

May 1991

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Selective nonviolence is not our testimony. Quakers have chosen to struggle with an ideal of absolute, radical nonviolence.

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Among Friends

No Strain, No Gain

It's the sort of thing I try not to think about. Never. It's simply too scary and upsetting, every bit as bad as driving to pick up the kids at their friend's house and suddenly realizing you don't know the right address or even the kid's last name, only that he's in your son's class at school and his name is Shawn (or Shaun) and his dad's name is Bill. So you stop and find a pay phone and you call home to ask your wife for the correct street address and all you get after four rings is your own voice on the answering machine telling you that your message is "very important to us" and "please speak clearly right after the beep"—and you hang up the phone in disgust and realize you don't have another quarter and it wouldn't solve the problem even if you did. The situation is every bit that bad.

It's even as mind boggling as having to get to work early one morning, and your wife (or husband) does too, and you hurry the kids to get them ready in time to catch the school bus because they *have* to make it because the car is in the shop for repairs and there's no other way to get to school, and who wants to take them to work with you for the day? And when everyone's ready with lunches packed and hair combed and jackets zipped, wouldn't you know it—the school bus doesn't come. No bus! Zip. The dispatcher explains on the phone that Mona didn't come to work this morning and the substitute driver started out late and probably got lost. Look for Mona tomorrow.

It wakes me up at night sometimes in terror. My palms are sweaty even now as I think about it. It's called, "What happens when there's a magazine deadline and the issue is ready to go to the printer and the editor hasn't written his (or her) column yet?"

The actual situation is even worse than that. The editor doesn't even know what he wants to write about. It's the feeling of coming up empty. We're talking here about a ship without a rudder, a couplet out of rhyme, the world's best hot dog with no mustard anywhere to be found.

Think about it, nothing but white space on page two above the editor's signature. Awesome! We're talking tradition as well: a magazine published faithfully for 41 years by a series of editors, each of whom has faithfully written his (or her) column in timely fashion. I mean, this is the sort of pressure Cy Young must have felt in 1904 in the ninth inning against the Athletics, the moment just before he pitched the first perfect game ever. Talk about pressure!

Actually, just writing about this has helped. The first feeling of panic is gone. It wasn't as bad as I'd imagined. And there's something philosophical about it too. Someone once famous said one time that even the worst situation has something to offer us. Or, put differently, and maybe this was the actual quote, "Things do actually have a way of working themselves out." I did actually find Shaun's house, thanks to a kid who recognized my description of him and pointed out the right apartment building. And when the school bus didn't come, a neighbor spotted me looking frustrated in my bathrobe on the porch and offered to drive the kids to school. Cy Young did get the last out.

And this column is finished.

William Penn said it well: "Patience and diligence, like faith, remove mountains."

Vinton Deming

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Worth considering

Friends with concerns about pacifism and the peace witness should read Guenter Lewy's *Peace & Revolution: The Moral Crisis of American Pacifism* (Eerdmans, Grand Rapids, Mich., 1988). While Lewy deals with groups besides the Society of Friends, and has an agenda of his own, thoughtful members of the Society need to consider his arguments and test them against their own experiences and perceptions.

Vinton M. Prince, Jr.
Wilmington, Ohio

No heirs apparent

I agree with Lorraine Cleveland in her article "How Much Is Enough?" (*FJ* January): The institution of inheritance does perpetuate inequalities; inheritance is a mote in our own eye. In addition, the institution is a power of elders over others not always exercised with wisdom or kindness.

In my own case, I am past 65 and blessed with three children and five grandchildren. These heirs are not the least disturbed by the knowledge that they may not receive an inheritance. This may be easier for me than for some. My children will all command more wealth than I.

William M. Alexander
San Luis Obispo, Calif.

Letters are important

We have a unique historical moment before us now the war is stopped and the United States is in a position of singular power and influence. Friends will be led to say their peace (piece) as widely as possible in this moment. We exhort each other to write letters, and we often feel the effort is futile—that our labors hit the circular files in the offices of Congress or are ignored by editors.

I believe we can do better than we presently do in this department. Congresspersons read the letters that are published in the local paper. These letters also become the subjects of editorials and op-ed pieces. Quality counts, as well as numbers. But the letter-writing table at my own meeting—Redwood Forest (Calif.)—draws only a few dedicated souls, who labor in their lonely process once a month. Many of us find the task too difficult. So we keep our thoughts and ideas to ourselves, or we spill them only in meeting.

The process we at RFM are now embarking on is that some of us who have editing skills are offering to sit with would-be opinion makers (that's all of us, from time to time) every First Day after meeting for worship. We discuss and edit and type letters that will be sent that week to the local paper. We hope that a steady stream of letters signed by different people will emerge from this process, and that this will illuminate public discussion from the standpoint of Friends testimonies.

Might other Friends meetings see this as a fitting activity and do the same?

Robert Schutz
Santa Rosa, Calif.

Native Greens

Thank you for Elizabeth Bronson's article on the Green movement (*FJ* March). One issue that has drawn Friends and Greens together here in Northern Yearly Meeting country is the struggle of our Chippewa neighbors to re-establish their treaty-guaranteed right to traditional hunting and fishing activities. There have been ugly confrontations with crowds of white sportsmen and local resort owners. "Spear an Indian, Not a Fish" bumper stickers have appeared along back roads in northern Wisconsin and Minnesota. Both Greens and Friends have been among those who volunteered to serve as observers and peacemakers while tribal people conduct spearfishing on designated lakes.

Far from advocating unrestrained exploitation of wild life, Indians have strengthened their cause by associating themselves firmly with environmentalists. Walter Bresette, a member of the Red Cliff Reservation and a treaty rights activist, is also a leading spokesman for the Green movement in the Lake Superior region. In fact, he delivered the keynote address at the national Green meeting held last fall in Boulder, Colorado.

Of course, it is not only in defending the rights of Native Americans that Friends find common ground with Greens. We also meet at peace demonstrations and while working for other human rights causes. Commitment to consensus decision-making is strong within the Green movement, and as a Friend I have found myself called upon at more than one meeting to explain "how the Quakers do it." In fact, with some limitations, the Ten Key Values of the Greens might almost be read as a Quaker manifesto.

Rhoda Gilman
St. Paul, Minn.



Willing to share

Perhaps Friends will be interested to see the sign (above) on the door of Lehigh Valley (Pa.) Meetinghouse. The meeting approved its placement there at its meeting for business January 6.

Joe Osborn
Bethlehem, Pa.

What about AIDS?

My husband and I have been long-time subscribers to *FRIENDS JOURNAL*, and each month we look forward to the new issue. Though not members, we have attended Friends meetings for almost 20 years, and treasure many friendships among Friends. Our interests in peace issues, women's rights, and environmental concerns are often mirrored in your pages, and we value the *JOURNAL*'s insights.

However, our lives were irrevocably changed in July 1987 with the news that my husband was HIV+, i.e., he had the AIDS antibodies within his blood. By March 1990, with a small lesion of Kaposi Sarcoma discovered and treated, his diagnosis changed to AIDS. I suspect that I sero-converted myself this past fall (1990), but will not have repeat blood-work done until I finish my master's degree this spring—a goal I have set for myself.

When the March 1991 issue of your magazine arrived, I made it a point to glance through the 1990 Index to see if there had been any coverage of AIDS. I remembered puzzling this past year about the lack of Friends commentary on the subject, but thought maybe I had just

missed the articles, somehow, somewhere. In the 1990 Index, under "Subjects," I do not see even a single reference to this devastating disease.

Dear Friends, this type of silence hurts. Why is there no outcry, no concern, no support among Friends for those of us suffering its impact? At times, the isolation and public apathy are overwhelming and lead to increased bouts of depression and despair. Somehow, from Friends I expected better. The articles in the March issue speak so well of the struggle of women's rights, and the articles on the green movement and our stewardship of the earth were a pleasure to read. But where, I ask myself, are Friends' voices raised for people like us?

I am not able to be open about our health status at work, for fear of losing my job and the all-important health insurance—the life-line keeping my husband alive. We have not told either of our families, and only a few, trusted friends have been told. This core of 5-6 people, and support from gay groups where we live, are our mainstay. It saddens me that our "church" of choice, and the journal that has come to be representative of Friends for so many of us, seems to feel that those of us living with AIDS are invisible, or not worthy of comment. Please review your editorial position on this issue.

A Concerned Reader

(What are Friends thinking and doing about the AIDS crisis? We invite thoughtful contributions from our readers and will publish material on this important subject in the coming months. —Eds.)

The automotive culture

I was much moved by Skip Londres's article, "Where Are the Sidewalks?" (*FJ* February). I think it says much to our testimonies of simplicity and community: each time we use our cars we perform an act of idolatry. Even though the public transportation system in my area is more sophisticated than in Waco, Texas, it still would take me an hour and a half to get to meeting on First Days rather than 20 minutes by car. My neighborhood is fairly high-density and we have several contacts with neighbors each day, but the members of my meeting are scattered to the four winds; we all have to drive to committee meetings. In so doing, we make a contribution to those like Saddam Hussein to buy ever more deadly

weapons (a point Skip did not make).

Truly, this is an area where acting locally can be acting globally. I pray Friends can incorporate a witness against the automotive culture as a social concern soon. Thanks for the inspiration, Skip!

Marc A. Lambert
Oakland, Calif.

I very much agree with Skip Londres. As an American who has ended up, more or less by accident, in Great Britain, I feel lucky to live in a country where sidewalks (though not by that name) are still the norm.

Skip is undoubtedly right about their importance. The philosopher John Macmurray reached the conclusion that atheism is the denial of the reality of the personal. To build neighborhoods for machines and not for people is an atheistic action. It creates an impersonal environment in which community cannot flourish.

Jeanne Warren
Oxford, England

A continuing challenge

On June 24-29, 1990, I attended the reunion of those who were at William Penn College, Oskaloosa, Iowa, in the 1940s during Cecil Hinshaw's presidency. Wilmer Tjossem was the keynote speaker. He told of Penn College, a small Friends college with a strong pacifist president, a mixed race faculty and student body of COs as well as veterans. It sat in a sometimes hostile surrounding community and within a yearly meeting in which many did not approve of what was going on. [See article on page 18. —Eds.]

Wilmer mentioned that the uniqueness of the situation at Penn then and now were different in many ways. The thought occurred to me, however, that the challenges of today can be just as great if one only cares to accept them. Why can't a grassroots nonviolent movement of Friends and other peace groups, for instance, bring about changes in the military dynasty holding this country?

It seems that holding down the price of oil in order to keep down the cost of living in this country is more important than the lives of Arabs and Palestinians. The lives of people in our country, in other words, are more important than the lives of others.

The idea, held by many, that this is God's country and we are doing what God wants us to do makes it difficult to make changes—but we must try. There

are other challenges today as well—the environment, housing, the homeless, the plight of the poor, and our schools, to name but a few. Also, there's the idea that our country knows what is best for other countries.

The work to be done today is different from the 1940s, but it can be just as challenging.

Emmett McCracken
Purdy, Mo.

Atheism and Friends

In reference to Eric Johnson's article "Why I Am an Atheist" (*FJ* January), I can happily say that I am one Friend who welcomes him into our circle of worship. The desire to mandate conformity with regard to faith/belief should always be vigorously resisted. My neighbor Orlando Husckavara often accompanies us on fishing trips, though he doesn't fish. He's a vegetarian. He enjoys the outdoors, conversation, open water, hot coffee and sandwiches, and we are happy to have him with us. (He talks too much in the boat, however, though we do not like to mention this.)

David Rhodes
Wonemoc, Wis.

I found Eric Johnson's article disconcerting and quite inappropriate for the pages of *FRIENDS JOURNAL*. While Quakers have always tolerated other beliefs, not every belief can be Quaker. Historically, God has always been the central focus of the Quaker religion. In 1652, Fox and his followers established the Children of Light to represent a return of the true primitive Christian church. Johnson's arguments that God would not allow evil can be answered that God doesn't and will ultimately destroy it. Who are humans to question the ways of God? Also, the theory of evolution is still a theory that has never been proven to be true. The Bible tells us not to be equally yoked with unbelievers. If Eric Johnson wants a framework of values, there are many ethical humanist societies he could join. For him to belittle faith as irresponsible, I can only reply, "The fool says in his heart, 'There is no God'" (Ps. 14:1). There is no place in Quakerism for atheism.

Andrew Anthony
Wakefield, R.I.

(continued on next page)

If I could only define God as narrowly as Eric Johnson does, I would be an atheist too. God, who exists in and beyond the physical realm, cannot be "proven" or "disproven" in physical terms any more than solids can be defined in liquid terms. My faith certainly doesn't hinge on whether or not the solar system is a "miracle" or whether we are all subject to the evolutionary process. Neither do I confine the concepts of "faith," "evil," and "omni-benevolence" to the small definitions offered by the dictionary or George Smith (as quoted in the article). I also wonder how a person can call himself a seeker who then closes the door on so much to be sought. Isn't this the same as calling oneself a geologist while refusing to study any rocks but those found in one's own yard?

Finally, I'm still not sure why Eric Johnson attends meeting for worship, when for him it isn't. An atheist can find love, joy, stimulation, meditation, etc. in many other places. Why pursue them in a religious setting? But perhaps my definition of atheism is as constrained as Johnson's concept of God. Atheism, after all, may not be a rejection of God, but ultimately a person's most mysterious path toward God.

Grace P. Tazewell
Norfolk, Va.

In his frank and provocative statement, Eric Johnson outlines basic issues which all Friends must face: What is the evidence for God? How do we explain evil? Do atheists have a role in the Society of Friends? I, like many other Friends, have struggled with these issues.

With Johnson, I eschew the word *faith* as a call for suspension of reason, if not obscurantism. For me, the evidence for God comes from three sources: order in the universe, the testimony of Jesus verified by his disciples, and those brief moments of luminosity or "clearness" that I have experienced in and out of meeting. If simple men, even a doubting Thomas, in despair over the Crucifixion of Jesus, changed their minds about the Resurrection—and were willing to die for their convictions—what better evidence could we demand?

The existence of evil in the universe—malformed babies, earthquakes, cancer—cannot be ignored or blamed on humans. I think there can be only one reasonable answer: God created an orderly universe, with all of its pains and suffering, and refrains from disrupting the laws of nature for reasons unknown to mortals. The task left open to us, particularly as Quakers, is the unfinished business of



FJ art director, Barbara Benton, with tongue-in-cheek, had originally presented this layout for Eric Johnson's article. —Eds.

Creation (or evolution) and the task of eliminating evil as we can. The Resurrection promises an ultimate triumph over unfathomable evil.

Do atheistic seekers belong in the Society of Friends? Certainly. How could any meeting turn away a person such as Eric Johnson, who believes in the "light of reason," acts on the values of the Society, and admires "the amazing things Quakers have done and do to make the world better"? His allegiance to the Society offers hope that the light of God will soon be joined with his light of reason.

William McCord
Middletown, Conn.

It is refreshing to read a positive, informative, and thought-provoking article about atheism in a religious magazine. I have always been of the opinion there are many more critical issues that confront us as a family, a community, and a society than whether there is or is not a God.

To me the concept of God has been elusive. I hear there are people who talk to God, others walk with God, and there are those who believe God is watching/influencing them, but I have never talked to anyone who admits to seeing God. Thus, my reasoning leads me to believe that whatever "vision" a person has of God it must be a mental construct. Is it any wonder then there are so many different ideas of God? And who is to say that one is more valid than another? It may be a God wearing a crown and sitting on a throne in heaven, or that God is an emotion like love. There are people who see God as some undefined force that controls all life activities, while some think God is the goodness in each of us, yet others do not have a need for God. I have to wonder why it is so important how others perceive of God, if at all, but in some circles it does give rise to controversy.

There are times when it seems to me the controversy about God is a problem of definition, but I submit instead it may be a problem of arrogance—people wanting to force their definition on

others in the belief they will find the same comfort and satisfaction—but it doesn't work that way. Satisfaction and fulfillment is something that comes from a person's own exploration and struggle, not something given to or forced upon an individual.

John Ball
Atlanta, Ga.

In reading Eric Johnson's article, I was reminded of the theological debates two decades ago revolving around Anglican church Bishop John Robinson's book, *Honest to God*. Heavily influenced by the writings of theologian Paul Tillich, Robinson called for a radical recasting of religious thought, in the process of which, he stated, our most fundamental categories of thinking—of God, of the supernatural, of religion itself—must go into the melting.

Eric Johnson, in his own search, would appear to be going beyond this process, rejecting any reality to which the name, *God*, might be attached. He says, "I know there is no God." Certainly there are other Friends who share his basic doubt, if not his conclusion, and I am glad they feel welcome in Quaker meetings for worship.

I find the thinking of Tillich meaningful and helpful. He focuses on what he describes as the infinite and inexhaustible depth and ground of all being. This depth, this God, is not some abstract and impersonal principle of life. It is profoundly personal because, as Robinson has put it, personhood itself "is of ultimate significance in the constitution of the universe. In personal relationships we touch the final meaning of existence as nowhere else." And it is precisely in this field of personal relationships that Eric Johnson, as teacher, writer, and counselor, has made an important contribution.

Larry Miller
New Britain, Pa.

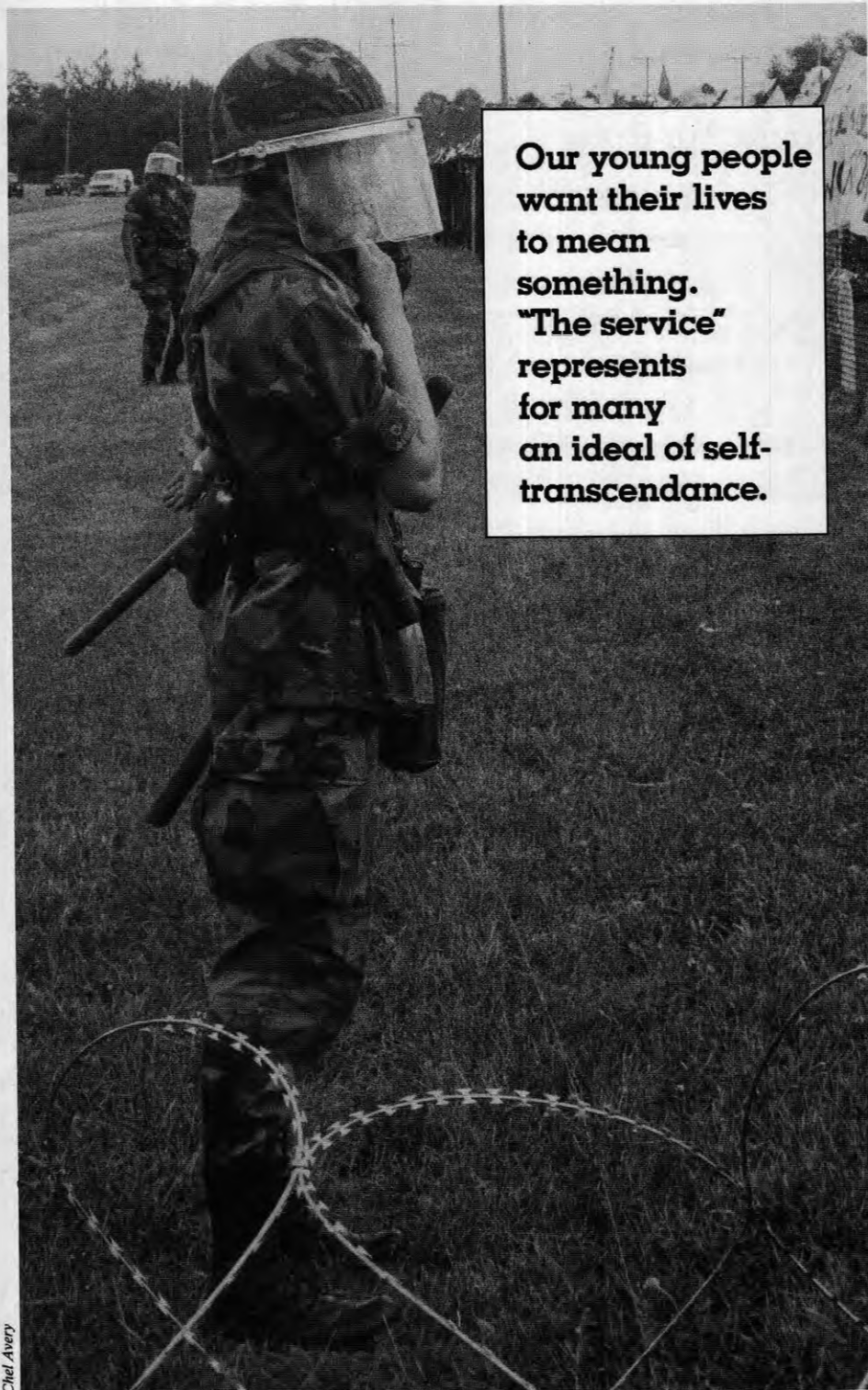
In January you published my article, "Why I Am an Atheist." The article has resulted in a vast number of responses from *FJ* readers, all over the USA and in the UK—responses in writing and in conversation. These have been so profound, witty, and intelligent that I hereby tell you that I have been lovingly and powerfully and nonviolently forced to modify my state of mind: I hereby declare that I am no longer an atheist; I have become an *agnostic*.

Thank you, *FJ* and *FJ* readers, for advancing my thinking!

Eric W. Johnson
Philadelphia, Pa.

This Is Not Your Father's War

by Mary Rose O'Reilley



Our young people want their lives to mean something. "The service" represents for many an ideal of self-transcendence.

*And I told him, Listen father,
I will never kill another....*

"The Great Mandala"

So we sang one Sunday in the Catholic church I was attending in 1972, and I started to cry. The song was about a struggle between father and son over the Vietnam war; I had had (though I am a daughter) such a struggle, and I was pregnant with my first child. At that time, in that place, the Catholic church was not making a priority of nonviolence—except for singing about it—so, the following week, I began to attend Quaker meeting.

A short time ago, my son told me he was thinking pretty seriously about joining the army. [Jude O'Reilley Geisheker shares his views on page 9.] He had an unimpeachable reason: it's not fair the privileged white people sit on the sidelines, he told me, while poor people fight. I teach in a Catholic university, so I'm aware that a lot of 18-year-olds look on the Vietnam generation with disdain. They hate our hair, our politics, and our music: who can figure it? No taste.

