HOLY WEEK
AT THE IRS,
1990
WITNESSING
FOR
PEACE
LEGAL
DRUGS?
Among Friends

That Life and Power

Operation Desert Storm is over. As of this writing, early March, a cease-fire is in place, prisoners of war are being exchanged. For this we must be grateful.

Much news analysis has focused on the swift and effective use of land forces, the success of precision bombing. There is a sense of euphoria in Washington. Our national polls indicate overwhelming support for the action. Not since World War II has there appeared to be such national resolve and unity of purpose.

In opposing the war, the peace community has seemed like the small child in the crowd who dared to cry out, “The emperor has no clothes!” To many of us, the nakedness has been obvious. We have had to say so.

The underlying causes of the war have not been discussed and debated widely, and this is a tragedy. The population at large has been satisfied with the analysis that Saddam Hussein was an evil monster like Hitler; he had to be stopped before he took over the world. Those who shape the TV news media, write the scripts, package the shows for easy viewing, did their job well. They got top ratings. What scares me is the thought that now that the big “winter series” is over, what’s next? Is there any limit to the United States forcing its will in many troubled areas of the world where our national interests may be at stake? There may not be at this point. My hope is that we may learn from the experience and be more ready to challenge similar actions in the future.

But first Friends must seek to support the victims of Desert Storm. The terrible human costs have not been adequately measured. Most news has focused on the light U.S. casualties, very little on the numbers of Iraqis and others killed. I wonder if we shall ever know, for instance, how many people were killed and left buried in shelters and bunkers, how many human beings could not escape our so-called “smart bombs.”

The task of reconstruction is now at hand. Friends must work to heal the wounds, assist the survivors, help to resettle the thousands made homeless. The human suffering is great. We must stand with all those in need.

In as many ways as possible we must help to educate ourselves to the complex issues in the Middle East, then share such insights with our neighbors. And there is much to discuss. Israel has a right to be secure. So do the Palestinians. We must encourage support for governments committed to overcoming poverty and injustice in their societies—not those that ignore their poor and merely cater to U.S. needs for cheap oil and resources. We must stop the sale of arms to all. The Gulf War is not over.

Reports of extensive environmental damage from the war are particularly alarming. What will the long-term effects be of such massive bombardment, oil spills, and burning wells? Friends must work with others to insist on sound environmental policies.

And what of our nation’s soul? May the same compassion expressed for the people of Kuwait be brought home in the form of programs to demonstrate compassion for our own people? I hope so. Yet history may indicate that such a campaign is harder to wage and win. For, as Pogo once said, “We have met the enemy, and he is us!” It’s far more difficult to put our own house in order. The work is less glamorous. There are not as many yellow ribbons to be worn or flags to be waved.

But this must be our task as peacemakers. As George Fox said in his time: “I told them, I knew from whence all wars arose . . . and that I lived in the virtue of that life and power that took away the occasion for all wars.”
Features

7 Peace Notes
Friends reflect on ways to keep centered during this time of war.

10 Holy Week at the IRS
Frances S. Eliot
When Easter fell on tax day, these Friends pointed out the symbolism.

12 Reflections on a Journey
Donald Southall
The discoveries of a traveler along divergent Quaker paths.

14 The Refiner's Fire
J. Bernard Haviland
Capturing the spirit of a gathering in words is the art of the epistle.

16 On Going to Law
John Lampen
To focus on litigation can delay the healing process.

17 Legal Drugs?
Ed Dodson
Legality is not legitimacy, but it may offer better social control of drugs.

19 What Is Time?
Rachel Fort Weller
Time does not run out or away; it is we who run.

20 Who Is My Teacher?
Rima M. Segal
The spirit of God comes to us in many forms.

22 Center
Grace Yaukey
In nature, in beauty, in silence, we find the places where God can find us.

Departments

2 Among Friends
4 Forum
5 Viewpoint
26 Reports
31 Notes Between Measures
32 News of Friends
34 Bulletin Board/Calendar
36 Books
38 Resources
38 Milestones
39 Classified
41 Meeting Directory

Cover photo by William Bliss
Setting it straight

I write to correct a misquote from my report on New York Yearly Meeting (FJ November 1990), and to touch briefly on a source of joy in the yearly meeting’s successful attempt at corporate witness. First, the latter. New York Yearly Meeting has committed itself to barrier-free access within a few years, despite the serene beauty of Silver Bay at Lake George. Having expressed this previously to Silver Bay Association, we found that the campus has become increasingly accessible, and further improvements are committed in that regard. We take great joy, and we hope other yearly meetings consider the same needs among their members and attenders.

As to the misquote, Julian of Norwich said, “He did not promise that we would not be tempested [not ‘tempted’]: but that we would not be overcome.” The true quotation is very pertinent to yearly meeting Friends; the misquote could be sorely misinterpreted in context.

Thank you for writing these wrongs!

Jeffrey Aaron
Highland Park, N.J.

I was distressed to read in Val Liveoak’s letter (FJ November 1990) a misinterpretation of a phrase I used in a letter on population in the June 1990 Forum. The rest of Val’s letter was so good, however, that I forgive FJ. Still, although I realize it may seem like quibbling, I would like to clarify my point.

What is “behind the times” (the phrase I used) is not simple living and redistribution of resources, which I applaud, but the notion that simple living and redistribution of resources can solve all the problems caused by overpopulation, and therefore the need for population control can be dismissed. I could not agree more with Val Liveoak that the developed countries are squandering resources far beyond their fair share, that simplifying our lifestyle is the most important and satisfying thing we can do to help the world, and that health and economic opportunities are the best way to help people in undeveloped countries reduce their need for many children.

But no matter how it is done, we must face the fact population control is urgently necessary in every part of the globe. Population worldwide could double in less than 40 years if we take no steps to prevent it. We can barely cope with the environmental disasters caused by the 5.5 billion people on Earth today. How could we hope to cope with 11 billion people producing waste, clogging the highways, polluting the atmosphere, and destroying unrenewable resources in the future? Population control is going to be necessary one way or another.

By the way, the earthcare checklist “Walking Gently on the Earth,” with suggestions on how Quakers can simplify their lives to protect the environment, is available for $1.50 from Friends Committee on Unity with Nature, 7700 Clarks Lake Rd., Chelsea, MI 48118.

Amy Weber
Haddonfield, N.J.

A life of service

What follows is a letter which the author read to her grandmother three days before her death last summer. “Millie” was my aunt, Mildred Scott Olmsted, known to many readers of the Journal; and the writer is Marcy Olmsted, who is in residency as a doctor in Rhode Island.

Barbara Jacobson
Key West, Fla.

For Millie: I am afraid I won’t be able to see you before you die. But it’s okay. Your life has been so rich, and the fact that I’ve been an adult long enough to know you has been a true blessing that many other granddaughters don’t know. Today at the hospital we all talked about how long we would want to live. The others talked about living into their 80s, and only I said 99, thinking of you and all the vigorous years you had right up to age 99. It’s such an inspiration to all of us, who inevitably find ourselves, at one time or another, doubting life, or doubting ourselves. It’s likely you doubted yourself at times too, but such a fierce and prideful spirit could never have shown its hesitancies. In your outward reassurance you fought such battles, yet also with a spirit of love, and hope, and with an inordinate strength of vision that things not necessarily be as we see them today. And yes, these words represent only the distillation of all the rough edges of your life, just as every life is filled with its conflicts and miscalculations, misunderstandings, and griefs. But now, after 100 years, it is as if you are transformed by alchemy into a pure and crystalline powder.

I don’t know what it will be like, not having you to talk to, although in some ways this past year has been a slow, slipping adjustment of letting go; for you, the process of finding a way to let go, to change a strategy of fighting that has served you your whole life. But now it is time for quiet and for peace, because your spirit has served us dearly, and it now deserves its rest. And although I know that in losing you I am also losing a part of myself, and my bridge to my father, who I knew not, I still set you free with great joy in celebration of your life that played like a feminist epic drama.

I also don’t know what the future holds for me, and for this planet. But whatever does happen, I know that there exists a great craving for a life made meaningful by service. For not only is it the means of connecting to our deepest sense of ourselves; it is also the only way our planet can live in harmony. May we strive to be true to our loftiest ideals, as you have, and use your life as a source of inspiration. With godspeed do we let you fly ... Marcy.

Turning to the Source

“A New Smoking Policy,” by Connie Toverud (FJ October 1990), was a source of both joy and distress. The joy was felt in terms of its powerful witness to decisions made during meeting for worship for business (MFWB). In this particular case, however, the Quaker decision-making process was experienced during a committee meeting.

The process was begun during a student town meeting. It provided all present with an opportunity to express a wide range of opinion on smoking. The meeting was completely “opinion

Continued on page 6

April 1991 FRIENDS JOURNAL
Commitment for the Long Haul

I am writing this on January 15, as the clock ticks away toward war. This morning the paper was full of reports on peace vigils, prayer vigils, and rallies all over the country. Nearby, the local Mennonite church in Bally has been open for peace prayers for several consecutive evenings. Other churches in our area have followed suit and opened for prayer vigils.

Modern Quakers, on the other hand, have less confidence that God can be persuaded to intervene and prevent human-made disasters such as war. Friends tend to believe “the Lord helps those who help themselves,” and that prayer is guidance for action. When we sponsor religious services for peace, they often mix worship and action. For example, on January 21, Martin Luther King Day at Moorestown (Pa.) Meeting, there will be an interfaith service followed by a vigil and other action at the nearby weapons plant where General Electric makes the Aegis system for the navy.

Writing and talking to government officials has become a traditional Quaker approach in the search for solutions to social problems, including that of war and peace. The current crisis has brought a flood of requests for such action. In the past two weeks I have received more phone calls from peace activist Friends and their committees than in the whole of 1990, each urging me to write my Congressman, call the White House, or come to an anti-war rally.

These activities are an important expression of our Quaker concern as well as our responsibility as citizens in a democracy. However, both our Quaker concern and our responsibility as citizens of a democracy must be lived day after day, year after year, not just in times of crisis.

The popular bumper sticker phrase, “There is no way to peace; peace is the way,” has a great deal of meaning for me. A way is a road, the whole road, not just the overnight stops where the excitement happens to be centered. Rallies, letters, visits to Congress at critical times are necessary and constructive, but they will never achieve peace if tomorrow, or next month, it is business as usual.

The Vietnam War brought millions of people out for vigorous protest. Student protests against the war gathered support from a large number of older citizens in some of the largest rallies the country has ever known. Sadly, when the war ended in 1975 and the soldiers came home, many of us forgot the problem of war and peace and turned our attention to other matters. We forgot that our country was still making nuclear weapons and threatening to destroy civilization with them if the USSR misstepped. The Cold War, even in the age of detente, was hardly an era of peace. In the early 1980s a bombastic President Reagan talking about the “evil empire” and “winning nuclear war,” woke us up again. The number and vitality of peace action groups proliferated.

Then came Gorbachev, the IMF treaty, and the end of the Cold War. By the end of 1989 most of us thought that peace was about to break out at last. In a way, it has, since the once “evil empire” has become a friend in need. For the peace movement the result was predictable though few of us expected it. A shortage of both money and activists soon developed. In less than a year the peace movement went from Cold War to cold storage.

We must not let this happen again. The world will not give up its addiction to the war system easily. If we believe “peace is the way,” our commitment has to be for the long haul—a lifetime. Nothing less will solve the problem. Unfortunately, the war system has developed a number of ways, mostly economic, to command the commitment of thousands of people. Many receive handsome salaries from careers that perpetuate the war system. This military-industrial complex will not be defeated merely by impassioned responses to reckless adventurism when it occurs.

What is the way? There are two important directions our action can take: political and economic.

Political action can start with a commitment to write regular letters to elected representatives making certain they know there are constituents who will support their peace efforts. In addition, some Friends in our area have found it useful to supplement letter writing with periodic trips to Washington to speak with responsible people. This usually means an appointment with the representative’s legislative assistant for foreign affairs, an important adviser who usually is glad to talk with constituents. These trips are obviously most useful when undertaken before the crisis builds to its peak, and they should be undertaken prior to the next crisis so representatives learn there are citizens who are willing to support legislation that helps build peace. Friends Committee on National Legislation has been a great help to us and I am sure could give those who live farther from the Capitol valuable guidance in developing good communication with their representatives. FCNL does, of course, lobby in our name, but good as they are we must remember they lack the decisive influence wielded by voters.

The economic commitment to peace action means tackling the military-industrial complex. There are institutions committed to tearing down the military industrial complex one brick at a time and sticking with the job until it is done. One such group, INFACT, with which I have been associated for five years, is challenging the third largest U.S. military contractor, General Electric, to stop all work on the manufacture of nuclear weapons. After four and a half years of persistent effort, we saw the first real sign of progress when GE announced it will stop making the neutron generator. This device is used to start the explosive atomic reaction. For many years GE has had the exclusive contract to make these at a Department of Energy plant in Panellas, Florida.

Thirty years ago Larry Scott, a Quaker peace activist who has been an inspiration to me, organized and led a vigil at Fort Detrick, the biological weapons center in Frederick, Maryland. This silent vigil lasted 24 hours a day, seven days a week for a couple of years. In explaining the objectives of the vigil, Larry was fond of saying, “We must pick one specific thing about militarism that we think can be changed and lean on it.” By “lean” he meant keep the pressure on for a long, long time.

Friends, I believe Larry’s advice was good and especially relevant for us today. Let’s choose our action carefully and be prepared to adjust to changing times, but let’s “lean on it.”

Irving Hollingshead
Unami (Pa.) Meeting
oriented," akin to a threshing meeting. My distress was caused by the sentence, "At the end of the evening there was no clear sense of the meeting, and certainly we had not reached consensus." The most unfortunate fact about the sentence is that it makes consensus superior to the sense of the meeting. Friends should not reduce the value of sense of the meeting in this way.

Not all decisions made during a MFWFB require divine intervention, yet it is very important that a high tone and quality of attitude be maintained at all times. Such an atmosphere and intention enables a gathered MFWFB to dig deep in search for Truth, which comes from beyond. When this occurs, it is the miracle of the sense of the meeting which is experienced—not the "miracle of consensus." This miracle is achieved through the patient search for the will of a God who inspires, illuminates, guides, directs, and empowers. Such thinking identifies the sense of the meeting as a religious exercise.

The article described a second meeting. Out of the silence, following a reading of Philadelphia Yearly Meeting's Faith and Practice, a person said, "If we are truly a Friends school, the course seems clear." Both the reading and the ministry reminded those present of who we are as a people. The group was freed to establish a policy and to accept the school's responsibility for speaking to the needs of persons addicted to smoking.

Friends, each time we gather for business let us remember what we are about. Let each of us turn to the source of our true guidance. —Elwood Cronk Langhorne, Pa.

Disappointed in the UN

As a longtime supporter of the United Nations, I am saddened and upset to see the UN associated with the war in the Gulf. Perhaps we (the people) also have not done enough to prevent this war by not raising our voices before it started. I dislike constant news reports emphasizing that this is indeed a "UN war," or that "UN troops" are being used, when this is untrue in both instances. I am also disappointed in the UN secretary-general, Javier Perez de Cuellar, for not staying independent of the U.S. government, and for not calling publicly for a pause in the fighting.

Some day the world will look back at this period as a repetition of the ambivalence of the relationship of the UN with the Korean War.

I would like to encourage those who share this view to write to the UN secretary-general and urge him, in his final year in office, to try to make the UN once more a symbol for world peace. His address is: United Nations, New York, NY 10017.

It is ironic that the year 1990 gave us both the UN Convention on the Rights of the Child (which in Article 38, paragraph 4, declares: "...States parties shall take all feasible measures to ensure protection and care of children who are affected by an armed conflict") and also the Security Council Resolution 678, which authorizes "the use of all necessary means to restore international peace and security in the area."

Ingeborg Jack Swarthmore, Pa.

Any war is wrong

In the years before 325 A.D., Christians were pacifists, firmly opposed to killing of all kinds. Indeed, a man who joined the Roman army was considered to have resigned from the church. A number of small sects held this position today. The pacifist position is that any war for any reason is wrong. It is solidly based on the Bible. Consider, for example, the following familiar texts, all to be found between Luke 6:27 and Luke 6:42:

Love your enemies. Do good to those who hate you. Judge not, and you will not be judged. Turn the other cheek. Do unto others as you would they do unto you. First take the log out of your own eye, And you will see clearly.

There is no teaching in the New Testament that indicates that waging war is a Christian undertaking, though such texts can be found in the Old Testament. What does it mean to be a Christian?

Arthur D. Penser Huntsville, Ala.

But there is no peace

It is great to visualize world peace, as many bumper stickers say. That is one way to help bring it about, but we must not lie about it. We cry peace, but there is no peace. We keep making even more horrible weapons of war and sending them and our young people throughout the world. If we say there is peace when there is none, we will not eliminate the horrible things that we are helping to support.

I love the little booklet We Can Do It! A Peace Book for Kids of All Ages, $2 postpaid, Namchi United Enterprises, PO Box 33852, Station B, Vancouver, BC Canada V6J 4L6. Instead of fairy tales that perpetuate the acceptance of violence, this would be a wonderful book to share with our children. I have been giving it as gifts for many years.

Dorothy Scott Smith Cocra, Fla.

