the bus, he tutored children before and after school. Over the years he has taught every subject the school offers, but he is best remembered for his meticulous instructions in English and Latin grammar. William Smith's final gift to Newtown Friends School was a donation of almost $50,000 for scholarships accrued from proceeds he invested, pennies at a time, from the sale of hot dogs on Tuesdays, a program he initiated in 1973 and continued to run. He and his wife plan to travel during their retirement.

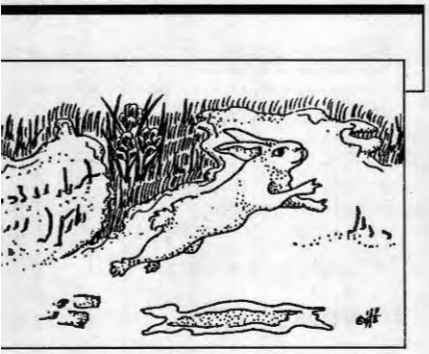
Bulletin Board

• Val Liveoak, a member of Friends Meetin of Austin, Texas, recently returned from fou years of volunteer work in a rural health proj ect in El Salvador. She is available to spea at schools or to professional or church group from October 1990 to March 1991, when sh will tour the United States talking to Friend about her work. She would especially like t meet Friends who are involved in peace sanctuary, or resistance work, with the pur pose of discussing how El Salvador relate to Friends concerns. She can be contacte at Friends Meeting of Austin, 3014 Washing ton Square, Austin, TX 78705, telephon (512) 452-1841.

• Attenders whose hearing loss requires a aid, or anyone who could benefit from am plified sound in large meeting rooms, ca now install the Superloop Induction Loo System already in use in meetinghouses i England. Two multi-directional microphone pick up a message from anywhere in th room. This is sent to an amplifier and the to the wire loop encircling the room. Th amplified message can then be picked up b anyone in the room who has either a T-switc on their hearing aid or who uses a sma receiver made available at the door. Th system is inaudible to anyone else. The in itial cost is approximately $1,000, with ex tra battery packs available for about $75 The manufacturer is Oval Window Awar Studio, at 78 Main St., Yarmouth, ME 04096 telephone (207) 846-6250. The marketin representative, Robert Gilmore, can b reached at (617) 655-4049 in Natick, Mass

• The Mid-America Gathering of Friends fo Lesbian and Gay Concerns will take plac Oct. 12-14 in St. Paul and Minneapolis Minn. Activities will include worship, work shops, interest groups, singing, dancing, an fellowship. The registration fee is $45 fo adults, $10 for children. Help with housin and transportation is available. For informa tion or registration materials, contact Robe Winters at (612) 455-5181, or Barbara Sim monds at (612) 623-8383.

• Beginning October 4, the Public Broad casting System (PBS) will air a ten-wee television series and college course, "Rac to Save the Planet." Produced by WGBH of Boston, the series will be hosted by Mery Streep and will focus on the moral and ethi cal implications of global environmenta problems. A viewer's guide and a facilitator' guide are available for individuals or fo groups to use in organizing discussions. Th facilitator's guide offers suggestions for inte faith action and resource materials. For in formation about the television course, vide



isettes, and faculty and student guides and
.ts, call 1-800-LEARNER. To order the
wer's guide, send $3 for one issue; to order
et including the facilitator's guide and 25
wer's guides, send $15 to NACRE, 5
omas Circle, NW, Wash., DC 20005.
ices include postage and handling.

War resisters now living outside South
rica because of their refusal to serve in the
uth African Defense Force (SADF) have
unched the Huddleston International Reg-
er of War Resisters, sponsored by Arch-
hop Trevor Huddleston. He says the
ime has come for those who have left
uth Africa because of refusal to make
ar their stand." The declaration states in
rt, "We who are eligible for conscription
use to serve in the SADF because of its
le in upholding the apartheid system. We
pport those who have taken a stand inside
uth Africa, especially those who have been
prisoned for their opposition." Applica-
n forms for those who wish to be placed
the international register can be obtained
m The Huddleston International Register,
M Box 7660, London, WC1N 3XX,
gland. The organizers of the register
uld be glad to arrange interviews with
natories.