"Are you for the war?" I hear over and over as returning students greet each other after a January spent glued to CNN. I never hear no. Not a lot of enthusiastic, gung-ho yeses. Just the occasional subdued and cautious yes. My students have studied Just War theory, and, working from the government's latest public relations spin, they find (erroneously, I believe) the Gulf War to be within its guidelines. This is not your father's war, they perceive: this is your grandfather's war.

Young people—and I speak now for the rather conservative but thoughtful ones I teach—seem to be looking for moral regeneration. First it was preppy

Mary Rose O'Reilley teaches in the English department at St. Thomas University, St. Paul, Minnesota, and is clerk of Ministry and Counsel, Twin Cities Friends Meeting.

haircuts, now it's the retro war: a war that reclaims a sense of national moral purpose.

One mother's story catches the absurdity of some of this: "My son went to visit his high school buddy in the army—he saw that drawer full of underwear, all folded in triangles—and he enlisted." That's a short poem, it seems to me, about the longing for order and discipline that pulls the strings of our young. They want their lives to mean something; they want someone to make them clean their drawers. At an even higher level than housekeeping, "the service" represents for many an ideal of self-transcendence.

In the middle of this, I have to rethink the austere and lonely terrain of our peace testimony. Quakers have chosen to struggle with an ideal of absolute, radical nonviolence, just as a monastic community might choose poverty, chastity, and obedience. In a certain sense, Just War theory has no more to say to us than a theology of marriage has to say to a celibate monk. My students are telling me that it's possible to serve in this war with a good (though, I think, media-perverted) conscience. I am trying to listen fairly to their position, and it calls me to reexamine my own.

Why? I keep asking my friends in meeting. Why do we profess nonviolence? Because Jesus lived this testimony? Because violence inevitably reduces us to the level of the opposition? Because, as Mammy Yoakam used to say, good is better than evil because it's nicer?

I hate the war, but I like this question, "Why?" Many of us who came into Quakerism in the Vietnam era are used to a context of selective nonviolence: that is, the notion that some wars are good and some bad, and you have to make a decision about which kind is being proposed. In the '60s, social consen-

I have always had particular reverence for the generation of Quakers who resisted active duty in World War II, the "good war."

sus formed around the idea of selectivity, uniting Quaker, Catholic, Jew, and atheist. And all of us Vietnam-generation Quakers have developed our analysis to some extent in light of it. Now we need to remember that selective nonviolence is not our testimony; our testimony is much more radical, difficult, and scary.

My son tells me that being raised Quaker is kind of like being baptized as an infant. At some point, you have to make your own choice. "Win or lose now, you must choose now . . ." the song goes on.

One fine day in 1972, I became a Quaker—at least in part—so that my son would never have to go to war. That's not a good reason—or, if it is a good reason, it's not one that in any way binds him. We create ourselves, Kierkegaard says, by our choices. I wrote that down in my college philosophy class, and so did my son. He, along with my students, is warning me that paci-



AFSC Archives

fists, as well as generals, tend to fight the last war.

Today's young have many reasons to go to war that were not listed in my handbook for conscientious objectors—solidarity, self-purification, the desire, post-feminism, to reclaim a traditional sense of manhood. Even a need to care for and cherish. The other day I saw one of my ROTC students, in black beret and camouflage, cradling gently what I thought was a puppy. As he came nearer, I could see that it was the American flag. How I wish we could give our young people something even more holy to care for.

I understand my son's desire to share the burden; if he went to war, I would want to go, too. I have always had particular reverence for the generation of Quakers who resisted active service in World War II, the "good war." Many of them did alternative service, which means bearing witness—being present, sharing the pain—in a way that college deferment does not. I think they are the ones we need to talk to now—because the war movie the government is making this year stars June Allyson and Jimmy Stewart: this is your grandfather's war.

My favorite photo of my father sits before me as I write. He is 20. He wears his air force cap and earphones, his brown leather pilot's jacket. My father is in his 70s now, in rather poor health, and coming into the tenderness that often grows on men late in life. He called me long distance the other night, and I could hear the emotion in his voice. He wanted to talk to his grandson, who had gone back to college. He told me, "I've been watching all this on TV, the bombing raids and all, and I was remembering—I just wanted to tell him—don't enlist." □

My students have studied Just War theory. This is not your father's war, they perceive: this is your grandfather's war.



Courtesy of Mary Rose O'Reilly

FJ invited articles from students expressing their views on the Gulf War. Three of the following statements are from students at Quaker colleges, one from an Oberlin College student. We invite subsequent articles as well from young people on subjects of militarism, education, the environment, and other concerns. —Eds.

When Called, I Will Go

by Jude O'Reilly
Geisheker

I am not going to pretend by any means that I am some sort of conscience of my generation. For if the 1970s and '80s had a conscience, I would certainly not volunteer to articulate it. I'm merely attempting to articulate my own feelings on our nation's war in the Middle East as the son of a man who avoided Vietnam and the grandson of

a man who fought in World War II.

I am not a pacifist despite my Quaker mother, nor am I in any way a hawk. I believe strongly in conscientious objection and the peaceful witness it represents. If I am an heir in any way to the '60s, I have inherited a kind of Kennedy pragmatism. I am not naive about the roots and reasons of war. I don't believe the Gulf War to be some kind of modern battle of good versus evil, despite the best efforts of the nightly news to paint it as such. This is a war of economics, like Vietnam was a war of economics. If I could change the leaders and the circumstances that got us into this war I would, but for now I must think of them as history. I am forced by the choices of our leaders to restrict my forthcoming conclusions to the situation they have created, however blindly.

As a student of history and war and a citizen, I have committed to rote memory the ways and means this country uses to go into conflicts. In the Vietnam era, government institutions decided who would dictate policy and who would die for it. As was often the case, white middle- and ruling-class kids hid at Harvard and Yale, Swarthmore and Amherst; minorities and "poor white trash" died by the cargo plane in the Mekong Delta and the jungles of Laos and Cambodia. I don't believe the blood of these men and women has ever fully been honored by our country and I think most of us know why.

World War Two is perceived as a war fought for honor and freedom; Vietnam was a war for ideology and politics. Men sign up for wars that seem inherently just; men are generally forced by economic oppression or the Selective Service to fight for ideology and politics. In this country it most certainly tends to be the case that this burden falls upon the most easily accessible, the most economically oppressed.

Idealists and politicians would argue that when the educational deferment was lifted, equality was guaranteed. But one need only wander the streets of the urban Philadelphia poor to see that Selective Service is but one way our government decides who dies. There is no recruitment center in the high rent borough of Swarthmore; recruitment billboards line the streets in low income neighborhoods. On afternoon television, commercials offer education, job



training, and a chance to escape ghetto life. Economic enslavement makes poor people easy targets for government military manhunts. Government social responsibilities become a carrot on a stick for people who have been denied them and see precious few other opportunities.

Institutional racism and economics also plays a large part in the options offered to whites and blacks in our society. Either directly or indirectly, education is the result of money and opportunity. Talk of conscientious objection and less legal means of avoiding war is the stuff of college campuses and dorm rooms; it isn't talked about on afternoon T.V. Those denied education are also denied the opportunity to fully appreciate their options. Thus, getting rid of educational deferments didn't remove the inequality inherent in our system; educational reform might.

Thirty percent of the U.S. army is black. Half of the women enlisted in the army are black. Obviously, these statistics do not reflect the population of African Americans in the entire population. Blacks are over-represented in our ground military. Blacks are over-represented in the ground casualties. And in this time of homecoming, some will return home to fight the same battles they fought after Vietnam. They fight wars against injustice and poverty and lack of opportunity. In these wars, too, African Americans are over-represented.

I know in my heart that if this war had lasted two years instead of one month and the casualties thousands and not tens, I still would not have had to die. As a middle-class white I could have escaped this war, but to do so would reaffirm this racist and classist system. To avoid this war would be tantamount to saying that the color of my skin and a college sweatshirt entitles me to a better life than those who fought and died in Iraq and Kuwait. I fought against this war and I will continue to fight against future wars like it—but until the inequality of our system is corrected, I will go when called. □

Jude O'Reilley Geisheker is a freshman at Swarthmore College and a member of Twin Cities (Minn.) Meeting.

Violence Is Not the Way

by Rebecca A. Grunko

A cease-fire has been declared, the prisoners of war are being exchanged. It looks as though the war in the Persian Gulf is coming to a close. I have a great need to feel joy at these developments because the last two months have been dismal, but I am unable to feel any joy. The way this crisis has been handled from the beginning to this present moment has made me feel more hopelessness than I ever have in my life.

I see this cease-fire as a temporary slow-down in a war that continues all over the world. So long as people view violence as an acceptable means of solving problems, this war will not end. I refuse to accept violence as a way of resolving conflicts. It was not acceptable for me to hit my brother for taking my Valentine's Day candy. It is not acceptable for the United States and its allies to kill hundreds of thousands of people to punish Iraq for invading Kuwait.

I hold this belief for two separate reasons. First, I do not believe violence is an expedient way to deal with problems in the long term. Iraq is out of Kuwait, but now what? What kind of havoc has been wreaked on an already tense and hostile situation? How many more conflicts will arise out of this one?

Operation Desert Shield/Storm has

dealt with only one symptom of a complex issue. It has done nothing to discover the roots of the problem and resolve them. I firmly believe that at every escalation of this crisis there was a clear opportunity to resolve it through negotiation. It would have meant some give-and-take on the part of all leaders, but it would have left us with a far more stable situation in the region. It also would have left us with the lives of all the Iraqis, Kuwaitis, allied, and U.S. soldiers who are dead as a result of this failure to negotiate.

Expediency is one issue, morality is another. I believe that any human life is infinitely more valuable than the trouble of negotiation and the possibility of losing face. Most of the people who died were drastically different from me, but despite vast differences I refuse to accept that they are any less a part of God than I am. I am unable to make a distinction between the lives of civilians and those of soldiers. None of those people wanted to die.

The men and women who fought this war were placed in a horrible position. My concern for them is deep, but my belief is that no amount of support from home can remedy the terrors of war. In order for them to be safe and healthy we must bring them home. I believe that to be against a war is the only way to support those who are forced to fight it.

It has been a deep concern of my fellow students and of mine that the media coverage has been entirely one-sided. As soon as the bombing started, all coverage of dissenting opinions stopped. The television gave absolutely minimal coverage of protests here and completely ignored those taking place around the world. Every bit of news was censored



Len Munnik/Peace Media Service

by the military. While I realize secrecy is needed to carry on a war, the muting of dissenting voices is going way too far. What ever happened to the freedom of the press?

On campus we have sought to educate people about the Middle East. There has been much concern about the draft and about how to prepare a C.O. file. The thing that frightens me most about people's response to this war is their willingness not to think, to simply "stand behind the president." Not only is it inherently undemocratic to suppress one's own dissent, but to stop thinking is to stop being human. Therefore I have sought to educate others and force them to think.

I was raised Quaker, and the peace testimony tremendously affects my response to violence. It states clearly and forcefully my opposition to war in any form. However, the testimony uses Christ as the prime reason for this opposition. While this is becoming a more powerful force in my life, I feel more comfortable using both secular and religious arguments. My religious reasons usually refer to "that of God in everyone," because this speaks more clearly to my experience.

My opposition to any war is absolute. I work to educate and inform people. I seek to introduce peace as a rational way to resolve conflict, both in my own life and in the international scene. Personally I try to remain hopeful, because without hope we can accomplish nothing. □

Rebecca Grunko, from Somerville, Mass., is a sophomore at Guilford College majoring in religious studies. A member of Cambridge (Mass.) Meeting, she will be a representative of New England Yearly Meeting at this summer's World Gathering of Friends in Honduras.

The Value of Human Life

by David Ludwig

I have known about war as far back as I can remember, but never thought I would be directly involved in one. Sure, there were those "undeclared" wars in my lifetime that have been char-



Len Munnik / Peace Media Service

acteristic of this country's belief that it has a duty to play policeman to the Third World: Grenada, Panama, Nicaragua, etc. But now we are involved in something that is much more than playing bully-of-the-block.

Quakerism is inherently a religion of peace. It stresses peace with one's conscience, life, environment, and brother and sister. This is why I became a member of a Friends meeting when I was seven. Still, until recently, I didn't think I would have to put my religion before me to keep me from going to war. It seemed inconceivable to me that there would be a war like this in my lifetime. I thought the United States had grasped the magnitude of the needless destruction in Vietnam.

Nothing is worth more than human life. A piece of land is not. Control of gasoline pipes is not. The interests of the rich oil developers is not. George Bush has put so many lives on the line that he has to justify his war by saying Saddam Hussein is a mad tyrant, an evil despot comparable only to Hitler. This is ridiculous. The United States supported dictators from Duvalier to Marcos to Noriega and still supports many others.

There is a lot of talk on campus about the war. We all are deeply concerned about the huge number of men and women in the Middle East who have risked their lives in this needless battle. Many students have spent their time glued to the TV watching CNN for any developments in the war. The possibility of a draft looms large. A lot of people here, like me, would much rather go to jail than carry a gun or even do alternative service. We can only hope that this madness will end soon.

I decided I would not go to this war or support it in any way. My hope has been that my family, friends, and other citizens wouldn't either. □

A member of Wrightstown (Pa.) Meeting, David Ludwig is a freshman at Oberlin College.

The Struggle Must Continue

by Evan Manvel

No nos abandonen. . . ." said Juan Guillermo Cano, a publisher in Colombia who had just lost his father to the violence of the drug lords: "Don't abandon us." The message that first appeared in *On Beyond War* (June 1989) has particular significance today. We must not abandon Cano, and we must not abandon the hope of peace, of justice, and of freedom that he represents. The Gulf War had tens of thousands of casualties, mostly in Iraq. What remains to be seen is if the future of peace through non-violent means is a casualty of this war, as the 90 percent approval ratings of the war indicate.

It is times like these that I say to myself, "no nos abandonen." Quickly it is dismissed that between 100,000 and 300,000 Iraqis died in this war. Quickly it is forgotten that five former secretaries of defense testified in January that sanctions were working, and that those were historically the most powerful and complete sanctions ever enforced upon a country (especially a country so dependent on outside sources for revenue). Slowly it must be reasserted that peace, not war, is the way to a New World Order based on peace, justice, and international harmony.

These were my thoughts in hearing of the cease-fire. I was simultaneously relieved and depressed. Relieved that the slaughter had stopped, and depressed because of the lesson people will learn from this war. I felt that the burden of this war that lay on the back of all peace activists had been removed. Unfortun-

CAMPUS VIEWS

ately the burden of working for peace while there is no war had grown; we now must work against the status quo that sees war as a quick and easy fix to international problems.

The burden that lies on our shoulders now has been added to because the spectre of Vietnam is outdated. The Gulf war, the most current U.S. war, has been built up in people's minds as a villain-victim-hero war. Such simplicity is due to the desire of people to have some hero to cheer for, without getting too much into the deep historical problems, without admitting that the enemy we're confronting might have something valid to say. Such simplicity is contrary to effective conflict management, and to the Quaker belief in consensus. Such simplicity is the great injustice; the means that can justify the ends of war. Having one side be absolutely right and another absolutely wrong allows destruction of wrong by right to be justified.

Oversimplification has also unfortunately been picked up by some segments of the peace movement, in their "No Blood for Oil" chants. Although oil was undoubtedly one of the reasons this war came about, this war was much more than a fight for oil. It was about self-righteousness, power, and politics. It was fought because we live in a country where the military is more valued than the education system, where being a bully is more important than being a vulnerable individual. This war happened because those in power could not believe in the possibilities of peaceful conflict resolution.

So I have protested this war, urging people to see that war is the crime that

must be stopped. In the past six months at Haverford College, I have felt alternately desperate, depressed, resolved, and hopeful.

In September when ten students turned out for a rally I had hoped would be a hundred strong, I felt desperate. I felt that we had a chance to stop this war, but we would soon lose that chance (indications were that the war would start in November). October was a quiet month, a month where I felt depressed, stuck in the mud of apathy about peace during peacetime. The 150,000 new troops ordered in November had a big effect—the peace movement started rolling again. We began a chain fast and had a vigil and a march. December brought grim resolve, and desperation once again. It was likely the war would be stopped or would start over our winter break. We had letter writing tables well attended, people reaching out to people at the train station, a phone-a-thon to Washington, and many other things including a packet for action over break. Yet as I stood drenched in the rain where a rally was supposed to be, two days before I would leave this country for winter break, I felt helpless, completely ignored by the grand scheme of war.

Our fears that the war would start during break were confirmed. When we returned in January the war was a few days old. We had 500 people come to talk about the war in a collection. Banners were made, posters painted, letters written, vigils held, prayers prayed. A lot of it, I think, was because we were the generation that had never seen war. We were the young innocents, the youth

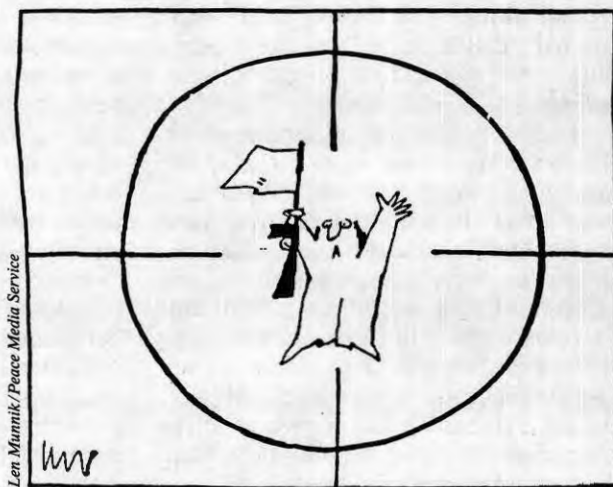
ready to live a life where the world learned to deal with conflicts through understanding rather than power. That dream of ours had been shattered, and I for one felt powerless to do much about it. Hugs helped, yet there was nothing to counter the knowledge that our money and our friends were being used to kill other humans. Over 130 students from Haverford attended the January 26th march in Washington. The realism of war had not brainwashed us yet.

Things were relatively quiet after that, although tense, until the ground war started. Within half an hour of hearing of its beginning, we had called a midnight vigil and the beginning of the peace camp. The vigil went well, with dozens of people coming by and sharing in our pain. A half-hour hug I got at the vigil was perhaps the greatest moment in my five years of activism—it was the reassurance that peace was possible, the affirmation of idealism, the embodiment of hope. It reminded me that I was important, and, as I had said at a vigil earlier, I was going to let my little light shine.

The peace camp consisted of a group of six tents on our main quad reminding people of the war and the hopes for peace, and we had people sleep out during the war and after it was over. I saw it as the refusal of many to pull behind the nation as it crushed people in the name of justice. It was a hopeful ending to the six months of protest against this war. A hopeful ending that this may be the last time we would have to protest war.

What I want now is to give every person I meet a half-hour hug. I feel like sharing the hope, the beauty, the idealism for the future that I have inside of me. I want to reach out to everyone, and to start building the society that will not allow our children to know the horrors of war; to reaffirm that hope will not be a casualty of this war; to spread the ideals of peace and justice, of hope and freedom; to call out "No nos abandonen" and have people hear. I want to, and I will. Please join me. Together, we can find a better way. □

Evan Manvel is a sophomore at Haverford College. He grew up as a Unitarian-Universalist, and has been an activist involved in peace issues, animal rights, environmentalism, and development since 1986.





Boulder Friends Provide Sanctuary

There's No Way I'd Go!

by Vinton Deming

During this academic year, 26-year-old Jim Harrington has been a student of religious studies at the University of Colorado (Boulder), where he's worked at the planetarium. Since 1986 he has been a member of the U.S. Navy Reserves. When his unit was called to active duty and shipped to the Persian Gulf last year, Jim decided not to report for duty. He began volunteering at the Rocky Mountain Peace Center in Boulder, and has continued to pursue his religious studies. While speaking out widely against the Gulf War, Jim has lived this winter in sanctuary among Friends of Boulder Meeting. He agreed to speak in late January with FRIENDS JOURNAL editor Vinton Deming.

FJ: Tell me a little about yourself, Jim, and why you decided to join the reserves initially.

JH: Well, I grew up in the mountains of Colorado. I'm from a small town in the Nederland area. I joined the reserves a little over four years ago pretty much because I wanted to return to school and was having problems with financial aid and with the jobs I was working at. I just needed that extra paycheck and wanted to get back into school. The program that appealed the most to me in the reserves was religious program specialist—defined to me as a chaplain's assistant. I thought that would be pretty neat. I wanted to have the chance to see chaplains at work in a closer capaci-



Jim Harrington

ty. There were no openings in the program, however, so I ended up taking my second choice—the hospital corpsman program—being told it would be pretty much the same time commitment. I agreed to the standard enlistment contract of eight years—six years in the reserves starting with an initial period of boot camp training followed by weekend drills once a month and time in the summer.

FJ: When did you first start to question your participation in the reserves?

JH: The process started shortly after my initial training. In my studies at the university I got confronted by the philosophy of liberation theology, especially in Latin America. Early on I took a winter break vacation in Cuernavaca, Mexico, with a program called CID. I was confronted by what U.S. foreign policy has meant in very negative ways in Latin America. I began to make some important connections. A certain tension has always been there since I began my religious studies.

Then last summer, in July, I had a powerful dream that this country was headed toward war—that I would need to take a stand against it. Part of the dream was that I'd be able to draw a certain amount of moral courage to take the necessary steps. In a way—as I think about it now—this sort of freaks me out! Dreams have played a very important role in my life, but I'm not in the habit of waking up and immediately acting on them. There's usually a feeling of an immediate need to listen to it, and the stuff with it will eventually play itself out. That's been really important to me.

FJ: Were you able to talk about this experience with any of your friends?

JH: I was able to talk to my shipmates as we were engaging in training. I sort of made it plain that there was no way I could continue being in the reserves

once my enlistment term is up. I would get out, which I thought at the time was what my dream was really speaking about—another two years or so, then I'd get out.

FJ: Were there other things that contributed to your decision, religious training as a child or such?

