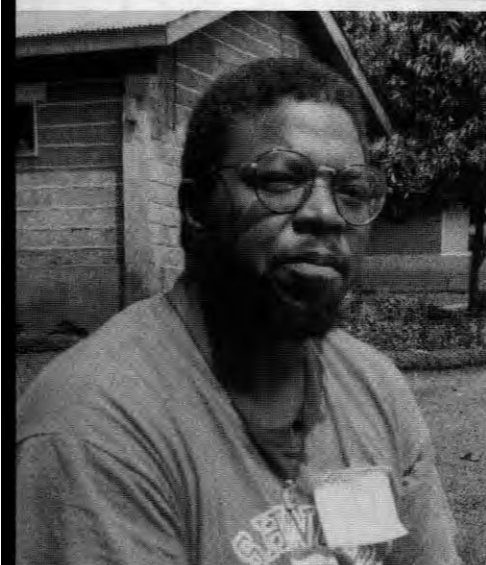
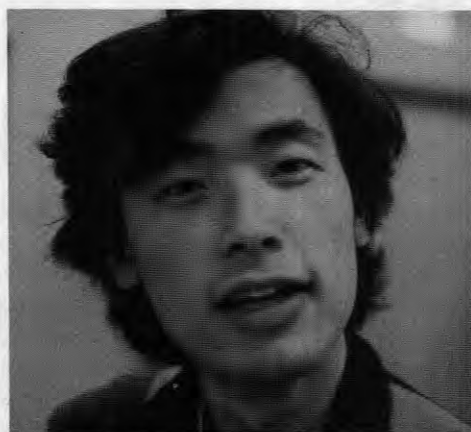


November 1991

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Editor-Manager

Vinton Deming

Associate Editor

Melissa Kay Elliott

Art Director

Barbara Benton

Advertising Manager

Catherine Frost

Circulation and Promotion

Nagendran Gulendran

Typesetting Services

James Rice and Susan Jordhamo

Secretarial Services

Edward Sargent

Bookkeeper

James Neveil

Volunteers

Jane Burgess, Carol Eresian, Anders Hansen, Emily Conlon

Board of Managers1989-1992: Jennie Allen (*Secretary*), Richard Eldridge (*Assistant Clerk*), Bernard Haviland, Eric Larsen, Marcia Mason, Janet Norton, David Samuel, Carolyn Sprogel, Wilmer Tjossem, Alice Wiser

1990-1993: Clement Alexandre, Marguerite Clark, Leonard Kenworthy, Lee Neff, Mary Ellen Singen

1991-1994: Frank Bjornsgaard, Emily Conlon, Nancy Cocks Culleton, Dian Fatula, Sam Legg (*Clerk*), Parry Jones, Richard Moses (*Treasurer*), Harry Scott, Larry Spears**Honorary Managers**

Eleanor Stabler Clarke, Mildred Binns Young

FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends, and is a member of the Associated Church Press.

- FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102-1497. Telephone (215) 241-7277. Accepted as second-class postage at Philadelphia, Pa. and additional mailing offices.

- Subscriptions: one year \$18, two years \$34. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$2 each.

- Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

- Postmaster: send address changes to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497

- Copyright © 1991 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available in microfilm from University Microfilms International.

PRINTED ON RECYCLED PAPER

**Moving?**

**Let us update
your subscription
and address.**

Write or call:

FRIENDS JOURNAL, 1501 Cherry St.,
Philadelphia, PA 19102-1497
(215) 241-7277; Fax (215) 568-1377

Among Friends

Did You Say, 'Chihowa'?

Question: Where might an Eastern U.S. Friend most readily go to hear the nightly sounds of coyotes, see sun-dogs (no, I didn't say "hot-dogs"), play spirited intergenerational volleyball, learn new songs, stay up late roasting marshmallows, see soybeans harvested, and freely associate with Friends (and friends) from such places as Manhattan (not the one in New York), Lawrence, Salina, Newton, Mankato, Earlham, K.C., Topeka, and Wichita? The answer was not obvious to this poorly traveled editor until he answered the invitation from wiser, more worldly Friends to attend a weekend conference this fall at Camp Chihowa.

"Where?" some will ask.

Camp Chihowa. You know, it's just up the road from Tonganoxie and Bonner Springs. Osage City isn't that far either, though I'm not sure there are any Friends living over there.

Give up? OK, then, I'll tell you. Just pack your bag some September (be sure to put in some good hiking shoes and enough clothes suitable for dramatically varying temperatures) and get yourself to Lawrence, Kansas, to attend a Missouri Valley Friends Conference. That's what I did over a recent weekend, and I loved every minute of it. About 100 other Friends were there too. They enjoyed, as I did, the good weather, unprogrammed worship, occasional business meeting, plentiful food, varied interest groups, leisurely walks, raucous talent show, and abundant hugs—all the normal fare at such gatherings, I'm told.

This conference, I learned, has occurred annually for 40 years now; and if this year's experience is the norm, it will go on for a good many more. Friends from small meetings, and those living at distance from any meeting at all, welcome such opportunity to come together each year. Old friendships are maintained, new friendships made, information shared, the spiritual life of Friends deepened. It was humbling for this citified Friend to learn that there really *are* Friends living out in such areas of the country, many of them struggling with some of the same questions I am: how best to raise and nurture our kids in such a violent world; how to live an environmentally-sound lifestyle; how to affirm the Quaker testimony of simplicity in a society that seduces us with new technology and consumerism; how one may seek that of God in everyone while so many of our institutions do not—these just as starters.

John Woolman, I am told, made it a point in his travels—when going out to be with the Indians, for instance—to be "instructed" by others, not to instruct others to be like him. Still sound advice, it seems. I have been instructed by Missouri Valley Friends.

Who knows, maybe I'll take to the road more often. It appears the Religious Society of Friends is alive and well in many places these days. What better way to discover it— and to be instructed—than by eating marshmallows and hearing coyotes.

Vinton Deming

FRIENDS JOURNAL

November 1991
Volume 37, No. 11

Features

7 Fifth World Conference of Friends

Alastair Heron, Kenneth Sutton, Diana Lampen,
Phyllis Sanders, and Robert Vogel
Reports from The Netherlands and Honduras gatherings

16 In Praise of Footing

Ronald Watts
Being without a car can teach the value of walking.

17 A Walking Group

Dorothy Marshall
Gentle exercise and friendship make a beautiful mix.

18 On a Few Acres of Land

Isabel C. Sanders
Farming six acres in Puerto Rico produces sweet fruit.

20 Thoughts on Gardens of Paradise

Diana Wells
A garden is an oasis inside a less beautiful world.

22 A Family Witness at the Tracks

David Hartsough
The author and his parents made a statement together.

24 A Priest of the Imagination

David Elliott
Poet William Stafford talks about Quakerism and his work.

28 Wonderful Modulations of the Human Face

Francis Kazemek
A writing teacher discovers the wisdom of "closet poets."

30 Readership Survey Report: 'A Never-Ending Search'

Caitlyn Frost
What keeps people reading FRIENDS JOURNAL?

Departments

2 Among Friends

4 Forum

32 Witness

34 Reports

36 Parents' Corner

38 FCNL Notes News of Friends

41 Bulletin Board Calendar

42 Books

44 Milestones

46 Classified

Poetry

25 For the Unknown Enemy

26 On a Church Lawn

27 Early Morning

William Stafford

Front cover: Clockwise from top left are World Conference participants Bong Soo Kwag (Seoul Monthly Meeting); Chris Jorgenson (New England Yearly Meeting); Julia Makunda (Nairobi Yearly Meeting) and Linda Jenkins (New England Yearly Meeting); Erica Vere (London Yearly Meeting) and—we think—Eugen Scharf (Eastern Germany Yearly Meeting); and Chester McCoy (Northern Yearly Meeting). The photos were taken by Steve Serafin, Johan Maurer, and Melissa Kay Elliott.

Truth and Bananas

Deborah Fink's article, "On Truth and Bananas," in response to mine on "Seeking the Truth" (*FJ* August), is unfortunately typical of many exchanges I have had with other Friends as well. When I raise specific questions, the reply comes in layers of spirituality that substitute for the answers.

Over and over, Friends have told me that social science does not answer all questions and that statistics can be manipulated. But I have been teaching just that to my students for 40 years. I have even used American Friends Service Committee publications to show them how data are bent to justify preconceptions. If you didn't attend my classes, you can read it in the chapter I wrote in Chuck Fager's book, *Quaker Service at the Crossroads*. Yet somehow Friends think it is I who need reminding.

In my *FJ* article I raised four questions on which social science is capable of enlightening us: on the price of bananas, on tax reform, on whether U.S. companies on balance help or harm Mexicans, and on whether or not Sandinistas improved the lot of the Nicaraguan peasantry. Deborah Fink did not address even one of them. Instead, she excused the AFSC for its one-sided presentation in *The Global Factory*, on the dubious ground that there wasn't room for the other side.

I don't mean that social scientists agree on these points, but I do mean we have methods to bring us closer to the truth than the sweeping conclusions Friends frequently reach from presumed spiritual insights.

God does not give us answers, but She or He gives us the power to find facts and to reason. Being spiritual implies, among many other things, using the powers that God gave us.

Thank you, dear Friends, for listening.

Jack Powelson
Boulder, Colo.

Bravo for Jack Powelson. Self-righteousness is no excuse for fuzzy thinking. Deborah Fink was fine but did not "rebut" Jack Powelson. I also disbelieve all government pronouncements. Are Friends to be as untrustworthy on the left as politicians are on the right? I expect more of Friends. We are called to be perfect. Discipline serves spiritual growth and academic exploration.

Wilson Palmer
Amelia, Ohio

I agree with Jack Powelson's message. "Friends sometimes falsely elevate economic and political issues to a level of spirituality.... Do Friends believe the answers to injustice are given us by God? If so, can we dispense with economic research and analysis?"

Apparently so, as Powelson's examples show. And with a "disturbing air of righteousness."

Is the Society of Friends heading toward "spiritual correctness"?

When I read in Deborah Fink's article that "science is not absolute truth: its findings are always relative to the political and social system in which it is embedded," I see intimations of the religious medieval mind which condemned Galileo for heresy for demonstrating the truth of the Copernican theory.

Because Friends value speaking the Truth, we must be sure Truth is what we speak.

Robert L. Smith
Bethesda, Md.

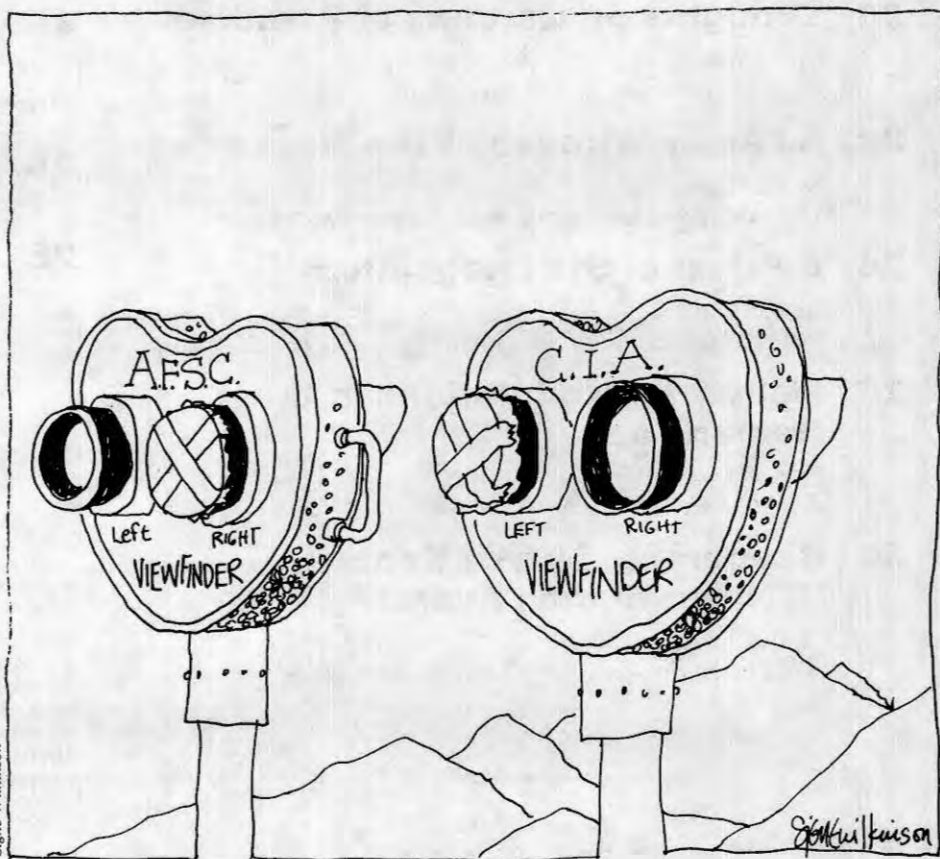
Jack Powelson and I often have friendly disagreements about everything from what is a fact, to faith in

economists knowing all of the spin-offs from raising the price of bananas, but I wish to join him in expressing a growing irritation I meet in the Society of Friends.

Jack reports a meeting with a speaker, which ended with an immediate settling into silence. The import of this kind of an event is that we have heard the truth (facts?), and now we are to meditate on it. Just a couple of questions, or some different input from the audience, might have made the meeting much more meaningful, and, for me, raised the spiritual level. For years, I've never accepted a speaking engagement that didn't include an opportunity for audience participation.

I am concerned now about what I consider the faddish use of the worship-sharing technique. Discussion is *verboten* as we take our turn on the couch. Some persons seem to feel that this technique, particularly when centered on a particular problem, such as the price of bananas, helps everybody from Jack and me to the Central American peasants.

Before I get thrown out of Philadelphia Yearly Meeting, I want to support the idea that worship-sharing can



be a useful spiritual experience, although I often find it superficial and hastily contrived. It would often be more useful if, even at a later time, we discussed our deepest fears, hopes, problems, or moving experiences that have been expressed in worship. That is one way to learn and to help one another.

Lyle Tatum
Riverton, N.J.