Flower power

What follows is a letter written by Jessica Robie as part of her 7th grade assignment to write letters to the soldiers in the Gulf. Jessica is 13 years old and already a leader at Powell House and in our meeting's First-day school.

Alice Balassa Blooming Grove, N.Y.

Dear Soldier,

You are very brave and courageous. I want you to know that I really don't agree with what you're doing, but if I did I think you'd be a real hero to me. I guess I'm a child of the flowers. So you be careful with your guns and I'll wait for your safe return with my flowers.

A friend always,

Jessica Robie

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

The following contributions were received and prepared for publication in mid-February at the peak of the air war against Iraq. Thankfully, just as we go to press, the shooting war seems to be over. Many underlying conflicts, however, remain. Friends are still called to be peacemakers during this time of negotiation—and beyond. —Eds.

Nourishing the seed

Those of us in the peace camps watch in dismay as our works for peace and justice are set aside by the political and military leaders. Periods of conflict are not new to Friends, and it is in times such as these that we have found our clearest voices and work. Already, people are coming to Friends meetings and organizations for counsel and support.

The fighting will end. New alignments and relationships will suddenly emerge and the aftermath will need to be managed. Friends' history, experiences, and perspectives will be called upon.

Friends' agendas for a "new order" may differ from administration proposals but will need to be based on an understanding of the history, culture, and religion of the region. Local groups of Friends, particularly joined with others, can inform themselves, using available resources. People of concern may be the best resource and have the double effect of developing new involvements. Groups may start with National Geographic maps, information from the encyclopedia, articles from newspapers, magazine, and a variety of journals and books. The American Friends Service Committee book Compassionate Peace contains a good bibliography and has a useful appendix.

Friends, in professing to upholding Truth, are well conditioned to listen for the Spirit and all sides of a question. Remember that good propaganda is 95 percent true. Look for alternative sources. Imagine how all reports may be subject to direct or indirect censorship.

Don't be mesmerized in the detail of what is happening in the Gulf—the eddies and whirlpools in the stream—but look at where the stream is coming from and where it is going.

Study the differences in Arab and Western culture and why the two may miss opportunities for negotiation. In study and discussion, be cautious of someone describing "the other." Invite individuals to describe themselves!

Understanding the background and issues will call for a balance between skepticism and reality, and faith with hope. Remember it may seem easy to develop solutions, but how to get to them is difficult.

We hear people say, "Now that the war has begun, we must support the president and the people in the Gulf." We say, "The war must stop," and new regional and international alliances must be developed. That process can be aided by Friends and others, as we "remain faithful" to our calling.

Horace and Mary Autenrieth
Paulina (Iowa) Meeting

Powerful peacemakers

I can easily feel overwhelmed by this war. I've chosen not to be, but the ingredients are there for feeling helpless and hopeless: the suffering, masculine posturing of national "leaders," boot-licking by most of the media, and divisions among anti-war forces.

One personal strategy for being effective is to pick one gift to offer and one challenge to accept:

Gifts to offer: Thankfully, Quakerism has a treasure-trove. John Woolman advised us to notice how lifestyle contributes to war. Many Friends might want to champion an energy policy for our country which puts peace on (and with) the earth ahead of profits.

Quakers are generally critical of double standards of justice, and now might be just the time to call for self-determination of Kuwaitis, Israelis, and Palestinians. Our political environment is full of the double standard regarding these peoples, and Quakers are in a useful position to advocate security and national rights for all three.

Quakers have wanted a "new world order" for three centuries, including strengthening the United Nations, building new, transnational institutions, developing civilian-based defense as a nonviolent way of resisting aggression, and experimenting in nonviolent intervention in the style of Peace Brigades International.

It's no accident that many Friends meetings have peace and social order committees. The social order is intimately linked to foreign policy. As Dr. King said with reference to Vietnam, the bombs dropped in a far-away land also explode in U.S. cities. We must bridge the anti-war movement to the concern for economic and racial justice.

Challenges to accept: Friends can find a challenge in peacemaking to stretch and expand us individually and as a Society. A clearness committee can help with this individual decision.

For some of us the main challenge may be maintaining equilibrium in the midst of pain, anger, and anxiety, bringing a centered presence into street demonstrations or coalition meetings of activists. For others, reaching out in dialogue with pro-war people might be an excellent challenge. White Friends might reach out to people of color, who are much more likely to oppose the war than whites, but who are not known to us because of the social separation of racism. Friends drawn to civil disobedience as a...
means of protest might challenge themselves to do strategy work, which places jail-going in a larger context of social change. Friends who avoid conflict situations might use this chance to go (with friends) to places where the anger is high. For Friends who have discomfort about money, this war could be an opportunity to do fundraising.

When I challenge myself personally, I reduce my smugness quotient, move out of a feeling of helplessness, and increase my effectiveness. I feel more solidarity with those for whom this war is stressful, including the soldiers. I find myself much less critical of others, including other peace activists. And as I pray for strength to meet the challenge, I am more centered.

George Lakey
Central Philadelphia (Pa.) Meeting

Keeping our disciplines

In this time of war, Friends need to continue keeping our disciplines: dwelling in a place of prayer and openness, waiting for a leading from that deep Center where life comes from, and when we perceive it, being faithful to it in the way we live our lives. And because war stirs up our emotions, we need to check in more often with our Center lest we allow the war to control us by focusing our lives only in reaction to its unfolding events. I like the Quaker variation on a common cultural message: "Don't just do something, sit there."

I'm reminded of a message in meeting some years ago stating that in the mid-19th century while some Friends worked hard for the abolition of slavery, others did not focus on abolition, but on what would be needed after abolition, which they felt was inevitable. So now, some Friends may feel led to focus primarily on ending this war or on responding to the human suffering in the Gulf, inevitable in any war. Others may focus on finding new ways to improve children's education and health.

In a recent meeting, the sowing image which begins Brahms's Requiem came to me (Psalm 126:5-6):

They that sow in tears shall reap in joy.

They go forth and weep, bearing precious seed,

and come again with joy,

carrying their sheaves with them.

For myself, I weep for all the spiritual gifts people have to offer now being squandered in this war. I weep for all the money our government said we didn't have for education, health, and housing which is now somehow being found for this war. But as I move into a spirit of condemnation, I remember the 1990 session of New England Yearly Meeting struggling with a minute on the Middle East when a Friend suggested that we are called to condemn violence wherever we see it. Another Friend rose to say, "As Friends we are not called to condemn violence wherever we see it, but to bring healing and love into situations of conflict."

So in my weeping, I need to focus not on condemnation all around, but on how I can go forth bearing precious seeds of healing and love to this situation of conflict beginning right where I am, given my particular gifts and in faithfulness to my Inner Guide.

Jan Hoffman
Mount Toby (Mass.) Meeting

Affirming the better way

Most Friends begin with the conviction that war is not the way to peace. This puts us immediately in a minority, as the more "normal" belief is that international peace is created and maintained through armed strength. But we affirm that there is a better way. What is it?

- **Example.** A "life that takes away the occasion of all wars." We must begin by listening to the still small voice within that urges us to be patterns, to live the peace we urge others to adopt. "Let there be peace on Earth, and let it begin with me."

- **Opposition.** Friends emphasize the good in humanity, but we can't close our eyes to the evil. We must cry out in horror at the devastation, the brutality, the human misery created by war, and the resulting increased animosities that breed future conflicts.

- **Relief.** Where there is human suffering, we must be ready to do our part in trying to relieve it. Wars, unfortunately, provide the opportunity. We belong on all sides, helping people find ways to work together first to survive, then to build a viable society.

- **Cooperating.** We can support the good work done by the Quaker UN Offices in New York and Geneva. We can show nation states that multinational, not unilateral, agreements and projects are in everyone's interest. Since we are all God's children, the UN and its specialized agencies are tools we dare not neglect.

This suggests that in the present conflict
we must demand an immediate cease-fire under international supervision, followed by a general conference to discuss all Middle East issues. And don’t say this is impractical. War and its effects are more so.

Sam Legg
Stony Run (Baltimore, Md.) Meeting

We have fallen back

Friends may not be able to end this war. The time for that was many years ago when the seeds were being sown. But neither should we despair. Jane Addams wrote, “It took the human race thousands of years to rid itself of human sacrifices, during many centuries it relapsed again and again, until in self-pity, in self-sense, in self-assertion of the right of life, not hitherto a few, but the whole people of the world will brook this thing no longer.”

While waiting for that happy day, Friends must continue to maintain a mighty witness against war and injustice, using three weapons: the power of words, the persuasion of love, and the invincibility of the Spirit.

Use words with fervor and imagination. Don’t hesitate to talk with strangers about peace and justice issues. Send articles and letters flying off in all directions.

We can learn to love a little more, not starting with Saddam Hussein, but with our fellow peace workers. As the war drags on, we’re going to get tired. Our feet may hurt, and our families may complain that dinner doors drop, Bush will notice.

Allie Walton
Gwynedd (Pa) Meeting

Affirm life and love

Our own response in recent weeks has been to offer occasions for Friends to get together for morning meetings (lica Pendle Hill) and several occasions of worship-sharing to share some of the feelings we all seem to be accumulating as this war goes on. I’ve been surprised at how deeply disheartened, saddened, and enraged many of us are over what is going on. If there is one positive thing I would identify as coming out of all this for Friends and the public in general, it is the growing dissatisfaction and disenchantment with all political leadership, and an increasing disposition to rediscover and re-explore the “life and power” of our relationship with God.

One of the ways I am choosing to sustain myself in acknowledging that relationship is to reach out and affirm life and love as widely as I can throughout each day.

Ross Flanagan
Santa Rosa, Calif.

Stability for our children

I sat stunned and silent as the president was given war powers. My mind raced, and I thought how little ink is given in the media to peace. Why is it usual for us to think of containing violence by greater violence (the violence of weapons, of prisons, of riot squads)? The teachers whose wisdom we prize throughout history tell us that one cannot answer force with force; that only peace and detachment can meet violence and draw out its poisons.

No sane person wants war. Yet we are so locked into violent patterns of thinking that many believe we must have war. The question we must face as teachers is how we must prepare for peace! What are the first steps we must take in our own hearts and minds? How will we model peace for each other and for our students? What is peace, anyhow? We seem to know so little about it.

These days and weeks before us will be very important in a host of ways. Only God knows how important. I ask that we think, plan, pray, and act in ways which will give stability to and for our children. Our individual and corporate actions can be a foundation for our students and their families. Let us consider that which is developmentally appropriate for the various ages we teach. May we grasp the “teachable moment” and use it with clarity, fact, understanding, and compassion.

Louis Bernikow writes, “. . . Imagine that we conjure up a world that is safe for mothers and daughters.” A world that is safe for mothers and daughters would be safe for fathers and sons as well. Let us search our hearts as a teaching community to discover what we know of peace, and let us talk to one another and work together to realize our knowledge.

We can, should, and will bring positive messages of peace and hope to this community as we stand as active witnesses of God’s plan for all creation.

Edward M. Jacomo, Head
Friends School of Detroit (Mich.)

Changing our lives

Our meeting adds another row of chairs. Many “new people” have come to worship, seeking a place of quiet to deal with their distress and disbelief. Some are people who used to come to meeting; others have had previous experience with Friends’ groups; some have heard about Quakers. Do they
Friends join in walks, vigils, letters to Congress and to the editor, and distributing information. They go to coalition meetings and discuss the issues. A young man knocks, asking for draft counseling. We hurry to assemble printed information; three or four people attend counseling workshops.

A member of University Meeting, joined by a handful of Friends, starts a weekly silent vigil on the downtown library steps. The sign simply says, “Think Peace.”

We seek ways to show support for those fighting on both sides of the conflict, many through no choice of their own. The Tacoma bloodmobile is authorized to ship supplies to medical teams in the Middle East. Friends and others donate blood—part of the day’s witness for peace.

Do we prayerfully seek to make changes in our own lives in order to take away the seeds of war?

Helen Stritmetter
East Side (Seattle, Wash.) Meeting

Thankful for the sun

Each day since the war began, I have walked down to the new meetinghouse between 11 and 12 noon to sit alone, seeking an answer to my helplessness. Each day I have come away, renewed and hopeful. Today I step in and out of the icy rain. It is cozy in here. The sound of the furnace is comforting, like a mother crooning to an agitated child.

After a few minutes I pick up a copy of Linda Hill Renfer’s book, Daily Readings. Reading across the 250 years, I feel the ghost of a smile and the pang of a hurt, both universal in empathy and comprehension. I share with a little boy the grief he felt over the mother bird he had killed in an impulse of bravado. I relive the agony of his remorse at the necessity of killing the baby birds as well to keep them from starving. The story is so poignant, so human.

Now I sit in the stillness looking out the wide unfinished windows. There are no birds or animals to be seen, nothing but ice, snow, and rain on the trees. I am wondering where the resident robins go in this severe weather. It can’t be very far because on the first sunny, dewy morning they will reappear, brisk, cheerful, and busy with survival.

So it is. Hope and courage will sustain and carry us through this long winter of war. When it is over, when we have buried our dead and mourned and decried our losses on both sides; when we have poured our tears into the oily waters of the suffering Gulf, we will emerge, thankful for the sun and busy with cleaning up and rebuilding.

Dear God, when this time comes, may we, like John Woolman, be ever mindful of our tragic folly.

Audrey Snyder
Cobscook (Maine) Meeting

by Frances S. Eliot

During and since the Vietnam War, war tax dissidents in Ann Arbor, Michigan have held vigils on April 15 from 8 p.m. to midnight, with leaflets, posters, and banners, outside the main post office, which stayed open to postmark last-minute income tax returns. The weather was frequently dark, cold, and sleeting; but through the years, public response became less hostile and more favorable. We usually got a photo and brief paragraph in the local newspaper.

In 1990, a small circle of us decided to upgrade our customary tax day witness. We were inspired by the 1982 success of the War Resisters League in establishing the right to leaflet within New York City IRS offices; we were encouraged by growth of local peace groups and nonviolent direct actions; and the fact that Easter fell on April 15, tax day, presented a symbolic opportunity we couldn’t resist.

Our immediate goals were to provide taxpayers with information about the federal budget and its military portion, and to offer alternatives, all at a time and place that would permit genuine discussion of concerns. We planned to distribute leaflets advocating the U.S. Peace Tax Fund Bill, which would establish conscientious objection for taxpayers.

We changed the location of our action from the post office, where we’d had official permission and friendly cooperation, to the Ann Arbor IRS office, located in a privately-owned office complex. We had previously been excluded from this building, grounds, and parking lot by the building management. We decided to offer information and to talk with taxpayers during business hours of Holy Week, and again on April 16, Easter Monday, the actual tax deadline.

Fran Eliot is a member of Ann Arbor (Mich.) Meeting.

April 1991 FRIENDS JOURNAL
Three tasks followed: First, we needed to pursue the application-for-permit procedure required by the General Services Administration for activities in/on federal property. Jurisdiction is fuzzy: is GSA, IRS, or the building management in charge? The ensuing communication with the Detroit GSA and IRS offices unrolled like a script by Lewis Carroll and Franz Kafka. On the advice of a local ACLU lawyer, I kept detailed records.

Second, we tried to assess the possible risks and penalties of our witness, in case a permit were not granted. Again, who was in charge—Ann Arbor city police? county sheriffs deputies? federal marshalls? Richard Cleaver, AFSC Peace Education secretary, gave us an evening of training in nonviolent civil disobedience.

Third, we recruited enough people to keep the leafleting going, two or three volunteers at a time, four hours a day, even if there were to be arrests. (In such case our goals would expand from war-tax resistance to include First Amendment rights.)

Monday morning, April 9, the day after Palm Sunday, I dumped everything unnecessary from my purse and pockets, and caught the bus out to the IRS office. I had barely spoken a few words and handed a Peace Tax Fund leaflet to a woman waiting to see an IRS consultant, when an IRS officer came out of an inner office and said we absolutely could not be permitted to distribute leaflets or initiate conversations with taxpayers in the reception area.

I explained that I'd been trying since February to get the necessary permit, had complied with all GSA requirements, responded to GSA's objections, filed an amended application, and still had received no definitive response. The officer, without comment, offered an attractive solution, which he had cleared with the building management: So long as we did not obstruct or harrass persons entering and leaving the IRS office, we could leaflet and converse with them in the corridor immediately outside the office door.

We accepted the offer. During this busy tax season, a rack of the standard IRS forms had been moved into the corridor for the convenience of taxpayers who only needed to pick up forms. The corridor area was thus functioning as a temporary extension of the IRS office and was a logical and appropriate place for us to offer additional information on where tax dollars go and what can be done about it. In whatever way a deal had been made between IRS and the building management, it was a neat example of creative conflict resolution. All of us were spared six days of possible arrests—which no one wanted— but which we were prepared for.

Holy Week, Easter, and Tax Day came and went. We had lots of interesting conversations, plus some mutually respectful arguments, with taxpayers. The Ann Arbor News carried a picture of the leafleting, and a good article on the Peace Tax Fund Bill.

Postscript: April 1991

That was then...this is now. We have taken a few breaths of post-Cold War fresh air, only to be propelled into a hot war in the Middle East. Opinions are increasingly polarized. However, on the assumption that the local IRS and its building management will continue their spirit of cooperation, we will proceed with plans for a week-long 1991 witness for taxes for peace.