The 14th Annual East Coast Quaker Les-
an Conference will be held September 6–9
Downingtown, Pa. This is a gathering for
ritual renewal and sharing for women who
e Quaker or are familiar with Friends,
men who are lesbian, bisexual, or mov-
g toward a lesbian lifestyle. Children are
lcome. Contact: Anne Gair MacMichael,
North Main St., W. Hartford, CT 06102,
3) 561-5329.

Honolulu Friends Meeting has prepared a
-page spiral-bound booklet, "Planning
ead: Meeting our Responsibilities When
ath Occurs." It discusses the emotional
ues of preparing for death and grief and
cludes practical information covering the
sponsibilities of the family and the meet-
g. Samples of a living will, living trust, and
Friends memorial meeting are provided in
e appendix for easy photocopying. To get
copy, send $4 to Cindy Hewitt, Honolulu
iends Meeting, 2426 Oahu Ave., Honolulu,
I 96822.

Books

A Review Essay

A Compassionate Universe

By Eknath Easwaran. Nilgiri Press, P.O. Box 477, Petaluma, CA 94953, 1989. 18 pages. $22/cloth, $12/paperback.

According to the industrial hypothesis, we are insignificant specks who can find fulfillment, or consolation for the lack of it, only in having more and more things. In the industrial context, competition for resources has provided the only legitimate motivation for human conduct.

The alternative hypothesis is far from new. . . . [It] can be found at the core of each of the world's great religious traditions. in every one of us, beneath the surface level of conditioned thinking, there is a single living spirit. The still, small voice whispering to me in the depths of my consciousness is saying exactly the same thing as the voice whispering to you: 'I want an earth that is healthy, a world at peace, and a heart filled with love.'

These words have spoken to my condition. On retiring from 30 years of university teaching I took up a new vocation. With the limitations of my knowledge and abilities I chose to promote appreciation and study of a life sustainable far into the future as exhibited in Kerala, a province in southwestern India. In making my choice to study Kerala three characteristics impressed me: (1)Low infant mortality, longevity, high education, equal female status, and democratic governance. (2) Declining fertility rates. (3) Modest consumption of the limited resources of the earth.

I am unable to explain how the people of Kerala are able to live so well while using few resources. In my perplexed searching I began to understand how my training has led me to seek more consumption as the only useful direction toward a better life. At this point I was given *The Compassionate Universe,* subtitled *The Power of the Individual to Heal the Environment.*

The author, Eknath Easwaran, was born in a self-reliant agrarian village in Kerala. He was early attracted to Western culture and distinguished himself in India as a professor of English literature. In this small book Easwaran offers us the timeless wisdom of his grandmother and his direct knowledge of the power of Mahatma Gandhi as he shows us how we may heal the environment. After 30 years of teaching in California, Easwaran speaks to us as a North American sage.

Our village, as I have said, was prosperous. We lacked nothing, yet we had little of what most economists call wealth. A rich topsoil, nourished by centuries of village agriculture; one hundred inches of rain a year; a dense forest and plentiful coconut groves; fresh, pure supply of water, which we drank straight from our wells—these were free, and they formed the material resources for our prosperity.

The real foundation of our prosperity, though, was the deep and enduring sense of community that enabled us to make the best use of these resources. On this foundation, a tradition of excellent craftsmanship had grown up. Generation after generation of potters, carpenters, blacksmiths, goldsmiths, and weavers learned their trades from their families. They took great pride in the beauty, utility, and enduring quality of their work.

Nevertheless, only a quick glance at the Kerala GNP would be needed for an economist to find it a very backward state more to be pitied than envied.