JH: I didn't grow up being raised in any particular church or anything. I had a very important near-death experience as a boy, however, which forced me to think very deeply. As a teenager I sought out some form of meditation—yoga meditation. Meditating has been important to me ever since.

FJ: When did you get connected with Quakers and other peace people?

EDITOR'S UPDATE

On March 14, Jim Harrington turned himself in to military authorities at Great Lakes Navy Base in Illinois. Three Friends accompanied him. At last report (3/27/91) he is restricted to the base and is awaiting a decision from the Navy on his request for discharge. Lake Forest (Ill.) Friends are visiting him and offering support. Friends may write to Jim at the following address:

HM3 Harrington, James L.
523-25-1670
TPU Barrack 177
3rd Deck, Class 2
Great Lakes, IL 60088-5132

GOD DWELLS WITHIN US

I know individuals to be but crystallized embodiments of divinity. God dwells not in the temples, mosques, and churches of the world but in the depths of the hearts of us all. God dwells within us as us. With courage and humility, seekers of knowledge enter into the tender richness of their own hearts and come to see this is true. Life viewed through the eyeglasses of humanity needs a new prescription of incarnate divinity. When we can see God in each other only then do we truly experience God within our-Selfs.

A good way to start seeing the divine in others is to refrain from killing them. Because we are not practiced in the seeing of the sacred, we

too often look upon people as being "only human." We become mechanical in our killing of a non-being. The truth remains that humanity and its incarnate divinity remains within those we would kill. I must not, cannot, and will not participate in the destruction and killing of the temple or body that holds this divinity. To do so would be to forsake my vision of God within myself and others. In forsaking such a vision I would betray my own eternally sacred soul for the sake of temporal profanity.

James Lawrence Harrington
Opening Statement, CO Discharge
Application, December 25, 1990

JH: This past August as things in the Middle East were starting to happen, I got in touch with the AFSC office here. My only other connection earlier was through a girlfriend who was a Quaker. I met people from Boulder Meeting through the Rocky Mountain Peace Center where I started helping out and was doing some organizing about the Middle East.

FJ: How has the meeting been helping you out?

JH: In a whole lot of ways. They've been offering me sanctuary in members' houses and at the meetinghouse. There's been a lot of uncertainty, for sure. It's not been easy for me. All the emotions are certainly there. My outer life has been really hectic. It's been really helpful, though, to be able to talk and spend time with people in Boulder Meeting through all this. Also, Dave Dellinger [long-time peace activist and pacifist] has been an inspiration to me. He was visiting in Boulder recently and I had a chance to talk with him. This was really helpful.

FJ: What do you think Quakers must be doing at this time to confront the war. Are there areas in particular where people should be placing their energies?

JH: I definitely think the issue of conscientious objection is important—getting that message across on college campuses and at high schools. The powers that be in the military will not be too receptive to this, but we have to try. The military is not set up to help people with CO claims. Military personnel need to know it is a legal right which is set up. That's one kind of information we should be getting across.

FJ: What do you expect is coming down for you at this point? What are you anticipating?

JH: Well, it's difficult to say exactly what they're going to do. What I am anticipating is arrest. [Jim shares the fact he has a lawyer working closely with him—also that he has heard of cases where lawyers have been unable to prevent young people claiming CO status being placed in handcuffs and shipped off to the Persian Gulf.]

FJ: Any final thoughts you would like to share with our readers?

JH: I hope Quakers will share their perspective about peace and conscientious objection with the wider community. It's really important, especially in these times, to be more active in discussing exactly what "peace" means. Quakers really must get that message out! □

THE DILEMMA OF

TEACHING ABOUT WAR

by William C. Kashatus

When I first learned that our military forces had launched Operation Desert Storm my immediate concern was what to say to Christopher and Alex.

For weeks before the initial assault, their seemingly endless questions had forced me to re-examine my own convictions as a United States citizen and my personal feelings as a member of the Society of Friends: "Can you justify U.S. presence in the Persian Gulf?" "Would you go to war if you were drafted?" "Will this be another Vietnam?" Repeatedly, I fell short of offering some kind of consolation to two adolescents for whom I care very deeply. My answers were half-truths at best. I was confused and they knew it.

No, Chris and Alex are not my sons; they are two of my former students. Both of them are seniors in one of the nation's more prestigious secondary schools; both of them plan to attend an undergraduate institution next year—an aspiration that could be dashed by a selective service system that will refuse to grant college deferments if activated; and both of them are very concerned about their futures. I am concerned, too.

I've listened to child psychologists who tell us that the most constructive approach to take with youth in teaching them about war is to get them actively engaged with the issue: to conduct debates and encourage classroom discussions. Still, their strategies fail to provide much advice on how to respond when students ask the most difficult

question of all: "What do *you* think?" Having taught adolescents for nearly a decade, I am aware of their idealism. I realize they are eager to debate the morality of war and that their arguments must be treated seriously. But that doesn't make my position as a teacher any easier.

Like all educators, I have a moral obligation to my students that goes beyond the ability to convey academic knowledge or skills. It involves engaging their minds as well as their souls, preparing them to become active, committed members of a free society. And so, in the classroom, I've tried to teach the responsibility of U.S. citizenship and, on the athletic field, the necessity of mental discipline and physical toughness. Above all, I hope I have taught my students to be intelligent *and* caring human beings since, one day, they may be compelled to make decisions that will influence the lives of others. Because of that potential, they represent whatever future our country has.

But for all the idealistic hopes I entertain for my students, there is no escaping the hard realities that the cockpit of an F-15 bomber is not an American history classroom, and the Persian Gulf certainly isn't a soccer field. Nor will their decisions make my conscience any less burdened for the fact that once I get beyond all the rhetoric, the alleged "blood for oil" motives and the "Hitler-Hussein" analogies, I am, quite simply, confused. And my confusion results primarily from the fact that I haven't estab-

lished my own position on the fundamental dilemma of war—pitting the sacredness of human life against the responsibility we have to our country as U.S. citizens—let alone a strategy on how to teach it.

It may be easy for some to adopt an unyielding pacifism in this conflict based on the position that human life is sacred, whether it be American, Arab, or Israeli. My own religious society has elevated this position to a fundamental tenet of faith. And yet I wonder, at times, how much the most vocal pacifists appreciate the fact that others fought and died to protect the freedom of speech they themselves enjoy today. On those occasions, I can't help from feeling that life wouldn't be worth living if I couldn't be a member of a free society. On the other hand, it may be easy for others to justify war based on the responsibility that each citizen has to serve this nation, particularly in a time of crisis. And I am left to wonder just how sacred human life is for them. Does it become as dispensable when a father, son, or brother is killed?

The dilemma of teaching *about* war is that there are no "right" or "wrong" answers. Instead, the issue challenges our judgment, our ability to discern fact from conjecture, to question rather than accept, blindly, the stereotypes of our society and, ultimately, to teach us how to respond to future crises. Under these circumstances, perhaps the best thing I can do for Christopher and Alex—and for any of my students—is to teach them the importance of taking a stand and adhering to it regardless of what others think, because, in the end, they will have to live with the consequences of their decisions. After all, that's what my teachers tried to do for me . . . and Operation Desert Storm has made it painfully clear that I'm still trying to learn. □

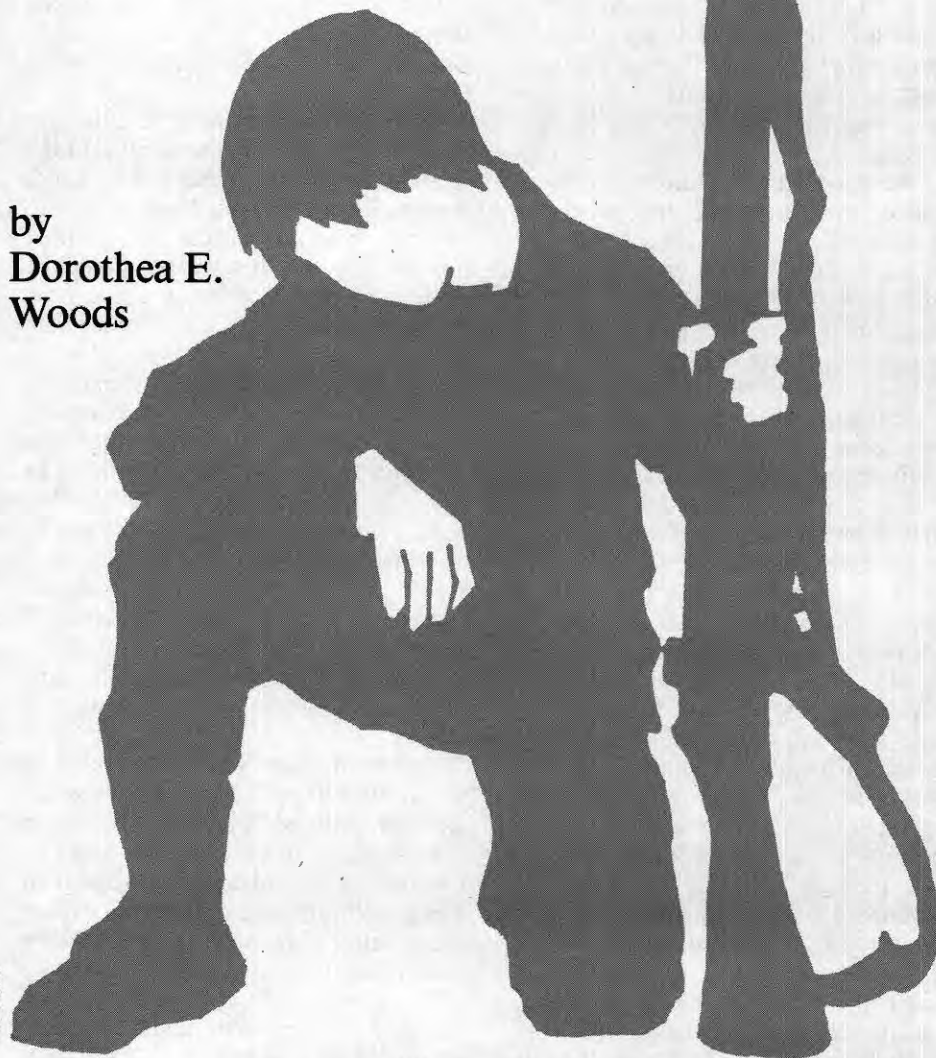
William C. Kashatus, formerly a teacher at Abington Friends School and the Episcopal Academy, is a member of Plymouth (Pa.) Meeting. A doctoral candidate in the History of Education at the University of Pennsylvania, he is the author of Conflict of Conviction: A Reappraisal of Quaker Involvement in the American Revolution (University Press of America, 1990).



Children at War

by
Dorothea E.
Woods

Dan Lelien



The Iraqi government lowered the age of conscription from 18 to 17, and school boys as well as out-of-school youth were required to report for duty before March 20, 1991. Stories appeared in the British press about 17-year-old soldiers being sent for duty in the army and the navy to liberate Kuwait. Inquiries are being quietly made to see whether the French and U. S. military organizations have the same practice.

Fourteen-year-olds have been among the resistance fighters in Kuwait City since last August. So it is clear that even a war to implement United Nations resolutions does not avoid using soldiers who have not reached the age of majority.

At present, children under 15 are fighting in at least 23 so-called regional wars—in Afghanistan, Angola, Burma, Cambodia, Chad, Colombia, East Timor, El Salvador, Ethiopia-Eritrea, Guate-

mala, Kurdistan, Kuwait-Iraq, Lebanon, Liberia, Mozambique, Palestine, Peru, Philippines, Somalia, Sri Lanka, Sudan, Uganda, and the Western Sahara. In many countries their presence on the battlefield is not of their own choosing, such as in the governmental troops of Afghanistan, El Salvador, and Ethiopia; in both the governmental and resistance armies in Cambodia; in the different militias of Lebanon; in the National Resistance Army of Mozambique; and in the armed bands fighting the rebel army in south Sudan.

The problem of the child soldier, which became a concern of Friends World Committee for Consultation (FWCC) in 1979, the International Year of the Child, is still with us. In Geneva, the Religious Society of Friends and the Quaker Office at the United Nations co-operated throughout the decade in making the problem known, in setting international standards for protecting children from being used in war, and in meeting the needs of a few youth who do not want to be caught up in the life of child soldiers.

The Quaker Office at the UN was present at the Working Group on the Rights of the Child to encourage including an article on the right not to be a soldier. The final text of article 38 of the UN Convention on the Rights of the Child, accepted by the UN General Assembly in New York in 1989, reads:

States Parties undertake to respect and to ensure respect for rules of international humanitarian law applicable to them in armed conflicts which are relevant to the child. States Parties shall take all feasible measures to ensure that persons who have not attained the age of fifteen years do not take a direct part in hostilities.

States Parties shall refrain from recruiting any person who has not attained the age of fifteen years into their armed forces. In recruiting among those persons who have attained the age of fifteen years but have not attained the age of eighteen years, States parties shall endeavour to give priority to those who are the oldest.

After agreement on the inclusion of the Article, Friends urged that the minimum age for recruitment be raised to 18, but governments were not willing to change the standard set in 1977 at the Diplomatic Conference on International Humanitarian Law, held in Geneva.

Some U.S. Friends, including Betty Stone of Wilmington (N.C.) Meeting, helped advance the setting of standards. From time to time, consultation took

A member of Geneva (Switzerland) Meeting, Dorothea E. Woods has worked for UNESCO, the world YWCA, and the UN. She served a year as European director of Quaker International Voluntary Service. A writer and educator, she currently is a free-lance consultant to international organizations.

place with Friends Committee on National Legislation concerning stands of the U.S. government.

The other UN forum in which Friends have incited action on children bearing military arms is the Working Group on Contemporary Forms of Slavery. The FWCC has brought to each of the sessions a paper for debate, including such issues as: how children are conscripted for use in war, whether children are sold for use in war, and whether child soldiering is a form of child labor. Questions were also raised about extra-legal conscription of children, conditions for training and the employment of child soldiers, and use of children as spies in wartime. The 1987 paper, presented to a UN press conference, resulted in a spate of news articles in at least 50 countries. As a result of the deliberations of this working group, the question of child soldiers will appear on the agenda of the Sub-Commission on the Prevention of Discrimination and the Protection of Minorities in August 1991.

QUNO has briefed the UN Special Rapporteur on Afghanistan about child soldiers being rounded up by the government. It has given experts a fact sheet on children bearing arms in El Salvador; the fact sheet is for use in their debates on gross violations of human rights. It has offered information to members of the Human Rights Committee on children at war in Sri Lanka. A study on children bearing military arms in Latin America was forwarded to the regional conference on the rights of the child held in Buenos Aires. Information has been furnished to Camille Latasse-Dorolle and Jane Droutman at UNESCO for the NGO group on Children in Conflict, and to the UNICEF regional meeting in east Africa.

Geneva Friends Meeting has acted locally as well as internationally. During the Iran-Iraq War, Iranian school boys, both Christian and Muslim, came to Geneva to escape pressures to join the paramilitary forces. The meeting made a contribution to a short vacation for one of the boys who was staying in a hostel. When the Swiss government ordered one of the boys to go back to Iran, since in their view he was not in danger of being conscripted until he was 18, Friends provided information about the pressures Iranian children were facing to sign up for action with paramilitary units at the front. With the combined action of school mates, teachers, and the educational authorities of Ge-

The problem of the child soldier is still with us. At present, children are fighting in at least 23 wars.

neva, the boy was allowed to stay, not as a refugee, not on a humanitarian permit, but by special arrangement.

For a five-week period in autumn 1989, the Religious Society of Friends in Geneva offered a weekly afternoon of hospitality, friendship, and recreation for asylum-seekers who were temporarily housed in air raid shelters. They were expected to leave the shelters at 9 a.m. and not return until 5 p.m. Among them were Lebanese boys who had been forced to join the militia at age 16. With Christian fighting Christian and Muslim fighting Muslim, they could not see much point in the civil war, and they left the country.

The meeting also took up letter writing to press for better treatment of child soldiers and to speed peacemaking. Letters were sent to James Carter, negotiator in the Ethiopia-Eritrean war, to urge liberation of Ethiopian child prisoners of war. The Ethiopian government earlier denied that thousands of their boy soldiers were taken captive by Eritrea. The clerk wrote to the U.S. Department of Defense to ask whether anything could be done about the training of 13-year-old soldiers in Honduras by U.S. military officers. A letter went to the government of El Salvador concerning the gap between current practices of recruiting minors and the ideals of humanitarian law as ratified by the Salvadoran government. The meeting also expressed gratefulness to the United Nations for de-internationalizing the war in Afghanistan, sometimes called the war against children because of the high civilian tolls and land mines that looked like toys.

The Social Order Committee of Geneva Meeting is in contact with those who are working on the AFSC study on youth and militarism, the Columbia University Project on Children and War, and the Center on War and the Child. The committee handles correspondence on questions such as the refusal of refugee status for the ex-child soldiers of the Khmer Rouge army in Cambodia, and on the situation of children in the unspeakably cruel war in Mozambique. Telephone broadcasts and interviews with U.S. journalists have taken place.

Cooperation with the AFSC, Mexican Friends Service Committee, Costa Rica Yearly Meeting, and the Salvador Relief Fund (started by Quaker Charles Clement) has been necessary to discover projects that could provide alternatives to military action and medical aid to wounded child soldiers. Regular contributions are made by Geneva Meeting to Defence of Children/International and Terre des Hommes International, which have sponsored educational projects for child prisoners of war and have launched campaigns focusing on children in conflict. □

RESOURCES

Organizations active in the struggle against child soldiering:

Bureau International Catholique
de l'Enfance (International Catholic
Office for Child Welfare)
65 Rue de Lausanne
CH-1202 Geneva, Switzerland

Defence of Children International
1-3 Varembe
1211 Geneva, Switzerland

International Committee of the
Red Cross
17 Avenue de la Paix
1202 Geneva, Switzerland

International Federation of
Terre des Hommes,
22 Rue Michel Chauvet
1208 Geneva, Switzerland

International Fellowship of
Reconciliation
Kanistratt 5
Alkmaar NL 1811 GJ
Netherlands

International Save the Children
Alliance, 147 Rue de Lausanne
1202 Geneva, Switzerland

THE GREAT WILLIAM PENN COLLEGE REUNION

*Right:
Students in Meditation
Inset:
Cecil B. Hinshaw
Both photos from
1946 yearbook*



A TIME TO HEAL

by Lenna Mae Gara



A sturdy Ford Escort took us across Indiana and Illinois in June 1990 through blowing rain, past flooded cornfields. But it might have been a time machine, moving back 40 years to the Great Penn College Reunion in Oskaloosa, Iowa. It is always disorienting to take one's past-middle-age body to a place where the mind thinks it is still a teenager. That experience was even more jolting, because most of us brought feelings of alienation and anger to a campus where once we had known such camaraderie and joy.

The occasion brought together about 160 of those who had been associated with William Penn College during the "Hinshaw years"—1943-1949—when Cecil E. Hinshaw had been there, first as dean, then for five years as president. Those years were marked by idealism and optimism, a willingness to try new ideas and test the old ones. They were also marked by financial troubles and town-gown conflict. They ended with Hinshaw's resignation under great pressure in March 1949. No one who experienced them directly was unaffected by the Hinshaw years.

Martha Graham Hampton, class of '50, and her husband, Roy Hampton, provided inspiration and months of careful planning to bring the reunion to reality. They had help from a committee of alumni, as well as encouragement and help from Marsha Riordan, alumni director, and President John D. Wagoner, who attended several of the sessions. Indeed, his presence and warmth melted any remaining suspicion in our hearts. When Hinshaw left the college a great many students and faculty left too. The dream was dead, we thought, and the dreamers would have to make do in an imperfect world. The campus changed, and Oskaloosa got what it wanted, a bland little community college. For years there was little mention of the Hinshaw years in college publications, and the gallery of presidential portraits did not include a picture of Cecil Hinshaw. It was as if those years had been dropped into a memory hole. Now, as the present administration welcomed us, we looked back at the past 40 years and began to feel whole again. Our youthful experiences had been given back to us.

Lenna Mae Gara is a homemaker and writer in Wilmington, Ohio, where she and her husband are members of Campus Meeting and Larry is a faculty member at Wilmington College. Both are graduates of William Penn College. They have two grown children.

Wilmer Tjossem, class of '49, gave the opening address. He had known the Hinshaw years as both a student and staff member, returning to college from Civilian Public Service camp to study and work part-time as a development officer. From that perspective he recognized the increasingly difficult position from which Cecil Hinshaw had to operate. A young, dynamic, persuasive leader, Cecil brought to the campus students and faculty who shared his ideals of Christian pacifism and racial justice, people who welcomed the chance to help

dards with the social gospel, gave him the opportunity to lead the college into the postwar world.

Tjossem recalled some of that history and the shoestring budget of the development office. He reminded us of events both humorous and sad, and we chuckled, for after 45 years even melancholy memories can be funny.

"Would we do it all again?" he asked.

"Yes!" we roared.

His words set the stage for the rest of the weekend. Wilmer had been wrong about one thing: he concluded that since



Reunion attendees share a picnic, 1990

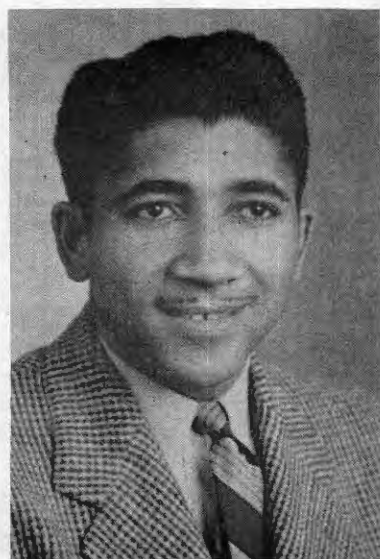
build a new order, and who expected to get started right away. Yet he also had to forge a coalition of alumni, Iowa Quakers, and local community leaders during the grim days of World War II and the early Cold War years that followed. His attempts to come to terms with those pressures sometimes sparked disillusionment in the very people who should have been most loyal, for the young and idealistic can be brutally unforgiving.