Stay tuned!

The Lessons Learned:
1. Be persistent. If a course of action seems right and necessary, expect aggravation and boredom along the way—but hang in there.
2. Document your communications and actions. An accurate record is important.
3. Pay "courtesy calls" on your law enforcement agencies. Inform them of your goals and plans. Know that part of their job may be to dissuade you from actions they feel may cause trouble.
4. Check details of procedures, penalties, and possible legal expenses with a sympathetic lawyer.
5. When dealing with a bureaucratic system, avoid procedural errors. Respond to all details, whether they make sense or not. Don't assume there is continuity of record keeping by the bureaucracy. Send copies of whatever you need to refer to: previous correspondence, ordinances, regulations, recapitulation of phone conversations.
My journey among Friends in North America, out of which these reflections have grown, was made at the invitation of Friends World Committee for Consultation, Section of the Americas (FWCC). The timing was chosen to make it possible to include the Friends United Meeting (FUM) Triennial at Bloomington, Indiana, and also the Friends General Conference (FGC) Gathering at Northfield, Minnesota.

The threads of encounter on my month of travel formed a fabric of impressions, which I want to try to identify. I am aware, of course, that it is unwise to generalize or draw conclusions from such short exposure, but I do so in the hope that it will stimulate. My viewpoint is based on my experience within London Yearly Meeting, where I have served as recording clerk (general secretary) for the last four years, though I have had the experience of participating in the Friends World Conference in North Carolina in 1967. Appreciation of the wide variety of Quaker interpretation which I found can illuminate the unity we seek to strengthen.

My journey began on the East Coast, where I was able to stay briefly as a sojourner at Pendle Hill and acclimatize to the different pulses of North American Quaker life. During this time I spent very informative days meeting staff and others at the offices of American Friends Service Committee and Philadelphia Yearly Meeting, whose Representative Meeting I was also able to attend. Then I flew west for the FGC Gathering, a somewhat daunting experience at first when joining a huge "family" of over 1,500 Friends, but very enjoyable.

Other visits were to Iowa (Conservative) Friends; Chicago Fellowship of Friends; FUM staff, and briefly to Earlham School of Religion; the FUM Triennial; and the Evangelical Friends Church—Eastern Region (EFC). The final stage of my journey was back to Philadelphia where discussions with FWCC helped to put it all into context.

The journey was a wonderful and rewarding opportunity to learn of the various traditions which have grown from the same Quaker roots. As I became immersed in the different channels of Quaker life, I increasingly realized the importance of the historical process as each has sought the leadings of the Spirit. I was conscious of the struggles as pioneers moved westward, of the vast distances, and of the differences of culture and outside influence, especially liberal and Wesleyan.

I hope my observations will not appear presumptuous, but I offer them knowing they need further exploration to see how much they are of substance.

I was struck by the contrast between the seekers and the finders. This is a continuous axis and I met Friends at all points along it. However, my impression of FGC was an overwhelming feeling of seeking. There was a considerable openness and sufficient discovery to encourage a continuing search for understanding of self and of God's spiritual world. This was reflected in questing conversations and frequent enquiry about what London Yearly Meeting is doing and what Friends in Britain think on a whole range of issues. By contrast, I found a sense at FUM and a belief at EFC that God's truth had been discovered in Christ, as recorded in the Scriptures. I learned at EFC that "saving souls for Christ" to give personal renewal was the perceived mission. There was little inquiry as to what is happening in London Yearly Meeting or what the corporate view of Friends here in Britain might be. It almost seemed as if the feeling of discovery was adequate and avoided risk from further seeking.

In FUM and EFC, I found a joy and celebration in the finding which allows and enables a commitment to outreach and evangelism. The conviction and enthusiasm are contagious and the sense of mission brings hope to many for whom life may previously have had little meaning. Meanwhile, the seekers appear so much more concerned with personal exploration, and recognition of lack of understanding, that outreach is more of an invitation than a message. The joy and celebration of outreach could be a beacon also for Friends in unprogrammed traditions who have so...
ON A JOURNEY

much discovery and experience to share.

The most apparent difference is between those meetings using the pastoral system and programmed worship, and those which, as in London Yearly Meeting, use unprogrammed waiting on God. I could experience the great advantage of the pastoral system in releasing Friends for study, teaching, and pastoral care. The resulting and active involvement can be very dynamic. However, I had the impression of considerable limitations by leaving too much responsibility and power focused in one person, with a personal set of priorities, and missing the richness of corporate discernment. This seems to produce less recognition of the range of Quaker testimonies and insights which are so important in increasing spiritual awareness. I was glad to note that many programmed meetings include a period of open worship where members can share thoughts and experiences which have come to them.

I was very struck by the effect of the various splits which have occurred through the years among Friends in North America, and which seem to have resulted in considerable difficulty in maintaining communication and hence coordination between the various traditions. In spite of many Friends attending both, comments at FGC about FUM

and vice versa revealed the difficulty in appreciating the other. I was very thankful that in spite of different interpretations, London Yearly Meeting remains together to continue the journey toward corporate understanding.

My attendance at programmed meetings reminded me of the value of hymns and music in helping the centering and gathering process. There may be something here for Friends in unprogrammed meetings for whom this process can be quite hard, particularly when attenders are not used to Quaker discipline. However, I found their prearranged inclusion after a meeting had settled to be an interruption to the discernment and working of the Spirit.

Many meetings have regular study periods, often before the main period of Sunday worship. The opportunity this provides for adults, for mixed groups, and for younger people, must encourage spiritual growth and understanding. I am sure also that many of the prepared messages brought to meetings contribute to the learning, but for me true ministry of the spirit cannot be programmed. London Yearly Meeting could well give more attention to provisions for learning to enrich the life of our meetings.

I encountered considerable differences in interpretation of the meaning of membership, as in London Yearly Meeting. While a common basis is only a requirement for a corporate entity, understanding and coordination between yearly meetings are greatly assisted when any differences in the basis of membership are taken into account. Membership appears a purely secular requirement but time spent discerning the binding of a group often helps to reveal the core which identifies the way to the deep center.

While there are close bonds between peoples of North America and Britain, I have an impression that the former is a more macho society. I gathered that this was quite accepted and stems from the pioneering spirit which has characterized the nation, but it appears to encourage polarization. This image and the reaction to it helped towards an appreciation of the wide range of approaches I experienced.

Gender perhaps provides another axis which helped my understanding. Feminine characteristics seemed much more in evidence at FGC with an emphasis on caring and sharing, giving a feeling of openness, while among more evangelical Friends, the structures and procedures seemed much more masculine in their organization devised for a particular and secure belief model. I was greatly saddened by the threat that same sex orientation seems to represent for some Friends, and the effect of this on relations between the various Friends traditions.

I came across a wide range of business methods, and even learned that in some meetings/churches, decision making was sometimes left to the pastor consulting some designated Friends, in order to save the time of business meetings. This reinforced my feeling that seeking the will of God together in our meetings for worship for business is an essential part of our corporate exploration, illuminating our understanding of God’s will for us. Experience at FUM showed me again the value of recording and agreeing on minutes of decision before moving to a new subject.

Difficulty with expressions of faith in Christian terms was less in evidence than I had expected. This could be because the Christian basis of Quaker tradition is not felt to be exclusive by those Friends who are seeking a more universal interpretation, but I suspect it is seen as an issue best avoided. I sensed that as in London Yearly Meeting the problem of communicating the deepest experiences of the Christian spirit is widely felt, and this is compounded across the traditions I visited by divergent perceptions of Quaker insight on relations with God. This represents an opportunity for progress in true understanding.

I am very thankful for the experiences of this journey and have much on which to reflect. However, it seems clear that unless we acknowledge and celebrate findings, we cannot take the next step on our pilgrimage as we seek the will of God. Equally when sharing our findings, we must never forget to be receptive to fresh insight even if it threatens the stability of our understanding.
Evaluating the place and function of time-honored traditions can be both painful and liberating. The "yearly meeting epistle"—whether the product of an ancient yearly meeting, such as New England, or one of more recent origin, such as Lake Erie—whether heavy with history, or happily unburdened by expectations, deserves, from time to time, contemporary evaluation.

In Philadelphia there are Friends who believe a yearly meeting epistle should be a spiritual and inspirational message from one worshiping community to groups of Friends all over the world. This thought strikes a transcendental note, apparently rising above specific issues into the realm of universal spirituality, a condensing, one might say, of the pure milk of the word.

That note, for other Friends of a more realistic temper, may appear sheer sanctimoniousness. What is needed in the view of these opponents of transcendentalism is to come to grips with the various differences of opinion which Quakers are today experiencing and acknowledge in a document what embarrassments we encounter in these confrontations and what reconciliations we have achieved, if any.

These two contradictory attitudes awaken distress in many for quite different reasons. The transcendentalists are dismayed to be reminded that unresolved (perhaps even unresolvable) disagreements exist among us and fear that merely stating such disagreements will serve only to deepen them, making more harsh rifts in the fabric of the Society which would be better not mentioned and, perhaps, if only not emphasized now, might be forgotten a year or two later.

On the other hand, the realists are sickened by what they view as pretentious piety and argue that such papering over of cracks is only likely to conceal what must be confronted, named, and brought under conscious control. If it is not confessed, the argument runs, we will be victimized by these unacknowledged differences and true spirituality (that can exist in the face of disagreement) lost to us because of dishonesty and faint-heartedness.

Yet a third position is discernible among us, which may be another phase of the realist's view: these Friends feel that our efforts at public statements are parochial and unimaginative; we cannot afford to fiddle while Rome burns: the great issues of the world must claim our immediate attention: racism, sexism, the right-to-life controversy, environmental-
Extracts from three quite different yearly meetings might serve to illustrate a tone which is at once courageous, humble, and candid, demonstrating the elevation of heart that a living yearly meeting experience provides.

From North Pacific Yearly Meeting (July 1989):

Jan Hoffman, our Friend in residence, spoke to our condition about marriage and truth. Her preparation showed how much she cared: her reading our State of Society reports and our Faith and Practice, her interaction with the presiding clerk over many months, and her four-day retreat just prior to the meeting. With this as background she listened to the Spirit and spoke out of worship as she was led. She set an example of tender process. She held a mirror before us reflecting our strengths and fears, reminding us that fear is a companion of change. If meeting for worship is an encounter with the Divine, we cannot expect to come away unchanged. In the words of Isaac Penington, "There is no safe dallying with Truth."

We are well aware of differences among us, yet we sense a strong desire to come together and hold each other in love.

From Central and Southern Africa Yearly Meeting (Dec 1989-Jan 1990):

We have shared in the experience of street people; in knowledge of Jesus; in meditation; in nonviolent action; in healing life's hurts; in understanding the processes of dying and bereavement and in being intensely aware of our part in all of creation as co-creators with God.

We have recognized that effective peacemaking can only be achieved when we have inner peace inspired by that of God within us. This knowledge has guided us in our search for ways of removing the violence and hatred that exists in many of our communities.

And from London Yearly Meeting (August 1989):

The Religious Society of Friends is not only for those who feel strong, but also for the broken of wing and spirit. We are all broken at some time or in some way and must learn to accept our own suffering. Being broken creates the possibility of new life and may bring unique insights and the authority to speak about suffering.

In our sessions we have been confronted with difficulties; we may not always have found the way in which to follow the leading of the Spirit. We need to deepen our discernment both in our personal lives and corporately in all our meetings for church affairs. Let us keep offering ourselves to God to let the Holy Spirit lead us, chasten us, transform us and show us what we have to do.
court in Great Britain recently awarded compensation to people who had suffered emotional trauma from watching the Bradford Football Stadium fire on television, knowing that members of their families were there. I don't have a view on this particular decision; but I do feel uneasy about large and complex compensation claims by relatives when people have been killed.

Do you know of Friends' testimony that we should try to avoid litigation? I suspect this doesn't come up very often when an applicant for membership is interviewed; but it goes back to the origins of our Society. Originally it meant that Friends should not use the law to take revenge on their persecutors. Thus George Fox tells how "fear and terror took hold of Justice Porter, that I would take advantage of the law upon him and undo him and his wife and children for my wrong imprisonment. But I said I should leave him to the Lord; if the Lord did forgive him, I should not trouble myself with him." After the time of persecution, it was still felt that...it is inconvenient and of bad consequence for Friends to be forward in going to law; advised, that all Friends be careful to avoid it with all persons, as much as may be, and endeavour and labour to live at peace with all men; for we are called to peace, and to be a peaceable people. —Minutes of Dublin Yearly Meeting, 1807

Behind the general exhortation I suspect a particular fear of the scandal of Friends going to law with one another. The old Books of Discipline provide for a system of arbitration in case of disputes. Indeed Ulster Quarterly Meeting still appoints its Legal Committee, though I think it is some years since its services were needed.

To return to the subject of compensation, my doubts do not simply arise from this ancient testimony, though I feel it is a wise one. There are now many books (including the Quaker Home Service publication, Facing Death) which describe the journey from bereavement to "letting go." Denial, disorientation, and questioning all form part of this process, though people experience them to different degrees. So does anger. Part of this anger will probably be turned against the dead person, and part against oneself—directly or disguised as depression. Part of it looks for scapegoats, such as colleagues who demanded too much, friends who didn't care enough, relatives who were insensitive, or doctors who didn't get the treatment right. These feelings are often but not always irrational. However, they are natural and (for many of us) inevitable. Yet all the authorities agree that it is important not to get stuck in the stage of anger, or any of the other stages. If we do, it guarantees that we will not attain peace of mind, and may well be heading for mental illness.

We hear from time to time stories such as that of a father who does not believe that his child died of natural causes and starts a long campaign to prove it was murder. We hear of relatives who, eight or ten years after a catastrophe, are fighting for a corporation to show some responsibility for what happened to those they loved, by paying damages. We rightly feel great sympathy, and often a measure of respect for their persistence and courage. So I hope it will not be thought grudging or insulting if I say that I also feel it is a way in which we may get "stuck."

Those who describe grieving as a journey are not only telling us that mourners have to travel through a series of experiences, but also that it costs a lot of energy. The effort to prove culpability and get recompense uses up this energy; it becomes a substitute for the essential process of mourning. There are times when compensation is certainly due, and times when an individual may feel compelled to fight a lonely battle. But is it not becoming, more and more, a part of our culture to believe that someone must be to blame for our loss and someone should be made to pay? Our friends advise it, lawyers expect it, insurance companies prepare for it.

But, besides delaying the painful and necessary grief process, the search for compensation is a cheat. It offers the illusion that once the verdict is given, the pain we feel will go away. It offers the illusion that once the jury decides, we will have peace of mind. But we are more likely to feel that someone is to blame for the loss, and some wrong has been done by the corporation. It is a substitute for the essential process of mourning. There are times when compensation is certainly due, and times when it is not. But as we revise the formulation of our Quaker advice and testimonies, I wonder if we should give some new thought to our testimony against going to law?
LEGAL DRUGS?

Enforcing drug laws does not deal with our drug problem. It only punishes the previously punished—for being poor, for being weak, for simply being.

by Ed Dodson

The war against drugs that started with rhetoric has ended that way: "...not with a bang but a whimper." Other priorities—the S & L scandal, the deficit, Iraq's adventure, lack of funds for drug enforcement personnel—take precedence. Perhaps we have a REAL WAR on our hands, one that seems possible to win and involves logistics, bombs and maneuvers, and panache. So national resources are redirected to other things. Meanwhile some kids die. Others live in hell, and swear, on their macho integrity, to make their kids learn as they have done—another generation of the dispossessed. Mothers, ignorant of consequences, fill fetuses with garbage, and kids are born with half a miserable life already spent; early death is a blessing. Desperate, drug illiterate parents blame spouses for the condition of their young, and act out their hostilities.

Some administrators claim to have made a difference. Evidence cited contains a strange statistic. Drug related killings have increased significantly during the past year. The rationale is: we have cut supply leading to an increase in prices, leading to the need for more money on the part of users, leading to more users becoming desperate, leading to more murders committed by fewer users. That's convincing, isn't it! Data released by the Defense Department claim one percent of Peru's coca crop was destroyed by U.S.-assisted forces last year. According to the Peruvian Ministry of Agriculture, 20 percent of the crop was destroyed by insects. Perhaps United States visibility created a friendly insect cadre. Someone may believe that, someone may believe almost anything.

Is it possible for us to consider drugs...
For the cost of invasion, occupation, and rebuilding of Panama, every pregnant woman below the poverty line in the U.S. for the next quarter century, at least, could be provided superior prenatal care!

Moraloty matters. Most of us refrain from doing something because of ethical considerations regardless of the law. This is not difficult. Most of us refrain from beating our wives, killing our children, driving drunk, not because it’s against the law. We just don’t do that. We don’t feel pious not to, nor do we assume a sanctimonious posture because we don’t. For most of us, law is not a motivator, nor punishment a deterrent when it comes to doing something or not. Most who read this article define some of their lives’ finer moments in nonviolent defiance of unjust law. This is not to say we’re lawless. In humility, we make judgments about law.