The kind of economics that has predominated in the industrial era . . . measures our standard of living not by how well or how long our products last, nor by the health of our environment. These things are not even considered in the equation. According to the economist . . . prosperity is measured by how much we produce and consume. The implicit assumption should be familiar by now. . . . The more we produce and consume, the more fulfilled and secure we will be.

By this hypothesis, we should be close to heaven—never before have so many people consumed so much. It has been taken to such an extreme that things are made and sold that have absolutely no purpose beyond making a profit or filling an empty hour. Shopping has become a pastime: people go to stores not to buy things but to look for things to buy.

To me, it is a tragic scene. What these people are looking for—security, satisfying relationships, fulfillment—cannot be found in a new dress or car or diamond ring. These are only things, and things, it seems to me, are meant to be used, not loved. People are to be loved; animals are to be loved. According to our conditioning, it is just the reverse. Constantly, and in a thousand subtle ways, television, movies, and advertisers tell us the purpose of life is to love things and use people.

Under this pressure, we have allowed consumption to become the goal of our economy—and our lives. When we are depressed we buy something to cheer ourselves up. When we are elated, we buy something to celebrate. When we are bored, we buy something just to buy something.

Eknath Easwaran shows us that our inability to understand how the people of Kerala can live so well is a perceptual problem in our culture, perceptions which have created unreasonable urges to consume. The thrifty families and communities of Kerala have not been conditioned by the economy of the industrial era. Looking at the earth from their vantage point we are not blinded by the mote in our own eye. My vocation is leading friends and neighbors to Kerala to find a new freedom and peace for the 21st century, a hopeful opportunity for our grandchildren.

William M. Alexander

William M. Alexander works as a consultant on light living for the Institute for Food and Development Policy in San Luis Obispo, Calif.

Reviews

A Quaker Promise Kept

By Lois Barton. Spencer Butte Press, Eugene, Oreg., 1990. 111 pages. $14.95/paperback.

This history of Philadelphia Yearly Meeting's work with Allegany Senecas began with a request from Seneca Chief Cornplanter in 1791 to Quakers, asking them to teach three boys without charge. In response, several Indian children were taken into Friends' homes in Philadelphia, and the project expanded and continued until 1960.

In 1796 Timothy Pickering, The U.S. secretary of state, wrote Chief Cornplanter that "your good friends, the Quakers, have formed a wise plan to show your young men and boys the most useful practices of the white people. . . . The Quakers will ask nothing from you, neither land nor money, nor skins or furs for all the good they will render to you." This is the Quaker promise the Friends kept for more than 150 years.

Lois Barton has developed a comprehensive history of this work with the Senecas, based largely on Philadelphia Yearly Meeting annual records and minutes of the yearly meeting's committee on Indian Affairs. These records are kept in the Quaker Collection of Haverford College Library and other materials at the Friends Historical Library at Swarthmore College. Her own involvement as a substitute teacher in the Friends Indian School near Quaker Bridge, N.Y., in 1938 adds considerable human interest. Photographs of faculty, staff, students, and buildings brighten the record.

To oversee at a distance a farm/boarding school/mill in a setting with such adverse physical conditions—flooding, low winter temperatures, and occasional unfriendly Indian chiefs—required stamina. As new needs developed, adaptations were made in the program. Besides academic subjects, farming, homemaking and industrial arts were undertaken.

Any friend interested in early Quaker relationships with Native Americans in the 18th century will find this study a contrast to the exploitation exhibited by many white settlers of the same period.

Mary W. Millman

To order a copy of the book, send $16.45 (includes postage and handling) to Spencer Butte Press, 84889 Harry Taylor Rd., Eugene, OR 97405.

Mary Millman is a Friend and a poet in Eugene, Oregon.

Stanley Collection/A Quaker Promise Kept

A Seneca boy with the Friends Indian School's farm team, ca. 1890

Books

Gandhi and Charlie

Edited and narrated by David McI. Gracie, Cowley Publications, Cambridge, Mass., 1989. 211 pages. $9.95/paperback.