During World War II William Penn College, unlike most of its sister institutions—including some of the Quaker persuasion—had not accepted military units on campus. Without them it operated far below enrollment capacity, an uneconomical use of resources that, following hard on the Great Depression, called for fiscal management bordering on the miraculous. The board, recognizing Cecil's leadership abilities and his vision of combining high academic stan-

the students were "self-selected"—people who had chosen the college *because* of Hinshaw's leadership and vision—their outlook and future actions may not have been much changed by their years at Penn College. But many of them had arrived on campus for reasons that had nothing to do with Hinshaw. The one I know best, for instance, enrolled knowing nothing of Quakers, choosing the little college because of high school contacts and its proximity to her home. Arriving at Penn on D-Day, June 6, 1944, the Iowa girl was astounded that the Quakers took no notice of the momentous event, though church bells rang in Oskaloosa and flags blossomed from every porch. A few months later, as the Roosevelt-Dewey campaign picked up, a straw vote on campus elected Norman Thomas! She began to suspect there was something unique about William Penn College and Cecil Hinshaw.

A native of Kansas, with degrees from

Friends University in Wichita and Iliff School of Theology in Denver, Hinshaw had pastored churches in Kansas and New England yearly meetings before becoming professor of religion and philosophy at Friends University. In 1943 he became dean at William Penn College, and a year later was named president, at 33 the youngest college president in the United States. Though small of stature, Cecil had a vibrant personality and electrifying speaking ability. His intensity sparked a parallel response in students, faculty, and board members. He even found time to teach an occasional class, where he brought immediacy and humor to Bible study or



Julian Winston, 1946

rarified philosophical arguments. His mark on the college and those who knew him was indelible.

When Cecil Hinshaw left William Penn College he traveled, lectured, built houses—he had many practical skills—and was for 17 years on the staff of AFSC in both Des Moines and Denver. He and Pauline Hinshaw retired to their Colorado home in 1972, where they continued with many activities until heart and pulmonary disease caused Cecil's death in 1982. Their son Robert attended the opening session of the reunion, bringing greetings from the family and sharing his own memories of growing up on the Penn campus. His sister, Eleanor Hinshaw Mullendore, detailed in a long letter to the group her impressions as a small child in the midst of such exciting events.

Each of us also brought memories to share. Kazuko Terada Arakaki, for instance, arrived at the college in 1944, a



Kazuko Terada, 1946

frightened young Nisei girl who had left her parents in a Wyoming relocation camp. Cecil Hinshaw and AFSC had arranged for her and other Nisei youth to study at Penn College, and Cecil was at the station to meet her bus. Traveling from her home in Los Angeles to the reunion, Kazuko brought a unique perspective. She told us what it had meant to be welcomed so warmly and to have a home in those depressing years. She may never have realized what an impact her presence made on other students. Many of us had not questioned the racism and wartime hysteria that made the camps possible. Having her in our midst gave it a meaning we would never forget. Kazuko announced that when she received the compensation promised by Congress to all survivors of those disgraceful camps, she would donate half to William Penn College.

Iowa Yearly Meeting and the college had already welcomed minority students, and Cecil Hinshaw continued the policy, actively recruiting blacks from the community and other states. Some returned to the reunion to recount their experiences in a town that, in the '40s, still embraced Jim Crow attitudes and practices. Julian Winston grew up on an Iowa farm, enrolled at the college in 1941, was drafted into the army, and returned to the college after Hinshaw had become president. Despite the campus atmosphere of concern for social justice, unwritten social restrictions made it a lonely life for a young black man. He compensated by becoming success-oriented, moving to the nation's capital to become an attorney and government employee. Yet memories of the Hinshaw

years brought him back to tell the gathering:

"The people at William Penn were far ahead of the world in every avenue of social justice in the '40s. They espoused concepts of human dignity, caring, and sharing, standing for Christian beliefs in the face of overwhelming odds—all of these, I have learned to understand and to embrace as my own."

Welcoming black students was bad enough, thought some in the local community. When Hinshaw hired Madeline Foreman to teach biology, she became the first black college professor in Iowa, and there was outrage. Pauline Hinshaw took her as a guest to a meeting of the Oskaloosa Women's Club, where it was clear that Mrs. Foreman would not be accepted as a member. Even worse, Cecil was threatened by a Klan-like mob that warned of harm to his children if Madeline Foreman remained. She moved from a house near the campus to an apartment in a college building, but she did not resign. The furor subsided, but the anger simmered.

As they had espoused racial equality, Iowa Friends also supported conscientious objection to war. Many young Iowa men served in CPS camps or went to prison as nonregistrants. While most of the young, male population was away—either fighting a war, or fighting the idea of war—the Penn campus remained a quiet oasis for Quaker pacifists. It was when the war ended and the young men returned to campus life that the strain of conflicting ideologies became apparent. By the fall of 1946 the enrollment had doubled, with students from 23 states and four foreign countries, and for the first time in years there were more men than women on campus. Most of the men were veterans of some kind of wartime service, yet military veterans and conscientious objectors mingled socially and in class with little friction. Cecil Hinshaw welcomed them all, challenging the entire student body to work for justice and peace.

Reunion participants learned just how that mix had affected the veterans. Chester Ryan recalled the formation of a campus veterans' club, and of the group's efforts to choose a faculty sponsor. Name after name was mentioned and discarded because, said someone: "He's a C.O." Bewildered, one of the veterans finally asked: "What have these guys got against commanding officers?" Another, returning depressed and sickened by his wartime experiences, found

the Penn campus a place to think through his beliefs and find positive goals for the years ahead. The veterans were not greeted as returning heroes but as members of the college community who had important contributions to make.

While the Friends college readily accepted veterans, Cecil Hinshaw actively recruited conscientious objectors. For men who had spent the war years in CPS camps or prison, the campus offered a welcome sanctuary. The war had been won, and most citizens felt entirely satisfied with their country's part in that victory. Questions of ends and means or the limits of personal responsibility were seldom argued at the local barber shop. Yet they were the subjects of passionate discussion in class, in informal groups, and at convocations. Francis Hall, Marion Anderson, and presidential candidate Henry Wallace were but three of the

speakers and artists whom Cecil brought to the campus.

John Griffith learned of Cecil Hinshaw and his "Holy Experiment" while an inmate in federal prison, where fellow inmate Larry Gara encouraged him to apply to Penn College. Hinshaw was delighted to welcome them both, and many others from prison and camp. He even found modest scholarship funds to help balance the GI Bill, which was then underwriting veterans' education. Nor did the end of the war mean an end to the draft. In 1946 Bill Taber, Dave Jensen, and Jim Holmes went to prison for draft resistance; by January 1949 six more followed, with 12 others awaiting trial. The campus may have been a sanctuary for pacifists, but for many townspeople it was a hotbed of subversion.

It was sanctuary for Seymour Eichel, a shy, Jewish youth, who had grown up

in an uncompromising pacifist family and was denied a diploma from a Brooklyn high school when he refused to sign a loyalty oath. Hinshaw and Penn College welcomed him without the diploma, and Seymour entered gratefully into an atmosphere where his pacifist views were commonplace. Returning to the campus in 1990, he said, was like going home. And so it was for us all.

One of Cecil Hinshaw's goals was to build a truly democratic governance system at William Penn College, surely a radical notion when most colleges were hierarchical structures with little input from faculty and none from students. He and a committee drew up a plan for College Community Council in which every part of campus life was represented. Members were chosen by proportional representation, and serving on the council was a unique learning experience. Students began to understand

We Won't Be Embarrassed

The following editorial by Donald Norberg appeared in The Monroe County News, Albia, Iowa, on Monday, April 4, 1949. —Eds.

Neither Oskaloosa, nor Albia, nor the rest of Iowa will be embarrassed by Penn College any more.

We can chase money, fight wars, hate minorities, be holy, and just have ourselves a wonderful time—because the little school won't be sitting there pricking away at our conscience.

Physically, of course, it will be on the edge of Oskaloosa—probably with a fair to middling football team. The ivy will grow on the familiar old buildings again, unsinged by the fire of evangelism. Good old Penn will be Penn, again, like Simpson, like Parsons, like Wesleyan, like all the rest.

The only thing missing from Penn today that's been there for the last five years is an idea. It was the idea that bothered us—that made us hesitate sometimes as we chased money, fought hot and cold wars, hated minorities, and had ourselves a wonderful time. But now we can damn the torpedoes, and make full speed ahead.

The idea went away last week with a little Quaker preacher, name of Cecil Hinshaw. He resigned the Penn presidency and, since the growing season is

constant within his mind and his heart, he went to plant the idea somewhere else. But probably not in Oskaloosa, or Albia, or Chariton, or Centerville, or Ottumwa—nowhere close where it will bother us.

The whole Hinshaw philosophy didn't make sense. He welcomed the poor to college, and professors who didn't wear neckties, and the black people and the brown people and the yellow people and the white people. And once he got them there, he insisted they live in equal dignity.

He welcomed the war veterans, and the conscientious objectors, and he was so blind he couldn't distinguish between them—he thought they were all boys, Cecil Hinshaw did.

He had quaint thoughts, like it being more essential to subsidize a scholar than a tackle.

Cecil Hinshaw figured that the purpose of education is to teach people how to live, as well as how to make a living, and there was a thought propelled through Penn that the philosophy of Jesus Christ is just as important in learning how to live as the daily livestock and market reports.

He had rather unusual outlooks on Democracy, too. He allowed Henry Wallace to speak on the Penn campus. The fact that Wallace, calmed down by

the peace of Penn after weeks of strife, delivered the most sensible and scholarly speech on the progress of political democracy heard through the entire presidential campaign was, naturally, overlooked. What proved important in Iowa was not what Wallace said, but simply that Hinshaw allowed him to say anything. Hadn't the democratically-supported free public institutions thumbed Wallace out, unheard?

With his mixture of black and white, yellow and brown and, "friends of the reds," Hinshaw was producing Penn in technicolor, and many of us either closed our eyes or wanted the curtain pulled.

The curtain has dropped. The producer is gone.

But if man is to be saved for something other than sizzling to his death under the bomb, the Penn idea must bloom again—in schools, in churches, in government—wherever men and women and children live.

However, when the idea returns to Iowa, we want it to slip in quietly, through the rear door. We would like to have it, Cecil Hinshaw, but please put it in small capsule form so we can swallow it silently without choking into the face of the status quo. □

the limits of such governance, of course. The council had no voice in hiring and firing, or in setting salaries. Yet there were many issues on which it was possible to reach consensus, and ways in which the council helped make the campus more cohesive and responsive to individuals.

Throughout the weekend we relived those times in laughter and song. A candlelight memorial service for those who had died gave an opportunity to appreciate persons and events whose importance only time has made clear. We recalled Mabel Driscoll Bailey, blind from birth, who had almost despaired of finding a teaching position until Cecil Hinshaw hired her to bring literature and writing courses to vibrant life for Penn students. We remembered Paul I. Miller, whose history classes led several students to choose that profession, and who challenged everyone to think, something most of us had not yet learned to do. We remembered our contemporaries who are gone, the victims of accidents and disease, at least one of AIDS.

"These years at Penn," wrote Cecil

Hinshaw in 1947, "especially the last two, have been most richly rewarding to me because I have seen spiritual seed producing harvest that will help to feed the religious hunger of the world." In 1990 we looked at the ways in which that seed had indeed produced harvests: of those who responded to notice of the gathering, 32 hold master's degrees, eight have Ph.D.s, three are lawyers, one a physician. Eleven colleges and universities—including several Friends institutions—have Penn graduates on their faculties, and there are farmers, pastors, social workers, artists, teachers at every level, scientists, writers, and a state representative. Those who went to prison or worked in other ways for peace have never lost Cecil's vision of a world without war. Several observed that Penn in the '40s was ahead of its time. We had beatniks and hippies before the words had entered the language; we worried about conserving the earth's fragile environment when the watchword was "consume!" We went in inter-racial groups to be served at a local ice cream parlor (with uneven success) 15 years

coaching skills to Penn College. In collegiate sports, he said, "the value is in the playing, not the winning." He taught integrity and good sportsmanship, and sometimes a team won a game. He had the loyalty and affection of the athletes, but not of local football fans. Pressures to oust Cecil Hinshaw grew.

Under those pressures, Hinshaw turned to his board of trustees, hoping through restructuring to build stronger support for his administration. The college was acquiring a national constituency, he pointed out, and he needed more time to develop it. But the tide had turned, money was bleeding away, and in March 1949 a majority of the board refused to accept his plan. His dream shattered, Cecil Hinshaw resigned.

At the last chapel service before he left the campus—he did not even remain through commencement—Cecil asked the college community to sing "That Cause Can Neither Be Lost Nor Stayed," a haunting anthem to persistence in the face of diversity. Tears flowed in the chapel that morning. At the opening event of the reunion, and again as we prepared to say our goodbyes, we sang that hymn, and again there were tears.

On Sunday, the last day of the reunion, there were two religious services, just as we remembered from our student days: a meeting for worship "after the ancient manner of Friends," followed by a programmed service with singing and a message given by Edna Hadley Smith, Class of '47. The seeds Cecil wrote about grew from both those traditions, and have nurtured thousands in the years since.

The final scheduled event was a noon banquet with more reminiscing, singing, and laughter. It was as if we could not bear to leave. We heard of plans to establish a Hinshaw scholarship fund, and quickly approved a suggestion to plant a tree in memory of the Hinshaw years. With planes to catch or long drives ahead, we gathered as Martha Graham Hampton, John Wagoner, and Eves Cadwallader planted a young ash tree on an expanse of lawn between Atkins Memorial Union and Penn Hall, the original structure we all remembered. We stood in a circle to watch this act of tribute to the past and faith in the future, and we sang one last song:

"When I'm on my journey/Don't you weep after me./I don't want you to weep after me." And then we wept, and hugged, and said goodbye, healed at last. □



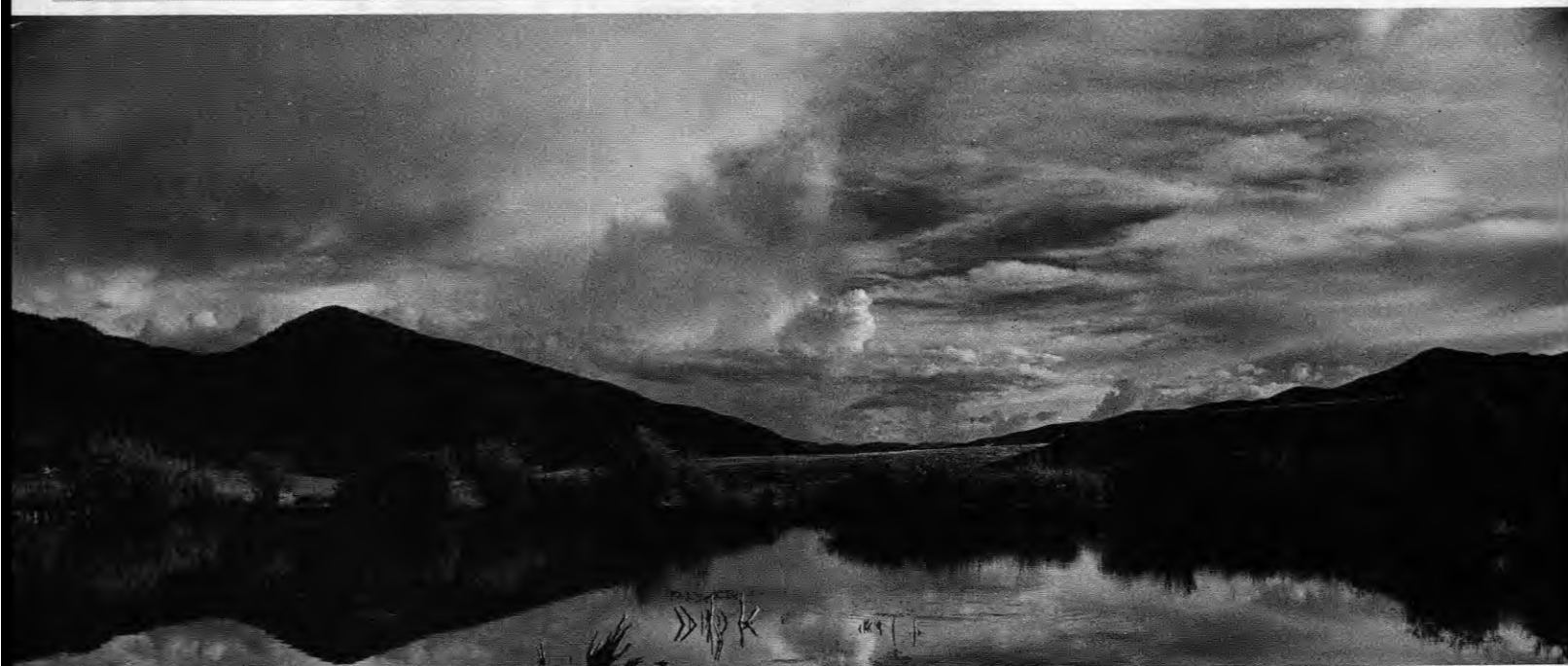
Reunion tree planting

before the Greensboro sit-ins. And we had draft card destroyers long before Vietnam had become a household word.

Many reunion participants recalled the Penn sports program, the subject of much disapproval in Oskaloosa because Cecil Hinshaw would not use the college's scarce resources for athletic scholarships. In 1946 he brought Roland L. Ortmyer to the campus as athletic director and coach of everything. From a Church of the Brethren background, and after nearly four years in CPS camps, Ortmyer brought more than

Photos courtesy of William Penn College

Kenneth P. Miller



Where Clouds and Eagles Soar

Here, where the track ends and the moor begins,
Where rain-washed air is scented gold with gorse,
We can keep promises, forget old sins,
Wash spirits free of failure and remorse.

Here, where the mountain shapes its curve to sky,
Where clouds and eagles soar above the lake,
We meet again, without wherefore or why,
Only the reaching out, the thirst to slake.

Beyond the town, so far away and small,
We build strong battlements of memory
On this bare slope that never dreamed a wall.
Here we are all we have been and can be.

—Alice Mackenzie Swaim

Pause

The activities
of the day
ceased
for a moment
while blessings
were counted.

—Daniel Nign III

Star Code

Each star
is a dot or dash
in a cosmic Morse code.
When we decipher the message,
it will lead us
to God.

—Daniel Nign III

*Alice Mackenzie Swaim, a native of Scotland, lives in Harrisburg, Pa.
Daniel Nign III lives in Pasadena, Calif.*



Elisa the Elf

by Richard Eldridge

Some say that the only time elves can be seen is when they gather together to have a party, during the full moon, in the deepest part of the woods. We have lost our wildness, so we can't hear their lovely high-pitched songs, and we can't even see the glow of their dance. Instead, we think it's a stray beam of the moon that has collected the mist. But the animals hear. They gather in the darkening bushes to watch the elves dance and to hear them sing. Then suddenly, when their song is at its highest, and they've drunk fully from the bugles of honeysuckle, and the mushrooms turn brown at the tops from their slippers, they flutter away to the animals, whom they take care of when the moon begins to wane.

Elisa took care of a rabbit named MacArthur. When MacArthur first emerged from his warren he could fit into the palm of my hand, and he could do little more than shakily push his body forward with his hind feet, an inch at a

time. But his pink ears allowed sounds to leap toward him from the woods, and even as young as he was he could hear the Queen Elf of the woods say, "Elisa, fly to the young hare over there. We'll call him MacArthur. He needs to be guarded by an elf who is both bold and gentle, as only elves can be."

Some say humans have guardian angels, but animals have guardian elves. The elves help keep the animals out of danger, and when out of danger, help keep them kind. Elisa the Elf, being young herself, knew she would love guarding MacArthur for his short life. She flew to him and hovered just above his forehead, the hum of her wings sending his fur stirring on the outer edges of

his left ear. "Hi," she said. "I'm Elisa."

MacArthur couldn't talk much better than he could hop. "Hi," he said back. "I'm Elisa."

"No you're not," Elisa said. "You're MacArthur. You're bold and gentle at the same time, like I am and like rabbits are intended to be."

"Okay," said MacArthur, and he felt bold and gentle for the first time.

MacArthur grew up quickly and well. Though he didn't know it, Elisa brought him to the most succulent soft leaves on the forest floor, especially near the spring where the watercress floated and the clover hung over the wet rock's foot, and hid him under the leafiest bush when the hoot

Richard Eldridge wrote this tale in memory of Elisa Rose Watson (1941-1989), a member of Wrightstown (Pa.) Meeting, for her children Kerry, Christopher, and Whitney.

owl hunted. He felt bold and gentle, always, except on the one night, during the full moon, when she left him in order to sing and dance with the other elves in the center of the forest. Then, he felt alone and afraid, and even his tunnel felt alive with dangerous things that scraped and whispered in the ground. But she would always return before the sun cleared the ground of shadow, and he would feel bold and gentle under her protection, once again. And so MacArthur grew furry and strong, and, for a rabbit, he was happy.

One day he was in the meadow, nibbling on the lowest part of the grasses. Elisa floated lazily in the autumn air and watched the first of the yellow birch leaves scatter to the ground beyond the fence. Some say that elves can see all danger before animals can, but even elves can't see everything, so Elisa didn't see the hawk's shadow on the grass, and MacArthur didn't hear

the wings fold into a dive. Elisa felt the air shudder beneath the hawk's claws, and she darted between the hawk and the rabbit just as the hawk struck. It is impossible to hold on to an elf, and an elf has powers we could never fathom, so when the hawk hit, it screeched against the pain in one of its talons and swept back into the sky, wondering why a rabbit could feel so much like stinging thistles.

MacArthur bounded to the fence's edge and cried, "Elisa! Did you see that hawk almost grab me? Elisa?" He looked around and over him, but Elisa wasn't there. "Elisa?" he called.

Something told him to return to the field. So growing in his fright, he scurried back to where the hawk hit. There he found Elisa lying among the grasses, and her wing was broken. Not even rabbits have seen the wings of elves. They quiver so rapidly that you know wings are there only by the hum. They are spun as delicately as a spider's web, and it looks as though sunlight spans the webbing. But now one of Elisa's wings was broken, nearly in half, and she lay in the meadow, patiently waiting for MacArthur to return.