Jack Powelson gives a convincing example of a person "straining out a gnat and swallowing a camel" (Matt. 23:24). He is annoyed by a speaker asserting a moral obligation to pay more for Central American bananas, by a statistic on U.S. domestic taxes offered by the Friends Committee on National Legislation, and by a perspective of the AFSC. Yet despite the recent terrible war in the Middle East, in which our government engaged in the wholesale managing of the news—behavior considerably more dangerous to the integrity of our democracy than anything FCNL or AFSC could possibly do—he is wholly silent on our government's behavior. A strange, imbalanced seeking of the truth!

I don't know about his being an expert on bananas, but Friend Powelson seems clearly an expert on camel consumption!

Bob Lorenz
Brooklyn, N.Y.

Friends have a role to play in society, because our social activism springs from religious faith. Our peace testimony rejects the taking of human life and violence in any form, but it goes beyond negatives and takes risks on behalf of society's victims. Public sanctuary for Central American refugees is one example; the Quaker delegation to the Gestapo on behalf of Jews is another. The objective is not so much opposition to present injustice as it is an affirmation of a way that "[takes] away the occasion of all wars."

There is an urgency to our times that seems to require instant response; problems are global in nature and catastrophic in scope. Confrontation appears necessary to shock those in power to our way of thinking. But our religious tradition holds to another course. We must be "valiant for the Truth ... answering that of God in every one." The path leads to dialogue with all, foes as well as friends, so that we may jointly find a unity of life amid the clutter of culture.



Powelson and Fink express divergent views of how to approach intractable problems. Each can speak to a portion of truth. Surely they can unite in a common vision of peace.

John H. Hubbard
Cincinnati, Ohio

Thanks for Jack Powelson's thought-provoking article. His dependence on economic facts reminds me of a story related by a fellow economist, John Coleman, when he was president of Haverford College. Two balloonists became lost, so they descended until they spotted a man on the ground. "Where are we?" one shouted to him. "You're in a balloon!" came back the answer. His companion said, "Must be an economist. What he said was absolutely true, yet utterly useless."

What Jack said is far from useless. But as he points out, the Spirit and your inner courage must also be your guides. So the AFSC, on occasion, does come up with what Friend Powelson thinks are incorrect assumptions. The AFSC is still true to its original purpose of aiding and sustaining victims of war and injustice whatever the cause or the consequences. Relief for sufferers: what better for Friends?

Sol A. Jacobson
Long Lake, N.Y.

As one who, as Jack Powelson says, "comes in [to Quakerism] fresh today," I was deeply moved and intrigued by the August issue. The Powelson/Fink dialogue, however, was troubling.

My concern is not with the actual debate, but with how this debate is handled by FRIENDS JOURNAL. Since Powelson is raising a difficult issue for the community's consideration, why not let his article stand alone in order to let

the community respond?

Having his article immediately followed by one written by an AFSC board member seems to me to sweep his concerns off the table and wrap them up in an institutional reply. This is especially true when the reply does not address Powelson's concern about how any institution, particularly Quakers, protects itself against a natural tendency to shape and perceive events according to one's prior world view.

It seems to me there can be a difference between applying one's values toward life decisions and having those values cloud one's vision of reality.

Paula H. Hogan
Milwaukee, Wis.

About Deborah Fink's response, I don't think Jack Powelson was separating spirit from matter at all, nor was he positing a single, objective standard of truth in the material plane. And he certainly was not gainsaying any kind of non-dogmatic, decentralized search for truth as she seems to imply. I think Jack was simply talking about how we use the term *spiritual* sometimes to disguise or support shallow, misinformed, or wrong-headed thinking and opinion, in this case thinking and opinions in aid of a particular Friends' agenda. Saying something is spiritual frequently is to claim that it is not material, say, or political or economic or personal or glib or self-righteous. Alas, it is an all-too-successful gambit, and one that Jack Powelson in this case challenges very ably. Deborah Fink seems to have missed Jack's very well-crafted point completely.

Donald Bybee
Stony Brook, N.Y.

Far from stodgy

In Arthur Harris's interesting article on war and the media (*FJ* August), he professes shock at the *New Yorker's* opposition to the Gulf War, calling the magazine, among other things, "supposedly stodgy." There is nothing stodgy about *The New Yorker* magazine. I have read it since the middle of World War II, when my brother sent me a subscription to prepare me for coming to this country. During the 1940s the editorials were consistently against war and often recommended some form of world government. A selection of E.B.

continued

White's "Talk of the Town" editorials was published in 1946, entitled *The Wild Flag*. Also that year *The New Yorker* gave over an entire issue to publish John Hersey's *Hiroshima*, which acquainted the reading public with what happened when the first atomic bomb was dropped. *The New Yorker* editorials have consistently raised questions about U.S. policies and actions concerning peace and social justice. But not only editorials, also numerous articles, often spanning several issues of the magazine, discussed matters such as nuclear war, etc. A number of these articles have later come out in book form.

Maria Peters
Southampton, Pa.

I think Mr. Harris would find in *The New Yorker's* weekly "Notes and Comments" the best editorial comments in the nation: "Southwest Iowa celebrated the Fourth with plenty of patriotism, but no reference to Operation Desert Storm" (July 22); "Secrecy has become...a forceful weapon in the hands of the executive branch" (July 29); "We are not poor as a people, yet somehow we have become bankrupt as a society" (August 5). All this with first-rate fiction such as "The Navigators," by Peter J. Smith (July 22). Arthur Harris should not confuse slick paper with what is printed on it.

Pyke Johnson
Old Greenwich, Ct.

An alternative

In response to Jude O'Reilly Geisheker (*FJ* May), I would like to present an alternative to his conscientious statement that he would go when called to fight whatever war—until the inequity of our system is corrected.

You don't correct the inequities that way, Jude. If you refuse war as a conscientious objector, it is no cop-out, if that includes dedicating the rest of your life to peace—but seriously.

That includes a lifelong study of the causes of war. It probably includes a complete revision of the way you studied history in school. It includes a new way of looking at the environment. It includes looking sharply at your own lifestyle and at your country's, and asking yourself whether, if everyone in the world consumed as much energy as you, would it destroy life on earth? It might include living simpler, finding work that supports life and does no damage, and working for the rest of your life against racism

and the economic inequities that force the poor—both white and black—to look to the military as a way out.

Heidi Brandt
Morelos, Mexico

Alive and well

In case you have heard reports that Friends World College has closed, we want you to have fuller information.

The Friends World Program of world education is alive and well. In fact, this September it has a few more students than at any time in the last 15 years studying in its Regional Centers in London, San José, Bangalore, Kyoto, Machackos, Hong Kong/Hangzhou, Jerusalem—and at Southampton, N.Y., instead of Huntington, N.Y.

The faculty is the same, the bachelor's degree requirements the same, the program the same, and the method of governance derived from its Quaker background the same.

What then is different? As of July 1, 1991, Friends World College affiliated with Long Island University and the Friends World Program now operates from LIU's Southampton campus, but under its own policies and with governance by its own Board of Overseers (the same people who were FWC Trustees). The Friends World Board believes that this affiliation provides administrative and academic resources, as well as financial resources, that were never available to an independent FWC.

Throughout the existence of Friends World, young Friends and those educated in Friends schools have been important to the student body, bringing to it their concerns for humankind and diverse world issues and their experience in collaborative governance. With the added academic resources of LIU, the richly experiential and highly individualized Friends World Program will continue to provide such students with the vision, knowledge, and skills to make the world a little better place.

Donald W. Smith
East Williston, N.Y.

AIDS ministry

Although the Lubbock (Tex.) Preparative Meeting is small (5 members and varying numbers of attenders), we have been able to respond to the AIDS crisis by working with others in the community. I am the meeting's representative to the Lubbock HIV/AIDS Consortium, a coalition representing all

the agencies in the city working directly with AIDS patients. I secured the Consortium's support in bringing Friend John Calvi to Lubbock for three days in March. John did one-to-one work with patients, found opportunities to counsel caregivers and support workers, and gave two public speeches and a workshop. John's ministry was well received. Through him, the meeting, with the help of others, was able to make a gift to those personally affected by AIDS. We would encourage small meetings to consider joining with others to bring John to their communities, as his Spirit-centered ministry is urgently needed by many who feel that God has abandoned them, and by those who are wounded and tired after long-term work with AIDS patients.

Cecilia George
Lubbock, Tex.

(Friends may write to John Calvi at P.O. Box 301, Putney, VT 05346-0301. —Eds.)

Quaker gray?

I have been transcribing a little diary from the Civil War era. It was kept during all of 1863 by John H. Wilson, assistant surgeon, 73rd Pennsylvania Volunteer Infantry. While traveling with his regiment by train from Alexandria, Va., to the Nashville, Tenn., area, Wilson passed through Richmond, Ind., where he made the following brief entry in his diary, which I thought your readers might find of interest:

October 1st, 1863

3 1/2 PM we reached Richmond, Indiana, which is a place of about 14,000 inhabt. The Society of Friends are holding their yearly meeting here (which accounts for the rainy weather).

Robert W. Keeler
Portland, Oreg.

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

This summer provided a historic opportunity for some 1,000 Friends across the world to attend the Fifth World Conference of Friends, held at three different sites—The Netherlands, Honduras, and Kenya. It was historic for several reasons. For one thing, these world conferences occur only once every 15 years or so, making attendance a once-in-a-lifetime opportunity for most participants. Those who have attended previous world conferences tell of the unifying effect these gatherings can have, bringing sharper focus to Friends' international activities, fostering personal relationships worldwide, and challenging Friends to find new insights between our divisions.

After the last conference, which was held in Greensboro, North Carolina, in 1967, Friends felt this experience should be more accessible and more affordable for the growing numbers of Friends in the southern hemisphere. Not only was there concern that the vision should be shared more equitably, but to do less would short-change everyone. With this in mind, planners came up with an innovative and historic idea—to hold the conference at three sites in different parts of the Earth.

What follows is the first part of Friends Journal's report on the world conference, featuring experiences and epistles from The Netherlands and Honduras. In December we will share faces and insights from the Kenya group. As shown in the words of the participants, the Fifth World Conference of Friends may also become historic in their lives and those with whom they share their experiences. Here they tell us about meeting each other face to face, about truly listening and finding each other in the moments that go beyond understanding, and about grappling with what it means to be part of this faith called Quakerism. —Eds.



Impressions from Elspeet

by Alastair Heron

It rained—often—and at times as if we were in Central Africa. But the elements relented on our “excursions day” and for our “fun evening.” So we had little cause for complaint on this score, and the sylvan setting of the Mennonite Conference Center was so right and greatly valued. Those hardest hit by the deluge were the group of Young Friends who were under canvas. They had to beat a hasty retreat in the night to the main social area indoors, and be squeezed into already full accommodation before the next night fell.

We were about 300 Friends from Afri-

ca, the Americas, Australia and the Pacific, Europe, and the Near East. About 15 were Spanish-speaking, whereas in Honduras about a third of those present spoke Spanish—but what a positive difference it made to have them with us. Three of our 21 worship groups shared them, together with two or three volunteer translators in each group (and what a superb job they did). Friends from traditional silence-based meetings were in a clear majority, a situation to be reversed in Honduras and in Kenya. Each worship group was provided with two coordinators and met daily for one-and-

FIFTH WORLD CONFERENCE OF FRIENDS

a-half hours on six of our seven full days. There were many Faith in Action groups and a plethora of interest groups. Some of us seemed able to keep going almost all day and evening, while others took personal time when scheduled and when needed for survival, both physical and emotional.

We had invited addresses to plenary sessions from Simeon Shitemi (E. Africa YM), Felicity Kelcourse (Wilmington YM), Diana Lampen (Ireland YM), and Susumu Ishitani (Japan YM). All four spoke from first-hand experience in greatly differing circumstances, richly illustrating the substance behind the conference theme: "In Spirit and in Truth." Simeon focused on the international scene; Felicity on language, worship and the basis of spiritual growth; Diana on her experience of what can happen when one tries to rely on prayer and the daily, even hourly leadings of the Holy Spirit; and Susumu on the power of nonviolent action.

I have no doubt whatever that given this exceptional opportunity to "listen to God and to one another"—across potential or actual barriers of ways of worship, of religious and ordinary language, of culture, of unfamiliarity with our

Quaker heritage—the majority of us were in our varying degrees blessed with enough unself-conscious humility to grasp it. It was hard going to start with, but as the week went on and understanding deepened, as new friendships began to blossom, everything made more and more sense. In the fifth session of my worship group, we heard silence-based Friends recognizing our lack of praise, of joy and thanksgiving in our meetings for worship. Friends from Africa and Latin America quietly observed they needed more silence in their programmed gatherings.

We did not do so well in our formal plenary sessions, where we tried to reach unity on the furtherance of concerns sent forward by some of our Faith in Action groups. As Val Ferguson asked, would we really be content to produce "one perfect minute and half an epistle" by the end of our week? Something positive ensued, and "minutes" were abandoned in favor of "reports." We got a whole epistle, entirely suitable to send on to Honduras and Kenya. Quite a few of us, myself most emphatically included, found yet again that it is a chastening experience to run ahead of our true leadings.

Steve Serafin



Janet Hoffmann (New England Yearly Meeting) and Kenneth Sutton

Did we try to cover too much ground in too much detail in too short a time? Would we have done better to have had fewer Faith in Action groups? Would our experience be useful to those bearing the responsibility for the final structuring of the Honduras and Kenya programs? The most likely answer to these and to other questions is "yes." Was all the sustained and dedicated effort before and during this event worthwhile and well-used? There can be few if any who shared in the Elspeet experiment who would feel able to reply with other than a deeply grateful "yes."

As we set off home, many openly wondered how to share with our local meetings, churches, and small groups of Friends worldwide. This will, I think, prove harder for us in Europe, perhaps mostly so in Britain, where many are so busy that finding time to let us share with them may prove all too difficult.

If I seek one word to characterize the spirit of our sisters and brothers from Africa and from Latin America, it must be *commitment*. They are probably nearer to early Friends in this respect than we are, however different they may be at present from the "silent assemblies of God's people." We have the "silent assemblies"; but how far are we committed to being or to becoming "God's people"? □

Long active among Friends in Great Britain, Alastair Heron is a past clerk of London Yearly Meeting. His report appeared in *The Friend* of July 26.

Betty Austin



Participants from Kenya gather to sing outside the dining room.