When the Reverend Charles F. Andrews went to South Africa to work with Mohandas K. Gandhi in the Indian community there, the differences between the two men were many and striking. Each might have been expected to follow his own fairly predictable path. Yet each—the British-trained Indian barrister and the Anglican missionary-priest with a calling to teach in India—was soon to experience a regeneration that would change everything.

Upon return to India, Gandhi identified with the oppressed poor of his country and took their sufferings upon himself. Charles Andrews, renouncing his conventional priesthood, merged Western tradition with Eastern mysticism as he shared in the nonviolent struggle for renewal and independence of his adopted land. To Gandhi, his friend "Charlie" exemplified what was best in the British community and in that role did penance for the sins of the British Empire. To Charles Andrews, "Mohan" represented his release from what he saw as an ideology of racial and religious superiority, his liberation into a universal, inclusive faith.

In excerpts from their letters and autobiographical writings, interspersed with the editor's narrative and commentary, the two friends tell of their years together as they faced the evils of indentured service, untouchability, and colonialism. Each deepened his own spirituality as he encountered the spirit of the other; many important ideas were thrashed out during this lifelong conversation. Looking back at their first meeting, Charles Andrews said, "Our hearts met from the first moment." And Gandhi, at the end of their extraordinary friendship of 20 years, wrote: "We simply met as brothers. . . . It was not a friendship between an Indian and an Englishman. It was an unbreakable bond between two seekers and servants."

Why tell this story at this time? Editor David McI. Gracie reminds the reader that nonviolence is in short supply in our world; racism is still with us; a narrow fundamentalism is on the rise; action and contemplation are seen as opposites, not as two sides of the same coin. Finally, there is much to learn from a friendship so truly spiritual and productive.

Royalties from the sale of this book are being donated to the Bishop Desmond Tutu Southern African Scholarship Fund, for the benefit of young people who have been forced to flee their country because of their opposition to apartheid. Since Archbishop Tutu follows in the tradition of Charles Andrews within the Anglican Communion, the royalties from the book will continue Andrews' mission against racism.

Gandhi and Charlie is a heartwarming book that contains an abundance of goodness and truth. It is worth reading and remembering.

Emily Conlon

Emily Conlon is a member of Abington (Pa.) Meeting and an editorial volunteer at Friends Journal, *where she was on the Board of Managers for many years.*

Peacemaking Among Primates

By Frans de Waal, Harvard University Press, Cambridge, Mass., 1989. 320 pages. $29.95.

Frans de Waal is a research scientist with the Wisconsin Regional Primate Research Center and is a leader in the study of primate social behavior. In this volume, he combines case histories, photographs, and informal comparisons with humans to describe the social behavior of four primate species (rhesus and stump-tailed monkeys, chimpanzees, and bonobos). De Waal argues that to date, primatologists have given too much attention to the events leading to aggressive events and have neglected ways conflict is avoided or relationships are repaired after conflict. Ultimately, he extends the results of his primate work to suggest ideas for how humans learn to resolve social tensions, both interpersonally and internationally.

De Waal lays to rest many myths founded on misinterpretations of literature on primates, such as the "hundredth monkey" phenomenon popularized by Ken Keyes and often quoted in Quaker circles. In place he offers compelling case histories in which he identifies primates individually and follows them throughout their lifetimes. Thus, we are treated to a full description of the friends, enemies, kin, and motivations that provide the context for a grooming session, the offering of a gift, or an all-out screaming match. His general finding is that each species has unique tactics for peacekeeping and social stability. For example, the little known bonobo (pygmy chimpanzee) maintains peace by engaging in sexual behavior divorced from reproductive functions; sex occurs in all possible combinations whenever social tensions need to be resolved.

Our cultural experience with primates is usually limited to television comedies (which, by the way, only use juvenile chimpanzees adults are too dangerous) and brief glimpse of their antics behind the bars of a zoo. Her is an opportunity for a sobering and ofte exhilarating look at the real animals. Reader will be challenged by de Waal's contentio that aggression is an essential part of primat (and human) nature, and that conflict an subsequent reconciliation may actually be th glue that tightens social bonds.