"How can I make you well?" MacArthur asked, while he waited for her to crawl up into his fur.

"I don't know," Elisa said. "Maybe the Queen Elf can tell us."

MacArthur hopped to the deepest part of the forest and waited. He was frightened. He didn't feel bold and gentle. He wanted to return to his burrow where even the crawling things in the earth were more comforting than these oaks telling tales to each other in their strange language. As soon as the sun released the shadows to the forest, there came a glow among the roots, and the Queen Elf floated before them. "Elisa," she said, "the closest thing to death for an elf is a broken wing, because the spirit breaks along with it."

Elisa asked from the fur on MacArthur's back, "How can I fix it?"

"Only a magic drop of water can make you whole again," said the Queen Elf. "Only the one who caused you harm can provide the magic drop of water."

MacArthur felt they were talking about him. "Me?" he said. "But it was the hawk that caused her harm."

The Queen Elf looked kindly at the rabbit, who only had a rabbit's understanding. "The one she saved caused her harm, for if she hadn't tried to save you, she would not have been harmed. That is the sad obligation of love."

MacArthur shivered in the cooling air. "But where can I find the magic water? How do I know if it's magic?"

The Queen Elf again smiled. "If I told you, MacArthur, then it wouldn't be magic. Search deeply, and the magic will be there."

As if he had blinked, the Queen Elf disappeared, and only the soft glow of Elisa remained, patiently waiting for MacArthur. "What do I do?" pleaded MacArthur. "Tell me what to do."

Her voice was fainter than the faintest whisper, and only a rabbit would be able to hear her. "The best thing to do," she said, "is to begin."

MacArthur wasn't one to feel sorry for himself, but he felt woeful as he first hopped to the edge of the spring and let a drop of the purest water from the crest of the pool fall on her wing. Nothing happened. "Oh dear," he said, "what do I do now?"

"The best thing to do," she said, "is to continue."

And so MacArthur journeyed to all the places where the magic drop of water might be found. In the morning, when the dew had collected on the raspberry leaves; in the winter, when the snow fell

in shapes nearly as beautiful as Elisa's still wings; in the spring, when the warming ground kept the mist close to his fur; and in the early summer, when the streams filled so high that new waterfalls tumbled into the moss—all these drops of water MacArthur let fall onto Elisa's wing. And while Elisa found the water soothing, it left her wing frozen and still.

At last he came to a river. The water rushed past him, splattering. "Could this be the magic water?" he asked. "What should I do?"

"The best thing to do," Elisa said, "is to try."

And so MacArthur, who had never been on water before, crept up to a log hollowed out in the middle. He leapt toward the log, and as he landed, it pushed slowly into the river. It caught him up and hurtled him past rocks and over wing dams. It rocked him back and forth so violently he thought he would drown, for he didn't know if rabbits could swim, and he knew for sure that elves didn't like water any more than he

Some say humans have guardian angels, but animals have guardian elves. The elves help keep the animals out of danger, and when out of danger, help keep them kind.

did. "What should I do?" he shouted to Elisa.

Elisa held on to his soggy fur, and her voice shook in fright. "The best thing to do," she said, "is to hold on."

So MacArthur held on to the log with claws that were not meant for holding, and soon the river widened, and calmed, and moved into the salt marshes on the way to the sea. MacArthur was getting hungry, and he was cold with wet, and

the salt stung his eyes. "Oh, I am so miserable. What should I do?"

"The best thing to do," said Elisa, "is to laugh."

Some say that rabbits never laugh, but MacArthur laughed, or at least he laughed the way a rabbit might laugh, with a kind of light chuckle. He didn't hear the waves breaking in upon the river's current, because he was trying so hard to laugh, but at the moment when he had laughed his loudest, a wave curled up over him and sent him and Elisa into the sea, where the land ends and all things return to their beginnings. "This is terrifying," MacArthur shouted. "What do I do now?"

"The best thing to do," Elisa said, "is to swim."

MacArthur didn't know he could swim, but something told him he could paddle with his feet through the waves

to the sandy shore ahead, which he could see each time a wave lifted him up. A mighty wave broke over him and sent him crashing into the foam. This, thought MacArthur, is the magic water the Queen Elf told me about.

But it wasn't. He found Elisa in the sand, clinging to a sea-stone, and her wing—oh dear, her other wing, too—was broken. "Elisa, Elisa," he cried. "What have I done? What do I do now?"

Elisa said nothing, for her spirit was broken twice.

Some say rabbits can't cry, but MacArthur did. He leaned over the still body of Elisa, and out of one of his eyes, down the side of his nose, rolled one teardrop. It fell onto Elisa's wings, and MacArthur then knew the source of the magic drop of water.

It was the ocean inside of him, salty

and deep and at the beginning of things, that poured onto her, and her wings grew to wholeness before his eyes. She glowed the way she had glowed before, when she was sent from the forest to protect him. "The best thing to do," she said in a voice as clear as the spring, "is to fly home."

Some say ants are the strongest creatures on earth, but Elisa held the tips of MacArthur's ears and lifted him straight into the air. Normally, he would have feared flying as much as he did swimming, but at that moment he felt particularly bold and gentle, so he let her carry him back to the deepest part of the forest, just at sunset when the full moon was rising on the other side of the oaks. Elisa let him down on a special tuft of grass, so he could watch her dance and sing with the other elves in their circle of light. □

Incomplete Moon to Full

"Perhaps everything terrible is in its deepest being something helpless that wants help from us." —Rainer Maria Rilke

Perhaps I am dragon and the princess,
I am frog and the prince.
There are no they.
I am thou, I am
we, and free to
own all living cells,
bring to birth new healing
cells within the bloodstream of humanity.

—Emily Sargent Councilman

A Meadow

I touch the silken web of peace
with just enough vibration
to alert the waiting spider
that there is another watcher come.
The sun extends its finger with my own
and delicately takes away
the jewelled dew
without breaking the silver sentence.

Sensation is the self's encounter with
the edge of some disguised reality.

—Terence Y. Mullins

Emily Sargent Councilman lives in Burlington, N.C.
Terence Y. Mullins lives in Philadelphia, Pa.



Worship as Adventure

Lucy Sikes

by William D. Turner

For many years I found myself unable to derive spiritual help from supernatural sources. I had also developed a growing respect for Jesus and his values, so when the pastor of the Presbyterian church I attend in Laurel, Maryland, asked me to lead a discussion group, I began the series by focusing on the emergence of the early church from Jesus' ministry. My co-leader, Jane Martin Pennington, and I realized there would be theological differences in the group and that we would have to accept all group members as persons. Through our acceptance and the candor of our words and actions, we encouraged the group to trust us and themselves.

Over the course of several meetings, most of us came to respect, accept, and trust each other. At that point the group

William D. Turner is a retired psychologist and dean of the University of Pennsylvania School of Social Work. He lives in Friends House, Sandy Spring, Md.

asked me what I really believed of supernatural elements of the Presbyterian faith. When I said, "Nothing," and when their further questions confirmed that I really meant, "Nothing," I could feel the shock wave coursing through the mutual trust we had developed. The next day, when the church secretary said, "Bill, you upset your class," I said, "Yes, it was not avoidable if some of us are to change and grow spiritually. We have to get shaken up a bit to change at all. As long as we like each other, as I think we do, the shakeup can help us really learn."

Next Sunday, three couples did not show up. They never came back. I told the surviving majority that I had been doing most of the talking, and that now it was their turn. What did *they* believe? They responded more and more freely until we had what I suppose was something like a Quaker gathered meeting. We were no longer trying to convince one another. We were listening to each other.

Once we came to trust one another, we were no longer trying to convince each other. We were listening.

Twenty-five years ago I had come to feel that profession of creeds did not represent effective religion, and that changed relations of oneself to everything else were the heart of the matter. I still thought now that my idea was a new one. But when the group members began bringing in excerpts of their reading and writing for discussion, I found otherwise. Everyone seemed to be writing about what we were calling spiritual growth. My further reading of Lewis Browne and others on the history

of religion disclosed that Lao-Tzu, the Hindus, Buddha, Jeremiah, Job, the Gnostics, Jesus, the Disciples at Pentecost, Paul the Apostle, Luther, George Fox, and Paul Tillich had been teaching spiritual growth over the past 2,500 years. These leaders usually experienced growth in relation to an "Other" which accepted them but confronted them with an emotion-arousing concern, and invited their awareness and courage to face the problem and do something about it. The different Others had almost as many different names and qualities as there were leaders. There were the Tao, Brahman, Jahweh, a transcendent heavenly God, an immanent and loving Father God, the Spirit, a personal theistic God, an Inner Light, and a God-above-God, or Being-itself. Some leaders (Buddha, for one) experienced no Other, but still grew spiritually.

Similarly, we found ourselves being shaken by each other's challenging experiences and views, but also supported by our mutual acceptance. From the challenge and support together we gained the courage to grow. We had stumbled onto an ancient and durable teaching, basic to personal religion. Feeling accepted and loved when we suffer challenge or misfortune, we can accept the pain and just let it flow over us. When we could accept the pain in this way, its causes and feeling remained real but quickly lost their sting. We commonly felt immediate relief and renewed wholeness. We could then see things in a new light, and experience and express new relations with others and ourselves. Reinforced acceptance of painful circumstance and feeling re-emerged for us as a way to spiritual abundance.

The Laurel group ranges in age from the twenties to the sixties. They have met almost every Sunday for over three years. They discuss problems of belief, prayer, worship, responsibility, marriage, parenthood, work, gender, race, and current affairs which impinge on them as persons. I recently started a second weekly discussion group of six residents of Friends House in Sandy Spring, Maryland. Ages in this second group range from seventies to the nineties. Their vital discussions concern aging, approaching death, and enrichment and adventure in their life that is now.

Attendance at both Spiritual Adventure group meetings is optional. Over the past summer the Laurel group tripled in size to 25, and their discussions became more intense. The greater variety of perspectives on problems, provided by the larger group of younger persons, may account for the group's attraction and value to its members. The spiritual resources of both groups seem inexhaustible. That may be partly because the discussions are as varied, un-

predictable and creative as are the lives of the group members.

Membership in a half dozen liberal Protestant denominations has declined during the past several decades, as I understand to be happening also to Quakerism. Recent commentators have ascribed the Protestant decline to the churches' telling their members to behave without helping them learn how to do it. A similar problem is implied by several articles in the November 1990 issue of *FRIENDS JOURNAL*. In one article, "A God Beyond Words," John A. Hermann finds spoken words getting in the way of worship. But in another article, "I Wish Friends Would. . .," Leonard S. Kenworthy wishes that Friends would experiment with ways of helping Quakers and non-Quakers worship more effectively in silence. Actually, worship might be effective for more people if it used both words and silence differently. For many persons, Spiritual Adventure discussions may be a better resource than passive listening to sermons, reciting prescribed liturgies, or trying to invite change principally through receptive silence. Active discussion arouses our assertive feelings. But if we also feel accepted, we can more easily withdraw our will, listen to our inner Other, change our attitude, and begin to use all our resources to enrich our own and others' lives because we become whole again. This is (spiritual) adventure inducing (spiritual) growth into (spiritual) abundance. In the cited issue of *FRIENDS JOURNAL*, the report, "Feminine Aspects of Divine Challenge New York YM," describes a yearly meeting that could have involved spiritual adventure.

Spiritual growth includes mystical experiences that resist formulation in logically coherent prose. But we can still say more about these experiences today because we have psychological concepts and words that the ancients did not have. Thus, we can identify our painful feeling as a result largely of our threatened self's effort to protect itself by raising a rigid structure against the intrusive problem and its feeling. But this defensive structure actually threatens our personal unity and heightens our anxiety and suffering because it isolates our self from the rest of our person.

Especially if we feel loved and accepted, we can let our total feeling flow throughout our self where it loosens and displaces the self's rigid structure. Then we may continue to feel the emotion, but within a ground of inner peace and

We found ourselves being shaken by each other's challenging experiences and views, but also supported by our mutual acceptance.



Lucy Sikes

wholeness. Our personal world and creative subconscious can again function as an "other." We not only feel whole, but we also function as a whole person. The circumstances of our personal world, the fluid creativity of our subconscious, and the disciplined organizing power of our conscious self all work together. Such personal wholeness (holiness) gives us new perspectives and the courage to act on them.

Spiritual growth is sometimes difficult in solitary meditation or personal prayer, but it is still quite possible there. The setting and process of silent meeting make it even easier. Spiritual Adventure discussion appears to re-enforce it strongly. A member of the Friends House group observed that the above analysis of spirituality in matter-of-fact naturalistic words violates something that is deeply personal and sacred. I agreed with this observation and said that the violation is intended to enrich the meaning of worship, and was a by-product of my effort to help especially those who are unable to use supernatural terms as spiritual resources. These persons need first to understand spirituality in naturalistic terms. In other persons besides myself I have found that once spirituality begins to be grasped at least in familiar naturalistic terms, then spiritual meanings of supernatural scriptures become clearer. Since developing a naturalistic view of spiritual growth, I have understood a number of the Bible's spiritual messages for the first time.

If this seems like a puzzling mixture of logic and mysticism, that is the meaning I wish to convey. Humans are able to reconcile fact and fiction, logic and feeling, intellectuality and experience, knowledge and wisdom. Each of these forms of knowing has significant values for life. We get into real trouble mostly when we confuse different forms of knowing, or assume they are absolutely and mutually exclusive in all respects. Intellectually, supernatural and naturalistic accounts of spiritual growth are incompatible. Spiritually, they do not exclude each other, but rather supplement each other. Their challenge to an intellectual person lies in their intellectually elusive spiritual message. Their challenge to a mystic lies in their need for supplementation by fact and logic. For each kind of individual, there is a dual invitation: to risk spiritual adventure, and to think clearly. Acceptance of the invitation is the first step into spiritual growth. □



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Reports

Learning to build a better world

We lived together in a house that belonged to a Swiss trust and was situated less than five minutes' walk from the Palais des Nations. It had dormitory-like rooms which were shared by six to eight people, and a couple of two-bed rooms. There was no lounge as such, but every night a number of the young people would gather and talk, late into the night, about the day's sessions, their lives, the world's problems, and how to solve them. The warden and her husband made us feel very much at home, serving us delicious freshly-made coffee, tea, and hot chocolate every morning for our breakfast, besides answering all our requests at other times.

During the 12 days of the school, we studied the following topics: the work of the Quaker United Nations Office in Geneva (QUNO Geneva), the role of non-governmental organizations, human rights, development, disarmament, the environment (UNEP—the United Nations Environment Programme) and the General Agreement on Tariffs and Trade (GATT). At first some felt the pace was too intense, and the heat, particularly when walking back uphill to Quaker House after a session at the UN, made it seem harder. However, it soon became obvious to everyone that this number of topics could not have been covered thoroughly had less time been given to them.

The atmosphere of the school was studious, yet a sense of fun was never far away. It showed up in some of the tongue-in-cheek questions asked at sessions and in the way the group coped with those whose personalities were a little too strong. Everyone mixed well, assisting one another when there were language difficulties, giving a helping hand when it was needed to complete the ascent of one or the other of the mountain peaks we climbed. During the late afternoon free-times, some chose to go to the UN beach of Lac Leman, some sat around and discussed the previous session or other topics, while others watched Rick, the clown/juggler, entertain the children of QUNO's staff—the presence of the children made us feel like a big family, as well as reminding us of the future for all the world's children. Times for worship were deep and invigorating, particularly the last one on the day before we parted.

One of the highlights of the summer school was our session with Waclaw Micuta, a retired Polish scientist who has spent many years working for various UN agencies. Waclaw explained how he had gathered a group of retired scientists to work on ideas to save energy and to develop tools that are

cheap, efficient, and easily maintained, for use in developing countries. Waclaw's group approaches the governments of countries in difficulties—Haiti for example, where the group consults with poor people in a heavily polluted area.

As well as demonstrating simple tools, Waclaw also showed how the burden of draft animals can be lightened by simplifying their harnesses. He stressed that well-treated animals perform best. His final message was clear and strong: "Save energy, and the quality of women's lives will improve by lessening their search for fuel. This will preserve forests and improve the chances for the survival of our planet." I am now wondering how I can incorporate a hay-box in my tiny and already packed kitchen, for the message was addressed to us all—whether we belonged to the developed or the developing world.

We were introduced to the work of QUNO Geneva by Joel McClellan, QUNO director. QUNO's role is to monitor what is happening and represent concerns, while establishing relations of trust and confidence with diplomats. The QUNO staff strive to give diplomats space to relate to each other as individuals and to explore ideas away from the public arena. Staff members also give diplomats encouragement for work that the public does not always appreciate.

At the Geneva Summer School, a group of young people met and shared their lives for nearly two weeks. As well as learning about the work of the UN and about one another's different ways of life, they learned to live together and shared their concerns about alcoholism, drugs, disarmament, and the arms trade. This led one participant to write: "There are no borders between you and me. In life the most important thing is improving the opportunity of every moment. Of course the way is easier if we go with people who give their hand when we fall . . . and I know we can build a different world."

Claude Julien-Waring
in QPS Reporter
Winter, 1990



Quaker Youth Exchange

For information on this year's summer school, contact Alma Harding, Personnel Dept., at Friends House, Euston Rd., London NW1 2BJ, U.K.

Youth exchange builds international understanding

In summer 1990 Gwynedd (Pa.) Meeting was involved in a youth exchange program with British and Welsh Friends from Chester Meeting in the United Kingdom. The exchange was set up several years earlier with the help of individuals from both sides of the Atlantic. The connections between U.S., English, and Welsh young people developed an even more international flavor with addition of a group of Polish students from a peace group known as Mothers for World Peace.

The exchange consisted of young people traveling to England and Wales for three weeks in August, visiting meetings. The trip included a week of traveling the country, a week of home stays, with English and Welsh families hosting U.S. and Polish participants, and a week of camping, in which kids and families spent time together in North Wales. This was to be a time of strengthening new ties and promoting Quaker ideas of learning and understanding new cultures.

The people from Gwynedd Meeting who participated were James Snyder, Rachel Snyder, Jessie Levitski, and the author, Rachel Hubbs. Ranging in age from 15 to 21, the group was accompanied by Janet Henderson, who gave guidance as a chaperon and helped the exchange become a success.

Before embarking on our adventure, we all got together one warm Sunday to discuss our objectives for the trip. Some of them were met before we got on the plane, and some have been fully reached only months later. Although we were interested in deciding what places we were going to visit during our limited amount of time there, we also were concerned about the overall focus and meaning of this youth exchange.

Since Jessie and I have never been out of

the country before, one of our personal goals was to travel to places we'd never been to previously. During our trip, all of us covered a lot of territory, from the bustling activity of London, to the green loveliness of the Yorkshire Dales, to the striking beauty of the Wales coastline. My home stay was with a Welsh family on Anglesey Island, where I got a taste of the culture of the Welsh people and experienced the island's rugged mountains and its picturesque beaches.

In our desire to become more aware of other cultures, we were also excited to learn about Poland and its people's history, culture, and current events. During my home stay, I got to know Monica, my host family's Polish exchange person. She was a kind and thoughtful individual. Although communication was sometimes slow going (I don't know any Polish, and she was quickly improving her English), it was fascinating to learn about her life in Warsaw: what she was studying, the overwhelming changes experienced by her and her family as the effects of the recent break-up of the communist government continue, her involvement in Mothers for Peace, and her hopes for her country's future. All of us had a greater understanding of the turmoil these Polish people felt by getting to know them as individuals.

Another objective of our trip was to learn about the roots of Quakerism and how it developed into what we know it to be today. Sleeping in meetinghouses that were built 20 or 200 years ago gave us a sense of history. Exploring George Fox country, visiting Swarthmore Hall, and climbing Pendle Hill gave all of us a greater sense of immediacy and insight for George Fox's vision. The realization that George Fox experienced his vision when he was my age had quite an impact on my personal response to this spiritual pilgrimage.

In the process of our journey we met individuals from various meetings, some of them caretakers, some of them members, some of them fellow creatures we encountered along the way. All were extremely kind and helpful. During our exchange we were conscious of getting to know other Quakers and were eager to create friendships, not only among other participants and their families, but also among Quakers from meeting to meeting and country to country.

Our final objective was to have this youth exchange be a focus for Gwynedd Meeting and a chance for us to get to know each other on a deeper level. We have all become closer to one another by sharing our impressions and experiences and have grown together and in spirit.

Rachel Hubbs

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FCNL Notes

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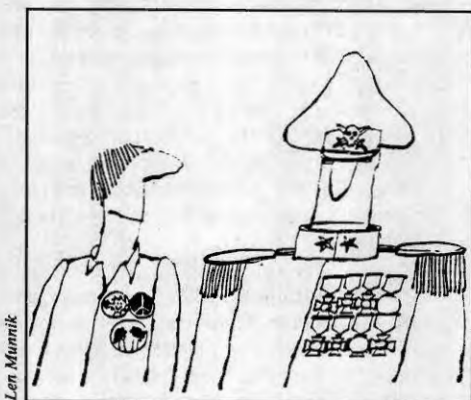
If, as seems obvious, truth is the first casualty of war, then dissent is the next to fall. Friends and other peace folk were dismayed at how many people jumped on the war-support bandwagon right after January 16—even many who had previously opposed the Gulf War. Those who continued to dissent, whether policy-makers or ordinary citizens, were branded as unfair to the troops, spineless, or even traitorous. Following the war, with most public commentary chorusing praise and vindication for the administration's decision to go to war, the attacks on those who advocated nonviolent alternatives have become even more ugly and strident.

Sadly, this phenomenon is not at all unfamiliar to readers of U.S. history. It is no coincidence that those periods in our history when dissent was most repressed and conformity most rigidly demanded have often followed major wars. The red-baiting and McCarthyism of the 1920s and 1950s are obvious examples. Now that the public no longer perceives the "Soviet threat" as a serious danger, anti-communism may be replaced by support for George Bush's new world order—as the litmus test for acceptable points of view.

Fortunately, freedom of speech and opinion still have constitutional protection in the United States, and there is a strong current of support even in popular culture for a person's right to express divergent views. Nevertheless, we will need to be vigilant in the months ahead to resist attempts to punish politicians, community leaders, or other citizens for their opposition to the war. Whether subtle or blatant, such efforts always depend on the silent acquiescence of the community. So the most effective antidote will be the clear, firm voices of individuals who speak out publicly to defend the rights of dissenters.