Speaking Face to Face

by Kenneth Sutton

At the Netherlands site there was an interest group entitled "Friends for Lesbian and Gay Concerns." It was described as an opportunity to learn about this North American organization and to share experiences from other parts of the world. It was held midway through the conference in the evening.

Earlier that day there was a field trip. In the evening many people were a bit behind schedule, so after putting the 20 chairs in the room into a circle, only

four of us were present to settle into worship. I spent quite some time just hoping a few more people would come. We continued to worship as the chairs first filled, and then as more chairs were moved in and the circle enlarged. Eventually there were 35 to 40 people, some sitting on the floor and a few on tables. We began worship at 9:15 and continued until about 10:00. This was much longer than many present expected, and the late-comers seemed surprised to walk into a room where they were accommo-

dated but not acknowledged. It was deep and centered worship. This was clearly a space of safety and relaxation for many of those present.

After breaking worship, a brief description was given of FLGC. Other Friends present spoke about Friends Homosexual Fellowship, which is an organization within London Yearly Meeting. The portrait of FLGC approved at its midwinter conference was read. The discussion that followed touched upon membership, publishing, marriage, history, and the future for gay and lesbian Friends in North America and Europe. There were nearly as many agendas in the room as there were Friends. This was a rare opportunity to make connections across distance and theology. As the facilitator, I was exhausted. But I also wondered if this was what the early FLGC meetings were like, bursting with enthusiasm and the joy of being in community.

This interest group had been listed in the daily bulletin, just as all the groups

How Change Occurs

Many people expect from a great gathering of Quakers a great sign of God's direction. That was not my experience at the Netherlands session of the Fifth World Conference of Friends. I felt many small signs of God's loving kindness, grace, and direction. I saw many examples of faithful love among a people gathered by their experience of God.

Did we leave with a vision for Friends? No, we left as Friends with vision.

Change occurs not because 20 or 30 or 300 people come together and say something or do something. It happens when 20 or 30 or 300 people come together and discover something, and allow it to change their lives; the world is changed through changed lives.

I wasn't sent to help create an agenda for a worldwide Religious Society of Friends in the coming 20 years. I went in order to be changed, to come back, if possible, more open,

more faithful.

It seems to me that we often come together as Friends with the attitude that our unity is something external to us, which we must work to find. But it is intrinsic to our being; we are already in unity, and we have much to gain from approaching it thus, from the inside, and seeking in love and trust to define its shape.

The Netherlands conference was an opportunity to meet individuals from around the globe in an atmosphere of calm, peace, and friendly interest. It was my experience that no one came with an axe to grind, nor did there appear to be hidden agendas or dishonesty.

The absence of communally experienced conflict, or of corporate resolution, doesn't mean that people didn't explore differences, although we may have done so with quite a bit of care and some reticence. This says a great deal about us as people and as a culture.

Openness consists just as much in letting things out as in letting things in. I felt that I was quite open as a gay person. Was my positive experience a result of others being less than open? I think not. In conversation, a Friend from the U.S. Midwest said she didn't mind worshipping with gay and lesbian people, but wasn't as sure about membership. She definitely wouldn't want to have a gay or lesbian pastor. My preference is to have no pastor at all, but that was beside the point. She was making known her reality. Openness and forthrightness allowed us to know one another better. We did this privately, and without feeling any need to come to a conclusion or make a statement. Few people know that this occurred, yet this is the kind of understanding of one another that is important to the Religious Society of Friends.

Kenneth Sutton

had been. Some East African Friends were troubled that they would be asked about this interest group when they returned home and would have no way of answering. The black African Friends I spoke with believe homosexuality is foreign to their culture, or nonexistent in it. Six men Friends from East Africa came to the group. They participated in attentive silence, until someone asked them about references to homosexuality as an "abomination." They responded that this is the attitude in their countries, but that they came not to judge, but to communicate. One Friend reiterated that homosexuality is unknown in his country, but that "someday it will come," and what will they do then? This attitude of honesty and seeking was further demonstrated on the last day, when the epistle was considered.

The first draft of the epistle referred to homosexuality as an issue among Friends. The second draft, which was considered in a plenary business session, referred to homosexuality as a reality among Friends. A Friend from Kenya, who had attended the interest group, asked that it be amended to read "among some Friends in some countries." This was accepted by the clerk, and some Friends later expressed considerable anger and hurt. The Friend who made the request spoke with me later that night about my life and about his. He wanted to make clear Kenyan Friends' need that the epistle not misrepresent them to their own government. He was afraid for his religious society, and he could have asked that the entire sentence be deleted. In the end, he chose to focus on a single goal, reaching the "kingdom of heaven," and to have faith that others share this goal in different ways. In sharing this, he was sensitive to the fact that my language might be different.

The conference as a whole clarified for me the need to speak to people face to face. There are many Friends, all around the world, to whom we are at the same time strangers, unknown, and Friends. Some of them are eager to talk to us. I encourage each of us to risk talking to them. □

Kenneth Sutton, a member of Central Philadelphia (Pa.) Meeting, is publications coordinator for Friends General Conference.

A Homecoming

by Diana Lampen

It was the morning of departure from the Netherlands conference. We stood at Amsterdam station, a group bound by the shared experiences of the week, joyful—singing "Morning Has Broken" in the station forecourt—yet sorrowful because of the impending parting.

"I'm trying to think myself into your situation" said a Friend. "What is it like going back to Northern Ireland after this experience?"

After a moment's thought I responded, "Probably it will be a happy homecoming, with the usual warm Irish welcome, full of love and laughter. On the other hand, I just might get back to discover someone I know has been shot dead."

A few hours later, my husband, John, was driving me home from Belfast airport. As I bubbled away, full of all that had happened at the conference, it began to dawn on me that his response was muted. "Are you ready to come down to earth?" he asked. Then, in tears, he told me a friend had been killed by the IRA the evening before.

How do I hold the two experiences in balance? Does the awful horror of this murder invalidate the joyful experience of the conference? I thought of astronauts who almost invariably describe their experience in space in spiritual terms and who find reentry into the earth's atmosphere and the eventual landing traumatic. Some cannot make this adjustment.

During the week we had, as the epistle says, found unity in a joyful acceptance of each other. We had shared each other's pain—there were many tears. One Palestinian Friend said she cried the tears of ten years for the suffering of her people. There was much laughter—who would have guessed that Tom Thomas from India, who had been such a serene presence, could be so mischievously funny in the entertainment? There was much we learned from each other. A Friend from the richer part of the world had complained about the monotony of

the diet—"bread and ham and cheese again." Her neighbor, who was from Africa, said, "It's such a luxury for me, as I can never afford ham and cheese at home." Her neighbor on the other side, who was from Central America, said, "The bread is a luxury for me. We can't get bread at home."

We had wrestled with the burning issues of today. We had studied the Bible in new and deeper ways. We had each, in our different ways, used the silent personal time as a retreat. Above all, we had listened to each other and grown to love each other.

On the train as I left Amsterdam, I read for my daily reading: "Take joy wherever you go. You have been much blessed. Pass every blessing on. Love can and does go around the world, passed on the God-currents from one to another." At the airport I said to one of the Africans who was heartbroken at leaving us, "Remember what Gandhi said to Charlie Andrews: 'Friends are never parted. They live in each other's hearts.'"

It is this joy and this renewal that is sustaining me through the devastation at the news on my homecoming. The astronauts who do manage to readjust on reentry know they have been dramatically changed for good. The experience brings with it not only a sense of privilege, but also of responsibility. They know that having seen how utterly beautiful and precious the world is, their lifetime's task is to do all they can to cherish and preserve the earth. As one of them wrote afterwards:

The peaks were the recognition that it is a harmonious, purposeful, creating universe. The valleys came in recognizing that humanity wasn't behaving in accordance with that knowledge. □

A Friend from Northern Ireland, Diana Lampen was one of the plenary speakers at the Fifth World Conference of Friends in the Netherlands. Her article appeared in The Friend of July 26.



Above: Delegates gather in the chapel at Elspeet.

Right: Pamela Asena (Elgon Yearly Meeting, Kenya) and Steve Serafin (FWCC Section of the Americas staff)



Betty Austin

Epistle from the First Gathering

To all Friends everywhere, loving greetings:

We have enjoyed the generous hospitality of our Dutch Friends in the beautiful woodland tranquility of Elspeet's Mennonite Center. We have explored our theme "In Spirit and in Truth: Faith in Action," seeking the ground of our unity and a sense of our corporate wholeness. In a series of intensive workshops, worship groups, and plenary sessions, our time has overflowed with spontaneous celebration and warmth. We have delighted in new friendships. The harmony of voices has included the fresh notes of the four babies who have been such a vivid expression of the life in the conference.

We know little of the future except its unpredictability. Our only sure preparation is the discipline of prayer and worship. We must continuously seek communion with God and connectedness with the creation. If we are faithful, God will use us in vigorous witness and action. What do environmental and peace issues, regional conflicts, economic injustice and exploitation really mean to us? What difference will be visible in our lives by the third millennium? The affluent third of the world, the Zacchaeus of today, must not sit back while militarism pervades its economic system. None of us may stand apart from the ravages of AIDS. From the range of world issues placed before us this week, we need to

seek guidance for our particular leadings.

But we have a task closer to home. As yet the conference has barely touched the fringe of our thinking. This three-part world gathering will only serve God's will if we share with all our home communities the experience we have glimpsed of where unity can be found: not in creed or method but in glad acceptance of one another. This affirmation is prompted and sustained by the love which Jesus shows us and by the inner power of the Spirit. God is love; love accepts us where we are and transforms us into what we may become. Through facing our fears and grappling with conflict, we have discovered experimentally that true listening is always an act of faith. It requires a willingness to be changed in ways we may neither expect nor want; it carries risks. By listening to each other, we have had our faith tested and strengthened. Tears and joy have mingled as we have shared a deepening fellowship and a dawning respect for things we are only beginning to understand. Washed by torrential downpours without, within we have been pierced by the rain of compassion. We are learning not to be afraid of differences but to celebrate diversity.

We have had to come to terms with our diversity in theology, ways of worship, approach to social issues, cultural backgrounds, and material wealth. We have to look directly at

these differences in order to create honest relationships. The experience of divergent Friends coming together in Bible study has been exciting. Awareness of homosexuality as a reality among some Friends in some countries has been a costly learning process. Even on peace, there has been no easy unity in the aftermath of the Gulf War. These conflicts have led to growth.

We affirm our vision that God is calling us to live out the faith that we can have community without uniformity; we can rejoice in the distinctive gifts of Friends from all traditions. The more ardently we worship in spirit and truth, the greater the unity in our hearts may become. We bless the inspiration we receive from the powerful personal witness of scattered Friends. They have spoken of support from Friends around the world as a spiritual lifeline. We urge meetings to take practical steps to extend these contacts, to the enrichment of us all.

We send to Honduras and to Kenya the loving greetings of the seedling to the sapling and to the growing tree. We pray that we shall all be empowered to bring this entire conference to maturity and living wholeness. Every leaf is unique, yet all depend on a single vital source, the nourishment of living water.

Erica F. Vere
Clerk

En Espiritu y en Verdad ... la Fe en Accion

by Phyllis Sanders

Our introduction to Honduran Friends, the hosts of the conference, came in San Pedro Sula. We were greeted warmly at the airport and carefully helped onto waiting buses for the two-hour trip to Tela. The conference site was a seaside resort, where we slept in cabins on stilts with the beach only steps away—a serene, quiet setting for seekers.

We walked on wide roads free of traf-

fic, among palm trees and exotic flowers, and greeted each other with the traditional greeting of Honduran Friends: *Dios le bendiga* ("God bless you"). We called each other *hermano* and *hermana* ("friend in the Light").

There were 326 conference attendees from 36 countries. This was the first time a world gathering of Friends had been held in a Central American country. The primary language was Spanish, but there was always someone to help translate at meals and in small groups—and always the exchange of smiles and the clasp of a hand to bridge cultural differences. For the plenary sessions there were six official interpreters from six countries. Individual earphones made possible simultaneous translations for keynote speakers.

We learned early that *American* did not mean "U.S. citizen" and were careful to specify "North," "South," or "Central" when we spoke of Americans, to identify nationalities.

Women pastors were much in evidence. A Friend from Honduras told me

that these were usually single women. If they married? Well, that could be a problem or a blessing. To continue serving as a pastor, a woman had to have her husband's permission. Of course, if she married another pastor, the local

Friends In Honduras

The first recorded date of Friends visiting Honduras was in November 1903 with the visit of Thomas Kelley and Clark Buckley. In 1906 Ruth Esther Smith arrived in Guatemala and began the Friends Mission in Guatemala, El Salvador, and Honduras. The early work of Friends in Honduras took place in the whole western part of the country, especially in the provinces of Ocotepeque, Copan, and Lempira. In 1914 the Friends Church was established in Tegucigalpa.

In 1943 Friends' work suffered a setback when California Yearly Meeting's Board of Missions (affiliated with the evangelical branch of Friends) authorized the transfer of the mission field in and around Tegucigalpa to the Holiness Church. The work continued in other parts of Honduras, and in 1980 George Fox Bible School was established to train workers.

In 1983 Honduras Yearly Meeting was organized. Currently it is composed of 32 monthly meetings, 7 quarterly meetings, 25 pastors, and 3,500 persons.

—reported by Robert Vogel
from an address by Juan Garcia



Courtesy of Phyllis Sanders

Above (left to right): Phyllis Sanders, Salomé de Bartalama (Bolivia), and Mary Stuckey (Ohio Valley Yearly Meeting) Below: Participants in a workcamp at Honduras Yearly Meeting's headquarters in San Marcos de Ocotepeque



Courtesy of Elvia Rosa Zavala and Filiberto Ruiz

meeting got two ministers for the price of one.

There was a meeting for worship each day before breakfast—one day programmed, the next unprogrammed.

Music was a part of every gathering in the big hall. There was a choral group of Kenyans; a trio from Honduras with guitar; singers from Bolivia, England, and Alaska. We all joined in the singing of hymns in Spanish and in English. One that set the tone for the conference was "Blest be the tie that binds our hearts in Christian love"; another was the much repeated favorite, "*Demos gracias, demos gracias al Señor*" ("We give thanks, thanks to the Lord").