Mac F. Give

Mac F. Given is a member of Storrs (Conn. Meeting and teaches biology at Neumann Colleg in Pennsylvania.

In Brief

The Three Hannahs

By Hannah H. Taylor. 1988. Ebor Press York, England, 1988. 108 pages. £5/paper back. This is the biographical story of thre generations of Quaker women, written by th fourth Hannah. Based on memories, letters and photographs, the story goes from the iso lated English countryside to the Friends Mis sion in Madagascar, where the second Han nah lost two children to malaria and tende the wounded when the French seized the capi tal in 1895. It is in chronicling the third Han nah's courtship by her much older cousi William Cadbury that the author brings th most enthusiasm, humor, and intrigue. Th letters that flew among various interferin relations who disapproved of his interest an tried to keep them apart are a delight especially in light of their 55-year marriage

Working from the Heart: For Those Who Hunger For Meaning and Satisfaction in Their Work

By Jacqueline McMakin, with Sonya Dyer LuraMedia, San Diego, Calif., 1989. 18 pages. $11.95/paperback. Across the coun try, there are thousands (perhaps millions? of people who are drifting vocationally discouraged they may never find work tha satisfies their need for imagination, commit ment, and spirituality. This workbook help the reader think deeply about the questions What gifts do I have? What gives my lif meaning? What focus will I choose? Wha kind of environment, companionship, an nourishment do I need in my next move? Too rich to read in one sitting, this text invite you to work on just one chapter a week, an provides you with reflective reading, ac tivities, and guided group activities.

Resources

• "Turning to God: Finding a Spiritual Pa to Recovery" is a new booklet for recove ing substance abusers developed by t American Bible Society with the help of pa ticipants in Baltimore's Cathedral House R entry Program. This 41-page pamphlet described as being "simple enough to mi ister to people new to recovery and spiritu enough to satisfy people who are facing t ongoing challenges of recovery." Contact t American Bible Society, 1865 Broadwa New York, NY 10023, or call (212) 581-740

• *Beyond Detente: Soviet Foreign Policy a U.S. Options,* by John Feffer, charts the r cent developments in Soviet Foreign polic puts them in historical perspective, and e amines the implications for U.S. policy. Fe fer has just returned from three months observation in Eastern Europe. He is o timistic that if we can meet these chang with comparable responses, true cooperatio may be achieved. Published by the Literatu Resources of the American Friends Servi Committee, the text includes maps, a list Politiburo members, and its structure. Se $8.95 for paperback, $18.95 for clothbou edition, to AFSC, 1501 Cherry St., Phil delphia, PA 19102.

• The Religious Network for Equality f Women (RNEW) is revising and reprintin their popular *Learning Economics: Empo ering Women for Action*, a six session pr gram with a facilitator's guide ($4) and a pa ticipants' workbook ($6). Through reading discussions, and guided research into the local economies, women can come to an u derstanding of how the U.S. economy affec their personal income, whether they are pa or unpaid. Topics addressed include union housework, and childcare. Send checks wi 10 percent postage added to RNEW, Roo 812 A, New York, NY 10115.

• *A Saga of Shame: Racism and the Dea Penalty* is a tabloid-size, newsprint forma publication that features investigative a ticles, including "Our Black Prisons, "Abolition Then and Now," and "The Su preme Court and Racism." The editors hop it can be used by groups for discussion an to promote an organized look at the broade issue of racism in America. Mail $2 per cop to Quixote Center, P.O. Box 5206, Hyatt ville, MD 20782.