But the traditional defense of the right to free speech, hugely important though that is, is not enough. Independent thought and diversity of opinion are not mere luxuries, nice gifts for a benign government to grant to its fortunate citizens. Rather, they are absolutely essential for the health, perhaps survival, of our society.

Differences of opinion and vigorous public debate are taken for granted when the subject is domestic policy. People expect and benefit from a wide range of views on such things as education, taxes, health care, transportation, crime, and the environment. But when it comes to foreign and military policy, suddenly conformity becomes a virtue, and dissent is dangerous and highly suspect. The



World War II dictum that "politics stops at the water's edge" has been revived in the form of a so-called "bipartisan foreign policy" that has become sacrosanct and immune from credible challenge.

We need to restore the honorable tradition of the loyal opposition. In democratic societies it should be perfectly acceptable and patriotic to advocate a different course of action from that of the ruling party. Those who demand conformity, in wartime or any time, would leave the country's leaders blind to the possible pitfalls of a given course of action. Only the most self-deluded and arrogant of leaders can feel sure they are always right. It is ironic that some of the angriest critics of the U.S. peace movement are the same people who for years pointed out—correctly—that the Soviet Union's demands on its citizens for ideological conformity were fatally undermining its economy and its scientific research. Dissenters perform a service by offering policy-makers potentially valuable perspectives and options that may have been overlooked.

In medieval times, even some of the most tyrannical rulers tolerated the court jester or fool, and not just for amusement. Protected by the cloak of humor and nonsense, the jester served the indispensable function of warning the king of impending trouble, of self-delusion, of mistaken policies. In modern democracies, that is what the loyal opposition is supposed to do—not to censor itself and reluctantly recite the required patriotic slogans.

Those who advocate nonviolence and oppose war, even in the face of overwhelming public disapproval and contempt, are not only defending their legitimate rights. Like the court jester and the dissident scientists, they may also be protecting the nation from its own folly.

Alison D. Oldham

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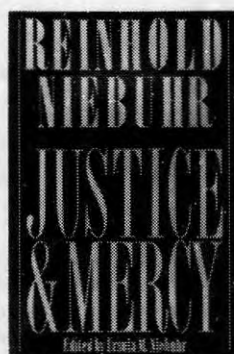
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News of Friends

The U.S. Post Office returned the peace cards made by children in Des Moines, Iowa, with the notation "Service Temporarily Suspended." The cards came back on March 14, nearly three months after they were mailed. In addition to the official notation, the package also bore an obscene scrawling, with an arrow pointing to the word *Iraq*. The peace cards included drawings and words, translated into Arabic, expressing concern for peace, friendship, and understanding (FJ March). The activity was organized by Ed Fallon, director of the Campaign for Nuclear Disarmament, who commented, "I find it terribly upsetting that government employees feel they have the right to vandalize a piece of private property with violent, racist graffiti. Our effort to send a message of peace and reconciliation has been greeted by a response of hatred and insensitivity." Ed may be reached at 1321 8th St., Des Moines, IA 50314.

Sketches are being accepted for the creation of standard meetinghouse signs, to be made available through Friends General Conference. The signs will be 24-by-30-inches, with space for the meeting's name and time of worship on both sides. The standard size and format is intended to make meetinghouses easily identifiable from the road, more accessible to newcomers, and more of a noticeable presence in communities. The project is being organized through FGC's Advancement and Outreach Committee. Designs are sought that can be readily recognized at a distance as being Quaker. Sketches may be submitted to Sally Rickerman, Box 201, RD1, Landenberg, PA 19350.

Swarthmore College's new president will be Alfred H. Bloom, executive vice president and dean of faculty at Pitzer College. He will succeed David W. Fraser, a public health specialist who has served as president since 1982. Alfred Bloom, 44, has served previously at Swarthmore as associate provost, assistant professor and associate professor of psychology and linguistics, director of the linguistics program, and coordinator of Asian studies. He is a graduate of Princeton University, with a doctorate from Harvard in psychology and social relations. He was chosen from a list of 600 candidates.

A conscientious objector has turned to Durham (Maine) Meeting for counseling and support in facing the legal ramifications of refusing to report to a ship leaving for the Persian Gulf in January. As an attender of the meeting, he applied a year ago for discharge from the U.S. Navy as a conscientious objector. His application was denied. Con-

tinued exposure to Quakerism reinforced his conviction that he could not participate in war. The Committee on Sufferings of New England Yearly Meeting has agreed to pay up to \$2,000 toward his legal expenses, and Durham Meeting will continue to help him in other ways. The committee's fund contains only \$1,243 and needs replenishment. To contribute, make checks payable to NEYM—Sufferings, and addressed to Henry W. Stokes, Treasurer, NEYM, 153 Otis St., Hingham, MA 02043.

"Growing in Radical Faith, Living the Questions, Seeking the Answers," is the theme of the 1991 Gathering of Friends General Conference, to be held June 29-July 6 at Appalachian State University in Boone, North Carolina.

The gathering will feature an array of speakers, workshops, interest groups, music, and fellowship. There will also be a Junior Gathering, providing care, recreation, and worship for youngsters up to ninth grade. High school Friends will stay in a dormitory together with counselors and will have a program of separate activities from which to choose, in addition to the general Gathering program. There will be centers for men, women, and single Friends, presentations by Quaker organizations, a bookstore, craft shop, and films.

Plenary speakers will be Asia Bennett and Scott Simon, speaking on "Experimental Peacemaking: Distinguishing Justice and Mercy;" Christine Snyder, on "Seeking Simple Truth;" musicians and storytellers from North Carolina, presenting "An Appalachian Evening;" Sonia Sanchez, reading her poetry for the Henry Cadbury Event, sponsored by FRIENDS JOURNAL; and Nancy Nye and Mubarak Awad, who will reflect on the testimony of harmony as it relates to their experiences in the Middle East.

For information, contact FGC, 1216 Arch St., No. 2B, Phila., PA 19107, telephone (215) 561-1700.

The new executive secretary of Pendle Hill will be Daniel A. Seeger. He is currently executive secretary of the New York Metropolitan Regional Office of the American Friends Service Committee. At Pendle Hill, he will succeed Margery Walker, current director. Dan Seeger has long been involved with the AFSC, leaving a career as a physicist in 1962 to work for the AFSC in New York. During the Korean War, he was the subject of a U.S. Supreme Court case that broadened the basis for religious conscientious objection to military service. Margery and her husband Alan Walker will retire to a cabin they've recently built in Vermont. Her contributions to



Daniel A.
Seeger

Pendle Hill in the past five years were both practical and conceptual and were central to a time of growth and accomplishment, according to Oliver Rodgers, clerk of the Executive Board.

Lesbian pastor Bet Hannon was forced out of her job by Iowa Yearly Meeting on March 31, three months before her contract was to expire at West Branch Friends Church. Del Coppinger, superintendent of IYM, said the action was necessary because Bet failed to inform the monthly meeting or yearly meeting of her sexual orientation when she was being considered for the position. She was not asked about her sexual orientation during the interview. She began as pastor in July 1989. When asked in August 1990 by a member of her meeting, she answered honestly. The member withdrew her membership and shared her dilemma with others.

After much intense searching and discussion, the meeting decided to have Bet stay, at least through the period of her contract. In a sermon she gave on Sept. 30, 1990, Bet acknowledged the struggle the meeting had been through, the courage the decision had required, the way it drew members together, and her own gratitude and hope: "It begins to overwhelm me when I think about the risks that you have taken—decisions that you have made in faith, in the directions you have felt the Spirit to be leading us. There are very few churches who would or could do what you have done. It gives me renewed hope that the church is a place where all people can come to know God."

However, in October the yearly meeting became involved, and officials hearkened back to a 1977 IYM statement condemning homosexuality, as well as a recent statement by Friends United Meeting prohibiting the Quaker Volunteer Witness program from hiring practicing homosexuals. In November the yearly meeting decided to terminate Bet's contract as of March 31. The monthly meeting decided to pay her through June.

In *The Christian Century* on Jan. 30, Del Coppinger said response to the yearly meeting's action was "overwhelmingly positive," with only a few scattered objections. Although many people's perception of Quakers is that they are quite liberal, he said, the debate over Bet's appointment proved many Quakers are theologically conservative.

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POWELL HOUSE CALENDAR

Summer 1991

July 16-20: THE FRIENDS' BIBLE INSTITUTE: THE GOSPEL ACCORDING TO THE WOMEN. Led by Elizabeth Watson. Participants will study the evidence in the four Gospels that there were women among the disciples of Jesus and speculate about their stories. Also examined will be Jesus' attitudes toward women in the historical context of their times, and the ways in which Jesus broke the taboos of his culture. The format will be discussion, study and role playing. \$250.

August 2-4: MAN TO WOMAN—WOMAN TO MAN: QUAKER PEACEMAKING IN "THE WAR BETWEEN THE SEXES". Led by Pat Ireland and Terry Gleeson, both faculty members of Neumann College in the Communication Arts Department. Current research on gender-related communication has shown that men and women often have very different verbal and non-verbal patterns which can be misinterpreted by those of the opposite sex. This workshop will offer opportunities for dialogue and resolution of these difficulties. \$120.

August 16-18: JOURNALING: BEGINNING AN INTENSIVE PERSONAL JOURNAL. Mary Louise Cox will lead the internationally renowned Dialogue House Life Experience Workshop. Participants will be led through exercises that help them to see the movement of their lives in relation to their bodies, work, personal relationships, and events. It will include dreams and twilight imagery, drawing together the history of one's spiritual life to prepare for ongoing Journal work. \$150.

August 18-21: DEEPENING THE SPIRITUAL LIFE. Individualized programs for journaling in Quaker Meeting and in personal spaces in our house and countryside. This may serve as an extension of the Journaling weekend or as an independent opportunity for retreat. \$150.

September 13-15: HELPING WITHOUT HURTING. Led by John Calvi, certified massage therapist and a Friend with an acknowledged gift for healing. Caregiving for others and ourselves is an increasing aspect of our lives. How to give one's best and avoid burnout will be the focus of this weekend. The tone will be slow and tender; using a blend of ideas, small groups, some touch and music, energies will be renewed. \$120.

Conference cost includes meals, room and board, and childcare (by arrangement). Family discounts and camping (at a reduced rate) are available.

Powell House provides an ideal setting for a Meeting retreat, family reunion, wedding or conference for groups of 25 to 80 people. Powell House also has an active program for young people in grades four through twelve.

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Bulletin Board

• "A Natural Fire: Patience and Passion on the Spiritual Journey," the 49th annual Friends Conference on Religion and Psychology, will take place May 24-27 at Lebanon Valley College in Annville, Pa. David Whyte, poet, lecturer, naturalist, and workshop leader, will be plenary speaker. He uses poetry and storytelling to explore what it means to be human and truly alive. The conference traditionally focuses on the spiritual life and Jungian psychology, balancing large plenary sessions with small group sessions. This year, small groups will focus on dreams, dance, clay, feminine rituals, the shadow, meditation, journaling, and drumming. Cost ranges from \$100 to \$195 and includes room, board, and membership in the organization. Scholarship help is available. To register, contact Marge Meyer, Rt. 3, Box 188, Warrenton, VA 22186, telephone (703) 788-4388. For information, call Dorothy Reichardt, (215) 566-7649.

• "The War on Drugs: Are We Winning?" is the topic of a four-day Quaker Youth seminar at the William Penn House in Washington, D.C., on June 19-23. Open to high school juniors and seniors, the seminar will offer evaluations of the national drug strategy, offered from different points of view. Participants will also meet with people whose lives are connected with the drug problem, with drug counselors, and with people they help. Participants will get volunteer experience at a facility for children born addicted to crack cocaine. Participants will also have chances to speak with their senators and congressional representatives, as well as for worship-sharing and for exploring Washington, D.C. Cost is \$35, which covers the program, room, and all breakfasts and dinners. For information, call Pete Fairman or Leah Langworthy at the William Penn House, (202) 543-5560.



• Fellowship of Reconciliation is offering summer programs in Latin America for study of peace and justice movements. A delegation to Nicaragua and Panama will take place July 22-Aug. 9 to explore the impact of U.S. military and economic intervention and the actions of grassroots movements. Cost is \$1,225, with participants responsible for providing their own transportation to Mexico City.

A second delegation to countries from Panama to Brazil will take place July 27-Aug. 18 and will explore the work of Servicio Paz y Justicia and other nonviolent movements. Cost is \$1,300 from Miami, plus costs for food and lodging in Latin America.

For information, contact Fellowship of Reconciliation, 515 Broadway, Santa Cruz, CA 95060, telephone (408) 423-1626.

• Bread for the World is launching an offering of letters campaign on behalf of millions of people who are starving in Ethiopia, Sudan, and Somalia. In the campaign, church congregations are urged to collect letters to senators and congressional representatives, instead of collecting money during worship services. The letters are intended to urge co-sponsorship and support of the Horn of Africa Recovery Act, which addresses long-term hunger and development needs in the countries involved. The legislation asks the United States to provide food aid immediately, to increase aid to local grassroots organizations and projects, and to seek peaceful solutions to the conflicts in those areas. To receive an Offering of Letters kit, send \$7 to Bread for the World, Attn: Katherine Smith, 802 Rhode Island Ave., N.E., Wash., DC 20018, or call (202) 269-0200.

• The Soviet city of Suzdal is the site of a work camp for young Friends to be held July 11-Aug. 4. Archeological digs, trips to other cities, hikes, and meetings with youth groups will highlight the camp, which is sponsored by Pacific Yearly Meeting's East-West Relations Committee and Volunteers for Peace. Cost is \$1,990, including meals, lodging, and plane fare from New York City. Reservations are limited; if interested, contact Anthony Manousos, 1445 E. Ralston Avenue, San Bernardino, CA 92404, or call (714) 883-1310.

• The 1991 International Workcamp Directory, now available from Volunteers For Peace, lists more than 700 opportunities to travel and work in Europe, the USSR, Africa, Asia, and the Americas. The two- to three-week programs are an inexpensive (most cost \$100, plus travel) way to learn about other cultures and to experience cooperative involvement in environment and social problems. The directory is \$10, postpaid from VFP International Workcamps, P.O. Box 202, Belmont, VT 05730. For information, call (802) 259-2759.

• Young people across the country are organizing a 4,000-mile bike ride to draw attention to reproductive rights and health. Called the Reproductive Freedom Ride, the ten-week journey will begin June 3 from New York City and will end in Seattle, Wash. Bikers will average 50 miles per day and will speak and present workshops at college campuses, religious organizations, summer camps, community centers, women's groups, and other places they are invited. Organizers ex-



pect a core of ten to twenty bicyclists, with others welcome to join for a day, a week, or a longer segment of the route. People are also needed to help raise money and arrange speaking engagements. For information, contact Andrea Rose Askowitz, Students Organizing Students, 1600 Broadway, Suite 404, New York, NY 10019, or call (212) 977-6710.

- The Fellowship of Reconciliation is accepting nominations for the Martin Luther King Award. The award recognizes individuals or groups working in the United States for racial, economic, and social justice in the tradition of nonviolence exemplified by Martin Luther King, Jr. Nominations of women, African-Americans, Native Americans, and others are especially welcome. The deadline is Oct. 1. Nominations should be sent to Awards Coordinator, Fellowship of Reconciliation, Box 271, Nyack, NY 10960; or via FAX (914) 358-4924.

- *Dreaming Humanity's Path* is the proposed title of a book of dreams and visions that carry messages regarding how, when, and in what direction humanity is moving. Accounts of dreams or trance state experiences (not ideas, wishes, or affirmations) are being collected for the publication. To send material and also for more information about the project, write or call Lightspeak, Cucumber Alley, Schenectady, NY 12305, (518) 374-4388.

- Opportunities for young adult Friends—work projects, volunteer positions, gatherings, and other things—are listed by the International Young Quakers program. For a copy send a self-addressed, stamped envelope to Katharine Lee Clark, Resource Secretary, International Young Quakers, 14 Walcott St., Maynard, MA 01754.

- Nominations are open for the Leo and Freda Pfeffer Peace Prize of 1991. The prize is given to an individual or organization that has dedicated its energies to building structures of peace and eradicating injustices. Nominees may be from any country in the world. Deadline for nominations is July 1. The panel of judges will make its decision by Oct. 15. The panel is selected by the U.S. Fellowship of Reconciliation and the International Fellowship of Reconciliation (based

in Holland). To submit a nomination, write to the Awards Coordinator, FOR, Box 271, Nyack, NY 10960, telephone (914) 358-4601, or FAX (914) 358-4924.

- Do you have copies of the December 1990 and October 1989 FRIENDS JOURNAL you could spare for wider readership? Casa de

Los Amigos, the Quaker hospitality center in Mexico, is collecting back issues of the magazine to have them bound and kept in its reference library. The two issues in question are depleted from FRIENDS JOURNAL supplies. Responses may be addressed to Ellen Gonzalez, Casa de Los Amigos, Ignacio Mariscal 132, 06030, Mexico.

Calendar

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 Wash., D.C. Sponsored by the World Future Society. For information, contact Susan Echard, World Future Society, 4916 St. Elmo Ave., Bethesda, MD 20814, or call (301) 646-8274.

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

10-12—"What's News to Use," an annual conference for newsletter editors at Pendle Hill, led by Vinton Deming, editor-manager, and Melissa Kay Elliott, associate editor of Friends Journal. Cost: \$125. For information or to register, contact Peter Crysedale, Extension Secretary, Pendle Hill, Wallingford, PA 19086, telephone (215) 566-4507.

10-12—Southern Appalachian Yearly Meeting, at Hiwassee College, Madisonville, Tenn. Contact Steve Meredith, P.O. Box 125, Alvaton, KY 42122, or call (502) 622-6175.

12—"Quakers and Photography: An Untold Story," at 2 p.m., at George School Meetinghouse, Newtown, Pa. Speaker: William Earle Williams, professor of fine arts, Haverford College. Richard Moses will also present "The Traveling Trusses: The Story of the Twelfth Street Meetinghouse." Sponsored by Friends Historical Association.

12-14—"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 Greatbatch, Conference Coordinator, BMM, 775 Main St., Suite No. 405, Buffalo, NY 14203-1310, or call (716) 854-0822.

17-20—Aotearoa/New Zealand Yearly Meeting, at Dunedin.

19—Switzerland Yearly Meeting, at the Reformierte Heimstätte.

24-26—Piedmont Friends Fellowship, at Quaker Lake Conference Center, Climax, N.C. Contact Pearce Hammond, 718 Lake Boone Trail, Raleigh, N.C., telephone (919) 783-8781.

24-27—"A Natural Fire: Patience and Passion on the Spiritual Journey," the 49th annual Friends Conference on Religion and Psychology, at Lebanon Valley College, Annville, Pa. (For details, see announcement, this page.)

24-27—Gay Quaker Men's Weekend, at Beaver Conference Farm, Yorktown Heights, N.Y. Cost: \$115. For information or to register, contact Chuck McCorkle at (617) 269-3831, or John Calvi at (802) 387-4789.

24-27—London Yearly Meeting, at Friends House, London, England. For information, contact Donald H. Southall, Friends House, Euston Road, London, NW1 2BJ England, telephone 071-387-3601.

30-June 1—Nebraska Yearly Meeting, at Central City Meeting, Central City, Neb. Contact Dean Young, 253 S. Lorraine, Wichita, KS 67211, telephone (316) 682-8735.

30-June 2—Northern Yearly Meeting, at Camp Lucerne, Wisc. Contact Laura Fraser, 3078 Lake Elmo Ave., N., Lake Elmo, MN 55042, telephone (612) 777-4948.

31-June 2—Norway Yearly Meeting, at Dvergnes-tangen Senter.

JUNE

7-9—"Women and Quakerism," at Woolman Hill Conference Center, co-sponsored by Pendle Hill-on-the-Road. Discussion will focus on finding role models and sharing support. Led by Elizabeth Watson, Quaker writer and lecturer, who has a special interest in feminist theology. Cost: \$70. For information, contact Woolman Hill, Deerfield, MA 01342, telephone (413) 774-3431.

14-16—Unity with Nature Conference, Pacific Yearly Meeting, Ben Lomond, Calif. Contact Chuck Orr, 1915 Montgomery Ave., Cardiff, CA 92007; or Dana Abell, 625 N. Fifth St., Dixon, CA 95620.

14-18—Friends Association for Higher Education annual conference at Wilmington College. Theme: "Consider the Connection of Things." Keynote speaker will be Stephen G. Cary, recently retired clerk of the AFSC Board and Corporation and former vice president of Haverford College. For information, contact Ron Rembert, Wilmington College, Wilmington, OH 45177, telephone (513) 382-6661.

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Notes Between Measures

Samplings

by Rebecca Martin Young

And now, for something completely different for this column, I would like to review music from two quite different publishing houses: Windham Hill Records and Music for Little People.

From Windham Hill (P.O. Box 9388, Stanford, CA 94309, telephone 415-329-0647), comes a two-disc set called *Windham Hill: The First Ten Years*, by various artists (\$21-\$25/compact disc, \$16.98/cassette tape). Included is a booklet describing the entertaining and lesson-filled evolution of the recording company. Windham Hill started out as two people storing recordings of their friends' music in two drawers in a corner of their living room. It is now, according to this booklet, a 50-employee, 30-million-dollar-a-year corporation.

The booklet also contains brief interviews with early Windham Hill artists and tips from pianist Nan Story about taking musical criticism in stride. The music in this collection is wonderful and includes William Ackerman, Alex de Grassi, Shadowfax, Liz Story, Daniel Hecht, Bill Quist, David Qualey, Michael Hedges, Robbie Basho, Scott Cossu, Mark Isham, Montreux, and Nightnoise, to name a few.

Also from Windham Hill is *Winter Solstice III* (\$12-\$15/compact disc, \$9.98/cassette tape). This disc contains some Christmas music, but the selections are good listening any time of the year. Also included are Liz Story's "Pavanne," Nightnoise's "Snow Is Lightly Falling," Tim Story's "Of the Father's Love Begotten," and the Modern Mandolin Quartet's "Trepak."