The theme of the conference was worshipping God "In Spirit and In Truth." A central question addressed by plenary speakers was: What is the message for Friends?

Is there one true belief for Friends? What do we do when there are differences?

Speaker Heredio Santos, pastor of the Friends Church in Banos, Cuba, said: "In God, all is possible. What if some of us accept Jesus as leader and some accept him as Savior? We can accept each other." He said the time has come for Friends to develop a new "apostolic council" like the early Friends, to give us new strength and help us build communities. For him, "Faith is a way of living, not an intellectual exercise."

Someone asked Heredio, "I have not accepted Christ as Lord and Savior. I am a follower of Christ's teachings, but am I eligible to be part of the Quaker community?" Heredio replied, "Yes, when we love one another, we find unity in our diversity!" His answer was received with a supportive round of applause.

Is there one true way to worship for Friends?

Speaker Nelson Salinas, a refugee from Chile and now a Friends pastor in Florida, reminded us of Jesus meeting with the Samaritan woman and his teaching that those who worship God must worship "in spirit and in truth"—no place or type of worship mentioned.

Speaker Hipolito Llangue, pastor from La Paz, Bolivia, is from a programmed

Finding New Notes

At the Honduras conference, Jon Lutz from Finland told the story of a retired man who took up his wife's suggestion to learn to play the violin. And so he did, but he played only one note from morning till night and was driving his wife crazy. The wife asked, "Have you noticed that other violinists use their fingers?" To which the retiree replied, "Don't be stupid! They are looking for the note. I have found it!" Many of us found new notes in our worship-sharing groups.

Of the 46 Faith-in-Action groups, I selected three. The liberation theology group drew the largest number of Friends—about 50—for a three-session course. The workshop was based on a publication by seven theologians from Third World countries, and was entitled "The Road to Damascus." Some Latin American Friends tended to link the "base communities" with revolutionary violence. One person thought it wrong to

discuss these views because the government said liberation theology was subversive. There was clearly some anxiety as well as curiosity as we probed such questions as these:

- How did Jesus regard authority?
- How did he respond to his accusers?
- Why does God allow us to suffer?
- Why does God seem to side with the rich?
- Are poverty and oppression really the will of God?
- Where there is conflict among Christians, is God on both sides?
- What has been revealed about God in Jesus?

There was no effort to reach unity on such questions; we were simply exposed and challenged by the followers of Christ who cared for the poor.

Robert Vogel, Pacific Yearly Meeting

meeting but uses silence for worship, because, he says, "in the silence I can hear the word of God."

Val Ferguson, outgoing executive secretary of FWCC, reminded us of the meetings for worship held at the conference in the bar and the disco. It was the spirit that mattered, she said.

Which comes first, faith or action?

Speaker Lucy Anderson, evangelical Friend from Ohio, spoke on "Justice, Peace, and the Integrity of Creation." She said, "Conversion is leaping into partnership with God." This partnership makes us look for what God calls us to do since we become the stewards of God. She told the story of an artist in France during World War II who made a beautiful statue of Christ. The statue was destroyed by bombs. After the war, villagers gathered together the pieces they could find—all but the hands. On the statue they put the inscription, "He has no hands but your hands."

Speaker Aggrey Mukilima, from East

Africa Yearly Meeting, pointed out that "it is the power of the Holy Spirit that gets us moving. We must show the power by our actions, and we must testify to the spiritual experience of God."

One Friend pointed out, "We must live in the Spirit and so do good, not do good to show we are spiritual."

There were 46 Faith and Action groups dealing with subjects such as the environment, peace, human rights, missions, Quaker women, and liberation theology. Interest groups arose during the week with reports on Cuban Friends and other Friends groups. There were reports on special projects, such as working with alcoholics in Argentina and Colombia, repairing wheelchairs in Nicaragua, and running the Peace Center in Costa Rica.

It was in the worship-sharing groups, where 11 to 15 Friends met daily, that programmed and unprogrammed Friends had a chance to talk out their concerns and question differences. Did the sharing make any difference? One Friend reported, "I saw our group

change in a week." Another said, "I learned that my way of worship was not the only one that had meaning." And another, "I felt close to Friends who didn't believe exactly as I did."

Sunday morning was a worship service Honduran style, with more than 100 Honduran Friends arriving to be with us for the day. There was also an evening of folk dancing in costumes and a fine chorus of high school young people from San Pedro Sula.

The conference was not a gathering

for business; however, time was provided to express appreciation to the many Honduran Friends who had worked on the conference details and to send special greetings to outgoing FWCC Section of the Americas executive secretary Alex Morisey, who had not been able to attend, and to welcome Asia Bennett, who takes over the office in March.

The final business was approval of the epistle. The final call: "*De Acuerdo*" ("Approve")! □

Demos Gracias

Let Us Give Thanks

G Mexico

De-mos gra-cias al Señor, De-mos gra - cias,

De-mos gra - cias por su_a-mor. mor.

Por las ma ña-nas las a - ves can-tan las

a - la - banzas del Cristo_el Salva - dor,

Y tú a - mi-go, por-que no cantas las

a - la - ban-zas de Cristo_el Sal-va - dor.

Coda ban-zas de Di-os el Cre-a - dor.

*Translation: Let us give thanks to the Lord, let us give thanks.
Let us give thanks for God's love.
In the morning the birds sing the praises of Christ the savior,
And you, friend, why don't you sing praises
to Christ, the savior?/to God, the creator?*



Phyllis Sanders

Above (right to left): Pastor Heridio Santos (Cuba Yearly Meeting), Val Ferguson (FWCC General Secretary), Thomas Taylor (FWCC Associate Secretary), and an unidentified delegate share breakfast.

Right: World Conference delegates in Honduras

Epistle from the

The water that I shall give will be an inner spring always welling up for eternal life. (John 4:14)

Dear Friends everywhere:
Gathered among the palms facing the clear Caribbean Sea, 326 Friends from 36 nations send you our loving greetings from the second gathering of the Fifth World Conference of Friends, thanking God for the opportunity to meet one another, with over one hundred additional Honduran Friends who joined us for Sunday worship. We pray that when we return home we shall be able to share what we have so vividly felt here these days: Christ's spirit of love. Truly that Spirit quenches our thirst with the water of life. We have sung praises.

Meeting in small groups for worship and sharing methods in faith in action, we nurtured each other spiritually, sometimes painfully. In our recreation, just as in creation, we have experienced great variety: early mornings on the beach, lingering at meals, dodging fall-



Second Gathering

ing mangoes, walking in Mayan footsteps in Copán, and sharing a multiplicity of interests. Yet, we acknowledge with sadness, we still have divisions.

Tela's landscapes remind us of Eden, God's original realm. Some Friends now realize that the garden of paradise may have been like an untamed tropical rainforest. Here nature demands we see the work of our Creator, who wishes us to share it without prejudice and to preserve it. The theme, "In Spirit and in Truth: Faith in Action," is linked to the timely topic of justice, peace and the integrity of creation. We felt ourselves as part of that "great multitude of people" that George Fox envisioned from the top of Pendle Hill. In the Faith in Action groups we learned how that Spirit has led Friends to confront evil in many forms throughout the world, including greed, poverty, oppression, and the destruction of the environment. If we do not take action to afflict the comfortable and comfort the afflicted, we run the risk of losing the garden.

From all corners of the world we have come to discover that "the encounter with an unknown person is always an encounter with ourselves." To know God includes seeking that of God in others despite the differences and discomforts. In this hemisphere and elsewhere, we are aware of the destructive effects that occur because of poor understandings of indigenous rights and cultures. When one people believes itself superior because it does not know the other, this overwhelms the less powerful with an ocean of darkness that submerges both the exploiter and the exploited. We are called to liberate both.

Yet, in this darkness, Latin American Friends have found the divine light and spirit of Jesus as their guide. The hospitality of the Honduran Friends has reflected their love and generosity. For the first time, we were challenged by the efforts and difficulties of getting to know each other across linguistic lines, as, whenever possible, the conference was conducted in Spanish

with interpretation into English.

Our varied Quaker traditions can enrich each others' lives. The living tradition of indigenous spirituality can provide the roots of our faith and a base from which to grow in our knowledge of Christ. The church of Acts 15 is our model.

We recognize that each one's leading is to irrigate the garden with rivers of living water. The seed planted in the Netherlands, which is the sapling growing at our gathering, we hope will mature into the tree in Kenya. When we share the rich variety of our experiences with Friends at home, we shall see the fruits of our labor. When we recognize within faith *and* actions our union with God and our unity in the Holy Spirit, Christ will use us, the only hands God has, as instruments of peace in order that all may live in harmony with creation. Now is the time for action!

Signed on behalf of the gathered Friends,

Paul Enyart, Clerk

In Praise of Footing

by Ronald Watts

Footing is a term used in some African countries to describe walking. Having recently returned to Africa after a few years at our home base in Wales, we have been relearning the pleasures of footing around Zimbabwe and South Africa. Theresa had an appointment in the School of Medicine in Harare. To meet the government regulations, we shipped out our four-year-old Toyota by sea and consequently spent two months without a car. When a Canadian Friend asked at the end of

who were on the hotel verandah whether they had heard of an Anglican priest called Arthur Cripps. Over ten years previously, while in Zambia, I had read Douglas Steere's biography of Cripps entitled *God's Irregular: Arthur Shearly Cripps: A Rhodesian Epic*.

Arthur Cripps had stuck in my memory partly because of his devotion to footing. He distrusted the motor car and regularly walked the 90-odd miles to Salisbury, now known as Harare, the capital of Zimbabwe. Once, when Cripps was in his sixties and approaching Salisbury, a white settler insisted that Cripps should have a lift in his car, but then slammed the door before Cripps's African friend could get in. After a short distance Cripps asked to get down and proceeded to walk back to join his friend.

Arthur Cripps was best known for his absolute devotion to a life of poverty and to serving the African people of Rhodesia. It was good to find that two grey-haired men I spoke to in Chihvu both remembered Cripps with some warmth long after his death on August 1, 1952. He was buried against his wishes in a coffin, on a hill near Chihvu. Douglas Steere summed up his departure with an extract from one of Cripps's own poems: "Go with two blistered feet your altar's way."

For a young Britisher in 1952 who had a degree in agriculture and a desire to serve in Africa, the main avenue was to join Her Majesty's Colonial Service. During our training, I had as tutor an elderly retired education officer who had served for many years in northern Nigeria. One of his bits of advice made a deep impression. He said that I would never get to understand the people I was working with unless I moved at their pace. When I sailed for Lagos from Liverpool a few months later, in my black tropical airtight trunk were a saddle, bridle, and jodhpurs. All seemed to be fitting into place until we docked in Lagos and the mail came on board. In the post was a letter stating that a mistake had been made and I was now to report to Ibadan in the humid South instead of Bauchi in the dry North. Not only was Ibadan an unhealthy place for horses, but soon after my arrival I was instructed to buy a

Arthur Cripps
distrusted the
motor car
and regularly
walked the
90-odd miles
to Salisbury.

the two months whether we didn't feel liberated to be mobile again, I found myself hesitating. For many of us, our cars are becoming our prisons. To experience living without a car, take a holiday by train or bus and then start walking from a center. If one is selling a car, plan to manage without for a few weeks before taking delivery of the next one. For the lucky few it may be possible to give up a personal car completely.

By coincidence, soon after arriving in Zimbabwe, I twice found myself in the town of Chihvu, known in the days of Rhodesia as Enkeldoorn. On both occasions I asked some grey-haired men

Ronald Watts is a British Friend who has worked in Africa since 1954. He is an agriculturist, and his wife, Theresa Piper is senior lecturer in community medicine at the University of Zimbabwe. They are members of Harare Meeting.

From God's Irregular: Arthur Shearly Cripps

load-carrying vehicle so I could inspect school gardens throughout the western region. My resolution to follow my tutor's advice was reduced to occasional evening walks through cocoa farms on the fringe of Ibadan.

Some ten years later when, for a brief period, I was principal of an agricultural college in Kenya, I came across another example of footing. This was when the vice president, Oginga Odinga, visited the nearby town of Embu, on the slopes of Mount Kenya.

I received a phone call from the provincial offices to the effect that all 200 of my students should be on the road outside the college in 20 minutes to greet the vice president. When we finally reached the road we found a large, black Mercedes Benz minus Mr. Odinga, who was walking up the road wearing what are known as Ahero sandals. Ahero sandals are made out of old tires and are the cheapest form of footwear. The vice president's walk was a symbolic gesture of identification with the people. Not long afterwards Mr. Odinga was ousted and for many years was a leading opposition figure. Since he left government, the gap between the Wa-benzi—the Mercedes owners—and the ordinary

people has undoubtedly widened.

When we reached Zambia in 1977, the economy was just starting to take the nose dive from which it has not yet recovered. Cars became extremely difficult and expensive to obtain so that we were forced to become a one-car family. When we moved to live at a research station, having one car meant that I often used to ask for lifts or share official cars. I found that my work as a liaison officer was enhanced because I brushed into people whom I had not planned to meet. My range of contacts widened, and I was able to be a more effective processor of information about the research that was going on. Walking or riding a bicycle from our house to the office also enabled me to get to know staff members I wouldn't have met if I had used a car.

The place of leading footer in Africa must undoubtedly be given to David Livingstone. Not only did he cross the continent from coast to coast, but for 20 years, from 1853 to 1873, he was almost continuously on the move—on foot. Douglas Steere compares him to Arthur Cripps in relation to sacrifice. In spite of "almost every taxing hardship which the African bush could inflict

[Livingstone] once insisted that in all his life he had never made a sacrifice. He, with Cripps, had simply done what he most deeply wanted to do!" In Livingstone's case there was not much choice but to walk—while Cripps walked because he enjoyed it. He was more concerned with the quality of life at the moment and less concerned than we are today with doing as many things as possible in the shortest possible time.