Milestones

irths

wards—*Kevin Wilson Edwards,* on June 21, to ggy Walsh Edwards and Bruce Wilson Edwards Takoma Park, Md. Kevin's mother and mater- grandparents, Peter and Claire Walsh, are mbers of Middletown (Pa.) Meeting.

eaths

lkerian—*Avidis G. "Duke" Dulkerian,* 80, on y 20. He was a member of Lansdowne (Pa.) eting and a retired rug dealer who came to the ited Sates from Yozgat, Asia, in 1922. He duated from Westtown School in 1930 and at- ded Earlham College and Tufts College. He took residence in Lansdowne in 1937, where he owned l operated an oriental rug dealership till 1984. ring World War II, he served as an army medic. was a member of the Darby-Lansdowne Rotary ıb, a Rotary hunting and fishing club, and an out- ard club. He enjoyed fishing, boating, and otography. He is survived by his wife, Emma asdale Dulkerian; a daughter, Susan Walsh; a , Peter Dulkerian; a sister, Araxi Dertadian; and ır grandchildren.

tzel—*Theodore Brinton Hetzel,* 83, on May 27, Crosslands, Kennett Square, Pa. He was a retired gineering professor at Haverford College who was ionally prominent as an Indian-rights activist. He s a member of Haverford (Pa.) Meeting from 1936 il April 1990, when he transferred his member- p to Birmingham (Pa.) Meeting, in which his ther's family had been members since the 1700s. interest in Native Americans began in 1950, when was a director of work camps in the Southwest the American Friends Service Committee. He ved on the Indian Committee of AFSC and of iladelphia Yearly Meeting, and in 1955 joined the ard of directors of the federal Indian Rights sociation, where he became executive secretary l general secretary. In his work for the Papago lians of Arizona, he helped secure mineral rights their reservation. In 1964 the Wolf Clan, one of ht clans in the Seneca Indian nation in New York, de him an honorary member. He was also adopt- as an honorary member of the Tuscarora Tribe New York. He attended Westtown Friends School l graduated Phi Beta Kappa from Haverford Col- e. He received his doctorate in mechanical gineering from Pennsylvania State College and er became chairman of the engineering depart- nt at Haverford College. After retiring in 1972, received the Haverford Award for his teaching l humanitarian service. Throughout his life he was cinated by the Native American way of life and s concerned about justice and peace for all peoples l respect for the environment. He is remembered a gentle, patient person, a good listener who took ıe to hear other people. He is survived by his wife, becca Wills Hetzel; daughters Stefanie H. John- n, Helen H. Bair, and Janet H. Henderson; sons ederic V., Henry T., and Jonathan K. Hetzel; 14 ndchildren; and 10 great-grandchildren.

vis—*Ralph Levis,* 94, on June 18, in Haverford, . A member of Lansdowne (Pa.) Meeting, he lived st of his life in Drexel Hill, Pa., before moving Springfield, Pa., five years ago. He was the descen- nt of one of the original families that settled the

Milestones *continued*

area. A graduate of Upper Darby High School and Pierce Business School of Philadelphia, Pa., he worked as a construction inspector for the Pennsylvania Department of Transportation highway department, retiring in 1955. During World War I, he served in France with the American Friends Service Committee. He has no immediate relatives.

Van Dolsen—*Foy Van Dolsen,* 79, on March 5, in Santa Rosa, Calif. Born in Dunkirk, Ind., he led an adventurous life as he made his way West, where he joined Claremont (Calif.) Meeting in 1954. During his early years, he worked in theater and films, which laid the groundwork for much of his fellowship with Friends, in creative games and activities and impromptu theater. He and his wife Libby moved to northern California in the late 1950s, teaching at Peninsula School in Menlo Park before establishing The Farm on the Mendocino coast. Foy described that institution as "an educational experience," rather than a school. Foy and Libby moved to Santa Rosa and Redwood Forest Meeting in 1977. There Foy helped found Monan's Rill, a community of Friends and others in rural Sonoma County. In 1984, they moved to Friends House, a Quaker retirement community, where Friends remember his involvement in play reading as helping build a bond of community. Instead of narrowing his circle of friends as he aged, Foy continued to expand his circle, responding with love and gratitude to those who helped and encouraged him. He is survived by his wife, Libby; a son, Lawrence Van Dolsen; and three stepchildren, Anita Matthay, Michael Matthay, and Susanna Matthay.