Consider cost. This is a shabby argument for most Friends. We ask, “What should be done?” If consensus says it needs doing, we find the means to do it. The “war on drugs,” brings constraints. Support for the “war,” as long as drugs remain outlawed, is a function of nondesignated funds from the public sector. Those who benefit from the industry are above taxation. There is little money forthcoming from those who declared the “war.” There are, ostensibly, reasons for that. Now, across the country, referenda call for more police, more jails, more judges, more courts, ad nauseam. Even should all these referenda pass, bringing the accused to trial is an issue. Most cops on the street must, for their own sanity, ignore what is happening in their territories. They are consistently frustrated within the system. The courts are full, the jails are overcrowded. Judicial hours are spent deciding which of the present prisoners can be released early to make room for the new crop. We have no more to spend for the judiciary, nor for human warehousing.

Yet, in good faith, we must defend the accused. We know, given current circumstances, that those arrested on drug charges will be primarily people of color or without influence. Of those arrested, those brought to trial will be people of color or without influence. Of those brought to trial, those convicted will be people of color, or without influence; of those convicted, those who serve time will be people of color or without influence. Enforcing drug laws is a matter of convenience. We cannot support a system wherein, whether by accident or by intention, villains are preidentified. We must support defense for those caught in the undertow.

It is reasonable to suppose that a system designed to correct a problem should employ corrective procedures related to the problem. There is no evidence that incarceration reduces drug consumption. Enforcement officers claim the opposite. We know that timely prenatal care reduces the use of drugs by expectant mothers. We know treatment centers work for a significant fraction—not enough, but some—of those who can avail themselves of that resource. Waiting lists are long for current facilities. We need to consider how we spend money designed to reduce the consumption of drugs. For the cost of one spare toilet seat cover for a C-5B cargo plane ($1,868.15, according to the Air Logistics Center, Kelly Air Force Base, San Antonio, Texas) two drug-using pregnant women below the poverty level could have been provided prenatal care, one of whom would have stopped using drugs during her pregnancy, increasing by a considerable margin the chance of giving birth to a healthy child.

Our invasion of Panama was, ostensibly, a significant part of the war on drugs. Do we want to identify with that? For the cost of the invasion, occupation, and rebuilding of Panama, every pregnant woman below the poverty level in the United States for the next quarter century, at least, could be provided superior prenatal care. The cost of Noriega’s incarceration and trial would have supported the cost of prenatal clinics for every woman below the poverty level in New York City and Los Angeles for the next three years. Enforcing drug laws does not deal with our drug problem. It only punishes the previously punished—for being poor, for being weak, for simply being. The “strong,” the “connected,” buy out of consequences. The way we enforce drug laws offends our moral sensibilities. Let’s get serious about drugs.

Our legitimate anger demands punitive measures be taken against those profiting from the agony of others. Is this our motive? Do we not wish rather to address the problems in our communities that make escape to drugs more interesting than living? Is it not our intention to wash the feet of victims of drug traffic, even though many, if not most, have victimized themselves? Designated taxes, drawn from the legally connected manufacture, distribution, and sale of drugs can make that possible. Is it time for us, in silence, rationality, intentionally, to come to compassionate consensus with respect to social control of drugs in our culture? Young people die because we can’t afford a prison. Is it our negligence, in failing to address with compassion the use of drugs, that contributes to their dying?
The meeting settled into quiet on a cool breezy First Day morning. Silence prevailed, then was broken by the question of how one can extricate oneself from the past and future and be aware only of the present. This set the theme for the morning’s meditation, and various worshipers spoke to needs such as how to face ourselves now rather than through past regrets or future anxieties.

I found myself trying to imagine what time may mean to God. What is God’s time? An impossible task, for the mystery we call “God” never can be grasped in its essence by the members of creation. God, we are told, is omniscient, omnipotent, and omnipresent. God has no beginning and no end. This means that God has never not been, is never not everywhere, is the supreme power behind all that is, and must know everything there is to know at one time. Therefore, it seems, God’s time is always now: an indivisible, unending present. Perhaps, then, we can say that time and infinity are the same. On the other hand, we mortals, with our limited understanding, our inability to focus upon much more than a single thing at once, and our awareness that we move steadily towards our inevitable departure from earthly life, see time as something we must measure and apportion. We see time passing from sunrise to sunset. We say we waste it or we use it up; we feel it to be running out while there still is so much to do. Sometimes we panic or become paralyzed because time seems to be slipping through our fingers and running away from us.

But, if we can pause to contemplate time as the infinite, eternal present, it may be possible to see that time does not run out or away; it is we who run. Within the divine present, all created things, whether material or mental, are in a state of unresting flux: phenomena appear and disappear, form and re-form, integrate and disintegrate, are born and reborn in an endless multiplicity of creative activity. Because time is always now and is infinite, there is enough of it to allow everything to happen.

However, this concept does not bring much comfort if one cannot see creation in general and human beings in particular as having an existence beyond the life we live on our tiny planet. Evidence that we, ourselves, are not our bodies, which will eventually disintegrate, but are immortal souls free of bodily imprisonment, would comprise another essay. I can do no more here than to suggest that the most important thing about us may be that we exist now, here on earth, both consciously and unconsciously in a dimension that needs no time or physical boundaries in which to operate. This dimension is, of course, the inner world of emotion, thought, and spirit. Call it imagination and dismiss it as insubstantial and unreal if you will. But imagination is not to be equated with fantasy. Imagination is the reality. It speaks to us of immortality, of eternity of infinity beyond life in the body. It assures us of worlds beyond worlds to be discovered and experienced, now and forever, in the spiritual realm. It bestows upon us all of the time we need in which to accomplish our unfolding journey into ever-increasing knowledge of divine realities.

If we pay attention to our “intimations of immortality,” then we are able to deal quietly and, yes, wisely with ourselves and our problems. In the quiet of the present we may become aware that all the aspects and experiences of earth-life, even the most catastrophic of disasters, can be turned into glory, doubt into certainty, and we know ultimately all is well when we have found our center.

An English Friend once sent me a Christmas card bearing the words of Thomas Kelly. They seem to bring our finite sojourn from physical birth to death into the dimension of infinite, ever-present time:

Life from the Centre is a life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time, but it occupies all our time. And it makes our life programs new and overcoming. We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well.
I have listened recently to a number of Friends complain that Universalist Quakers have made Christian Quakers uncomfortable about speaking of their faith in Jesus. I do not understand this discomfort in a Society whose roots are undeniably Christian, and I wonder why someone else’s different belief makes them so uncomfortable that they must lash out so. Only they can answer that question. Yet it distresses me, because I feel the Religious Society of Friends has long gloried in not requiring a doctrinal test for acceptance. I wonder why, in New York Yearly Meeting as well as in other places, so many Friends seem to be upset again by theological divergence at this time. I will attempt to answer for myself the question one particular Friend raised: “We must ask them,” she said, “if Jesus is not their teacher, who is?”

Perhaps because my background is what I would call nonsectarian and secular, though within Western civilization, I am moved to be a universalist in religion. I confess to being eclectic, to learning from many great teachers. Abraham taught that there is only one God. Moses taught rules for living according to God’s will. Job taught steadfastness in belief in God’s goodness. Hosea taught that love—a fellow-feeling for others caught in the unkindnesses of life—is what counts. Micah taught what the Lord requires—that we act justly, love mercy, and walk humbly with God. Jesus taught that the spirit of the law, the loving and caring for one another, especially those in distress, is more important than the letter of the law. Hillel, asked by a heckler to teach the Torah (law) while standing on one foot, answered, “That which is hateful to yourself, do not do to your neighbor; all the rest is commentary.” Paul taught the non-Jewish world. St. Francis taught to Christians gentleness, and the responsibility of caring for the nonhuman Creation. Martin Luther taught Christians they did not need inter-

George Fox taught people to trust their own experience, that God does call each one of us. Mahatma Gandhi and Martin Luther King, Jr., taught that the practice of peace and acceptance of suffering can right injustice.

There have also been some very personal great teachers as well. G. P. Moon, the author of The Desirable Shawl, was for me a great teacher, who taught in a particular time and place the brotherhood and sisterhood of all people. Henry van Dyke, the writer of The Other Wise Man, wove a story to graphically illustrate Jesus’ own teaching of the importance of living compassionately in one’s own time and place. Khalil Gibran wrote The Prophet, a succinct little book of wisdom for living. Certain people have been personal great teachers, touching my life and enlarging my vision at some teachable moment. Some universalist Quakers have been touched by great teachers of the Asian world, about whom I know little, or teachers among the Native Americans, who taught reverence for the Great Spirit and caring stewardship for its expression in the myriad forms of life we see around us.

George Fox asked questions of many, many people before he found his own solution in his own experience. He said, “There is One, even Christ Jesus, who speaks to my condition.” He would not condemn a questioner. I respect the Christian’s statement of belief, but I wonder that my inability to honestly affirm what they believe leaves Christians so uneasy. I wonder why Christians seem so determined that everyone must follow the same path (theirs). This refusal to let others alone in their own seeking of God has led in the past to the Crusades and the Inquisition, pogrom after pogrom, and other beastlinesses. Institutions of religion have not always lived close to Godliness.

Many churches use theology to separate the acceptable from the unacceptable, the sheep from the goats, the wheat from the chaff, those they will care for and those they will not even care
about. Jesus, however, urged his followers to care for the least among us: the poor, the ill, the lonely, the homeless, the sinner, the outcast. Despite my background, maybe because of it, I believe the vital function of religion in society is to lead us out of our personal selfishness and self-centeredness to caring for the distress that is always all around us. My own yardstick for measuring a religious group is how far it enlarges its adherents’ concerns beyond their merely personal environment and self-interest. It is natural to care about the fortunes of our own children, or siblings, our town, or even our countrymen. But how far can we be encouraged to stretch our caring to those who look different, speak differently, behave differently? At its best, religion leads us beyond parochial concerns alone to caring for one another, and to good stewardship of the world we live in, to loving and caring for all God’s creation.

My Emmaus occurred during a year spent in Europe in 1966. I lived in Austria and also visited several East-bloc Communist countries, which I found very different from prosperous Italy and Austria. In Yugoslavia and Hungary, people were shabby, there was little to buy, and everything was sad and grey. Those repositories of history, the churches, were ignored, dark, dusty, and decaying, inhabited only by a few ancient black-clad women. Soldiers were everywhere, seeming to be on guard against people lifting their vision. Despite the rigorous searches of our car by the border guards, Czechoslovakia came as a revelation. It was the most well-off of the Communist countries of Europe at that time. Czechs were stylishly dressed and had money to spend, and the shops contained things to buy. Czechs had money to travel, too, and they came in caravans of buses to visit the magnificent, gilded churches of Prague, touted to be seen and understood as symbols of a bygone and superstitious era that the country had moved beyond. It was the state, the only alternative institution, that was to be honored. The exalted value was power, whether personal, as in martial arts and body building which we saw advertised everywhere, or national, expressed in police and military institutions. There seemed to be no agency in the society poised to expose an alternative, gentler set of values, right as opposed to might, able to express caring, or kindness, or gentleness in relationships as worthwhile, as ultimately a better way to live.

Although my ability to use religious language was then very limited, I felt I must align myself with religion for my own and my children’s sake, with an institution whose values opposed naked power, that spoke truth to power, and that expanded a person’s consciousness of suffering, and willingness to confront and do what one could to try to ameliorate it as much as possible. I found Rochester Friends Meeting welcoming, and after many years, sought and was accepted into membership.

I believe each person, if thoughtful at all about ultimate values, finds a way to inject one’s own particular meanings into commonly used religious terms before being able to use them. Perhaps I move more slowly than most, but I am almost astonished that I now find myself able to speak words like God and prayer. I am still seeking. I discover something new that enlarges my spirit every day, though it is often very difficult for me to express these findings. I continue to use the word God reluctantly, because I cannot say that I know God, only perhaps a little piece of him (or her or both). I stand in awe of the word, and even more, of the reality of the creative life-enhancing power that the word is used to convey. I believe it is this reality at work that enables us from time to time to clear our vision, to perceive the connectedness of things, to grow in bigness of heart, to enhance life. But in my finiteness, I know I cannot comprehend the totality of what God is, and I believe others, in their humanness, are just as stuck with their vision blurred in the same mud puddle. (I understand but do not share feminists’ objection to what they feel is “male only” language, but
We are all like the blind men and the elephant in our search for God; this humbles me to allow to others their own rhetoric to express in public the piece they have experienced of this reality. I feel rather bludgeoned by those who deplore my statement of where I am, and who find it impossibly hard to accept that for me to say something else would prostitute my integrity, dishonor my honesty. Why do we continue to waste our time wrangling about the description of God, when our limited time is better spent taking care of the creation we live in, as we are admonished to do in Genesis?

A God worthy of my respect would not damn me for using my intellect to ask questions. Either God speaks to my condition, or he doesn't. If he does (a believer in the Inner Light must believe that he does), it seems arrogance to impugn my current condition. This statement does not permit me complacency, or allow me to resign from the task of seeking to know God and his will, or, insofar as I can determine his will, to refuse to do it. Either God eventually will lead me to grow beyond Universalism to a normative Christian belief, or God eventually will lead Christians to grow beyond Christianity to a more universal belief, or neither will occur. It is clear that God enjoys enormous variety in his creation.

What is the use of theology? Too often it is used as a screen between one person and another, or between a person and God, rather than as a prism to see the previously unimagined reality God calls us to make visible. Perhaps God finds religious labeling unimportant, despite its obvious importance to so many people, and perhaps personal taste in choosing a style of worship is irrelevant to him.

What matters, I think, is reverential and caring stewardship of the creation, human and otherwise, close at hand and at a distance, great and small, and at all times to work to ameliorate suffering however we can, singly and in concert. If a particular theology helps a particular person expand his or her consciousness to fashion a life of greater caring, that is to be welcomed. To be able to accept the possibility that each person's theology may be different may be a sign of one's own growth toward godness.

Grace Yaukey, a poet and author of several books, lives in Takoma Park, Md., and is a member of Sandy Spring (Md.) Meeting. She was born and raised in China, with her sister, Pearl Buck. Now sight-impaired, Grace dictated this story to a friend.
and see what went on, in and around the pool. First of all, the sky was reflected in it, then overhanging trees and sometimes the quick flight of birds. If I sat still I might see a green toad peep out from under a rock or water spiders suddenly appear.

Mosses of several varieties grew along one side of the pond. There were soft green cushions or taller varieties with their blossoms. There was a certain kind we called club moss, which I later learned was a separate group of mosses. There were tiny flowers that grew along the edge of the pond, forget-me-nots, some much smaller than I had ever seen. There were dainty ferns of all kinds. It was a small place of great beauty. I came to think of it as mine. I went there when I was hurt or angry or when I felt lonely. I seemed somehow in touch with something larger than myself, something good.

Years passed. I went to boarding school in Shanghai and then to college in Tennessee. I returned to China as a missionary, married, and had children there. The meaning and feeling of that little pond came and went with the stages of my life.

As I reached middle life I found a great need for some kind of a center of understanding. I looked for it in different places: in watercoloring, in ceramics, in books, in different religions, in all varieties of beauty. Once I suddenly thought of a painting of God touching Adam's hand as Michelangelo had painted it on the ceiling of the Sistine Chapel. God was giving him eternal life.

One day I went to a Quaker meeting, and in the complete silence of that room, before anyone spoke, I had the same feeling I had had as a child with my cemetery and my pool and then with great music. When, at last, that morning someone rose and spoke the words he thought God had given him to speak, I felt as if I had again caught that sense of the eternal which I had lost for a while.

More and more, as time went on, I tried to find what I had come to think of as my Center. During a period of several years I did this. I wanted to find a way in which God could touch my hand. There are times when I feel an intimation that I am not far from it. I get the same feeling that comes to me when I go to hear an orchestra. The musicians are seated, there is a pause, the curtains are opened, the concert master steps forward, bows to the orchestra and the audience and taps his baton on the music rack. Then after a pause the music begins.

Or when a thunderstorm is brewing, the black clouds gather, the lightning flashes, then the skies open, and rain pours down, accompanied by deafening thunder.

When a thunderstorm is roaring I always feel secure, and I say to myself, "Someone is in charge, someone is in charge." Perhaps I just need to recognize the fact the Someone is in charge all the time, but is revealed to me in only short glimpses.
In the current discussions about the relationship of the American Friends Service Committee and the Society of Friends, we would do well to ponder the words of Clarence Pickett, written as he looked back upon 22 years as AFSC executive secretary. He wrote that the Friends meetings are at the very core not only of the Society, but of the Service Committee as well. If ever the meeting for worship ceased to be the heart of our undertakings, no matter how great the latter might be, at that time our course would begin to go downhill.

The close relationship between AFSC and Friends meetings and schools and colleges is a relationship which must grow stronger with every expansion of program, if our growth is not to run away with our roots and so defeat itself in the end. (For More Than Bread, Boston, 1953, p. 304)

In recent research in the AFSC archives on the Nobel Peace Prize, which the AFSC shared with the Friends Service Council of London in 1947, I found some interesting documents which illustrate Clarence Pickett’s convictions about this relationship and his concept of the nature of the AFSC.