According to a recent United Nations report, the number of cars in the world is likely to grow from 400 million today to 700 million in 2010. Some growth is vitally necessary in the developing world, which currently owns only 12 percent of the global car fleet. But do we in the West need so many cars? Is every journey we make by car really necessary? Could we manage with one car per family instead of two or three? Could we share our cars more with each other and give lifts more often, perhaps on a regular basis? Or instead of driving to work, and then using an exercise bicycle at home to keep fit, couldn't we cycle to work? While these may seem like sacrifices, if we really care for the world we live in—God's world—they should be easy sacrifices. □

A WALKING GROUP

by Dorothy Marshall

When one Newcastle (England) Friend asked another, late in 1989, "Would you like to go for a walk one day?" neither of them had any idea of what they were starting. Five of us enjoyed the first walk so much we decided to begin 1990 with a program of walks on alternate Thursdays. We invited a few Friends who we knew enjoyed walking, and numbers crept up. Once established, we put a note in the meeting's newsletter inviting anyone interested to join us. We now have 20 people on our list, and an average turnout of 15. Because they take place on a weekday, the walks are attended mostly by the retired, but unemployed, convalescent, or Friends on holiday have occasionally joined us. We have attempted to include monthly meeting Friends whose territory we are

Dorothy Marshall's article appeared in The Friend, August 30, 1991.

visiting, but so far unsuccessfully.

We gather at a Friend's house and calculate how many cars we need. Everyone contributes £1, which covers petrol, telephone calls, and maps. In the winter we set off at 10 a.m., travel no more than 20 miles, and have pub lunches. But in summer we leave at 9:30, go further afield, and take picnics. We find that five miles is a comfortable walk for all of us, and so far we've had no casualties.

The benefits for us as individuals are obvious—gentle exercise, friendship, and laughter. We are getting to know our beautiful and varied countryside better. Among us there is a pool of knowledge on flowers, birds, art, architecture, engineering, and industrial archaeology. Our fellowship was greatly strengthened when 14 of us shared four happy days at Glenthorne in March, and we are going again in October.

The benefits for the meeting are

harder to define. We "oversee" each other, and much information is shared concerning those in the meeting who are ill or frail, or encountering problems. Useful action can flow from this. We have arranged a bus outing for less agile Friends.

This is no cabal, but as we are all involved in the meeting's committee work, dates are often fixed, ideas floated, information shared, and opinions sought. We have organized help in maintaining the meetinghouse garden.

There is a spiritual dimension too—indicated by comments such as "These walks have become very important to me," and "Missing a walk feels like missing a good meeting for worship." Our enjoyment is altogether different from that to be had with a rambling club.

Our particular formula seems to be working very well for us at present, and we can thoroughly recommend it to others. □

On a Few Acres of Land

by Isabel C. Sanders

Photos by Isabel C. Sanders



The need to care for the natural environment was 30 or 40 years ago mainly the concern of a small number of European and American environmentalists. Organizations such as the Sierra Club, the National and the International Wildlife Federation, and people such as Rachel Carson and Jacques Cousteau attracted a dedicated group of followers who studied and worked to protect the land, the sea, and all that lives.

Now we are in a period when interest in the environment is becoming general; everyone, it seems, gets some of the message. If we want this interest to be lasting and productive, however, we must learn how we can make a caring attitude toward life part of our personality.

I don't know how we are going to do this, but I guess it will be by showing as many people as possible that environmental care is in their self-interest. Curiously the destruction of the Amazon rain forest probably has disturbed more people than any other environmental destruction. The immensity of the holocaust of agricultural and forest land in Laos, Vietnam, Cambodia is scarcely

known by the average citizen, and might, if known, be regarded as a lamentable part of modern war.

Right now is the time to spread the message that the environment is both out there in the Amazon and right here under our feet, and that we are morally bound to protect both to the best of our ability. The protection of the environment "out there" is a very complicated problem because the environment is not a thing but is part of life. The great poverty of huge numbers of people is one reason for the destruction of forests around the globe. How can this poverty be alleviated? How can governments govern more humanely? Following John Woolman, we must ask in what ways we are responsible for this poverty. We must learn that stewardship and brotherhood are goals for all of us and are achievable. With patience and common effort.

The care of the immediate environment, of the land on which we live, is easier to manage than national or global caring. As we work on a small plot of earth, an enlarging feeling for life is given us. This has been the happy experience of my husband and me.

Our family are permanent residents in northwest Puerto Rico. Fifteen years ago my husband and I moved from our house on the outskirts of our city into

the countryside. We were looking for a quiet place with a view and enough space to plant some trees; and after some years of search we found the place we had dreamed of. We bought this land and later an adjoining piece. In all we now have about six acres in karst country, land with hills or knobs rising abruptly from the general level of the countryside. Two sides of our land rise from escarpments, on the third is a sharp hill, and the rest rises more moderately.

We built our house at the edge of one of the escarpments, with a beautiful view of the countryside from the front porch. When we began building the house, the land in front had been short-cropped by cows that the farmer had pastured in that area. We were afraid that this sparse earth would wash down the steep slope during the rainy season. However, we had so much work to do that we couldn't tend this section of our land at first, and gradually a thick cover of high weeds and bushes grew up.

Over the years this section has stayed free of cultivation, and we leave it so. We like the wild abundance, the idea that nature is free to take over. It is interesting to observe how there appear to be cycles of growth unforeseen by us. Once a large number of ferns appeared on the slope and were dominant for some years. Someone later on gave us

Isabel C. Sanders is a Friend who grew up in Bucks County, Pennsylvania, but has been living in Puerto Rico for almost 50 years. She has been a teacher and later an associate with her husband in a family business.



one appeared. We still work Saturday mornings, but for the last four or five years we have had the help of an excellent young man who comes faithfully and whose interest and effort make it possible for us to continue our projects. My husband also works in the garden many afternoons, and I often join him.

When we moved here, the work of first priority was to plant a variety of fruit trees on a saddle of land up on top of the hill to the south of the house. This part of the land was covered by elephant grass or wild cane, which could only be cut by machete. We cleared this land gradually, each year pushing farther back from the house. Here we planted lemons, oranges, grapefruit, avocados, and one or two other species of fruit. Some trees we bought at nurseries, some were given to us, often as birthday or Christmas presents. Many trees have acquired a name that recalls pleasant memories, such as "Margarita's avocado," which grew from a seed a granddaughter planted as a grade school project.

The soil on this top ridge is thin and

canning or preserving in the home is almost unknown except for some fruits such as passion fruit that are made into juice and frozen for later use.

We would have liked to plant a vegetable garden but the soil is too thin for that. Only squash does well here because it likes to run freely among the weeds. A bed of herbs flourishes—parsley, mint, basil, oregano.

Some years after we began our fruit orchard we undertook another parallel project, the planting of native hardwood trees on the marginal land that makes up the bulk of our property. When we bought our land it was surrounded by remnants of large farms. From the house we could look for some distance over green meadows and hills. We knew that this large rural area was bound to be built up since it was on the outskirts of a city in a densely populated country. We decided to do all that we could to form from our six acres a green oasis. We began with the area around the house, then the fruit orchard, finally the wooded patches on the rocky, sloping, marginal land.

As we work on a small plot of earth, an enlarging feeling for life is given us.

poor, with bedrock breaking through the surface, devilishly spaced to catch the blades of the heavy-duty lawnmower we began to use after the worst brush was cut back by machete. With inexperience, drought, and constant high winds, plus a great variety of insects and fungus, it took a long time to plant a few trees and much longer to get fruit.

We do get fruit now, and of course it tastes beautifully sweet because it is the fruit of our labor. I can't say that we are repaid materially. It would be cheaper and much easier to buy the fresh fruit we consume, and we would have more time for other interests. If there is more fruit than we can eat or give away I feel duty-bound to can or preserve what can't be used immediately. This attitude is not really a virtue; it is part of the ethic my husband and I grew up with, though in different countries. We learned an 11th commandment: "Thou shalt not waste." In Puerto Rico, where fresh fruit is always abundant in season,

First we set about clearing the land, cutting down the brush and a few of the "trash" trees already there. The work had to be done by machete, and for it we hired another man on those Saturdays we could devote to the work. The trees came from an excellent *vivero*, or tree nursery. The seedlings of a large variety of trees are planted there in small polyethylene bags and are grown to about a foot high. These are given free through certification by an agent of the Department of Natural Resources, which maintains the nursery.

We planted the trees by making holes in the earth with a pickax. When the trees began to grow they faced drought and strangulation from vines that wind tightly around the trees. These strangler vines can bend the branches of a tree down to the ground or cut into the trunk in spirals, making indentations sometimes over half an inch deep, which cut off the nourishment of the tree. These destroyers must be unwound from

Top: The view north from the Sanders' balcony.

Above: Mahogany and teak trees planted six to ten years ago

some creeping plants with yellow flowers shaped like daisies. These quite took over, and the ferns disappeared for a long time, overrun by the pesty plants that crawled over the banks and into the flower garden. Then came an onslaught of weeds that have rough cutting edges on the leaves, an invincible root system, and grow, if uncut, head-high.

It is impossible for us to get around to all the work waiting to be done on our six acres. When my husband and I moved here we were in our early 60s and both of us had full-time jobs. We worked on our land on Saturdays from 7:30 to noon. Sometimes we had one man to help, sometimes two when planting or cutting down trees, sometimes no

the trees by hand and cut out at the roots.

Yet despite all the hazards, most of the trees grew, probably because as tropical hardwoods they are descendants of trees that faced these problems and survived for centuries. The trees that grow best are the Puerto Rican mahoganies. We also planted in large amounts cedar, majo, teak, and some capá, a blond hardwood. Most of these trees are now about 20 to 25 feet tall. Their leafy branches touch overhead to form a canopy in the woods, and their shade keeps down the dense brush and weeds that once grew underneath. It is a delight to walk beneath these trees, to see the sunlight filter down through the green leaves, to smell the fresh scents when the woods are damp. Here is a relatively safe place for birds to shelter.

We are by no means finished with planting trees, but we have reached a plateau in the work. With the hardwood trees, our first objective was to plant as many as possible to reforest the land. Now we are interested in planting hardwood trees that have almost disappeared from the island. It is not the rarity of these trees that inspires us, but the hope that we can help save these native varieties and perhaps aid in extending their propagation. With the fruit trees we are trying to increase the number and variety of the "basic" trees we have planted and to extend the span of their fruiting season. We are also trying to plant fruit that is difficult to find in the market.

We have had great pleasure in our work, both physical pleasure and the joy that comes from our sense of accomplishment. We have done something which can be seen (appreciated) and measured (valued). All of us need visible proof of the worth of our efforts; we need an assurance that despite our many failures, real or imagined, we have done something of tangible value. Gardening on any scale gives that blessing. It lifts the spirits and helps one to look on life with a kinder eye.

For the community, all garden projects have some benefit in that they create places or patches of quiet and beauty. Because of our location in a densely populated part of the world our small amount of green land should be of benefit to the community as well as to us. If these six acres can be held intact as they now are, they may be the only woods for miles around. They will be a small witness to the bounty and peace of nature.

□

THOUGHTS·ON GARDENS·OF PARADISE

by Diana Wells

**We cannot seem to
accept the garden
because it is, because it
is beautiful. If we stroll
there at dusk we are
probably wearing
jogging shoes and
counting calories.**

In the middle of the 16th century, Vatican scholars decided that the site of the original Garden of Eden was at the confluence of the Tigris and Euphrates rivers. In other words, the church believed that Eden was in what we now call Iraq!

The search for the actual Eden, an existing place which might yet be discovered, had continued for centuries, up until and including the discovery of the New World of America. Henry the Navigator's brother, Pedro, was credited with having almost got there, because he reported seeing parrots (proof that creatures with the facility of speech, such as had existed in Eden, were flourishing nearby). Christopher Columbus took with him on his voyage of 1492, Luis de Torres, a converted Jew, who knew Hebrew, Arabic, and Chaldaic, languages that would be needed if and when Paradise was reached. When Eden was not found with the discovery of new lands, the church did not relinquish its belief

Diana Wells is a member of Newtown (Pa.) Meeting. She writes regularly for Greenprints, a quarterly magazine that explores the "soul of gardening" (published in Fairview, N.C.).

in an actual site, but continued to search for places where it might have been.

Middle Eastern gardens, their beauty and their influence on Europe through Arabic settlements there, made the choice of the ancient Mesopotamia or Babylon for the original Eden more obvious than it would seem to us now, who imagine a region of stony deserts and flourishing oil fields. When European gardening (as opposed to agriculture) was mostly limited to medicinal herb plots in the grounds of castles, monasteries, and universities, the gardens of the Middle East were legendary. Travelers came back with stories of fountains, pavilions, unknown flowers, fruit trees, and sometimes even singing birds wrought of silver and gold. The gardens of the Caliphs in Baghdad were said to rival those of Paradise itself.

Paradise, in both cultures (the word has a Persian root), implied a place apart, a place of safety and bliss. For Westerners, however, it meant a place that no longer existed, or could not be found, and a place too of original sin. The disastrous fall of humanity, and the garden where it took place, occupied biblical scholars for many centuries. When, eventually, the actual garden could not be found, attempts were made to reconstruct it by creating botanical gardens containing every known plant. It was never settled, however, which plants would have been there at the time, or whether animals (who were by then uncooperative about dwelling harmlessly in gardens) should be included or fenced out. Some maintained that the actual Garden of Eden had contained antitumescient plants that helped prolong the innocence of Adam. Debates continued on whether healing plants existed in Eden, for if no illness had been

expected, would God have included them in the Garden? Or had God foreseen the disobedience of its inhabitants and made healing plants ahead of time? The rose, however, with its exquisite flower and wicked thorns, was always included, a symbol of the link between beauty and sin.

The serpent stayed in the garden of the Western church too, and may well be there still, worrying us while we look for punishment and sin. Even now, we cannot seem to accept the garden simply because it is, because it is beautiful. We want it to be productive, energy-efficient, low-maintenance, an increment of property values, a justifiable outlay. Like Adam, we are still naming everything in it, and we want the names to be our names. If we stroll there at dusk we are probably wearing jogging shoes and count-

ing calories. The smell of flowers is not enough.