Van Saun—*Alice Driver Van Saun,* 86, on June 30, in Linwood, N.J. A member of Little Egg Harbor (N.J.) Meeting, she formerly taught at Atlantic City Friends School in New Jersey. She is remembered for her warm and loving nature, her interest in flowers, birds, and people. She is survived by two sons, Richard and William Van Saun; and three grandchildren.

Wade—*Houston R. Wade,* 56, on June 18 in San Antonio, Texas. A pacifist, civil rights and peace activist, and member of San Antonio Meeting, he became active with the American Friends Service Committee as a student at the University of Texas, studying biochemistry. After teaching at the University of Minnesota, he earned his M.D. at McMaster University in Ontario, Canada, and became a practicing physician. He opened his own office in Texas in 1974, where, in addition to private practice, he provided medical service to political refugees from Central America and Vietnam through Refugee Services of San Antonio. He became one of the first tenants of a downtown San Antonio restoration area, where he provided meeting space for San Antonio Friends. He started a pharmacy co-operative to provide generic prescription medicine. Houston served on committees of the then AFSC South Central Region, was a founding member of the Texas Society for the Abolition of Capital Punishment; participated in a Quaker peace lobby in Washington, D.C., visited Nicaragua several times to work with the AFSC in delivering medical supplies and to travel with the Peace Boat in 1984, and recently served on the AFSC board of directors. He is survived by his wife, Kathleen; eight children; and one grandson. He is remembered for the enthusiasm and devotion he expressed for truth, his profession, social action, love, and Quaker concerns.

Cathy Weber

Calendar

SEPTEMBER

Aug. 24–Sept. 10—Fourth Annual Friends Peace Tour of the USSR will visit Leningrad, Novgorod, Tallinn, Kiev, and Moscow. Organized by Melissa Lovett-Adair, East-West Relations Committee, Pacific Yearly Meeting, 1570 Lena, Arcata, CA 95521.

Aug. 29–Sept. 2—Nairobi Yearly Meeting. Contact Stanley Ndezwa, P.O. Box 48581, Nairobi, Kenya.

Aug. 31–Sept. 3—France Yearly Meeting, at Chateau de Charbonnieres, Paris France. Contact Georges Elias, 114 rue de Vaugirard 75006, Paris, France.

Sept. 6–9—14th Annual East Coast Quaker Lesbian Conference, in Downingtown, Pa. Children welcome. Contact Anne Gair MacMichael, 77 N. Main St., West Hartford, CT 06102, or call (203) 561-5329.

20–23—Northern Yearly Meeting, at Luther Park Bible Camp, Chetek, Wis. Contact Marian Van Dellen, 5312 11th Ave., SW, Rochester, MN 55902, or call (507) 282-4565.

OCTOBER

12–14—1990 Mid-America Gathering of Friends for Lesbian and Gay Concerns, to be held in Minneapolis and St. Paul, Minn. Registration: $45 for adults, $10 for children. Contact Robert Winters, at (612) 455-5181, or Barbara Simmonds, at (612) 623-8383.

Classified

New! Woman and Her Symbols. Three videotapes, written and narrated by Mary R. Hopkins and produced by Claire Simon. Tape I, *The Great Mother Earth.* Tape II, *From h Mother to Love Goddess.* Tape III, *Women Revi-ing Ourselves.* Stimulating and fun for discussion ips on the subject of art, environment, health, history, chology, and women's spirituality. $50 per tape or 5 the set of three. Also, still available: *Crones: Inter-vs with Elder Quaker Women* at $18.50. Write: Quaker eo, Box 292, Maplewood, NJ 07040.

ed edition of Edward Hicks's famous *Peaceable dom.* Handsome 20-by-24 inch print for your home, ol, public library, or meetinghouse. $15 postpaid. Send k to: Planned Parenthood Auxiliary, Box 342, own, PA 18940.