The first indication that the Quakers might be nominated for the award came when a member of the Norwegian Nobel Committee wrote to a Norwegian Friend in November 1946, asking where “a possible prize for the Society of Friends” should go—was there a “head church”? The Nobel Committee was informed by Norwegian Friends that the proper recipients of such a prize might be the service organs of the Society, AFSC in the United States, and the Friends Service Council (FSC), a committee of London Yearly Meeting.

When asked for information about their activities, these two Friends bodies had quite different reactions. In London, at Meeting for Sufferings, the executive committee of the yearly meeting, some Friends expressed hesitation as to whether the Society could rightly accept nomination for a prize given for “work undertaken under religious concern.” The clerk’s minute expressed “the hesitation of this meeting at accepting the suggested prize if it should be offered.”

The AFSC Board strongly disagreed with this action and asked Meeting for Sufferings to reopen the question. Clarence Pickett and Henry Cadbury, board chairman, wrote a joint letter to London, which led English Friends to change their position. It is worth quoting as indicative of how the AFSC leadership viewed the significance of a possible prize:

We agree with you that the Society of Friends is a religious body and not a peace organization. But some of its organs, whether official or unofficial committees of the Society, are, we feel, in a somewhat different position. If Quaker Service Agencies have made a distinctive contribution to the ideals in the charter of the Nobel Peace Prize, and if those responsible for its award recognize this fact, should we categorically refuse it in advance? We as Friends believe that we should appeal to that of God in every man. If the response is to recognize our way of life and peaceful spirit, we have some responsibility to let the Nobel Committee and the general public acknowledge their recognition....

Indeed the AFSC has long recognized that alongside of whatever service we can render to the needy victims of war, we have a duty to call forth and invite others to share in this service by their approval and financial support. They count it a privilege and inspiration to share in our way of life. It is possible that still others would rally to the same ideal if it were made known that so responsible a body as the Norwegian Storting [the Norwegian parliament, which appoints the Nobel Committee] understood what we modestly try to represent in our service.

Clarence felt this exercise was somewhat hypothetical, since he did not expect that the Quakers would actually receive the prize. But on October 31,
In 1947, the Nobel Committee announced its decision, and after spending a hectic day in the office with reporters and photographers, Clarence wrote in his journal:

It is very humbling to have so much attention centered on the Society of Friends, and I hope it will give us a new sense of responsibility for the way in which we conduct our lives and our affairs, home and abroad, so that we may not too seriously disappoint those who long for another way of meeting the world than that of violence.

On November 7, Clarence wrote on behalf of the AFSC to all Friends meetings throughout the United States, notifying them of the award and declaring:

The Service Committee arose out of the religious life and concern of the Society of Friends. Its roots go down deep in the Society of the past and present. Such service as it has been able to render for 30 years has been possible only because of this deep spiritual rootage.

It has, therefore, seemed appropriate to write to every meeting in this country and anew to acknowledge this relationship to Friends and Friends meetings since the conferring of this award puts us all under common obligation and responsibility... the life and work of the whole Society has been recognized in this award.

While most Friends will be grateful for this tribute, one hopes that it may bring to us a deep sense of dependence on the guidance of our Heavenly Father into more venturesome and daring ways of interpreting the Spirit of Christ in the ongoing life of the world.

In presenting the award at Oslo, the chairman of the Nobel Committee declared that the prize was being granted to the Quakers not so much for their good works as for the spirit in which these were performed. He recognized that this was the Quaker religion being translated into action, that this was the spirit that must form the basis for lasting peace.

It is indeed the life of the spirit to which Clarence calls our attention in declaring that the heart of AFSC undertakings must remain the meeting for worship. After all, it is in the nurturing of that of God within us that we are impelled to outward efforts for peace and social betterment. It would seem that in the dialogue between Friends and the Service Committee one query always be kept before us: to what extent is this service project rooted in the spiritual life of the Society of Friends?
IMYM-AFSC Peace and Service Caravan, 1990

Fourteen Friends left the 1990 sessions of Intermountain Yearly Meeting in Durango, Colorado in a big red van—packed to the gills with people and gear. The goal was to introduce IMYM Friends to AFSC work and service in the region of our yearly meeting. Our ages spanned 60 years and three generations.

Our first stop was Ghost Ranch, in northern New Mexico, where we spent a day resting, learning to camp together, building our own community, and discovering the importance of water to community life. Fred Vigil and Joseph Vigil, AFSC staff members from Española, N.M., met us in tiny Medanales, N.M., where our service project was to whitewash the inside of the small fire station, which serves as a community center for town meetings, village celebrations, and dances. Friends from Santa Fe and Albuquerque joined us that day. We watched a video about AIDS and learned about the People of Color Consortium Against AIDS (POCCA) and the community health education efforts of local AFSC staff members.

An overnight stop in the Albuquerque Meetinghouse, sharing a potluck and our story, put us on U.S. Route 40, heading west for Navajo lands. Stopping for lunch with the Gallup Worship Group was a treat, reaffirming that Friends are never limited by numbers when gathering in the Spirit. Navajo Community College in Tsaile, Arizona, was our next stop, to learn about the joint land use area from the Navajo perspective. We learned what government policies have done for more than a century to make their lives more than difficult; how our culture’s greed for electricity, uranium, and water is destructive to their families; and how land, sky, freedom, and community are differently understood in Navajo religion and life. Pausing at Canyon de Chelly on our way out, looking into the ancient fertile fields so long protected by deep rock walls, it was hard not to think that Anglos and our values have raped the earth, with little awareness of our arrogance and violence. And still we invent new ways!

To discover more about the joint land use...
area, we drove to Hopi Third Mesa, camping out at Hotevilla, eating with and listening to Hopi men and women tell us their views. After a night in ancient dust on the edge of the mesa, we watched the summer solstice corn dance at the village square in Sichomovi. Mudhead dancers provided us with food gifts and some laughs, while Kachina clan dancers and their rhythms carried us deep into the powerful, mysterious energies of earth's growth cycles. Then we started south for Flagstaff, driving into one of the worst heat waves of the decade. Friends in Flagstaff were most welcoming: personal showers, worship-sharing and excellent meals renewed our sagging vigor, and a trip to the cliff-dwellings in Walnut Canyon taught us more about Anasazi history. Rising early after a restful weekend, we started north for Utah, driving past Marble Canyon and across astonishing Glen Canyon Dam. The heat pursued us, making the van nearly intolerable. An unplanned stop in the Richfield, Utah, home of one caravanner gave us a chance to rest before tackling 103-degree heat in Salt Lake City.

Following an afternoon to explore this once utopian city—dominated by Tabernacle Square, its Mormon history and religion—we began our training in nonviolent methods of demonstration and peaceful protest, grounded in spiritual principles taught by Gandhi. We learned a new appreciation for the meaning of consensus and new ways to test for its presence. We witnessed for peace with the Utah Peace Test and Agape Community (ecumenical) in front of the federal building downtown in response to the government's detonation of the 701st nuclear device at the Nevada Test Site; and outside the gates of Hercules Manufacturing Plant to the west of town, where motors for Trident II missiles are mass produced and shipped to other cities in North America. We also visited a shelter for homeless families in Salt Lake City, sharing our gifts with children in summer school sessions there. We made new mental connections between money spent for military preparedness and not spent for human services. Diana Hirschi and Russ Rish, our nonviolence trainers, joined us and headed for Steamboat Springs, Colorado.

In Denver we joined AFSC staff members and others for a march to Lowry Air Force Base, the management and accounting center for the war in Central America. There were potlucks with Mountain View Friends and Boulder Friends in their meetinghouses, which gave us more opportunities to tell what we had seen and heard. Then we took part in another peace vigil in the heat outside Rocky Flats, where plutonium triggers for nuclear weapons are manufactured.
Friends joined us, wondering at our exhaustion and tension. Then we spent a day in the Denver AFSC offices, learning about its work, and another service day: heavy cleaning in a housing project in Denver. The information was coming in so fast, the heat so taxing, that some of us began to wonder if we could go on. We needed some fun!

Fourth of July fireworks, an extra day of rest, clean clothes, and favorite foods restored our energies. We drove south to Erimias Retreat Center in Cokedale, Colorado, where Genie and Bill Durland helped us reflect upon and begin to articulate the impact of it all. Most importantly, we wanted not to feel hopeless or helpless, but to find the ability to tell others about our caravan, empowering ourselves and our meetings to take appropriate action for peace. First, we would need rest. We had travelled 2,735 miles in three weeks, covering four states, visiting seven Friends meetings and worship groups, sleeping in a dozen new places.

Caravanners are still writing to say their internal processing continues. It was challenging for all of us. We became a family; we’ll never forget each other, or our struggles and fun together. At least 17 more IMYM hearts are now committed to peace and service.

Cynthia Taylor

Global advancement for women studied

"Women’s advancement is a matter of efficiency as well as equity."

This statement was addressed to the United Nations Economic and Social Council at their meeting in May, by the New Zealand ambassador, Dame Ann Hercus. It encompasses the essence of the work for global advancement of women. Looking at the status of women in a global context, it is becoming apparent that when women are left out of the development process, projects fail, often miserably. Another statement made during a discussion at the UN about literacy: "Educate a woman and you educate a nation, educate a man and you educate an individual," puts emphasis on women’s important role in global development and how our participation sets the premise for success or failure.

How to include women in the process to make the advancement of women equitable and efficient becomes the real challenge. The primary goal is to get women involved in the political process that affects their lives. This is a challenge in both developed and developing countries. As a measuring stick, we can
take a look at the number of women in political power in our own governments and whether any of them are involved in political decision-making directly affecting women's lives. At the annual meeting of the Commission on Women in Vienna in spring of 1990, a delegate from a Scandinavian country gave a good example of the challenge facing women who participate in politics. Scandinavian countries pride themselves on having mechanisms in place to increase participation of women. The delegate said women have a somewhat different political and economic focus than men. As an example, women would rather spend money for day-care centers and longer parental leave, than support funding for sports arenas. She also said it was evident women favored more political involvement in meeting people's basic needs.

The following model was used by a delegate from a developing country at the commission. It illustrates one kind of socializing through which the next generation of women may have a chance to become actively involved in the political process: The challenge is first to educate women about their rights and possibilities, then give girls the same opportunities as boys to education and health-care, and, when they are educated and physically able, encourage them to enter the work force.

Projects aimed at socializing rural women in developing countries help them organize cooperatives, lend them starting capital for small businesses, and educate them about the politics of their involvement, thereby encouraging them to become more independent and self-sufficient.

Following these discussions, there are encouraging signs. There is increased awareness that one has to start with the largest group of people in the worst conditions, and this is women and children. Women in the industrialized world should look for similarities between their situation and the situations of women in the developing countries. They should inform themselves and participate in the local politics. Perhaps then they will be able to understand the dreams and aspirations of sisters everywhere and how local actions affect women globally.

The Quaker UN Office is arranging a meeting with delegates from different UN missions on the issue of African women and food security, and another on broader questions of women and the environment. We may also host a meeting for off-the-record discussion, like the others, at Quaker House, about the future of the International Research and Training Institute for the Advancement of Women, which is celebrating its 10th anniversary this year.

Berit Collett
Community

A beloved quilt is the product of community: many hands together stitching an intricate and wonderful patchwork.

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He Came with Guitar

by Rebecca Martin Young

The young man came into meeting for worship carrying his guitar and quietly took a seat near the front of the meetinghouse. Though no words were spoken, body language gave some definite clues to the reactions of the Friends already gathered.

Of those who noticed his entrance, some smiled, a few glanced about with eyebrows raised to see if other Friends had noticed, the backs of some stiffened, and their faces creased in disapproving frowns. Very few appeared to stay centered and open to the will of the Spirit. Most seemed to pass judgment.

When, on rise of meeting, the young man and his guitar left as quietly as they had come, without playing so much as a single note, not a few Friends were perplexed. Discussion during the coffee hour made it quite clear that a person bringing a musical instrument into an unprogrammed meeting for worship raised Friends' expectations.

Those whose expectations were raised in hopes of hearing the young man's music were disappointed by his silence. Those who noticed his entrance, some suspected that he came prepared in advance for a specific performance or who were otherwise irritated by his presence seemed relieved that he had not broken the silence. The person who recounted this incident to me said the young man was a musician who later returned to meeting several times, always bearing his guitar, and—at least when my friend was present in meeting for worship—never did “perform.”

My reactions to the story surprised me. I have personally described in this column (Dec. 1990) experiences I found uplifting and appropriate where music was introduced into a silent meeting. I find music a fitting way to deliver the message of the Spirit. Yet, my reaction to someone carrying a musical instrument into a silent meeting was resistance! That left me asking myself, why? When I return to Howard H. Brinton's definition of a meeting for worship as “...a very special kind of spiritual exercise where every effort is made to attain spontaneity, sincerity, and a fresh facing of reality,” I find nothing that says “thou shalt not deliver the message of the Spirit through music.”

Why did I react negatively to someone carrying a guitar into meeting, when we all come carrying our voice boxes? I am not offended when one of us spontaneously sings a message. To a musician, sometimes the most sincere, spontaneous way of expression (especially of emotion-charged messages such as those from the Spirit) is through music, using whatever instrument his or her gifts require for that expression.

I am reminded of an interview I once heard in which the country-western singer, Mel Tillis, talked about his difficulties with severe stuttering. He said it is especially difficult to communicate during highly emotional situations, but he can always communicate fluently when he sings. One time, while on tour, he woke in the middle of the night to find a burglar in his hotel room. He desperately wanted to communicate with his brother, who was sharing the room and was asleep in the next bed, but he was unable to utter a sound. Finally, knowing he could always sing, he burst out in song: “We're being robbed!”

I wonder how many of us who find it so hard to deliver the message of the Spirit would do well to explore whether there are other channels, means, or instruments that would aid us in making that delivery. And I also ask myself, and those like me who reacted negatively to the idea of musical instruments in silent meeting, to be more open. We do not ask singers to park their voice boxes at the door of the meetinghouse—although I suspect those of us who determine in advance that we are not going to be moved to speak in meeting effectively do just that with our own—so should we expect other musicians to separate themselves from their best means of expression?
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News of Friends

Rural Guatemalans aided by scholarships

Since 1973 the Guatemala Friends Scholarship Loan Program (GFSLP) has enabled Latin American students to pursue careers in nursing, home economics, industrial arts, law, medicine, and agriculture. More than 200 students have participated in the program.

The 18-year history began when six families in a small Guatemala worship group pledged $10 a month to help a local student complete high school. The student repaid the loan, and the worship group established a revolving fund for education. Throughout the '70s the number of students slowly increased. Indian attitudes toward education changed, largely due to the work of Maryknoll priests and nuns and the La Salle Christian Brothers, a teaching order with two large Indian boarding schools. These groups referred students needing financial assistance to the Guatemala Friends Loan Program. Similar contacts were made with public nursing schools, home economics schools, and social welfare departments at the national university of San Carlos.

A student can attend a university or school for $600 a year, and $60 will cover a student’s expenses for one month. The program seeks Indians, especially women from rural areas, who are interested in careers in nursing, home economics, rural health, and industrial arts. When the student returns to the home community, he or she is able to contribute much-needed knowledge and services to places often neglected. However, many requests for loans are received from those wanting to be lawyers, doctors, and agronomists, careers which require long and expensive studies. For such requests, preference is given to those from remote areas where such professions are in short supply. Students may apply from all over Latin America.

The GFSLP also sponsors excursions and organizes conferences for students and graduates on topics such as bilingualism, education, and the role of women in Guatemala.

In April 1990, trips were made to successful village cooperatives that grow vegetables for international markets, part of the developing export market that relies less on cane and coffee.

U.S. Quakers have been an essential factor in the increase of students. In 1978 FWCC Right Sharing Committee and a group headed by Bob Schutz of Santa Rosa, Calif., provided money for the San Juan community center. In 1979 a tour by the Right Sharing Committee generated interest in Guatemala, and through the initiative of Betty McCorkel of Swarthmore (Pa.) Meeting, the RSSR Committee of Philadelphia Yearly Meeting started a program of textile sales and slide shows of scholarship students.

On the West Coast, Meg Gaona of Santa Barbara (Calif.) Meeting, one of the program’s founders, has developed textile sales at Friendly gatherings in California and with other groups. From the beginning, Orange Grove (Calif.) Meeting has accepted checks designated for the program and passed them to the proper hands. Now Redwood Forest (Calif.) Meeting is the primary channel. Helen Perkins of Santa Rosa has provided the vital link between supporters in the United States and the Guatemala program, maintaining a mailing list of nearly 400, sending out mailings, depositing donations, and reporting to the Guatemala committee. Tom and Trudie Hunt, who live in Guatemala, have been constant members of the program from the beginning. For more information, contact Tom and Trudie Hunt’s courier service: Club 747, Sect 35, P.O. Box 52-7270, Miami, FL 33152-7270.

Trudie Hunt

In Brief

The new dean of religion at Earlham College is Andrew Grannell, a 1965 graduate of Earlham, who earned a master of ministry degree at ESR, a doctor of philosophy at Boston University, and a master’s degree in religious education from Princeton Theological Seminary. Since 1986, he has served as field secretary for New England Yearly Meeting. Andrew replaces Tom Mullen, who retired a year ago. Andrew is a charter member of the Rhode Island Call for Racial Justice and helped found the peace studies program at St. Johns University.