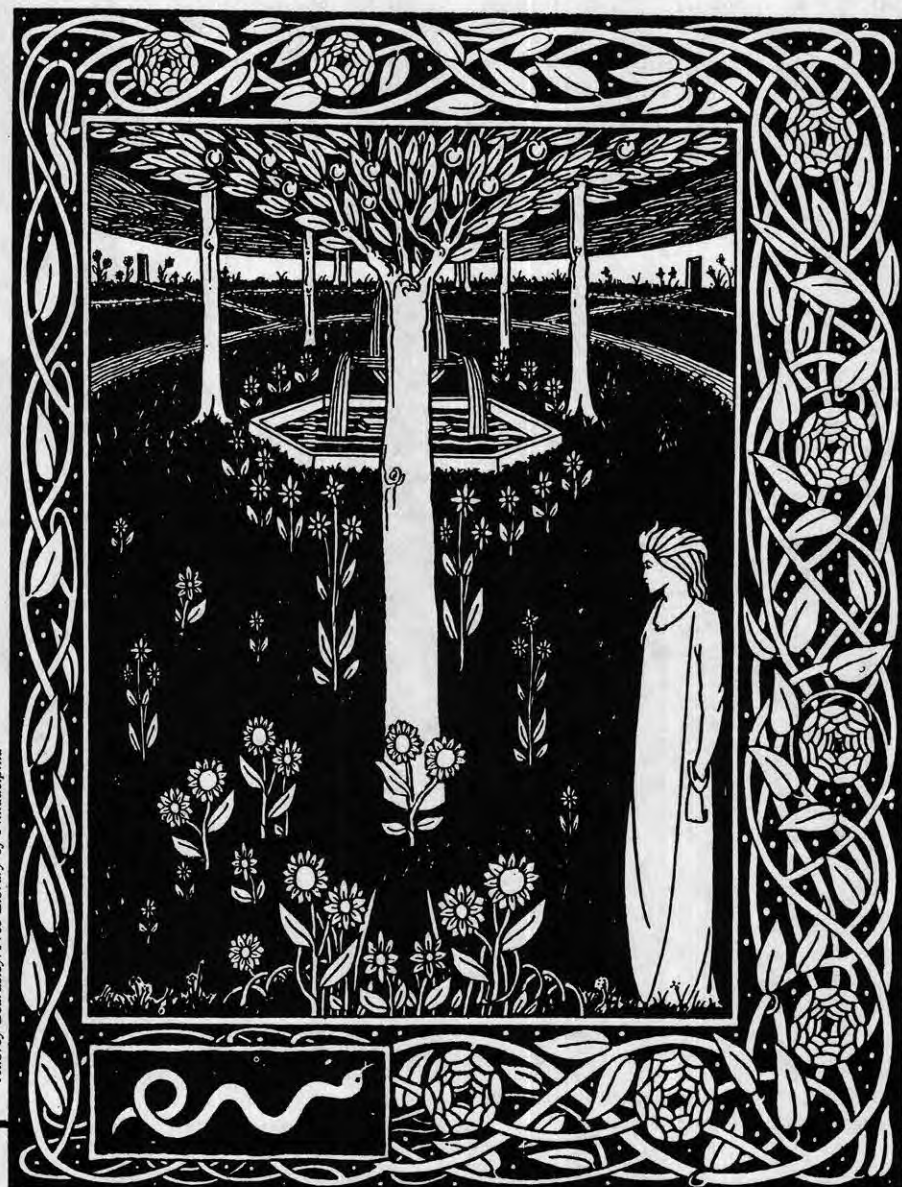
The Middle Eastern garden was a happy place of love and refreshment. Water, the source of all life, bubbled through the middle. Pavilions were built for guiltless love. Even the much more ancient Hanging Gardens of Babylon, of which we know so little, were built for love. We speculate that they were roof gardens with plants and trees on the different terraces of a ziggurat, but we only really know one consistent fact: they were built by Nebachadnezzar to cheer his homesick wife. Would there ever be a better reason to make a garden? Would modern Western psychiatry venture to suggest such a solution?

A garden is the creation of an oasis inside a less beautiful world. In the United States we tend rather to make

parks, which are part of the world and let the world in. But Middle Eastern and many European gardens were enclosed courtyards, safe retreats from the world. Water and shade were essential in a land of stony desert and blinding sun. There were water, flowers, and music, and the serpents were safely outside. Puritan guilt and religious uprightness had no place in an Islamic garden. The Shaker concept of picking a rose, sans stalk, so it could be used medicinally but not otherwise enjoyed would, if possible, have been even more baffling to those gardeners than to ourselves! Their idea was, frankly, delight.

For places or seasons where there could be no garden it was sometimes transferred into a carpet. Some oriental rugs are clearly garden patterns with flowers and birds, but even where religion forbade the representation of nature, many are divided geometrically into quarters, as were the standard Islamic gardens. After death, the gardens of heaven were again pure delight, where, after a hard life in a blistering climate, shade and love, food and water abounded.

We who have great shady trees and water in abundance already, find it difficult to understand cultures where such things are a gift, rather than a right. We are casual about such luxuries. If we think about them at all, we probably assume that we deserve them. We find it hard to understand people whose life is hardship. We think of abundant water being as essential as air and we do not understand that people can live, not simply survive, where such things do not exist. We do not understand the significance of the garden, the exquisite gift of the garden. Our president holds conferences in the Rose Garden but, we are told, the Emir of Kuwait would wake two hours early in order to tend his roses with his own hands. We talk about human life, and its value, but are we tender to the land itself? Could a single bomb have been justified even if no single person were hurt by it? What will happen to the garden itself? Will it be a place we can still search for? Will it be a place of the past? Will it be a place we can only hope to go to, after death? □



A Family Witness at the Tracks

by David Hartsough

I've been blessed to share with my parents the experience of witnessing for peace by joining Friends and others in the ongoing Nuremburg Actions at the Concord Naval Weapons Station, 35 miles east of San Francisco. This witness began in 1987. It has included vigiling and nonviolently blocking munitions trains and trucks that carry bombs, missiles, and explosives to ships that transport them to the Middle East, Central America, and the Philippines. We estimate that over two million people have been killed as a result of the bombs and munitions shipped from Concord since the end of World War II.

What we have been trying to say with our witness is that we cannot silently condone the shipping of death from our backyard at Concord Naval Weapons Station into the front yards and living rooms of God's children in other parts of the world. It was as part of this witness in September 1987 that Brian Willson was run over by a munitions train, severing both of his legs.

My dad, Ray Hartsough, who was barely able to walk after suffering for years from Parkinson's disease, came to our vigil in October of 1988. I was helping Dad that day walk back and forth

on the tracks. A munitions train appeared, came to within 250 feet, stopped, and waited for law enforcement officials to remove people from the tracks. Dad and I decided we wanted to block this train together, and at that point Lieutenant Sizemore, a sheriff's deputy I had gotten to know well, came up. Seeing Dad hobbling along the tracks, he said, "He is not going to get arrested, is he?" With that, Dad and I both sat down on the tracks. "That is up to you," I said. "Dad is going to follow his conscience, and you will have to follow yours."

The lieutenant, if he were going to keep his job, had to arrest us. He placed both Dad and me in handcuffs and removed us from the tracks. The train with many boxcars labeled "Explosives" went on to the port where its deadly cargo was loaded onto ships.

Dad looked at me and with a beautiful smile said, "They arrested me." That was Dad's first and last arrest. But the sheriffs apparently decided they did not want such a feeble and conscience-led man in their jail. They released both of us after the train passed by. Dad has now passed away, and I will never forget his beautiful smile. Even with a body



Photos courtesy of David and Jan Hartsough

David and Ruth Hartsough share their message with the commander of Concord Naval Weapons Station.



Ray, David, and Ruth Hartsough

that was old and not working very well, he had found a way to "speak truth to power," affirm the belief that we are all children of God, and to say, "Here I stand. I can do no other." What a great experience to have together!

Some months later my mother came out to the tracks with the Redwood Forest Friends Meeting group, which has been coming one day a month since June of 1987. A munitions semi truck loaded with explosives pulled up, and Russ Jorgensen stood in front of it saying, "This death truck stops here." My mother asked if anyone else was going to block it. Hearing no affirmative reply she said, "I feel called to join Russ in nonviolently blocking that truck." It was quite a picture—Ruth Hartsough, a tiny 81-year-old person standing in front of a massive munitions truck. She was speaking the Truth that love is more powerful than violence and it is immoral to kill other children of God.

A sheriff's deputy handcuffed Mom and put her in the back of his vehicle. I asked him to be gentle and take good care of her. I said, "She is a very precious human being."

Russ Jorgensen later told me what happened in jail. He was put into the holding "tank" with the men. Mom was placed with the women. One of the men in the tank asked Russ why "that little old lady" was in jail. Russ explained. The man could not believe it. Before long, all the men in the holding tank had filed out one by one to get a drink of water and to see this tiny lady who had stopped a big semi truck laden with bombs. I was proud of Mom!

We never know when the seeds we sow may sprout. Mom and Dad participated in the vigil at Fort Detrick in Frederick, Maryland, in 1959-60. The group stood in silent prayer at the en-

trance to the germ warfare plant, asking that it be converted into a center for health research. Ten years later, 3,000 miles away in Eugene, Oregon, a man approached my mother in a bookstore and asked her if she had been a part of the vigil at Fort Detrick. She said yes. He told her that he had worked there at that time and they had orders not to stop or even look at the vigilers and their signs, but to look straight ahead. He said to my mother, "It was because of you and the others at the vigil that I resigned my job!"

This Valentine's Day, three weeks after Dad's death, Mom and I decided to remember Dad by going out to the tracks again. Each of us that day wrote a Valentine's Day message to the commander of the weapons station. We talked about what it was that motivated us to act on our love for our brothers and sisters in other parts of the world and to nonviolently block the shipment of bombs and munitions that would kill them. We took our messages to the front gate to present them to the commander of the base. To our surprise, Captain Richard Owens, the commander, came out to personally accept our messages. He listened intently as each of us spoke from our hearts and expressed our messages to him and others on the base. He seemed especially touched by Mom's message:

I write to you a note of love. All human beings need love and understanding. I am counting on you to be a powerful partner in building peace for everyone on earth—not through force but through giving and forgiving and caring. A dear one said, "love your enemies," not "kill their children." Together humankind can create peace.

A few minutes later a munitions truck came out, and Mom and I expressed our Valentine's Day message in action and together blocked the truck. We were arrested, placed in the sheriff's vehicle and

taken onto the military base. Twenty minutes later we were taken back to the tracks rather than to jail. When we asked why, the sheriff's deputy said, "This is our Valentine's Day present to you."

On June 15th this year we celebrated four years of nonviolent resistance at the tracks. We had a big mural on which people wrote their visions of a world of peace and justice. People brought pictures, wrote poems, and otherwise shared their visions. Abraham Zwickel, an 88-year-old regular vigiler and peace "jail-bird," shared his vision of converting this military base into a port shipping food and medicines around the world. He suggested that Captain Owens be made the first director of this new port facility.

We invited Captain Owens to come out to accept this mural, and he came! I said to the commander, "We do not see you as the enemy. We see you as a brother. We don't approve of what the weapons station is doing, but we do have a shared vision of peace and justice. Our only request to you in the military and in our government is that we find an alternative to killing people as a way of solving problems."

I went on to explain our belief that we must use peaceful, nonviolent means to achieve a peaceful world. Shipping millions of tons of bombs, missiles, and explosives to all parts of the world is not the way to achieve peace. As we have recently seen in the Persian Gulf, these bombs shipped from Concord create massive and horrible death and destruction—to civilians as well as to U.S. and Iraqi soldiers. We explained that we see not only him, Captain Owens, as our brother, but also the people of Iraq, El Salvador, Nicaragua, and the whole world as our brothers and sisters.

Captain Owens said he appreciated our nonviolence and the fact that we can see each other as human beings rather than robots on different sides of this struggle. He promised to display the mural so others on the base could see it.

We plan to continue this "experiment in Truth" at the tracks. We hope that thousands of others across the world will also confront lovingly and nonviolently the institutions that oppress and kill. Let's keep each other informed of our experiments in Truth and not forget to invite/encourage/involve the other members of our families and meetings. We can gain a lot of insights from one another, and these experiences can deepen and strengthen our relationships. □

A longtime peace activist, David Hartsough is a member of San Francisco (Calif.) Meeting.

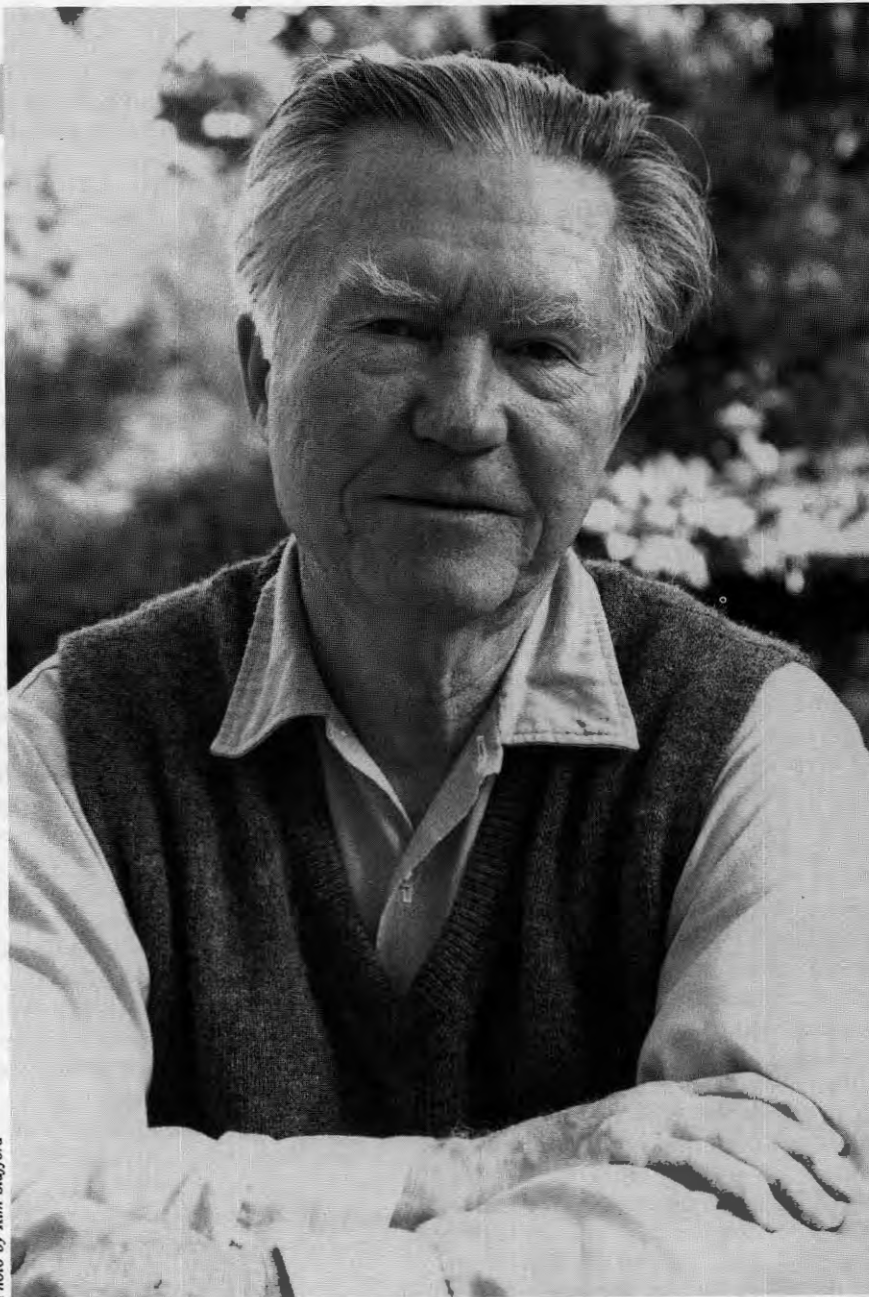


Photo by Kim Stafford

'A Priest of the Imagination'

by David Elliott

William Stafford, one of our country's foremost poets, is a writer who has often been associated with Quaker groups and beliefs. Though not a Quaker, his poetry expresses spiritual and social concerns that are in harmony with positions held by many Quakers. For example, several of his poems explore the principles of tolerance, pacifism, and the peaceful resolution of conflicts.