A third good choice from Windham Hill is *The Parting Tide*, by Nightnoise (\$12-\$15/compact disc, \$9.98/cassette tape). The four musicians use vocals, piano, guitar, keyboards, whistle, pan pipes, accordion, flutes, violin, and viola to produce their magic. Three songs on this disc form a suite "inspired by the long and arduous struggle of the immigrants as they crossed from the old to the new world."

From Music for Little People comes a wide variety of tapes and CDs geared to the younger set. All include copies of the lyrics.

The award for the catchiest title, *Dirt Made My Lunch* (\$9.98/cassette), goes to the Banana Slug String Band, a group of songwriters, musicians, and educators who use music to teach science. They do stage productions, school assemblies, and teacher workshops, as well as making recordings and songbooks.



Music for Little People

G'night Wolfgang (\$12.98/compact disc, \$9.98/cassette tape) presents eight classical piano solos sensitively interpreted as lullabies by Ric Louchard.

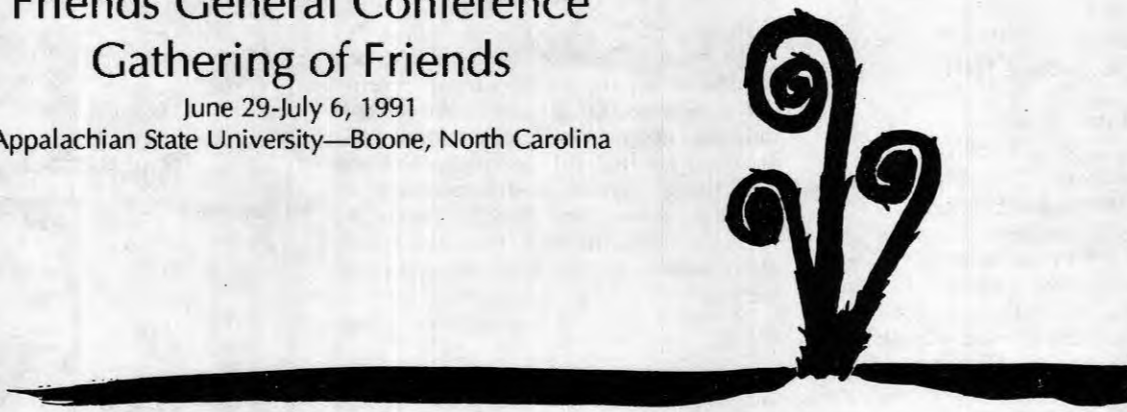
Peace is the World Smiling (\$12.98/compact disc, \$9.98/cassette tape) is a collection by concerned musicians, poets, and storytellers. Included are works by Taj Mahal, Pete Seeger, Holly Near, Sweet Honey in the Rock, Tickle Tune Typhoon, Peter Alsop, and others. From each sale of this recording, \$1.30 goes to One Percent for Peace, a group that urges the U.S. government to direct one percent of its defense budget to peace and education groups.

The catalog for Music for Little People is entertaining all by itself. Grown-ups will find many ways in it to share music with their favorite youngsters—and many tempting offerings for themselves as well. In addition to the recordings cited here, the company offers recordings of stories, music, and games from all over the world, as well as musical instruments in all sizes; videos of music; dances, games, and exercises; songbooks; a few educational toys; and even recordings of bird calls.

To get a copy, write to Music for Little People, P.O. Box 1460, 1144 Redway Drive, Redway, CA 95560, telephone 1-800-346-4445.

Friends General Conference Gathering of Friends

June 29-July 6, 1991
Appalachian State University—Boone, North Carolina



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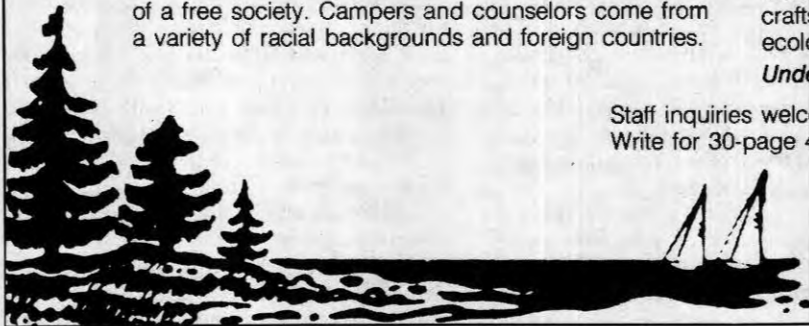
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Books

Prophetic Sisterhood

By Cynthia Grant Tucker. Beacon Press, Boston, Mass., 1990. 288 pages. \$24.95.

Aside from Quakers, Shakers, and the Holiness movement, few Protestant groups permitted women to preach before the 20th century. Exceptions were the Unitarians and the Universalists, who ordained Olympia Brown and Augusta Chapin in 1863, and Phebe Ann Hanaford (a former Quaker) in 1868. The liberal orientation of these two denominations and the legacy of the Transcendentalists, who saw the divine as androgynous, make one expect them to have welcomed women ministers from the first as enthusiastically as they do today.

In fact, however, the Unitarian leadership in Boston feared women's ministry, as they sought to build a "manlier" image of Unitarianism. They were only ready to welcome women on the frontier, where it was impossible to find men willing to accept the small salaries and adverse working conditions of the widely stretched parishes.

Cynthia Tucker has written an inspiring story of 21 liberal women ministers who served in Iowa, Illinois, Michigan, Nebraska, and other plains states from 1880 to 1930. There they struggled to assert their right to be ministers and to move their congregations toward the liberal reforms of the day, chiefly women's suffrage, municipal reform, and the peace movement. The bonding between these women, whether they became life-long passionate friends, or simply supported each other as sisters in the face of adverse attitudes on the part of the public and Eastern church authorities, is touchingly portrayed.

Rather than aping their male counterparts, these women brought to their parish work some of their concepts of gender role, emphasizing the development of the church family and of better municipal housekeeping. While feminists a generation later tended to assert themselves to be as good as men, this generation was closer in thought to the feminists of today who seek to bring authentic women's experience to bear on their enlarged role.

Toward the end of the century, the church leadership began to turn away from women ministers, who were increasingly unable to get parishes. From 1906 to 1917 not a single woman was ordained. Many of the pioneers turned instead to the settlement house movement or to other forms of social outreach to continue their ministry. In their old age they suffered humiliations and rebuff as they tried to record their story for history. Tragically, some of them accepted the low status which the church seemed intent on enforcing upon them.

We must be grateful to Cynthia Grant Tucker for her careful scholarship in reviving these lives. Of all the books recently published about women in the ministry, this seems to me the most comprehensive and challenging. Quaker readers will identify with these women, and perhaps be sensitized to some of the insidious forms of gender discrimination which have crept into our own society.

Margaret Hope Bacon

Margaret Hope Bacon is a widely published author of books and articles on Quaker history. In 1989 she traveled among Friends sharing her research on early traveling Quaker women ministers. She is a member of Central Philadelphia (Pa.) Meeting.

Talking about Death

By Earl A. Grollman. Beacon Press, Boston, Mass., 1990. 118 pages. \$14.95.

How can anyone explain death? It is as much a mystery as life. When a child experiences a loved one's death, a parent is thrown in the position of answering questions the child may have. How well a parent does this can help or hinder the child's acceptance of death and gradual return to everyday life.

Earl A. Grollman has written several books that discuss loss and recovery. His approach to explaining death to children is honest and open. The temptation to tell children someone has "gone away," or to use other euphemisms for death, only confuses them. Letting them know the truth—that the person is gone forever—will enable the process of acceptance to begin. Understanding the permanence of the loss will be difficult for children. If the parent as well as the child is grieving for the loved one, the situation may be even more emotionally stressful. The author emphasizes that a parent should not hide feelings of pain and grief; showing these emotions and admitting that even adults do not completely understand death can be helpful for the child. By not giving easy answers, a parent can encourage a child to begin formulating personal ideas.

The book is organized in three sections. A "Children's Read-Along" may be used as a dialogue between parent and child. The author introduces death slowly, beginning with the familiar role of death in nature (leaves and flowers dying in winter) and gently discusses the death of a person. The child is encouraged to share feelings. Illustrations accompany this dialogue.

The second section, "Parents' Guide to Explaining Death," should be read by the parent before the Read-Along. This section provides in-depth, helpful information preparing the parent for the many questions and



Susan Avishai/Talking About Death

reactions children may have. A resources section at the end of the book lists a variety of support groups. A bibliography of children's literature dealing with death is categorized by age.

Catherine McCulley

Catherine McCulley is a graduate of Swarthmore College, studio manager for a photographer, and is interested in family life and traditional values.

Intimacy Between Men

By John H. Driggs and Stephen E. Finn. Dutton, New York, N.Y., 1990. 272 pages. \$18.95.

Out of their experience as counselors with Gay and Lesbian Community Services in Minneapolis, Minn., the authors have written a wise and compassionate book, full of practical advice, which should prove invaluable to their readers. Although it is addressed to gay men, the wisdom is universal, and this reader learned much from it.

It is not a how-to sex manual, but a comprehensive survey of intimacy, setting it in its wider context, including spirituality. I found the section on meditation, for example, especially well done. Other subjects I thought helpful included those on expressing anger, "responsible selfishness," the use of affirmations and rituals. The section on shame is also worthy of mention. The authors have illustrated their points with helpful examples, carefully disguised to protect their clients. The cases make clear and real to the reader the authors' points.

Toward the end of the book, John writes, "As a straight man, what am I doing writing a book about gay relationships?" And I, a woman who has recently celebrated the 53rd anniversary of a monogamous marriage,

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Books *continued*

wonder what I am doing reviewing it. For years I have been forthright in my stand for gay rights in my speaking and in my writing. This did not go unnoticed by the gay community among Friends. At times in my life of difficulty and ill health, the gay community has poured out its love and support to me in healing ways. A man who has since died of AIDS once said to me, "You are one of us." And so it is. I feel privileged to have read this book and to recommend it.

Elizabeth G. Watson

Elizabeth Watson is a freelance writer and speaker and is author of *Sexuality, a Part of Wholeness*.

In Brief

Neal's Yard Natural Remedies

By Susan Curtis, Romy Fraser, and Irene Kohler. Arkana/Penguin Group, London, England, 1988. 182 pages. \$9.95/paperback. If cold, wet weather has given you the flu, you may wish to consider sipping a tea made from boneset, elderflower, and peppermint,



instead of using one of the commercial cold medicines that can give unpleasant side effects. Neal's Yard Apothecary in London has been a source for herbal remedies for many years. In *Neal's Yard Natural Remedies*, several types (herbs, homeopathy, aromatherapy, and Bach Flower Remedies) of alternative methods of treating illness are given. The hope of the authors is to "offer you the opportunity to take greater responsibility for your own discomfort or ill health in a way that is safe and effective." A bibliography is included for further study, as well as a list of suppliers.

© Gini Wade/Neal's Yard Natural Remedies

Resources

Put your money . . .

Each time we make a purchase we are using our money to support a wide range of practices in the marketplace. We may be supporting a company that discriminates in the workplace or one that pollutes the environment. Several mail order catalogs have emerged that provide products oriented toward a healthy environment and a more cooperative society.

Co-op America offers products from socially and environmentally responsible groups that practice a spirit of cooperation in the workplace. Yearly membership of \$20 includes catalog discounts, subscription to *Building Economic Alternatives* (an excellent guide to alternative sources, services, and economic information), the *Socially Responsible Financial Planning Guide*, and the *Boycott Action News*. Products in the catalog include handmade crafts, clothing, toys, books, and furniture. Address is 2100 M St., N.W., Suite 403, Wash., DC 20036, or call 202-232-1881.

Seventh Generation sells "Products

for a Healthy Planet." Energy-efficient light bulbs, cloth diapers, and non-toxic cleaning products are a few items from this catalog which tells its customers to buy only what they need and gives 1 percent of sales to organizations working for a healthier planet. Address is Colchester, VT 05446-1672, or call 800-456-1177.

If you are interested in alternative energy or energy efficiency, **Real Goods** will keep you busy for hours. This dense catalog contains products and information for the true conservation enthusiast. Composting toilets, photovoltaic panels, and battery rechargers are available. Address is 966 Mazzoni St., Ukiah, CA 95482, or call 800-762-7325.

Parents may be pleased to find **Animal Town**, a catalog containing children's games and toys based on cooperative rather than competitive principles. Books and tapes are also available. Address is P.O. Box 485, Healdsburg, CA 95448, or call 800-445-8642.

Milestones

Births

Byler—*Lucas Benjamin Stucky Byler*, on Oct. 16, 1990, to Carol Byler and Paul Stucky. Both are members of Austin (Tex.) Meeting.

Detert-Moriarty—*Dylan Joseph Moriarty*, on Oct. 22, 1990, in Janesville, Wisc., to Judith Detert-Moriarty and Patrick Moriarty. Judith is a member of Beloit (Wisc.) Meeting.

Dix—*Emily Louise Dix*, on July 19, 1989, to Mary Ellen Isaacs and Ted Dix. Mary Ellen is a member of Durham (N.C.) Meeting.

Farquhar—*Aiken Sebastian Farquhar*, on Jan. 17, to Angela Dappert Farquhar and Adam Farquhar. Angela is an attender of Austin (Tex.) Meeting.

Ikard—*Jack Ikard*, on Sept. 16, 1989, to Kate Cronkite and Bill Ikard. Both are members of Austin (Tex.) Meeting.

Kelly-Mahaffey—*Kevin Patrick Kelly-Mahaffey*, on Aug. 30, 1990, to Barbara and Larry Kelly-Mahaffey. Both are members of Austin (Tex.) Meeting.

McCarthy—*Matthew McCarthy*, on Sept. 26, 1989, to Mary and Frank McCarthy. Mary is a member of Austin (Tex.) Meeting, where Frank is an attender.

MacDonald—*Colin Blake MacDonald*, on Aug. 22, 1989, to Ann Blake and Ian MacDonald. Ann is an attender and Ian is a member of Austin (Tex.) Meeting.

Randolph—*Clifford Favian Randolph*, on Dec. 11, 1990, to Stephanie Flanikan and Mark "Mort" Randolph. Both are members of Austin (Tex.) Meeting.

Stanfield S.—*Emilia Ruth Stanfield S.* on March 12, in Seattle, Wash., to Stephanie Stückwisch and D. Pablo Stanfield. Stephanie is a member of Boise Valley (Idaho) Meeting. Pablo is a member of University (Wash.) Meeting. Both parents are active in Salmon Bay (Wash.) Preparative Meeting.

Trudell—*Stephen Joseph Trudell*, on Oct. 28, 1990, to Rachel Berry and Terry Trudell. Terry is a member of Austin (Tex.) Meeting, where Rachel is an attender.

Young—*Rebecca Irene Young*, on Feb. 20, to Asja (Abigail) Margulis Young and David Young, both members of Madison (Wisc.) Meeting.

Marriages

Johnson-Bostrom—*David Bostrom and Marilyn R. Johnson*, on Jan. 19, under the care of Minneapolis (Minn.) Meeting, where David is a member and Marilyn is an attender.

Lagerquist-Colthurst—*Lawrence J. Colthurst III and Desiree Lagerquist*, on Sept. 29, 1990, in Des Moines, Iowa, under the care of First Friends Church. He is a member of Somerset Hills (N.J.) Meeting, and she is a member of Des Moines (Iowa) First Friends Church.

Deaths

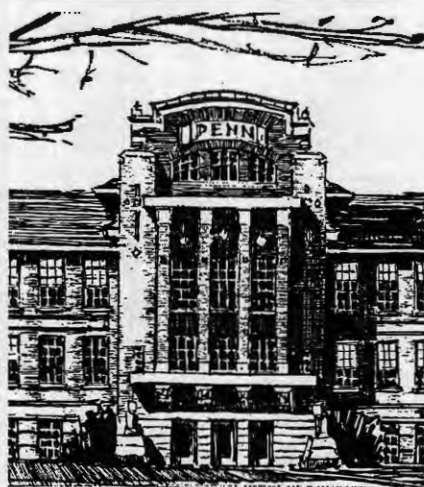
Anderson—*Henrik Arthur Anderson*, 72, on Nov. 26, 1990, in Scottsdale, Ariz. Born in Hartford, Conn., to Swedish parents, he spent his early years in Sweden. Swedish was his first language, and he enjoyed reading and speaking Swedish all his life. When his father died, the family moved to Arizona, where they lived on the Salt River Indian Reserva-

tion. While a student at the University of Arizona, he joined the Student Peace Council and Wider Quaker Fellowship. Classified 4-F because he was a socialist and a conscientious objector, he worked for the Fellowship of Reconciliation and taught European refugees to speak English. He was later sent to a Civilian Public Service camp in North Fork, Calif. In 1945, he married Virginia Kinneston Walters in Pasadena, Calif. With their two sons, Keith and Carl, they moved to Arizona, where their daughter Linnea was born. Rick's interest never ceased in helping foreign refugees, and his door was always open to friends and strangers.

Andresen—*Bent Andresen*, 83, on Feb. 11, at Chandler Hall Nursing Home in Newtown, Pa. A long-time peace activist, consumer advocate, and environmentalist, he spent the last half of his life in Bucks County, Pa., and was well-known for his volunteer work in recycling and for his civic concerns. When he was small, his family emigrated from Copenhagen to Canada, on to Minneapolis, Minn., and finally to the East Coast. In 1934 he went to Columbia University, but left after two years and started labor organizing in Massachusetts. He married Frances Louise (Taddy) White in 1936, and they moved to New Hope, Pa., where he assisted in managing the Co-op Store. He then went to Medford, Mass., where he managed another co-op. As a conscientious objector during World War II, he was sent to a civilian public service camp and later spent eight years in prison. After being released, he worked with the War Resisters League and the Central Committee for Conscientious Objectors in Philadelphia. He was an active member of Solebury (Pa.) Meeting. He was a great supporter of the Peace Fair and the quarter's peace committee. In 1981 they moved to Friends Village in Newtown, Pa. Taddy died in June 1985. In later years he lectured on the work of the group, Concern for the Dying, and their interest in living wills. His last years were greatly enriched by the help and caring companionship of Anna Morris, who shared his causes and convictions. He is survived by his sister, Else Badrow; brother, Leif Andresen; and two nephews.

Crosman—*Winifred Wildman Crosman*, 91, on Nov. 5, 1990, in Phoenix, Ariz. Born in Selma, Ohio, the daughter of Quaker parents, she graduated from Earlham College in 1922. She held positions of responsibility with the YWCA in Tucson, Ariz., in Muncie and Richmond, Ind., and at the Philadelphia office of the American Friends Service Committee. When Pendle Hill opened in 1929, she became one of the charter students. She returned to Ohio to care for her mother so her sister, Eleanor, could embark on her first job. In 1933, through AFSC, she organized and conducted a child feeding program during a coal strike. Later, she and a friend opened a retreat center near Jackson, Mich. The new Community Dynamics program at Earlham gave her responsibilities with foreign students at the University of Michigan until her marriage in 1959 to Hurford Crosman. Together they were called by the American Friends Board of Foreign Missions to go to Kenya as bookkeepers at the mission in Kaimosi. They chose Arizona for their retirement, and she was loved by Friends in Pima, Flagstaff, and Phoenix meetings. She is survived by her sister, Eleanor Wildman Lippincott.

Hill—*Ruth M. Hill*, 73, on Feb. 6, of esophageal



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Interested parties may respond in writing by May 30 to the Pastoral Search Committee in care of Fort Wayne Friends Church, 6557 N. Clinton St., Fort Wayne, IN 46825, or by phoning Kris Connerly at (219) 493-3882 or Dianne Kuhn at (219) 637-5680.

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cancer, in Fort Myers, Fla. She was born in Roslyn,
Long Island, N.Y., and graduated from Swarthmore
College. She was associate director of Friends World
Institute, founded in East Norwich, Long Island, in
1965 as a four-year experimental program. It later
became Friends World College and moved to Hun-
tington, Long Island. There she worked as a teacher
and a vice president. In the 1970s, she founded the
Lower Bay School in the West Indies. Earlier in her
career, she worked with Edward R. Murrow during
the 1950s, editing his radio scripts. She is survived
by her husband, James; sons, Lewis and Emory Hill;
daughters, Julia Hill and Carolyn Lewis; and eight
grandchildren.

Huff—*Anna Cocks Huff*, 81, on Nov. 18, 1990, in
Stockton, Calif., after a lingering illness. A birth-
right Friend, she was the daughter of Isaac M. and
Elizabeth C. Cocks. She graduated from Cornwall-
on-Hudson High School in 1926, from George
School in 1927, and from New Paltz Normal School
and New Paltz State University. Later, she received
a master's degree in social work from the University
of Buffalo. She was a member of the National Asso-
ciation of Social Workers. She married J. Wesley
Huff in 1933. He died in 1950. She worked for the
State of New Mexico's Indian Affairs of New Mex-
ico, Arizona, Utah, and Nevada until her retirement,
when she moved to Stockton, Calif., to live with her
daughter. She attended Albuquerque and Santa Fe
meetings in New Mexico and Delta (Calif.), serving
as recorder of each of these meetings. She is survived
by her daughter, Elizabeth Huling; brother, Anthony
R. Cocks; sisters, Dorothy C. Pennell, Edith C.
Decker, and Florence C. Daniels; and three
grandchildren.

Noyes—*Richard W. Noyes*, 86, on Feb. 4, after a
short illness, in Syracuse, N.Y. Born in Omaha,
Neb., he attended Sherrill High School in New York
and graduated as a mechanical engineer from
Rensselaer Polytechnic Institute in 1928. He mar-
ried Eula L. Croissant in 1930. His first job after col-
lege was with the National Advisory Committee for
Aeronautics at Langley Field, Va., and he later
worked many years as an engineer for Oneida, Ltd.
He enjoyed a lifetime interest in flying and gliding,
as well as rock and mountain climbing, stamp col-
lecting, geology, and working with the Literacy Volun-
teers. He especially liked sharing his interests with
young people. He served on the Sherrill School
Board and was an active Rotarian. In 1972 he led a
family expedition to Mount Noyes in Alaska, named
for his brother. He and his wife joined Buffalo (N.Y.)
Meeting in 1961, later transferring their membership
to Mohawk Valley (N.Y.) Meeting when they moved.
For many years his skill and accuracy in charting that
meeting's finances were much appreciated. He is sur-
vived by his wife, Eula; sons, Paul, Richard, David,
and Edward; sister, Margaret Goldsmith; and four
grandchildren.