Stephen Cary and Melissa Kay Elliott will lead a weekend to provide information about Quakerism and answer questions from inquirers on April 12-14 at Camp Onas in Bucks County, Pennsylvania. Steve recently retired as clerk of the American Friends Service Committee’s Board and Corporation. Melissa is associate editor of FRIENDS JOURNAL. Hosted by Bucks Quarterly Meeting Worship and Ministry Committee, the weekend is one of a series co-sponsored by Philadelphia Yearly Meeting and Pendle Hill. The weekend will touch on the subjects of Quaker worship; commonly held tenets of faith; practices, such as the decision-making process and expressions of faith in daily life; and organization. To find out more about future weekends, or about spon-
soring one in your area, contact Shirley Dodson at the Religious Education Committee of Philadelphia Yearly Meeting, (215) 241-7221, or Linda Lyman at Pendle Hill, (215) 566-4507.

A judge in Sudan recently freed five Palestinians who had served less than three years in prison for a bombing that killed a Quaker couple, their two children, and three others, in a Khartoum hotel in 1988. The Quakers, Chris and Clare Rolfe, were from the London area and were awaiting assignment to work with drought victims for Ockenden Venture (FJ Aug. 1988). They were known among Friends for their earlier work with refugees for Quaker Peace and Service in Somalia and for the American Friends Service Committee. The other three victims were a Sudanese army officer, a waiter at the hotel, and another relief worker, Sally Rockett.

Following Sudanese sharia law, the families of the victims were asked to decide the fate of the convicted men, choosing between pardon, execution, or the payment of “blood money.” Statements from two of the British families were read to the court, but were held not to be in accordance with sharia law. The families explained that Sally, Chris, and Clare would have opposed the death penalty on principle. The British families also rejected any financial compensation. The alternative chosen by the judge was to set free the convicted men, since they had served 2½ years with good behavior.

The men paid $30,000 to the family of the army officer and $25,000 to the waiter’s survivors. When commuting the men’s sentences, the judge said he was being lenient because the murderers were politically motivated. The five Palestinians admitted they targeted U.S. and British interests to avenge an earlier killing of a close advisor to Yasir Arafat. The advisor’s death was thought to be brought about by agents of the Israeli intelligence service.

Jimmy Carter is the American Friends Service Committee’s nominee for this year’s Nobel Peace Prize. The AFSC’s nomination letter noted that Jimmy Carter has rejected lucrative opportunities since leaving the presidency, to devote himself to public service on a global scale. Jimmy Carter’s efforts include mediation in Ethiopia, the Middle East, Sri Lanka, and Somalia, as well as work on the Nicaraguan, Haitian, and Panamanian elections. His work for Habitat for Humanity is widely known and respected. The AFSC, as a 1947 recipient of the Nobel Peace Prize, is entitled to make a nomination each year.

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Bulletin Board

• The Alternative Revenue Service organizing kit offers material for immediate action to oppose the war machine that survives on our tax money. Sponsored by the War Resisters League, the National War Tax Resistance Coordinating Committee, and the Conscience and Military Tax Campaign, the ARS organizing kit provides a 1990 EZ Peace Income Tax Form, action ideas, an explanatory brochure, a camera-ready flyer and ads, background papers, and a resource list. The 1990 EZ Peace Income Tax Form is a take-off on IRS's 1040EZ form. The alternative form begins with a section in which the taxpayer figures the amount of his or her taxes that will go toward military spending. It then offers a choice of areas in which the money might be re-directed, such as education and culture, international conflict resolution, human resources, environment, or justice. The form provides a space in which to choose an amount to withhold from the IRS, from $1 to the full amount of income taxes. The forms are to be filled out and mailed to the IRS, with one’s income tax return, to Congressional representatives and senators, to organizers of the campaign, and to friends and neighbors. The ARS organizing kit costs $5, postpaid, and may be ordered from the Alternative Revenue Service, 339 Lafayette St., New York, NY 10012. More information is available by calling 1-800-955-PEAC(E).

• April Fool's Day falls the day after Easter this year, an especially propitious time for celebrating the spirit of Christianity with joy and humor, according to the Fellowship of Merry Christians. The group urges Christians to follow the Apostle Paul's lead and be "fools for Christ's sake" (1 Cor. 4:10) on April 1 and throughout Holy Humor Month (April 1-30). Those who have joined the group's efforts in the past have used clowns, parades, and practical jokes. For information about the Fellowship or to receive its monthly newsletter, The Joyful Noiseletter, its catalog, Holy Humor Month program ideas, and its ministers of humor list, write to Fellowship of Merry Christians, P.O. Box 668, Kalamazoo, MI 49005. Please specify which items you wish to receive, and include a self-addressed envelope, with $1 for postage and handling.

• Quakers World Wide, by Herbert Hadley, details the development of Friends World Committee for Consultation (FWCC) from its meager beginnings just before World War II, to the years when its role as a consultative body was appreciated and used. Herbert Hadley was the principal staff person at FWCC for 25 years. The book has been re-

April 1991 FRIENDS JOURNAL
leased in time for the Fifth World Conference of Friends, to be held this summer at three sites: The Netherlands, Honduras, and Kenya. The book sells for $15, plus postage and handling. It is available from Friends bookstores and from FWCC, Section of the Americas, 1506 Race St., Phila., PA 19102.

- "Telling the Story of All Creation: The Spiritual Journey in Native Experience" will be the theme of the Northeast Regional Gathering of Friends World Committee for Consultation. It will be held May 31-June 2 at the Villa Madonna Retreat Center, Tarryburn, New Brunswick, Canada. For information, write to Keith Helmuth, Debec RR #5, New Brunswick, Canada, E0J 1JO

- Submissions on the theme "Imagining a Peaceful Future" are sought for the summer issue of Friendly Woman. Deadline is May 15. Articles might address the questions: How do we defuse the power of our hidden fears? How do we discover common ground with those who seem hostile to us? What positive experiences of a peaceful community do we have? What are the moral choices we need to make for the future of our children? For guidelines, contact Friendly Woman, Eugene Friendly Women, 84889 Harry Taylor Rd., Eugene, OR 97405.

- FRIENDs JOURNAL is starting a new department, entitled "Sufferings," to share news of Friends who have been arrested, imprisoned, brought to trial, or have otherwise undergone difficulties while bearing witness for their beliefs. Information from Friends in these circumstances or from those who know them may be addressed to Melissa Kay Elliott, Friends Journal, 1501 Cherry St., Phila., PA 19102-1497.

**Calendar**

**APRIL**

**Easter Week**—Bolivia Yearly Meeting, at Calle Morales No. 2, Viacha.

**Easter Week**—Inela-Bolivia Yearly Meeting, at Max Paredes No. 776, La Paz.


3-7—Southeastern Yearly Meeting, at Lakewood Retreat Center, Brooksville, Fla. Contact Vicki Tarie, 3112 Via Dos, Orlando, FL 32817, or call (407) 679-1429.

12-14—FWCC Midwest Regional Conference, at Canton, Ohio. Theme is "In Spirit and in Truth," in preparation for this summer's FWCC World Conference.

12-14—Nevada Test Site gathering in Las Vegas, Nevada, to stop nuclear testing. Features dozens of international speakers and world class musical artists. Contact Nevada Desert Experience, Box 4487, Las Vegas, NV 89127, or call (702) 646-4814.

19-22—East Germany Yearly Meeting, at Hirschcluh/Storkow.


26-28—National conference on nuclear power and alternative energy, in Wash., D.C., commemorating the fifth anniversary of the Chernobyl nuclear disaster. Sponsored by Greenpeace and the Safe Energy Communication Council. For information, contact the Nuclear Information and Resource Service, 1424 16th St., N.W., Suite 601, Wash., DC 20036, or call (202) 328-0002.

28-May 5—Soil and Water Stewardship Week, sponsored by the National Association of Conservation Districts.

**MAY**

3-5—Denmark Yearly Meeting, at Copenhagen.

3-5—The Netherlands Yearly Meeting, at Woudschoten, Zeist.

9-10—"Governance with Foresight," a seminar on changes in values and institutions, to be held in Wam., D.C. Sponsored by the World Future Society. For information, contact Susan Ehrard, World Future Society, 4916 St. Elmo Ave., Bethesda, MD 20814, or call (301) 646-8274.

9-12—Sweden/Finland Yearly Meeting, at Fristads Folkhøgskola.

10-12—Southern Appalachian Yearly Meeting, at Hiwassee College, Madisonville, Tenn. Contact Steve Meredith, P.O. Box 125, Altron, KY 42212, or call (502) 622-6175.

11-14—"Harmony Amidst Diversity: A Multi-religious Vision for Today," a conference sponsored by North Atlantic Region Interfaith Forum. To be held at Hyatt Regency Hotel in Buffalo, N.Y., it will feature speakers from many religious traditions, displays from 12 faiths, discussion groups, and celebrations. Contact Mary Greathough, Conference Coordinator, BAMM, 775 Main St., Suite No. 405, Buffalo, NY 14203-1310, or call (716) 854-0822.
The Ways of the Spirit

Evelyn Underhill

It has been said about Evelyn Underhill (1875-1941) that she did more than anyone else to keep alive the spiritual life of the Anglican Church between the world wars. Indeed, Dana Greene’s biography concentrates on the preparation and work that went into Underhill’s spiritual life as retreat leader and author of Mysticism (1907), Worship (1935), and the pacifist volume, Postscript (1941). Evelyn Underhill was surely a pioneer: the first woman to lecture on religion at Oxford, to lead retreats within Anglicanism, and to lead a retreat in Canterbury Cathedral.

Of interest to Friends as well will be the fact that many of her beliefs included “strong Quakerish leanings” (a subtle criticism leveled at her by Roman Catholic clergy), such as her labeling of mysticism in daily life as the “invisible church,” her use of silence in corporate retreat worship, and a controversial advocacy for pacifism, which she developed in her later years.

Friends could read the biography on these levels and do nicely, but for some, there may be too little that specifically addresses some aspects of the woman described as having “brought about an amazing change in the position of women in the Church.” Dana Greene admittedly chose to concentrate not on “life circumstances” but the development of an “individual consciousness,” and this limits her book. Many questions come to mind which remain largely unanswered: How did the religious and social climate of her time affect Evelyn Underhill’s faith and its expression? How did being a woman help or hinder her freedom, her religious growth, and her career? How did her relationship with longtime women friends affect her life and thought? What kind of woman was she?

Evelyn Underhill believed in the mystical potential of everyday life, yet we see little of that in Dana Greene’s book. In addition, the author provides only glimpses of Evelyn Underhill’s personal struggles. Evelyn Underhill, whose life work was devoted to God and the “care of souls,” nevertheless suffered from what she herself called “psychic storms”: periods of terrifying spiritual blackness that stemmed from her lifelong habit of self-repression. As Dana Greene observes in her afterword: “Underhill epitomized what has been called the greatest female sin—the devaluation of self and the inability to love oneself. It was her greatest failure.” Add to that her conflicts with organized religion, her difficulty in accepting the solely Christocentric view of God that was strongly encouraged by her almost exclusively male spiritual mentors, and her courage to venture into such a traditional male milieu, and it seems clear this biography is only one of many calling to be written.

Thankfully, The Ways of the Spirit, which contains the contents of four recently unearthed retreats led by Evelyn Underhill in the 1920s, begins to find a way into these themes. Grace Brame, editor and author of the book’s introduction, describes Evelyn Underhill as “in one sense very much alone” in being a female spiritual thinker and leader and as a woman who responded to her times with expressions of feisty courage. This included innovative (often “Quakerish”) retreats for both clergy and lay people, written and spoken challenges to church dogmas and practices, and even an occasional fast ride in the sidecar of her husband’s motorcycle.

Although in her writings she, Evelyn Underhill occasionally sounds a bit heavy-handed (too many paragraphs weighed down with the necessity of suffering, sacrifice, humility and self-renunciation), she expresses in extended imagery a poetry of ideas. The believer is reminded that the good feelings which may result, for instance, from Sundays spent in religious community are but momentary cream puffs, brief treats, and that the real and rewarding work of faith must be done every day in life’s “grubby corners.” It can be a poetry of the sharp edge: “Jesus is not a luxury; she is a duty of the soul,” or “The full grandeur of religion is not in the consolations it gives us but in all which it demands and evokes from us.” She presents some queries that could be of great benefit to monthly meetings, such as, “Are we accepting now, with courage and without reserve, everything our daily life contains?”

Finally, she once claimed that she would not mind if God “(hid) me like Julian of Norwich in a little cell by a country church and let my message wait for centuries before it makes its effect on the world.” Many have not had to wait that long—Friends will benefit from her messages as presented in both new texts. One hopes, however, these recently published volumes are only a beginning.

Wendy Henning
Wendy Henning is a member of Milwaukee (Wisc.) Meeting, where she edits the newsletter and is on the Spirituality and Worship Committee.

A Living Faith

This book originated in a course in basic Quaker beliefs at the Earlham School of Religion. It is comprehensive, condensed, and has a quiz at the end of each chapter. It is organized topically, including such basic and controversial items as sources of religious authority; Quaker views of God, Christ, human nature, the church, sacraments, and testimonies; eschatology; and mission/outreach. The author states that his purpose is to delineate “those beliefs and practices that, through the test of time, have formed a central theme and position in Quaker history.” Although he tries to “remain open to competing points of view,” those at the extreme ends of the theological spectrum—Quaker universalism and Quaker fundamentalism—are given a relatively short shrift because they are not in the mainstream of Quaker faith and practice.

The book will be useful to Friends as a concise articulation of the core beliefs held by the majority of Friends over the years. It is important for those who want to move the Religious Society into pre-Christian or post-Christian modes to first understand the fullness of experience in the unique Quaker-Christian life. Wilmer Cooper also shows briefly how this experience was modified in various ways by different branches of Friends in the 19th and 20th centuries. The discussion of our testimonies is particularly helpful.

Wilmer Cooper writes clearly, with a minimum of theological jargon. It is good to have in a single book such a systematic presentation of Quaker beliefs. It should be widely read. Each chapter is followed by questions, but they are disappointingly academic. Their answers are usually to be found in the preceding chapter, rather than in the heart and life experience of the reader. If this book is to be of full value for adult discussions, additional questions need to be raised, such as, “What do you believe about . . . ?” “How
does your daily life demonstrate this belief?”
“What is your experience with . . .?”

This book won’t be the final word for liberal Friends, but it is an excellent place to begin. It is important to see ourselves within the entire spectrum of Quaker belief. We should know what we have before we discard or change it. And there is hope, of course, that having learned what we have, we may choose to possess it more fully.

Marty Grundy

Marty Grundy is a member of Cleveland (Ohio) Meeting, clerk of Lake Erie Yearly Meeting, and a scholar of Quaker history.

In Brief

Living with Dying: A Guide for Relatives and Friends
By Glen W. Davidson. Augsburg Fortress, Minneapolis, Minn., 1990. 143 pages. This is a useful little book geared toward helping families and friends understand the feelings of the person who is dying, while at the same time encouraging family members to respect their own feelings. It is directed toward all ages and situations. A companion volume, Understanding Mourning, is designed to help mourners provide better care for themselves. It deals with the process of mourning, as well as providing resource information about support groups. Some Friends may find the biblical quotes and references a bit heavy going, but the concrete suggestions outweigh this aspect.

A Piece of the Wind and Other Stories to Tell
By Ruthilde Kronberg and Patricia C. McKissack. Harper & Row, San Francisco, Calif., 1990. 164 pages. $9.95/paperback. This book is a culturally diverse collection of stories best suited for young children, although adults will enjoy it as well. It is also a guidebook, making storytelling an art accessible to all. The book is organized into four sections: “Stories for Easy Telling,” “Stories that Involve the Audience,” “Stories to Act Out,” and “Stories for All Occasions.” Stories in the final section are meant to generate discussion about issues such as blended families, personal safety, death, and sharing. Notes give helpful hints on how to increase audience participation and discussion. The co-authors draw on folk tales and add new stories that are full of wisdom and fun. The richness of the characters from distant places and times gives the book a sense of wonder and enchantment.
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Resources

- Current events in Nicaragua are reported by The Friends Newsletter from Nicaragua. The newsletter is available free of charge from Pro-Nica, The Friends Meeting House, 130 19th Avenue S.E., St. Petersburg, FL 33705. Tax deductible contributions are welcome and will help continue the work of the Friends Center in Nicaragua.

- The Human Rights Library is a catalog of books, videos, and reports relating to worldwide human rights abuses. For a copy, write Amnesty International USA, 322 Eighth Avenue, New York, NY 10001, or call (212) 807-8400.

- “How to Make Capitalism Fair to Humans and Benefit to the Earth” by Robert Schutz, examines and critiques “the most effective machine humans have yet devised for destroying the earth.” For copies, write to Do Right

Milestones

Deaths

Dunn—Annie Belle Crousdale Dunn, 98, on Dec. 29, 1990, at Overland Park, Kan. She was a life-long member of the Albert Dunn. At one time, she served as assistant matron of the Friends House in Trenton. She is survived by her son, Clifford R. Dunn; two grandsons; and two great-grandchildren.