On the relationship between his poetry and religion, he has said:

In my poetry, it is natural for me to assume that the values implied or explicit throughout are harmonious with Christian values, not because such is my direct purpose but because my life is permeated with those values, as a result of my upbringing and associations. (*You Must Revise Your Life*, p. 72)

Nevertheless, he shies away from direct assertions of those values because

poetry is an experience, a venturing into new encounters, an exercise of the thoughts, feelings, dreams, impulses of living human beings. To reduce life to the repeating of formulas already arrived at by others is to exclude readers from the zest and adventure essential to full living. . . . (*You Must*, p. 68)

Stafford was born in 1914 in Hutchinson, Kansas. Following a variety of jobs and four years as a conscientious objector during World War II, he began teaching at Lewis and Clark College in Portland, Oregon, in 1948. Although he taught elsewhere at times, most of Stafford's academic career was spent there until his retirement in the late 1970s. He continues to live in Lake Oswego, Oregon, with his wife, Dorothy.

Stafford has published nine major collections of poetry, including *Traveling Through the Dark*, which received the National Book Award in 1962, and most recently *An Oregon Message* (1987). An influential teacher of writing as well as a poet, Stafford has also served as consultant in poetry to the Library of Congress.

In March of 1988, on one of his many poetry reading tours, Stafford visited

David L. Elliott is a member of North Branch (Pa.) Meeting and is associate professor of English at Keystone Junior College in La Plume, Pennsylvania. Portions of this interview appeared in the Spring 1991 issue of Michigan Quarterly Review.

WITH POET WILLIAM STAFFORD

Keystone Junior College in La Plume, Pennsylvania. Dressed plainly and plain-spoken, Stafford presented his poetry to a group of students who were clearly won over by his gentle presence. He may have been the age of their grandfathers (although he looked younger than his 74 years) but they were impressed by his ability to speak with them as an equal, a writer among other writers.

The following conversation took place after the reading. Stafford was quite generous with his time and was even willing to answer further questions later by mail. Disarmingly modest, Stafford spoke openly and articulately about his life and writing, his quiet voice by turns serious and humorous.

Elliott: I have seen references to the Church of the Brethren in writings about you, but in one interview you were referred to as a Quaker. Was that a misnomer? Was the interviewer just assuming that you were a Quaker because of your pacifism, or have you actually had some formal relationship with them?

Stafford: If that would go past in a conversation and someone would just say about me, "He's a Quaker," that's as good a way as any to identify me, because language is sort of loose and shifting. Someone outside the peace movement, for instance, might think maybe everyone in the peace movement is a Quaker; and if that's the way they use the word, why should I stop and say, "Wait, let's stop and talk about Fox and the history of Quakerism"? So it's kind of a loose label, one that's good as any for people who don't know distinctions among Friends and Mennonites, Brethren, or whatever. Actually, my wife's father was a minister in the Church of the Brethren, and in my four years when I was a conscientious objector during World War II, I was in Church of the Brethren camps and ended up working at the headquarters for the Church of the Brethren. But for most people "Quaker" covers all that.

When Dorothy and I have lived where there is a Quaker meeting, we have often gone. I think Wider Quaker Fellowship would be more accurate than any other label.

Elliott: You are unusual among poets (among today's poets, at least) in that you held quite a variety of jobs before settling in academia. The list in *Contemporary Authors* ranges from soil conservation, farming, and the oil industry to the Brethren Service and the Church World Service. Could you expand a bit on that list?

Stafford: My work background has sometimes caused surprise among academics and writers. Once someone even asked me, "Why did you work in the sugar beet fields and in construction and so on?" I must have looked startled, for I thought people always worked at what was at hand; in our area (and it was during the 1930s, come to think of it, when the depression was rampant) all of us sought out what jobs we could. I guess you could say we wanted to eat.

But I also liked the variety—Forest Service, oil refinery. . . . What wonder-

ful characters I met! And how good our lunch tasted, eaten in the shade of the car or huddled by big boilers or lounged along trails in the forest.

Then, as a result of serving as a conscientious objector during World War II, I naturally turned to relief work after the war, working alongside comrades from the camps, packing supplies in and around San Francisco for shipping abroad.

Elliott: What were you doing immediately before the war?

Stafford: When I was drafted (in 1942, just a week or so after Pearl Harbor) I was well into my program toward a master's degree in English at the University of Kansas, and after my four years of captivity in the camps I went back and picked up the degree, with the help of my manuscript written during the time in camp. That manuscript became my

For the Unknown Enemy

**This monument is for the unknown
good in our enemies. Like a picture
their life began to appear: they
gathered at home in the evening
and sang. Above their fields they saw
a new sky. A holiday came
and they carried the baby to the park
for a party, Sunlight surrounded them.**

**Here we glimpse what our minds long turned
away from. The great mutual
blindness darkened that sunlight in the park,
and the sky that was new, and the holidays.
This monument says that one afternoon
we stood here letting a part of our minds
escape. They came back, but different.
Enemy: one day we glimpsed your life.**

This monument is for you.

(from *An Oregon Message*. New York: Harper and Row, 1987, reprinted with permission)

A CONVERSATION WITH POET WILLIAM STAFFORD

first book, *Down in My Heart*, published by the Church of the Brethren, for whom I had served. The book was an account of those four years in camp.

Elliott: You have said that on your way to the camp you had a copy of John Woolman's *Journal* with you.

Stafford: Right, my teacher gave me that as I was leaving. I don't think she talked directly to me about my being a conscientious objector. This was the time when people were scattering for military camps in all directions from the University of Kansas. But I thought about it later. I think she didn't say anything to me because there was no need to say anything. She was a Quaker and gave me *The Journal of John Woolman*, and when I read it, I saw.

Elliott: Were you an English major in your undergraduate years at the University of Kansas? Were you writing poetry during those years?

Stafford: As an undergraduate I had majored in both English and economics, for I wanted to write but also wanted to help overcome the damage of the depression. My reading all slid toward literature, though, and I turned from the field of economics. My time in camp had confirmed in me the habit of daily writing; and in all the years since I have

continued the habit. The result has been a torrent of manuscripts, many of them lurking in my attic, some fairly large number now published, poetry and prose.

Elliott: You waited much longer than most poets feel they can wait to publish your first book of poetry. How do you feel about that?

Stafford: I was the first person in all the generations of my family to go to college, so I was not surprised about failing to publish early; and all my life I have felt lucky to find my way into print now and then. Through the very late 1940s and into the 1950s I had quite a few poems in periodicals; and by 1958 or so I circulated a collection but without any success. In 1960 my first collection came out, a small one called *West of Your City*. I was 36, but I didn't know any better—I thought I was quite headlong in my career.

Elliott: You have been active in the Fellowship of Reconciliation. What exactly has been your role in that and similar organizations?

Stafford: Being a war resister, deliberately taking on the role of being different, permeated my life with an outsider attitude. In college I had engaged in sit-ins opposing segregation in the Univer-

sity of Kansas Union Building (which, like many other places, refused service to blacks). This was along in the late 1930s. We always felt that our stand then helped lead toward the later protests that caught the world's attention. In World War II some of us couldn't help feeling the irony of sending troops across the world to fight injustice when a black person would be denied fair treatment at home. So—I joined the War Resisters League and the Fellowship of Reconciliation. My wife and I have our 50-year certificate from the FOR, and our friends are largely associated with such organizations and movements. We have always assumed that such stands as we take may cost us, and in extreme instances (as in World War II for me) the cost may be significant. But generally we find ourselves and our views welcomed: I cherish the esteem of those around me, and voice my protest in such a way as to reconcile rather than to offend.

Elliott: I have heard that one of your sons and his family are Quakers. Is that true?

Stafford: Yes, our children are of our persuasion.

Elliott: In *Contemporary Authors* the first two items in your list of avocations are "Training children and dogs" and "pacifist organizations." I know you were being humorous in part, but if I can put those items together (leaving out the dogs), I'm wondering whether you feel that it is possible for parents to "train" their children to be pacifists.

Stafford: Train our children in our pacifist way? To us, conduct that leads to a good life and a fair attitude toward others is a natural way to live.

Elliott: In what way might you see your poetry as being related to your lifelong commitment to peace?

Stafford: I suppose that the life of writing does conduce to sustained thinking and the consideration of consequences beyond the immediate and superficial. It is sort of like that ques-

On a Church Lawn

Dandelion cavalry, light little saviors,
baffle the wind, they ride so light.
They surround a church and outside the window
utter their deaf little cry: "If you listen
well, music won't have to happen."

After service they depart singly
to mention in the world their dandelion faith:
"God is not big; He is right."

(From *Stories That Could Be True: New and Collected Poems*.
New York: Harper and Row, 1977, reprinted with permission)

tion about why I worked. I thought every respectable person did. I still feel that way and look for goodwill and humanity everywhere, including among "the enemy."

Elliott: A word that often shows up in your poetry is "quiet." How is that word important to you?

Stafford: I even have a collection, by the way, called *The Quiet of the Land*. One place where I visited recently, I read a poem of mine [published in *Stories That Could Be True*, Harper, 1977] called "On a Church Lawn." It's the dandelion seeds that speak. They mention to each other "their dandelion faith: 'God is not big; He is right.'" I have this feeling of being at the right place at the right time with the right attitude when I am something the opposite of saying or claiming or asserting more, but instead being quiet. Maybe this still, small voice is here somewhere, something like that. I don't know; "quiet" is one of my words.

Elliott: Is there any connection between your attitude toward quiet and silence and your own method of writing? I know you talk about getting up early in the morning to be alone in a quiet situation, but is there a form of inner quietness that provides a more fertile ground, to mix metaphors, for your poems to come out of?

Stafford: I think so; I mean I feel congenial to what you just said, partly because for me the experience of finding the way in writing is one of sensitivity, listening, glimpsing, going forward by means of little signals, and those little signals are available in conditions of quiet, lack of turbulence, and conditions that are non-confrontational. Thinking, forensic thinking, is a nonsense term to me. I think that one finds one's way with a sensibility that requires an attitude other than loudness or aggression. I'm sort of surprised to be talking about this because we're talking about writing, but now we are talking about an attitude, and I guess it shows up recurrently in the writing. Even the images would be clues to this attitude. When I write

Early Morning

Inside this dream to come awake,
be held above the ground, have air
catch me, then fall onward and know
it is a dream, then wake and be falling—

I love this dream, God, where
in a dream You have me dream
You, and come quiet into this place
and be Your waking.

(From *Smoke's Way*. Port Townsend, Washington: Graywolf Press, 1983, reprinted with permission)

I don't feel I'm trying to put forward an attitude or a position, but I realize it's there.

Elliott: Does the Quaker concept of the Inner Light have any active meaning for you in terms of creativity or how poetry comes out of meditation and quiet?

Stafford: For me, it's a handy phrase for something that I feel. It's not a matter of faith for me, but it is mysterious where things come from. I think this is true of many religious formulations. They are constructed in words that enable us to hold in mind, and work back and forth with, things that are in common for us, that are in common for us as human experience. And the Inner Light . . . I have some recent poems that haven't been published that are going to have a pretty close connection with what you're saying. One I almost read today. It says, "It is not by light and not by sound we find the truth, but inner light. . . ." I guess. It doesn't say inner light, but the idea is that something else needs to come and does come. Kind of developing conviction that one has.

Elliott: Is there a way in which poetry could be considered a type of meditation?

Stafford: Yes, poetry for me is much like meditation in the sense that writing is cultivating a state of receptivity and following what suggests itself out of that quiet state. I hadn't thought of putting it this strongly, but it's meditation that

allows itself to be manifest in written language. Rather than just the unembodied meditation going on, the impulse is to maximize the effect of meditation by allowing it to become manifest in something that lasts on the page.

Elliott: The Quaker idea that there is that of God in everyone seems to be so congruent with your attitude towards writing. You have such faith in people and that anyone can write.

Stafford: [Laughing.] No soul is going to be lost.

Elliott: The faith that somehow there is that within everyone which can manifest itself in writing and in an authentic way seems to be very comfortable for you.

Stafford: It is comfortable for me, I think, for a number of reasons. For instance, Kierkegaard had this: everybody's equal, not in the Jeffersonian sense, but equal, in the face of the magnitude of what we don't know. Human presumption about the more or less is quaint; you know, it's provincial, it's a provinciality to make much of that.