portunities

king Friends and like-minded people interested in ting a meeting in Daneville, Martinsville, Stuart, ginia, area. Contact Anne Zirkle, Rt. 1, Critz, VA 82. (703) 694-3017.

tmas in Vermont. Person needed to house-sit and sit for us December 14–January 1. Write: Jane and e, P.Q. Box 36, South Londonderry, VT 05155.

ider a Costa Rican study tour. February 7-18, 1991. or write Roy Joe and Ruth Stuckey, 1182 Hornbeam , Sabina, OH 45169. Phone: (513) 584-2900.

y Spanish in Quetzaltenango, Guatemala. In-ualized instruction, family living, excursions, l/cultural conferences. CASA. Box 11263, Milwaukee, 3211. (414) 372-5570.

rsonals

le Booklovers gets cultured, single, widowed, or ced persons acquainted. Nationwide, run by Friends. olished 1970. Write Box 117, Gradyville, PA 19039, or 215) 358-5049.

sical Music Lovers' Exchange—Nationwide link be-n unattached music lovers. 1 (800) 233-CMLS, Box 31, am, NY 10803.

ncerned Singles Newsletter links compatible singles cerned about peace, justice, environment. Free sam-Box 555-F, Stockbridge, MA 01262.

sitions Vacant

eepers in Vermont. Looking for a quiet, gentle, live-uaker couple to operate small (4 bedroom) guest inn, high in mountains. Popular, long-established inn e 1957) and retreat center. I'd like the couple to be homemakers, enjoy people, like animals, nature, the onment, and getting up early. Couple will share opera-f farm and inn with owner, Ann Day. Please apply in g to Ann, c/o Knoll Farm Inn, RFD 179, Waitsfield, VT 3.

am School of Religion is now receiving applications n appointment in Old Testament, to begin in the fall 91-92. The appointment will require teaching the introductory course, exegesis, upper level seminars, and Hebrew. The appointee will need to be at home in the world of scholarship and also sensitive to and knowledgeable of the concerns of pastoral ministry. In addition, the appointee will have to be supportive of women in ministry, and conversant with feminist literature in the area of Hebrew scripture studies. Review of applications begins in September, and will be continuous until an appointment is made. Earlham is an equal opportunity, affirmative action employer and encourages applications from women, minorities, and Quakers. Salary will be commensurate with the level of the appointment. A Curriculum Vita and names of three references should be sent to Clerk, Personnel Committee, Earlham School of Religion, Richmond, IN 47374.

Positions Wanted

Couple seeks accommodation in exchange for cleaning, care-giving, transportation, etc., in South Bay area, California. Jason beginning chiropractic school, Judy, recent graduate DC. Married in June, under care of Minneapolis Meeting. Short or long term happily considered. c/o Fred Blesch, 3421 Granada Ave., #42, Santa Clara, CA. (408) 984-4867.

Rentals and Retreats

Montego Bay—Unity Hall. Stunning view. Bed and breakfast accommodation with single Quaker woman. Couple or two women to share room. Hot and cold water. Contact Alice Rhodd, Radio Waves, Montego Bay, Jamaica.

Canada's Atlantic coast in Nova Scotia: water and island views. Secluded private property, quiet, peaceful, beautiful. Spacious 2 level/1 bedroom apartment, in addition to antique cape. 1½ hours airport, U.S. ferry. $500/week. (902) 656-3080.

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For sale or rent: home at Tanguy Homesteads near Westtown. 3 bedrooms, family room, 1½ baths. Call 399-0495.

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Tidioute—Friendly Eagle bed and breakfast, 7 guest maximum, peace library, classical music coaching; 1868 home near Allegheny River, route 62. Box 222, Tidioute, PA 16351. (814) 484-7130.

Schools

The Meeting School, celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

A value-centered school for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

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

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General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

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

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Steven Barth/courtesy of George School

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