Fernald—Sue Sampen Fernald, 45, on July 30, 1990, in Charlotte, N.C., of a brain tumor. A native of El Paso, III., she was reared in a musical family. Helping in the family hardware store was also an important part of her youth. She was valedictorian of her high school class, and in 1967 she graduated from Beloit College, where she studied psychology and English education. She then earned a master’s degree in psychology at Indiana University, where she met and married Denny Fernald. After teaching psychology at Radford College in Virginia and at several colleges in Charlotte, N.C., she spent a year at Lincoln Children’s Center in Baltimore. She then worked with autistic children and their families in Charlotte, N.C., a job she continued until the time of her death. In 1977, she and her family moved to a home in the country, where she loved to walk in the woods. She sang with the Charlotte Oratorio Singers and helped form the Mecklenburg Consumer Council, a county-wide organization that lobbied for fair utility rates. She helped create a day-care program for handicapped children in Charlotte. Surgery for a brain tumor in 1982 did not lessen, but strengthened, her involvement with her community, family, and friends. She and her family focused on the things they valued most, enjoying special vacations together and visiting friends around the world. She regularly volunteered at schools and with cancer patient support groups. She was a beloved member of the Charlotte (N.C.) Meeting, where she ministered through her love of music and children, and her actions in caring for those in need. Many people in the meeting remember her as the first person who cared to get to know them when they were new attenders. She was genuine, unpretentious, and not afraid to speak her mind, with an uncanny gift for recognizing someone else’s need and quietly responding to it. She is survived by her husband, Denny Fernald; daughters, Beth and Lori; parents, Raymond and Hazel Sampen; and brothers, John, Don, and Kurt Sampen.

Huff—Anna Cocks Huff, 81, on Nov. 18, 1990, at Stockton (Calif.) Hospital after a long illness. A 15-year resident of California, she was a native of Cornwall-on-Hudson, N.Y., where she was a member of the college’s basketball team in high school. She graduated from George School in 1927, then from New Paltz Normal School, and New Paltz State University. She later received a master’s degree from the University of Buffalo. She was a birthright member of the visiting the Southwest Research and Information Center, this catalog provides in-depth reviews of films, books, and magazines whose common theme is improving the world in which we live. The people at the Southwest Research and Information Center believe that “war,
racism, sexism, poverty, crime and environmental destruction are all parts of the same problem. The purpose of *The Workbook* is to make alternative sources of information more accessible. Subscriptions available for $12/year from SRIC, Box 4524, Albuquerque, NM 87106.

* The Peace Resource Center of Wilmington College publishes a quarterly newsletter as a service to teachers, religious educators, and others involved with peace issues. Videos are available for rent; books, posters and pamphlets may be purchased. To receive the newsletter, write Peace Resource Center, Hiroshima/Nagasaki Memorial Collection, Pyle Center, Box 1183, Wilmington, OH 45177.

* The diaries of Anna B. Temple, a Quaker woman who grew up in Lionville, Pa., are available through the Uwchlan Township Historical Commission. The diaries, which cover the period from 1859 to 1865, describe Anna's activities and interests and mention many Quaker families of southeastern Pennsylvania. Copies of the diaries are $20 each, postage and handling $3. Write the Uwchlan Township Historical Commission, Box 255, Lionville, PA 19353, or call (215) 363-9450.

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assistant to Albert Sabin, developer of the oral polio vaccine. Through her work, she contracted poliomyelitis in 1941, was in an iron lung for two years, and remained partially disabled for the rest of her life. Albert Sabin saw to it that she had treatment at Warm Springs, and she could have remained there for the rest of her life. However, she was not content with that and returned to part-time lab work. Yale University was her last place of work. She came to Friends House in 1969. She was a member of Sandy Spring (Md.) Meeting. As one friend put it, "Barbara was a very special person. Her life was full of hurt and disappointment, but, with courage, intelligence, and honesty, she always rose above it."

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McCoy—Judith Harmon Davis, McCoy, 67, on Jan. 10, in Chicago, Ill. Born in Detroit, Mich., she attended Chisago Grammar School, Morgan Park High School, and graduated from Macalester College in 1944, with degrees in sociology and music. On July 10, 1944, she married George McCoy and traveled with him during his training days in the Air Force. They had three children, Peter Gwin, Robert Stuart, and Marion Leslie. Wherever George was stationed, she always created a special home, while also working outside the home. In 1950, the McCoy family moved to Oak Lawn, Ill., where she became involved in schools, church, the Girl Scouts, and the League of Women Voters. In the mid-1950s, she became Sunday school director of the Chicago Monthly Meeting's Friends Community Service Program with the children. She also served on many other meeting committees and became involved with the American Friends Service Committee, where she served as chairperson of the executive committee of the Midwest regional office and for six years on the national AFSC Board. After deciding to pursue pastoral counseling, she enrolled in the Chicago Theological Seminary and earned a master of divinity degree in 1980. During the 1980s, she and her husband sought to recover from the sudden death of their son, Peter. She also began an in-depth study of the family's genealogy. In 1990 she came down with leukemia, which brought frequent hospitalization and chemotherapy. These were difficult periods for her, but she maintained a positive attitude and cheerful willingness to help other cancer patients. Gentleness was one of her outstanding characteristics, as she practiced the presence of God. She was a caring and loving person, an attentive and patient listener, and a trusted counselor to many. Participation in life with thoughtfulness and firmness qualities will be missed by a large circle of friends.

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Morehouse—Stephen Byron Morehouse, 85, on Dec. 1, 1990. He was a member of Newtown (Pa.) Meeting and previously a 40-year member of Doylestown (Pa.) Meeting. Born in Sharon, Conn., he became an electrical engineer and worked on electric power systems worldwide for Leeds and Northrup Co. of North Wales, Pa. He is well-known as a co-inventor of the tie-line load bias concept, which made the integrated operation of power systems possible. He was a fellow and life member of the Institute of Electrical and Electronic Engineers, a member of the National Society of Professional Engineers, a life member of the Franklin Institute, a permanent member of the Conference International des Grands Réseaux Electriques, and a delegate to the biennial meetings in Paris. He also served many years on the New Britain School Board, the Board of Chancellors Hall Nursing Home, clerk of Doylestown (Pa.) Meeting, clerk of Worship and Ministry for Bucks Quarterly Meeting, clerk of the Intereview Committee of Abington and Bucks quarters, and a member of the Yearly Meeting Field Committee and of the Friends Village Building Committee. He is survived by his wife, Betty Wenzel Morehouse; son, Stephen H. Morehouse; daughter, Julia M. Longberg; and two grandsons.
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There's a unique collection of Quaker and Quaker-related books, tee shirts, music and audio tapes, butlers, postcards, and other items offered in The Friendly Bookshelf, plus free gifts with every order. Write for your copy today: The Friendly Bookshelf, Dept. J-S, P.O. Box 1361, Falls Church, VA 22041.

For Sale
Solar Greenhouse 2800 sq. ft., adjoining 1,850 ft. building, 3½ BR home, barn, outbuildings, 2 A. secluded valley, scenic, successful, $18,000 owner financed. H. Black, Route 14, Cookeville, TN 38501. (615) 286-5889.
Sale: Hall-interested in community land trust. $23,000. Share retreat house with Bill & Genie Durland. 22 rooms, rural Colorado, Quaker Meeting. (719) 846-7490.

Quaker Video
Crimes: Interviews with Eder Quaker Woman: V.H.S. video by Claire Simon. $15.50 postpaid. Also, the trilogy Woman and Her Symbols. $10/posted. Book/each. Postpaid. P.O. Box 202, Maplewood, NJ 07040.

Quaker Videovideo
Quaker Resident Opportunity—Orlando Friends Meeting (unprogrammed) seeks individual or couple to assist and nurture our meeting community. Cottage and stipend provided. For information, contact Search Committee, Orlando Monthly Meeting, 316 E. Marked Street, Orlando, FL 32803.
Consider a Costa Rican Study Tour July 16 to August 5, 1991, in combination with attendance at Friends World Conference in Teguc, Honduras. Call or write Roy Joe & Ruth Stuckey, 1182 Horrmbean Road, Sabina, OH 45159. (513) 534-2900.

Study Spanish in Guatemala, Family living. CASA, Box 44148, Albuquerque, NM 87196. (505) 262-5184.

Opportunities
Quaker Resident Opportunity—Orlando Friends Meeting (unprogrammed) seeks individual or couple to assist and nurture our meeting community. Cottage and stipend provided. For information, contact Search Committee, Orlando Monthly Meeting, 316 E. Marked Street, Orlando, FL 32803.
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Personal
Intelligent Options for singles who eschew hyperbole. Member newsletter provides self-descriptions, interests and photos. Quaker run. P.O. Box 4456, Kingston, NY 12401.

Single Seekers gets cultured, single, widow, or divorced person in Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Concerned Quakers Lovers' Exchange—Nationalwide link between unattached music lovers. 1 (800) 203-CMLS, Box 31, Pelham, NY 10803.


Positions Vacant
Field Secretary of New England Yearly Meeting. A Friend experienced with diverse theologies, committed to working with strong committee structure. Skills and requirements include: membership in the Religious Society of Friends, spiritual leadership, pastoral counseling, organizing, teaching, writing, oversight of Residential Yearly Meeting, and extensive travel in the region. Send inquiries to: Search Committee Clerk, NEYM, 901 Pleasant St. N.E., Maplewood, MN 55119.

Head for Wichita Friends School: WFS will open in September, 1991. We seek an experienced administrator/teacher who understands Friends' educational philosophy. The school will initially serve K-8, expanding gradually through middle and high school. Experience and post graduate training are required—some teaching responsibilities initially. A stimulating environment of application, resumes, and letters refers to: Wichita Friends School, PO Box 9564, Wichita, KS 67227-9564, or phone: (316) 729-6303.

Old First Reformed Church (UCC), seeks volunteer "hands-on" experience in ministry. Individual or couple working with homeless, summer day camp, jobs program, urban work camps, and congregational activities. One year commitment begins September 1, 1991. Housing, stipend, insurance. Send resume—OPRC, 4th & Race, Philadelphia, PA 19106.

United Friends School in Quakertown, Pa. seeks Head with background in administration, elementary education, and development. A committed, oriented leader with a clear understanding of Friends beliefs and practices is needed to start July 1, 1991. Send resume to Search Committee, United Friends School, Box 31, Quakertown, PA 18951. Applications accepted until May 1, 1991.

Arthur Morgan School—Houseparents sought for small (24 students) alternative junior high boarding school in montana. The school will initially serve K-8, expanding gradually through middle and high school. Experience and post graduate training are required—some teaching responsibilities initially. A stimulating environment of application, resumes, and letters refers to: Arthur Morgan School, 32803.


Executive Secretary, Friends World Committee for Consultation, Section of the Americas. Based in Philadelphia. Administrative position, fully required skills include writing, management and staff in several locations, articulates a vision of the world Society of Friends, participates in fund raising. For application information, write Miriam K. Bruck, work in Search Committee, 1001 Overbrook Rd., Piscataway, NJ 08854. Early application is encouraged.

Smell the pines and feel the cold water at Friends Camp, South-Ches, Maine. We are seeking co-counselors with at least one year of college and skills in one or more of these specialties: amateur radio, music, crafts, ceramics, sports, drama, sewing, maintenance. We also need a cook, assistant cook, and a housekeeper. Write: Susan Morris, director, Friends Camp, P.O. Box 94, East Vassalboro, ME 04925. (207) 925-3975.


Psychotherapist to practice within a chiropractic office that considers the mind, body and spirit together for health. Quaker values, holistic orientation, family and individual therapy required. Contact Frank Licthenauer, 347 Second Street S.W., Southport (Lower Bucks Co.), PA 18986. (215) 322-1800.

Rental and Retreats
Adirondacks—housekeeping cabin on quiet, unspoiled lake, firespace, fully equipped. June thru September. (508) 694-356-3659, or write Dave Slifey, Cranberry Lake, NY 12927.
Friends Retreat Community in Sandy Spring, Md.
Meetings

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

MEETING NOTICE RATES: $2 per line per year. Payable a year in advance. No discount.

Changes: $8 each.

Canada

EDMONTON—Unprogrammed worship each First Day in the basement of the Seventh Day Adventist Church, 10317 111 Ave. Phone: (403) 456-4231.

HALIFAX, NOVA SCOTIA—499-8685 or 477-3690.

OTTAWA—Unprogrammed first-day school 10:30 a.m. 9½ Front. Phone: (613) 232-9622.

TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lohr Ave. (North from cor. Bloor and Bloor). Phone: 416-532-6789.

Costa Rica

MONTEVERDE—Phone 61-05-56 or 61-25-56.

SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday, Phone 24-34-76 or 33-61-68.

France

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

Guatemala

GUATEMALA—First and third Sunday. 367922 evenings.

Mexico

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. Phone: 709-0251.

Nicaragua

MANAGUA—Unprogrammed Worship 10 a.m. each Sunday at the Centro de los Amigos, APPTO 5361 Managua, Nicaragua. 66-3216 or 66-0984.

Switzerland

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

West Germany

HEIDELBERG—Unprogrammed meeting 1 1 a.m. Sundays Hauptstrasse 135 (Junior year). Phone 06223-1368.

United States

Alabama

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays at 1155 16th Ave. South (205) 953-2530 or 953-1770.

FAIRHOPE—Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1 1/2 mi. east on Fairhope Ave. Ext. Phone: W.C. Box 319, Fairhope, AL 36532.

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 637-6327 for information.

Alaska

ANCHORAGE—Unprogrammed. Call for time & directions. (907) 248-6686 or 345-1379.

ARIZONANS—First Day, 10 a.m. Hidden Hills Friend Center, 2682 Gold Hill Rd. Phone: 479-3786.

JUNEAU—Unprogrammed. First Day 9 a.m. Service Street. Phone (907) 586-4409 for information.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86001.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 71 miles south of Efrida. Worship 11 a.m. Phone: (602) 642-3684 or (602) 642-3547.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, AZ 85020. 943-0831 or 953-0178.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 968-3966.

Tucson—Pima Friends Meeting (unprogrammed), 10 a.m. R31 N. 5th Ave. Information: 884-3155 or 327-6973.

Arkansas

Little Rock—Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone (501) 224-5257.

California

Arcata—11 a.m. 1920 Zehnder, (707) 677-0461.

Berkeley—Unprogrammed meeting. Worship 11 a.m. 2151 Vine St. at Walnut. 435-9725.

Berkeley—Streatham Creek, 1600 Sacramento. P.O. Box 5005. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

Claremont—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAYS—Meeting for worship, First Days, 9:45 a.m. 345 L St. Visitors call 753-5924.

Fresno—Unprogrammed meeting. Worship 10 a.m. Child care. 1500 M St. at 401-0471 or 222-3798.

Granger Valley—Singing worship 9:30 a.m., opening for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School, 12585 Jones Bar Road. Phone 273-6445.

Hemet—Meeting for worship and First-day school, 10 a.m. 4340 Cedar Ave. Phone: (714) 927-7676 or 658-2251.

La Jolla—Meeting 10 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

Long Beach—10 a.m. Onizuka at Spaulding, 434-1004.

Los Angeles—Meeting 11 a.m. 1417 S. Normandie. Visitors call 296-0733.

Marin County—10 a.m. 177 East Biltmore Ave., Mill Valley, CA. Phone: (415) 392-1822.

Monterey Peninsula—Friends meeting for worship, Sundays, 9:30 a.m. Call (408) 699-2200 or 375-0134.

Ojai—Unprogrammed worship. First-days 9 a.m. Call 646-4497 or 646-2000.

Orange County—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

Palo Alto—Meeting for worship and First-day classes for children 11 a.m. 507 Colorado.

Passadena—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m. meeting for worship 11 a.m. Phone: 785-0293.

Redlands-Riverside-San Bernardino—Inland Valley Friends Meeting, Unprogrammed. Call (714) 682-3546 or 609-7768.

Sacramento—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

San Diego—Unprogrammed worship, First Days, 10 a.m. 4846 Seminole Dr. (619) 485-2520.

San Fernando Valley—Unprogrammed worship, First Days, 9 a.m. to 11:30 a.m.; 15065 Bledsoe, Sylmar, 360-7523.

San Francisco—Meeting for worship, First Days, 11 a.m. 2150 Lake St. Phone: 752-7440.

San Jose—Worship and First-day school, 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0466.

San Luis Obispo—Meeting for worship 9:30 a.m. Sunday, Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA (805) 543-0965.

Santa Barbara—Marymount School (above the Mission). 10 a.m. Children's program and child care. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 995-3397.

Santa Cruz—Monthly Meeting 10 a.m. Loudon Nelson Community Center, Paul Niebenick, Clerk, (408) 425-7114.

Santa Monica—First-day school and meeting at 10 a.m. 1454 Harvard St. Phone: 626-4069.

Santa Rosa—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

Westwood (Los Angeles)—Meeting 10 a.m. University YWCA, 574 Higard (across from UCLA bus stop). Phone: 250-1260.

Whittier—Weekly Monthly Meeting, Administration Building, Children's Program and Child Care, P.O. Box 122, Whittier, CA 90601. Phone: 449-4324.

Yucca Valley—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley, CA (909) 865-1135.

Summer Camps

Camp Woodbrooke, Richland Center, Wis. A caring camp with Quaker leader- ship, 34 boys and girls; ages 7-12; 2 or 3 week sessions. Jenny Lang, 757 Beverly, Lake Forest, IL 60045. (708) 295-5705.