Roberts—*Muriel Evelyn Rose Roberts*, 79, on Oct.
29, 1990, at home in Easton, Mass. Born in Lynn,
Mass., she spent her early years in Nova Scotia. She
was a graduate of Mack Business School and worked
as a business machine operator later in New York
City and Baltimore before marrying Irven Roberts
in 1937. She joined Little Falls (Md.) Meeting in 1941
and later was a member of meetings in Ridgewood,
N.J.; Radnor, Pa.; and Hartford, Conn. While in
Connecticut, she received an award for performing
more than 1,000 hours of volunteer hospital service.
Moving to Hingham, Mass., in 1972, she helped with
housekeeping and cooking at the Friends Home
there. Always thinking of others before herself, she
was admired for her patience, her quiet, unselfish
ways, her skills in making her own clothes and
beautiful quilts, and for her crocheting, embroidery,

knitting, and cooking. She was an expert in solving
cryptograms and anacrostic puzzles and in assem-
bling jigsaw puzzles. As a first resident of Friends
Crossing, the Quaker solar community in Easton,
she was a leader in afternoon tea gatherings and
served a midweek dinner for those who wanted to get
away from their own kitchens. She is survived by her
husband, Irven; sons, Kenneth, David, and Richard;
daughters, Barbara Scattergood and Rosalie Walz;
and eight grandchildren.

Smith—*Isabel Fothergill Smith*, 99, on Sept. 16,
1990. Born in Colorado, she received her bachelor's,
master's, and doctoral degrees in geology from Bryn
Mawr College. She studied under Florence Bascom
and later wrote about her in *The Stone Lady*, pub-
lished in 1981. She spent most of her professional
career at Scripps College, where she served several
years as dean. During this time she wrote the words
and music for the college's alma mater. In later years,
she became professor of geology and history of
science. Scripps College honored her in 1979 by
establishing the Isabel Fothergill Smith Scholarship
Fund. Her early experience was in the Unitarian
Church, but in her mid-forties she joined the
Religious Society of Friends. In 1941, she and two
other Friends founded a Wider Quaker Fellowship
in Claremont, Calif., which, in 1953, became Clare-
mont Meeting. When it built its meetinghouse, she
planned the landscaping, selected the plants, and
cared for them. She was an active member of the
Property Committee for many years and served fre-
quently on the Committee for Ministry and Counsel.
She loved the outdoors and the natural world with
a continuing sense of wonder. Her desire to be close
to it stimulated many expeditions with friends, events
she celebrated by writing a verse for each occasion.
She was known as a person who lived her beliefs on
a day-to-day basis, saying little, but demonstrating
her spirit in action. She did not seek leadership roles,
but with joy, humor, and unflinching good cheer, she
looked for what needed to be done and did what she
could. She aged with grace, discipline, and a contin-
uing zest and love for life in all its many forms.

Stubbs—*Evan L. Stubbs*, 101, on Jan. 3, at Kendal
at Longwood in Kennett Square, Pa. He was a
pioneer researcher in avian pathology. He was born
and reared on the family farm near Oxford, Pa. In
1907, he graduated from the Veterinary School of
the University of Pennsylvania. After graduation,
he practiced for two years, using his father's horse
and carriage to make calls. In 1923, he began research
on poultry, and he identified the first case of fowl
plague in the United States. In 1927, he resigned his
position as director of the Pennsylvania State
Laboratory and accepted an appointment to the
University of Pennsylvania's School of Veterinary
Medicine. He helped establish a laboratory of clinical
pathology at the veterinary school and helped form
the School of Animal Pathology. In 1930, he was ap-
pointed professor of pathology and head of the
Department of Pathology; at the time of his death,
he was emeritus professor of pathology. He was one
of the founding members of the American College
of Veterinary Pathologists and served as its president
in 1960. He was known as a dedicated teacher and
researcher and was highly regarded by students and
colleagues. A birthright Quaker, he was a life-long
member of Nottingham (Pa.) Meeting. He married
Mary Carothers in 1932, and in their later years they
were founding residents of Kendal. Although he
retired in 1960, recognition for his achievements con-
tinued, and in 1988 the Stubbs Laboratory, which
is used for research of infectious organisms, was
dedicated in his honor. He is survived by his sister,
Elma Stubbs Mason; daughter, Ruth Stubbs Den-
linger; and seven nieces and nephews.

Why War?

WAR," wrote Daniel Berrigan in *TheOtherSide's* November 1990 issue, "is always and everywhere a demonic assault on God." Strong words. But important words. For if we are to respond as followers of Jesus to our world's unending tide of blood and tears, we must ask the primary questions, the moral questions.

At *TheOtherSide*, our concern is not with which bombs are dropping most accurately or whose bunkers are can withstand what. Our only concern is with living Jesus' command to love our enemies. That evil must be overcome with good is manifest from both Scripture and history. We know beyond a shadow of doubt that all war is immoral.

Long before the fighting and bullying began in the Persian Gulf, columnist John Alexander predicted trouble. This nation, he said, has a fundamental need for "monsters," enemies we can hate with a passion. With the "communist threat" fading in validity, he suggested the Washington power elite would soon divert attention from its own failings by mounting a crusade against some despicable "Arab."

As the crisis developed, Vicki Tamoush, one of our frequent contributors, traveled to Baghdad to meet with Iraqi officials. In articles before and after her trip, she shared her insights, fears, and prayers as an Arab, a pacifist, and a Christian.

Later, when the killing began (antiseptically hidden by the tightest controls on war reporting in the history of the Pentagon), we offered our readers first-person reports from the Middle East: John Hubers, a Protestant pastor in Oman, on our "dance toward death," and Jeremy Milgrom, a rabbi from Jerusalem, on the terrible effects of the war on his children.

RESPONDING TO the merciless slaughter, Daniel Berrigan probed the war-torn Book of Joel and called readers to a "liturgy of grief." In this war, as in every war, he said, "the burden of mourning falls on believers."

Alongside was a portrait of Agnes Bauerlein, one of our former staff members who was camped out in a tent just inside Iraq when George Bush launched the heaviest bombing raids in the history of humanity against the land in which God called Abraham. The land in which Ezekiel had his vision of the dry bones. The land in which Shadrach, Meshach, and Abednego resisted oppression with the power of prayer, not the power of weapons. The land to which Jonah was called with a message of mercy and forgiveness.

To Agnes, "Apathy in the face of relievable human suffering is radical sin." Two of her siblings were killed by Nazi bombs in World War II. She had often wondered what would have happened if the Christians of Germany had taken a clear stand for peace. She wasn't going to "wonder" this time about whether her own involvement was enough.

Such articles are typical of those you'll find in every issue of

TheOtherSide. For example, shortly before Jean-Bertrand Aristide launched his successful candidacy for the presidency of Haiti, we treated readers to his passionate, autobiographical narrative, "In the Parish of the Poor." A few months before that, Roberta Nobleman had shared the power of faith in healing the lingering hurts of childhood sexual abuse.

Since 1965, *TheOtherSide* has been a magazine of hope and vision . . . for Christians whose courage and compassion can't be stopped. With voices like Henri Nouwen, Walter Brueggemann, Bernice Johnson Reagon, bell hooks, Virginia Ramey Mollenkott, Gustavo Gutiérrez, Ella Mitchell, and David Hayden, we've become one of the most exciting publications around. Refreshingly personal,

devotedly biblical, passionately radical, for more than 25 years we've been a leader in calling Christians to live the empowering, liberating vision of Jesus.

ISSUE after issue, we stand on the side of the poor and oppressed. With eloquence and conviction, we speak out against war and prisons and national borders, wherever they rear their ugly heads. We challenge greed and arrogance and the devastating tendency toward Christian triumphalism. We embrace the despised and rejected, whether they be women, racial minorities, gay and lesbian Christians, or the latest "evil empire." We abhor political rationalizing and the social posturing of the right and left.

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The Berkshires, Massachusetts. Baldwin Hill Farm Bed & Breakfast. Box 125, RD#3, Great Barrington, Mass. 01230. (413) 528-4092. Friends farm homestead in Berkshires on 450 acres. One mile from Route 71, two miles from Rte. 23, and 2 1/2 miles from Rte. 7. Near all fall, winter, summer attractions and activities. Dining nearby. Marvelous views, pool, country breakfast.

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Community Living in Quaker-sponsored house of 20 interested in spiritual growth, peace, and social justice. All faiths welcome. Preference to applications completed by 4/1 for June opening, 7/1 for September. For application, information: Beacon Hill Friends House, 6 Chestnut Street, Boston, MA 02108. Telephone: (617) 227-9118.

Simple low-cost lodging for individuals and groups. Seminar planning available. Quaker center on Capitol Hill. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. (202) 543-5560.

NYC-Greenwich Village Bed & Breakfast. Walk to Fifteenth Street Meeting. 1-4 people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 071-636-4718.

Washington, D.C., sojourners welcome in Friends' home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

Looking for a creative living alternative in New York City? Pennington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Mexico City Friends Center. Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

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

Assistance Needed

Children's home and low-tech farm seeks volunteers and/or donations. Simple, challenging, community living. Dean Weaver, Apt. 31, Barquisimeto, Venezuela.

Civilian Public Service songs wanted for upcoming CPS reunion. Please send information on existing collections or the words and music themselves. Received information will be shared. John and Ann Michener, 2616 Talbot Rd., Baltimore, MD 21216. (301) 664-2473.

Soviet student of Quaker history needs financial assistance to visit U.S. If you can help, please send contributions to the Svetlana Morozovna Fund, c/o Kay Anderson, P.Y.M. East-West Committee, 2025 Broderick #6, San Francisco, CA 94115.

A wise investment. Student loan needed due to ineligibility for Federal aid. Agreeable terms. Contact: Joe Volk, (202) 363-2747.

Books and Publications

George Fox's volume Works (1831 edition) are back in print—at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Priced at \$167.50 for 8 volumes. Sets may be ordered with \$40 deposit with balance due upon safe arrival. This set would be a wonderful, lasting gift for your favorite meeting library. Prospectus available. Order: George Fox Fund, Inc., c/o Douglas Garrett, 324 S. Atherton St., State College, PA 16801.

Let Jnana's lively, inventive novel, Subway Hitchhikers, be your colorful token to the American Underground. \$11.45 postpaid, Fifthian Press, Box 1525, Santa Barbara, CA 93102. 1-800-662-8351.

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Books—Quaker spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

For Sale

Sale: Half-interest in community land trust. \$23,000. Share retreat house with Bill & Genie Durland. 22 rooms, rural Colorado, Quaker Meeting. (719) 846-7480.

Leather Alternative. Quality selection of leather-free wallets, bags, belts, shoes, and other accessories. Men's and women's styles. Avoid using animal skins. Free catalog. Aesop Unlimited, Dept. 903, Box 315, Cambridge, MA 02140.

House for sale. Philadelphia—Historic Overbrook Farms. Slightly mixed neighborhood. Lovely home, stone/stucco, extensive mill work and large rooms. Six bedrooms and three full baths. Kitchen with dishwasher, microwave and beautiful cabinets. Security system. Wrap around front porch. Well maintained home with turn of the century charm. Call owner: (215) 878-8821.

Historic Germantown twin home. Sunny simplicity defines this 5 bedroom, 1 1/2 bath, renovated gem near Germantown Friends School and the Germantown Meeting. Only \$62,500. Call Loretta C. Witt at Wissahickon Realty. (215) 844-2211.

Solar Greenhouse 2800 sq. ft., adjoining 1,850 sq. ft. building. 3 1/2 BR home, barn, outbuilding, 2 A. Secluded valley. scenic river, waterfalls. \$69,000 owner financed. H. Black, Route 14, Cookeville, TN 38501. (615) 268-9889.



Crones: Interviews with Elder Quaker Women: V.H.S. video by Claire Simon, \$18.50 postpaid. Also, the trilogy *Woman and Her Symbols*, \$135/set, \$50/each part. Postpaid. P.O. Box 292, Maplewood, NJ 07040.

Quaker computer games—Quaker Counselor, Fractured Friends, Mary Dyer (Hangperson), Quaker Trivia, Love Bombs, Quaker Scorecard, Meetinghouse Adventure (CGA). Teenage humor; unconditional money back guarantee. Send \$10 to: Matt Cary, 515 Scott Lane, Wallingford, PA 19086. IBM & compatibles only. Specify 5 1/4 or 3 1/2 size disk.

Sale: 50 + acre farm (with Quaker neighbors), north-central Pennsylvania (Wellsboro). Good barn. Small house. Pond, woods, pasture, \$60,000? Contact Bryn (717) 376-5176.



They're Here! 100% Cotton String Bags from France. Assorted sizes and colors. Retail/Wholesale. The Environmental Bag Co., Box 786, Pt. Jefferson, NY 11777. Two for \$8.00.

Victorian house overlooking Norristown (Pa.) Meeting. Recently painted exterior. Contemporary eat-in kitchen with solar greenhouse and coal stove. Three full bathrooms, 5 bedrooms, den, livingroom, diningroom, parlor, laundry. Hardwood floors. Gas heat. Well insulated. Many restoration improvements. Walk to bus, train, trolley, library. \$92,000. Call (215) 278-8875.

Opportunities

Fifth Annual Quaker Peace Tour to the Soviet Union and CSCE Human Rights Conference in Moscow. Pacific Yearly Meeting offers a unique opportunity to see Kiev, Moscow, Leningrad and Riga; meet the people in their homes, work with grassroots groups. August 28-September 17, 1991. Contact Julie Harlow, 1163 Auburn Drive, Davis, CA 95616; (916) 753-6826.

Quaker Resident Opportunity—Orlando Friends Meeting (unprogrammed) seeks individual or couple to assist and nurture our meeting community. Cottage and stipend provided. Please respond to: Search Committee, Orlando Monthly Meeting, 316 E. Marks Street, Orlando, FL 32803.

Ohio Yearly Meeting, Conservative, invites you to a gathering of Conservative Friends and those of like mind, at Stillwater Meetinghouse and Olney Friends School, near Barnesville, Ohio; the seventh, eighth and ninth days of Sixth Month, 1991. Our expectation is to gather under one Spirit in Christ Jesus, waiting under his Holy Covering and giving ministry prompted by His Holy Unction, having our hearts and minds tendered, renewed with His peace that surpasses understanding. For reservations, write: WFCF, 409 S. Walnut St., Ravenna, OH 44266.

Study Spanish in Guatemala. Family living. CASA, Box 40148, Albuquerque, NM 87196. (505) 242-3194.

Workcamp for Young Friends in the Soviet Union, sponsored by Pacific Yearly Meeting. If you are sixteen or older, you are eligible to join a team of young Soviets and American Friends who will be excavating a monastery in Suzdal, an ancient Russian city, from July 11-August 4. The program includes a two-day trip to Moscow, visits to schools, musical events, swimming, hiking, and parties. Approximate cost: \$1,990 to and from JFK airport. For more information, contact: Anthony Manousos, 1446 E. Reiston Ave., San Bernardino, CA 92404. (712) 883-1310.

Personals

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 Booklovers** gets cultured, single, widowed, or

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

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

Concerned Singles Newsletter links compatible singles who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

American Friends Service Committee seeks regional executive secretary for Pacific Mountain region, based in San Francisco, CA. Responsible for overall administration, program operation, personnel and budget administration, public interpretation of AFSC activity. Requires: compatibility with principles, philosophy of Friends and AFSC; demonstrated experience providing staff support and supervision; demonstrated administrative experience including financial management, budgeting; strong communication skills; organizing experience with social change, religious, advocacy or community groups. Contact: Search Committee, AFSC, 2160 Lake Street, San Francisco, CA 94121. AFSC is an affirmative action employer.

Mother's Helper. Quaker family seeking Mother's Helper to live in suburban Philadelphia home to love and care for two children. Childcare experience required. Miriam Schaefer, 7 Golf View Road, Ardmore, PA 19003. (215) 446-1514.

Companion for head injured adult male. Position available immediately. Duties include: driving, meal planning and preparation, housekeeping, arranging leisure activities. Live-in position providing living expenses and salary of \$2,400 per month. Prefer male, age 35-45, with imagination, initiative, enthusiasm, cheerful disposition, and strong educational background. Send complete resume of education and work experience including dates and type of activity; include personal interests and background. Reply to Box 100, Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102-1497.

Arthur Morgan School—Houseparents sought for small (24 students) alternative junior high boarding school in mountains of North Carolina. Job would also include a mix of other responsibilities—teaching, maintenance, book-keeping, cooking, hiking, gardening, electives, and/or field trips. Contact John Zakelj, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

FWCC Associate Secretary. Based in FWCC World Office in London, UK, beginning early 1992. Requires sensitivity to Friends of different cultures around the world, fluency in spoken and written English. Duties include responsibility for FWCC World Office publications, conference administration and travel with specific emphasis on interpretation of FWCC. Details from the letter of application to: Search Committee, FWCC, Drayton House, 30 Gordon Street, London, WC1H 0AX, United Kingdom. Include curriculum vitae and names, addresses, and telephone numbers of two references. Closing date to receive applications is May 25, 1991.

Smell the pines and feel the cold water at Friends Camp, South China, Maine. We are seeking 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, nurse, W.S.I. Write or call Susan Morris, Director, P.O. Box 84, East Vassalboro, ME 04935. (207) 923-3975.

The Meeting School seeks faculty. Unique opportunity at The Meeting School to be of service at a Friends boarding high school in rural New Hampshire. Enjoy a family setting with teenagers where learning and living are integrated and Friends faith is practiced. We are seeking three faculty members to help in the following areas: math, biology, houseparenting, administration, secretarial skills, maintenance, music and arts. Experience in Quakerism, secondary teaching, and community living is desired. Explore with us. Openings available for the 1991-1992 school year. Contact Jacqueline Stillwell, The Meeting School, Thomas Road, Rindge, NH 03461. (603) 899-6216.

Intern. Spend a year in Washington living at William Penn House, dividing work between WPH and issue-oriented organization. Stipend, room and board included. One year commitment beginning in September. Contact Director, William Penn House, 515 East Capitol Street, Washington,

DC 20003. Applications due by May 15.

Resident Caretaker/Philadelphia. "The Crossing," a small, lively, conference and hospitality center for social change activists, seeks 2 enthusiastic, committed, part-time caretakers. One year minimum commitment. Starting immediately and in July. Compensation: room, possibly board. Write: The Crossing, 906 S. 49th St., Philadelphia, PA 19143.

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

Positions Wanted

House sitting situation needed. Pets okay. U.S. and Canada. Reinhold Schroeder, 405 Meadowhurst Ln., Media, PA 19063. (215) 874-3889.

Married couple, with children, seeking positions in a Northeast Friends School. Anson teaches music and Spanish. Emily teaches English and psychology. Both have B.A.s and many life experiences to share with young people. Contact Anson and Emily Olds, Box 27, Star Route 62, Great Barrington, MA 01230. (413) 528-2683.

Rentals and Retreats

Adirondacks—housekeeping cabins on quiet, unspoiled lake; fireplaces, fully equipped; June thru September. (609) 654-3659, or write: Dreby, Cranberry Lake, NY 12927.

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

Prince Edward Island, Canada. Secluded seaside cottage. Private beach, warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. \$350/week. Available late June and July. (215) 399-0432.

Short or long-term rental—Small, furnished apartment in four-season recreational area. 30 miles south of Albany, N.Y.; 2½ hours north of N.Y.C. Reasonable. Call Liberty Goodwin, (317) 935-2807.

Quiet retreat in Pennsylvania's beautiful Pine Creek Valley. 3BR, 2 baths. By week or month. (301) 270-0086; or write Rosalie Dance, 7406 Jackson Ave., Takoma Park, MD 20912.

Mid-coast Maine. Spacious modern house, deck overlooking pond, salt-water cove, beautiful woods. Two double bedrooms, dormitory. Furnished except linens. Near beaches, Friends meetings. \$600/week up to four people. \$50/week each additional. David and Nancy Hall, PQ Box 235, Bath, ME 04530. (207) 443-9446.

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

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

Vermont. Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating. Molly Duplisea, 193 Essex St., Bangor, ME 04401. (207) 942-7255.

Retirement Living

Foxdale Village, part of the tradition of fine Quaker life-care communities. Thoughtfully designed apartments are complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. For information write: 500 Marylyn Avenue, Department F, State College, PA 16801. Telephone: (814) 238-3322.

Schools

The Meeting School, celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regard-

less of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

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

Services Offered

Typesetting by Friends Publishing Corporation.

Our organization offers you professional typesetting at friendly rates. We typeset books, manuscripts, newsletters, brochures, posters, ads, and every issue of *Friends Journal*. We also produce quality type via modern transmission. Call (215) 241-7282, or 241-7116 for more information.

Electrical Contractor. Residential and commercial installation and repairs. (Phila. - suburbs.) Call Paul Teitman: 663-0279.

Genealogical Research—Quaker and non-Quaker ancestry. Write for free brochure. Gordon Remington, Box 11685, Salt Lake City, UT 84147.

Celo Valley Books will professionally produce your book—50 copies or more—on time with personal attention and economically. 1% of profits to charity. Write 348 Seven Mile Ridge Road, Burnsville, NC 28714.

Solar Architecture: save the environment and energy. Your solar dream home designed by Robert Bennett, Architect & Engineer. Pennsylvania, New Jersey, Delaware. (215) 667-7365.

Chiropractic Care: Health is optimal physical, mental, social, and spiritual well being. The Inner Light of our spirit and the Innate Intelligence of our body are equally essential if health is to be attained. Offering chiropractic care with this concept in mind, Frank Lichtner DC, and staff: Southampton (Lower Bucks Co.), Pa. (215) 322-1880.

Cadbury and Stevens Construction Company, General Contractors specializing in residential renovations and restorations. (215) 664-2786.

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

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

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C. area, or (800) 227-0308.

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

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1206 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

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



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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.
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