Friends Music Camp—One of the most exciting, challenging youth programs in existence. Ages 10-18. Write FMC, P.O. Box 427, Yellow Springs, OH 45387. Phone: (513) 767-1511 or (615) 783-2158.

Vermont Adventure: The Farm and Wilderness seeks cook and counselors for a 6-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call Carla M. Mazzarillo, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 452-3761.
Colorado

BOULDER—Meeting and First-day school 10 a.m. Phone: 444-3171 or 494-1544.

COLORADO SPRINGS—Meeting Sunday at 10 a.m. at 19 N. Tejon, basement level, Colorado Springs, CO. Tel: (719) 685-5546, shared answering machine. Address: Colorado Springs Friends Meeting, P.O. Box 25144, Colorado Springs, CO 80901-2514.

COKEDALE—Worship and religious studies, 10 a.m. to 12 noon. Every First Day, 3 Elm Street. Clerk: Bill Durr (719) 685-3609.

DENVER—Mountain View Friends Meeting, 2290 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 1210 W. Colfax Avenue, after 10 a.m., phone: 777-3799.

DURANGO—Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. Call for location, 247-4550 or 884-8434.


FORT COLLINS—Meeting for worship and First-day school 10 a.m. 463-9278.

Connecticut

HARTFORD—Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.

MIDDLETOWN—Worship 10 a.m. Center for Humanities, 10 Pearl St. Phone: 947-0866.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Connie Mueller, 25 Tuttle Ave., Hamden, CT 06517, (202) 228-0579.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Cogswalche Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 899-1244.

NEW MILFORD—Houseparents Meeting, 97 Lanes Rd., New Milford. Phone: 746-6329.

POMFRET—1st and 3rd First-days of each month. 929-6356 or 929-5505 for more information.

STAMFORD—Worship Group and First-day school, 9 a.m. phone: 332-2801.

STORRS—Meeting for worship 10 a.m. Comer North Eapleville and Hunting Lodge Rds. Phone: 429-4469.

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

WOODBURY—Litchfield Hills Meeting (formerly Water- town Meeting). Meeting and First-day school, 8 a.m. phone: 429-4469.

Mary Burcher, 516 E. Franklin St., Urbana. Phone: (217) 328-5853.
SILVER CITY AREA—Gilf Friends Meeting. 10 a.m. Call 381-3888 or 381-3208 for location.

SOCCORO—Worship group, first, third, fifth Sundays, 10 a.m. Call 835-0013 or 835-0277.

New York

ALBANY—Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-6812.

ALFRED—Meeting for worship 10:30 a.m. each First Day at 1091 Marathon St. (914) 365-5143.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 271-4074 or 776-7745.

AUBURN—Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, (315) 252-0901. Must be authorized through Ruth Stewart, 45 Grant Ave., Auburn NY 13021. Phone: (315) 253-6559.

BROOKLYN—Worship and First-day school 11 a.m. (child care provided), 110 Schenectady St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 720, Brooklyn, NY 11201.

BUFFALO—Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call for summer hours. 892-8845.

BULLS HEAD RD—Meeting 10:30 a.m. Sundays. N. Dutchess Co., 1/2 mile E. to Tecumseh Pky. (914) 298-9323.

CANTON—St. Lawrence Valley Friends Meeting, (315) 366-4648.

CATSkill—Sunday 10 a.m., unprogrammed worship 10:45 a.m. to 11:30 a.m. at Grahamsville Route 62. Clerk: Charles Piera 955-7409. Winter in homes.

CENTRAL FINGER LAKES—Penn Yan, Sundays, Sept., through June. Adult and child’s study 10 a.m., worship 11 a.m. July through Aug., worship in homes. (315) 789-2910.

CHAPPAQUA—Unprogrammed meeting for worship and First-day school. Aisles Rd. Rte. 120 Quaker Rd. (914) 737-0869 or 239-2920.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: (518) 686-2268.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off WW, Quaker Ave. Phone: 496-4443.

EASTON—Unprogrammed worship and First-day school 10 a.m. in the library at E. Taconic Rd. (218) 522-6277, or 677-3863.

ELMIRA—10:30 a.m. Sundays. 155 West 6th St. Phone (607) 733-7972.

FREDONIA—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4589.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Potkin. (315) 864-9320.

HUNTING—Meeting for worship 11 a.m. first and third Sundays, 343 Union St. (518) 850-7954, 859-8840, or 329-0401.

ITHACA—First-day school, nursery, adult discussion 10 a.m. Worship, 11 a.m. 225 E. State St., Ithaca. Phone: (607) 272-8532.

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed worship meetings, First days, unless otherwise noted.


NEW YORK CITY—At 5 Rutherford Place (5th Street), Manhattan. Unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University; unprogrammed worship every First Day at 11 a.m. at 110 Schenectady St., Brooklyn; unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri. 9-5). First-day schools, monthly business meetings, and other information.

OLD CHATHAM—Meeting for worship 11 a.m. Powell House, Rt. 30.

ONEONTA—Butternuts Monthly Meeting, Worship 10:30 a.m. First Sunday, (607) 432-9395. Other Sundays: Cooperstown, 547-4540; Delhi, 829-6702; Norwich, 334-8433.

ORCHARD PARK—Meeting for worship every First day at 11 a.m. East Quaker at 672-5674.

POPULAR RIDGE—Worship 10 a.m. (315) 384-7414.

POUGHEKEEPSIE—Meeting for worship and Sunday school 10 a.m. 400 N. Pleasant St. (845) 242-7270.

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 120) at Lake St. Clerks: Nancy First, Bittersweet L.t., M. Kato, NY 10549, (914) 666-3024, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York, NY 10549.

ROCHESTER—Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First day school June 1 to Labor Day worship and Sunday school 10 a.m. available. 41 Westminster Rd., 14607, (716) 271-0000.

ROCKLAND—Meeting for worship and First day school 11 a.m. 60 Lake Rd., Blauvelt. (914) 623-8473.

RYE—Unprogrammed meeting for worship 9 a.m., 604 Milton Road (414) 976-0539.

SARANAC LAKE—Meeting for worship and First-day school 10:00 a.m. Phone: (518) 891-0299 or 523-9270.

SARATOGA SPRINGS—Worship and First-day school 11 a.m. Phone: (518) 399-5513.

SCARSDALE—Meeting, worship, second Sunday in Sept., through June, 11 a.m.; July through First Sunday in Sept., 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.

SCHENECTEDY—Meeting for worship 10 a.m. Albany Street United Methodist Church, 824 Albany Avenue. (518) 374-0369.

STATE ISLAND—Meeting for worship Sundays at 11 a.m. Phone: (718) 816-1034.

SYRACUSE—Worship 10:30 a.m. 821 Euclid Ave.

North Carolina

ASHEVILLE—Unprogrammed meeting for worship and First-day school 10 a.m. forum and child care 11 a.m. 227 Edgewood Rd., (704) 269-9585.

BREVARD—Unprogrammed worship, 11 a.m. Morgan and Oaklawn Aves. (704) 884-7000.

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. Clerk: Martha Gwyn, Rt. 40, P.O. Box 133. Phone 965-6032.

CELO—Meeting 10:45 a.m. near Burnsville, off Rt. 86, S. 455 Hannah Branch Rd., (704) 271-4074.

CHARLOTTE—Unprogrammed meeting for worship and First-day school 10 a.m. C. 1001 Evergreen Lane, 27207 Remount Rd. (704) 396-6485 or 537-5808.

DURHAM—Unprogrammed meeting for worship and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keight, (919) 459-6852.

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

GREENSBORO—Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call (919) 244-0914 or 644-1644.

GREENVILLE—Unprogrammed meeting for worship and First-day school 10 a.m. 402 Eden Place. 756-6789 or 353-7230.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; unprogrammed 11 a.m. First-day school 9:45 a.m. Gary D. Dent, clerk; David W. Sibley, pastoral minister. 801 New Garden Rd., 27410. (919) 292-5487.

RALEIGH—Unprogrammed. Worship 10 a.m. 625 Town Street.

WASHINGTON/REIDSVILLE—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3188.

WILMINGTON—Unprogrammed 11 a.m. Sundays, 313 Castler St.

WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk; (919) 587-9881.
NORTH DAKOTA
FARGO—Unprogrammed meeting, 10:30 a.m. Sundays, 1205 12th St. N., 58104.

OHIO

ATHENS—10 a.m. 18 N. College St. (614) 592-5789.

BOWLING GREEN—Broadfield Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON—Sally Weaver Sommers, (419) 358-5411. FURNALD—Joe Davis, clerk, (419) 423-3768.

CINCINNATI—Community Meeting (United FGC and FUM), 3900 Windway Dr., 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 621-4333. Byron Brandon, clerk.

CLEVELAND—Meeting for worship and First-day school 11 a.m. Phone: (216) 791-2200.

COLUMBUS—Meeting 10:30 a.m., 1954 Indiana Ave. Call the Meetinghouse at (614) 291-2331 or Gerry Brovvoirt at (614) 286-2002.

DAYTON—Friends Meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 239. Phone: (513) 276-4015.

DELaware—Meeting for worship and First-day school, 11 a.m. 3923 Traction Rd. 5 miles from the Ohio University Mutual Union Building, (614) 398-0477.

GRANVILLE—Area worship group meets second and fourth Sundays 10 a.m. For information, call Mike Fuss: (614) 987-4756.

KENT—Meeting for worship and First-day school 10:30 a.m. United Christian Ministries Chap, 1435 East Main Street. Phone Ext. 529-8511.

MANSFIELD—Meeting No. 10 a.m. and third Sundays, (419) 985-4441 or 296-5933.

MARIETTA—Unprogrammed worship 10:30 a.m. Bethel Mills, (419) 922-0120 or 296-4410.

OBERLIN—Meeting for the first day, (216) 775-2366 or (216) 774-3292.

SALEM—Wilbur Friends unprogrammed meeting, First-day school 9:30 a.m., worship 10:30 a.m.

WAYNEVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. and 4th and High Sts. Phone: (513) 885-7276, 887-4610.

WILMINGTON—Campus Meeting (United FUM and FGC), College Kelly Center, Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

WOOSTER—Meeting for worship and First-day school 10:30 a.m., 329 Main Street and College Pine Sts. (216) 345-0664 or 345-7650.


ZANESVILLE—Area worship group meets first and third Sundays 10 a.m. For information, call Ginger Swank: (614) 405-3841.

OKLAHOMA
OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 632-7574, 831-4174.

STILLWATER—Unprogrammed meeting for worship 11 a.m. For information, call: (405) 343-0695 or 343-4099.

TULSA—Green Country Friends Meeting (unprogrammed), 4 p.m. worship, 5:15 p.m. forum, 5:30 p.m. potluck, each First Day. Call for location (918) 743-6877.

OREGON
ASHLAND—Meeting for worship 10 a.m. Sunday, 1150 Ashland St. (503) 482-4385.

CORNVALLE—Meeting for worship 9:30 a.m. 3511 N.W. Polk Ave. Portland, Oreg., 97210.

EUGENE—Meeting for worship 11 a.m. Sunday, 2274 Onyx St. Phone: 343-3840.

PORTLAND—Fourth Monthly Meeting, 43rd S.E. Start, Worship 10 a.m. Phone: 232-2232.

SALEM—Friends meeting for worship 10 a.m. Forum 11 a.m. YMCA, 768 State St. 393-1914.

Pennsylvania

BIRMINGHAM—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 295, turn W. to Birmingham Rd. over S. 1/4 mile. BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning worship at 11 a.m. Lahaska, Rtes. 202-203. (215) 794-7299.

CARLISLE—First-day school (Sept.-May). Worship 10 a.m. 165 E. Chestnut St., Carlisle, 249-2411.

CHAMBERSBURG—Meeting for worship 10 a.m. (371) 283-5517.

CHETLENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., Sunday, 24th and Chestnut Sts. (215) 363-7170.

CINCINNATI—Eastern Hills Friends Meeting (previously Clifton Friends Meeting), 1871 Nagel Road, Sunday a.m. 793-0402.

CINCINNATI—Community Meeting (United FGC and FUM), 3900 Windway Dr., 45229. Worship from silence and First-day school 10 a.m. Phone: (513) 621-4333. Byron Brandon, clerk.

CLEVELAND—Meeting for worship and First-day school 11 a.m. 793-9242. Gerry Brevoort at (614) 286-2002.

COLUMBUS—Meeting 10:30 a.m., 1954 Indiana Ave. Call the Meetinghouse at (614) 291-2331 or Gerry Brovvoirt at (614) 286-2002.

DAYTON—Friends Meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 239. Phone: (513) 276-4015.

DELaware—Meeting for worship and First-day school, 11 a.m. 3923 Traction Rd. 5 miles from the Ohio University Mutual Union Building, (614) 398-0477.

GRANVILLE—Area worship group meets second and fourth Sundays 10 a.m. For information, call Mike Fuss: (614) 987-4756.

KENT—Meeting for worship and First-day school 10:30 a.m. United Christian Ministries Chap, 1435 East Main Street. Phone Ext. 529-8511.

MANSFIELD—Meeting No. 10 a.m. and third Sundays, (419) 985-4441 or 296-5933.

MARIETTA—Unprogrammed worship 10:30 a.m. Bethel Mills, (419) 922-0120 or 296-4410.

OBERLIN—Meeting for the first day, (216) 775-2366 or (216) 774-3292.

SALEM—Wilbur Friends unprogrammed meeting, First-day school 9:30 a.m., worship 10:30 a.m.

WAYNEVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. and 4th and High Sts. Phone: (513) 885-7276, 887-4610.

WILMINGTON—Campus Meeting (United FUM and FGC), College Kelly Center, Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

WOOSTER—Meeting for worship and First-day school 10:30 a.m., 329 Main Street and College Pine Sts. (216) 345-0664 or 345-7650.


ZANESVILLE—Area worship group meets first and third Sundays 10 a.m. For information, call Ginger Swank: (614) 405-3841.
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Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102-1497
The bombs have stopped falling on Baghdad, the missiles are no longer threatening Israel, the terror of Iraq's military occupation has ended in Kuwait, and the armies have disengaged. We at the American Friends Service Committee are grateful for the end of the fighting, and we mourn for all of those who have been the victims of this war and for their families and loved ones.

Since August the AFSC has aided military resisters and conscientious objectors. We have provided humanitarian assistance to civilian victims. Our staff and volunteers around the country have advocated—in vigils, teach-ins, rallies, and the media—alternatives to the relentless use of U.S. military might. Our staff in the Middle East have pursued dialogue in Israel, the West Bank, Syria, Egypt and Jordan—seeking a basis for a negotiated settlement and sharing their findings in writing and extensive speaking tours.

During this turbulent time, we also have sustained ongoing work for justice at home and for development and peace in thirty countries around the world—testifying to a vision of a different kind of world order than the one enforced by weapons of war.

Our gratitude at the war's end is combined with concerns that will help shape our work in the months ahead: we will continue in our efforts to redirect distorted national priorities, to strengthen the United Nations as a peacekeeping organization, to advocate national and international policies that will bring peace to the Middle East and to support the rights of those in the military whose consciences led them to resist.

And we will continue more than seven decades of AFSC practice by providing aid to civilian war victims regardless of their politics.

Please support AFSC's practical efforts to witness to Friends' testimonies in these critical times. Your help is needed.
FRIENDLY FACTS ABOUT RETIREMENT LIVING AT STAPELEY

What our residents and others say about us

Retirement communities aren't for everyone. Nor are they all alike. But if you're pondering a retirement move, study your options and consider the advantages of living at Stapeley.

1. Stapeley residents are happy that we offer continuing care. Whether they live independently, need a little assistance or skilled nursing care, Stapeley can serve them today and into the future.

2. Stapeley residents know they can rely on the health care that we offer, and area hospitals and doctors who treat our residents agree. Stapeley staff cares for residents with respect and affection with a regard for dignity, self-confidence and independence.

3. Stapeley residents appreciate our Friendly service, which is synonymous with our Quaker tradition. One of our residents summed it up this way: "I know that when I have needs, Stapeley will meet those needs."

4. Stapeley residents like the family atmosphere and nostalgic charm of Stapeley Hall, our turn-of-the-century building. We've added traditional touches to Stapeley West, our bright, modern apartments and health care center.

5. Stapeley residents are pleased that we're experienced. We've offered a homelike atmosphere to retirees at this spot since 1904. Stapeley's reputation for excellence is built on that experience.

6. Stapeley residents like being in historic Germantown, a location which provides them with opportunities for cultural and recreational activities. Public transportation and the Stapeley van make libraries, stores and downtown Philadelphia easily accessible. Residents have created a prize-winning garden in our urban oasis.

7. Stapeley residents know that we're moderately priced. Retirement communities can be expensive. Stapeley is comparatively affordable.

Stapeley, the in-town Quaker alternative.

6300 Greene Street Philadelphia, PA 19144

Yes, I want to learn more about Stapeley.
Please send me more information so I can arrange for a tour.

Name ________________________________
Address ____________________________________________
Telephone ________________________________

Return to: Carol Nemeroff
Director of Admissions
Stapeley in Germantown
6300 Greene Street
Philadelphia, PA 19144

Or call: (215) 844-0700