I wrote an article called "A Priest of the Imagination" to give at a gathering of English teachers, and in it there is this faith, this idea: I'm a priest of the imagination, and when I go to class my job is conducting the inner light of those people to wherever it's going. □

WONDERFUL MODULATIONS OF THE HUMAN FACE

by Francis E. Kazemek

Love comes to us in an infinite variety of ways. The Creator Spirit showers us daily with grace. If we in our busy rounds had the temperament, patience, and desire to see, as William Blake contends, not with but "Thro' the Eye," the natural world and humankind would be permeated with tiny lights of infinity that Blake metaphorically says we can hold in the palms of our hands. Not that the horrors and miseries of war, murder, exploitation, poverty, hunger, abuse, and other evils attendant upon the 20th century would lessen, disappear, or require less struggle on our part; I'm not talking about the naiveté and ego-centeredness of New Age spirituality here. Rather, the hopelessness we often feel when confronted with the bleakness and absurdity of the Beckett-like world would be ameliorated by the Light that can illuminate every person in the world at any moment.

Love and Light continue to bless me in the form of old women from a hamlet in the southern part of Illinois. Poets and long-distant, aged muses, they show me regularly with glimpses of what the mythologist Joseph Campbell once called the "inexhaustible and multifariously wonderful divine existence that is the life in all of us." These old poets, most of whom have spent their lives as homemakers and have little formal education beyond high school, sit around

a kitchen table in one of their homes and together call forth the Creator Spirit in one another. They graciously and uninhibitedly share the creations of their collaborative efforts with me: "These poems are all the ones we've written recently. Send me some 'grading' if you don't mind. . . ." Their work not only inspires me but also continuously reminds me of the imaginative potentiality and power in all people.

While completing my graduate education about six years ago, I began self-consciously and self-importantly conducting weekly poetry-writing workshops for elders in rural southern Illinois. I arrived at the senior citizens' center for the first meeting armed with lesson plans, writing exercises, and a variety of other strategies that I was sure would help to get these people writing. The seven or eight people at the meeting, ranging in age from 65 to 82, politely followed my directions, dutifully wrote the kinds of things I wanted them to write, but then startled me after the session was over. They asked me if I would be kind enough to "look over" some of their writing. One woman gave me a shoebox full of poems written over 20 years; another showed me a notebook bursting with neatly printed poems; and an ex-truck driver thrust into my hands scraps of paper with poems and songs written in a large, but shaky hand. Later that evening, while reading through their work, I realized that these people had been using poetry for years as a means of expressing themselves: understanding themselves, others, and the world; entertaining and delighting family and close friends; and offering worship and thanks

These old poets
sit around a
kitchen table in
one of their homes
and together call
forth the Creator
Spirit in one another.

to their God. I had to reevaluate dramatically what I was about in the workshop.

After a few more meetings, I realized that these elders were already poets (perhaps not the type recognized by academics or editors of poetry magazines, but poets nonetheless). What they wanted and needed from me was primarily confirmation of what they had been doing for many years. The sad fact was that although they had all lived in the same small town for many years and were close friends, they had never shared their poetry with one another. They were, as a colleague who worked with us called them, "closet poets." Through our workshops they "came out of the closet," began to share their work, and began to think of themselves as poets. My role shifted from that of an all-knowing teacher to a fellow writer who had more formal experience with writing and who

Francis E. Kazemek lives in Cheney, Washington, with his wife and daughter. He teaches in the department of education of Eastern Washington University and is involved with poetry-writing groups, especially for the elderly.

was able at times to offer suggestions, ideas, and editorial advice. Moreover, my colleague and I were able to give them wider exposure through a few chapbooks we put together and by having some of their poems printed in the local newspaper.

During the time I wrote with them, the composition of our group changed occasionally. We kept a core group, but lost and added new writers from time to time; some of the people who participated were in their 40s and others in their 90s. We wrote about a great variety of things, but it was the group's underlying belief in and ability to perceive the infinite in the smallest and simplest things of daily life that most impressed me, and helped me to see afresh. They helped me to understand better than university course work and books what William Blake meant by the "Human Form Divine"; they helped me experience Joseph Campbell's contention that the "way to become human is to learn to recognize the lineaments of God in all of the wonderful modulations of the face of man [woman]." For example, one group member, Reba, saw the Human Form Divine in all people and the hand of the Infinite in all things, but especially in children. In one of her poems she compares children to wind, water, and earth and ends the poem: "Wind, Water, Earth/The components of life,/By the hand of the Maker,/ Children are like." Similarly, another group member, Porter, hauntingly captured a moment of grace and insight: "I look out my window,/I see the children playing./They're beautiful./I don't even know their names."

After I completed my graduate pro-

gram I left Illinois to teach in the state of Washington. My colleague continued the poetry group for a year or so, but then she too left the area. Separately, we continued writing with groups of older people: she in nursing homes in Arizona and I in nursing homes and church basements in Washington. The Illinois poets, however, disbanded as a group after a while due to illnesses and other demands. Occasionally they would get together, and regularly I would receive poems from one or more of them. I always sent them some of my poetry at Christmas.

Recently, I received a large envelope from Reba with a letter and a number of poems inside written on note paper, typing paper, three-by-five cards, and stationery. Excitedly, she told me that two members of our original group had gotten together with three other women to start a new writing circle. She had tried a writing class at a local community college, but it "didn't work out." In my mind's eye I see some self-conscious and self-important young man or woman lecturing to Reba about writing. So instead they decided to "plug along" as a group and "muddle together." These five determined rural poets include "little Mrs. B____" who "can't see to write but is a big inspiration to the rest of us."

The poems that these old women have written, without the aid of formal instruction, teachers, or academic back-

ground, of course, vary in sophistication and technique. However, they uniformly demonstrate to me the power of the Creator Spirit welling up in them and, potentially, in all people. Whether writing, as Reba does, about Christmas carols "stopping at my door/To share their love with me," or about how "Age determines the attitude toward the new day," as Berta Bess does, or about how in the morning Jeanne will "survey God's world at this special time/And feel truly blessed," their poems reflect what that great poet of the "American idiom," William Carlos Williams, knew to be true about the most common person: "It is the imagination/which cannot be fathomed."

Love and Light continue to shower me in the form of poetry written by old women gathered around a kitchen table in rural southern Illinois. I turn daily and stop for an instant or two to gaze at this or that old person I happen to be passing on the street or in a building. I wonder what stories, what poetry, and what fathomless depths lie within that white, grizzled head and fragile breast. I sometimes think I catch a glimmer of the poetry and music within whenever some old-timer catches my eye and smiles. It is then that I "recognize the lineaments of God in all of the wonderful modulations" of humankind. It is then I feel blessed. □



Theodore B. Heitzel

A Never-Ending Search

by Caitlyn Frost

The last FRIENDS JOURNAL readership survey was conducted in 1985. Considering six years had gone by, we decided to conduct another one to keep in touch with the thinking of our subscribers. The purpose of the survey was threefold: to reassess the characteristics of our readers, to determine the needs of our subscribers, and to evaluate the extent to which FRIENDS JOURNAL meets those needs. Surveys were sent at random to every 17th subscriber on our mailing list; 47 percent of those polled responded to the survey.

The characteristics of our subscribers present a profile that is not completely unexpected. The survey found, for instance, that 65 percent of our subscribers are female. The largest age group is between 40 and 49 years old, the second largest group between ages 30 and 39.

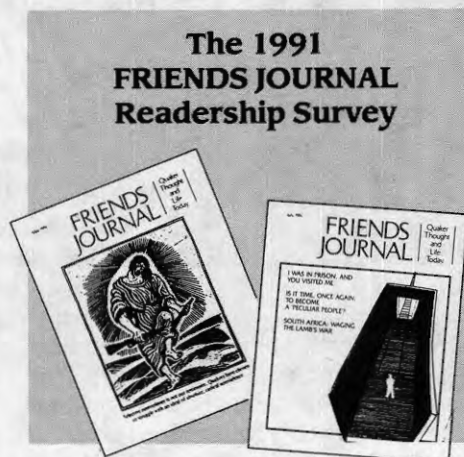
Subscribers are highly educated: 85 percent are college graduates, and 52 percent of those have a graduate degree. The primary occupations of subscribers reflect their educational achievements: 29 percent are educators, 16 percent are in professional services (medical, legal, etc.), and 11 percent are in managerial positions. Of the subscribers who responded to the survey, 57 percent are working for pay, and 30 percent are retired. Thirty-seven percent have incomes between \$20,000 and \$39,999; 31 percent between \$40,000 and \$74,000.

Sixty-one percent of our respondents are married; 22 percent are single. Thirty-three percent have children age 18 or younger.

Where do subscribers live? How many are Quakers? Concentration of our subscribers remains in the mid-Atlantic states, with subscribership growing rapidly among the Great Lakes states, the West Coast, the Southwest, and Texas. As for membership, 76 percent are members of the Religious Society of Friends; 72 percent attend meeting on a regular basis.

How long have people been subscribers to the magazine? We learned that 27

percent have been loyal subscribers for 20 years or more, 23 percent for five to ten years, 44 percent (the largest number) under four years. The overall readership, it should be pointed out, is substantially larger than the number of subscribers. Since our 1985 survey, we note that the magazine is being shared with more in-



dividuals outside subscriber households. The current total readership is 3.4 times greater than the subscriber base—an estimated 30,000 readers.

When asked to rate the overall quality of the JOURNAL's contents, 52 percent rated it as good, 43 percent as excellent. As to the importance of the JOURNAL to subscribers, 59 percent said the magazine was somewhat important, 29 percent said it was very important.

What do people like best about FRIENDS JOURNAL? Twenty-two percent like aspects that keep them in touch with the Quaker network and Friends-related issues. Sixty percent like the articles in FRIENDS JOURNAL. Of the latter, two in ten particularly enjoy the JOURNAL's focus on Friends and Quakerism.

Of the things people like least, 57 percent cite the articles. Of these people, two in ten cite evangelical articles as least liked; another two in ten look upon exotic/nontraditional articles with disfavor.

What sections of the magazine do subscribers read most often? On a regular basis, 86 percent read the articles, 77 percent read the editor's column, 75 percent read Forum, 67 percent

read Viewpoint, and 60 percent read book reviews.

We asked in the questionnaire: "What sports and leisure activities have you participated in during the past 12 months?" Not surprisingly, the survey found that subscribers are avid readers and music buffs (92 percent listed each of these first). Gardening was next at 68 percent, hiking at 56 percent.

One of the survey questions that particularly interested us concerned the use of recycled paper. Is it important that FRIENDS JOURNAL be printed on recycled paper? Also, are subscribers willing to pay one dollar more per year to cover a possible increase in the cost of recycled paper? The use of recycled paper was important to 89 percent of our respondents; 95 percent were willing to pay the one-dollar increase. Of the 11 percent who said it was not important that we use recycled paper, four in ten were willing to continue their subscription with a one-dollar increase; six in ten said they would not.

In conclusion, the readership survey proved valuable to us in a number of ways. We received many suggestions for articles and additional sections in the magazine. A number of subscribers expressed a particular concern: that the focus of the magazine is directed too much toward the needs of East Coast yearly meetings, particularly those of Philadelphia. FRIENDS JOURNAL is addressing this concern by inviting more authors from other areas of the country to write for us; regularly visiting among Friends and attending yearly meetings in various parts of the country; attending national and international Quaker conferences; and expanding the Board of Managers to include Friends from other areas of the country, particularly where interest in FRIENDS JOURNAL is growing.

We thank all who took the time to respond to the readership survey and who shared their thoughts. Subscribers' comments reaffirmed the JOURNAL's valued role as a forum among Friends, where differing viewpoints may be expressed and controversial issues discussed. As one subscriber wrote, "[FRIENDS JOURNAL] recognizes that one's search is never-ending." □


Caitlyn Frost is advertising manager for FRIENDS JOURNAL and a graduate of Earlham College. When she is not compiling responses to readership surveys and preparing ad copy, she enjoys developing her skill in photography, writing poetry, and visiting with family and friends.



FRIENDLY FACTS ABOUT RETIREMENT LIVING AT STAPELEY

What our residents and others say about us

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

1. Stapeley residents are happy that we offer continuing care. Whether they live independently, need a little assistance or skilled nursing care, Stapeley can serve them today and into the future.
 2. Stapeley residents know they can rely on the health care that we offer, and area hospitals and doctors who treat our residents agree. Stapeley staff cares for residents with respect and affection with a regard for dignity, self-confidence and independence.
 3. Stapeley residents appreciate our Friendly service, which is synonymous with our Quaker tradition. One of our residents summed it up this way: "I know that when I have needs, Stapeley will meet those needs."
 4. Stapeley residents like the family atmosphere and nostalgic charm of Stapeley Hall, our turn-of-the-century building. We've added traditional touches to Stapeley West, our bright, modern apartments and health care center.
 5. Stapeley residents are pleased that we're experienced. We've offered a homelike atmosphere to retirees at this spot since 1904. Stapeley's reputation for excellence is built on that experience.
 6. Stapeley residents like being in historic Germantown, a location which provides them with opportunities for cultural and recreational activities. Public transportation and the Stapeley van make libraries, stores and downtown Philadelphia easily accessible. Residents have created a prize-winning garden in our urban oasis.
-  Stapeley residents know that we're moderately priced. Retirement communities can be expensive. Stapeley is comparatively affordable.

Stapeley, the in-town Quaker alternative.

6300 Greene Street Philadelphia, PA 19144

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

Name _____

Address _____

Telephone _____



Return to: Carol Nemeroff
Director of Admissions
Stapeley in Germantown
6300 Greene Street
Philadelphia, PA 19144
Or call: (215) 844-0700

Lighting Candles of Faith

by Shelagh Willett

Few in number, Botswana Friends work together to ease local needs.

The meeting for worship in Botswana has always been small in number, with never more than about 20 people attending and seldom more than ten who are members of the Religious Society of Friends. Many of our efforts, therefore, have only been possible because we have enjoyed support from Friends elsewhere who have helped financially and in other ways encouraged our efforts. Being so few also has meant that whatever gifts and abilities the members have are made full use of and encouraged.

The meeting started in the early 1970s with a handful of Friends who met in one another's homes. Eventually we became an allowed meeting, under the care of Transvaal Monthly Meeting. In 1978, we became a monthly meeting.

Lobatse Mental Hospital

The first practical community service attempted by Botswana Meeting was offering assistance to the mental hospital in Lobatse, a town on the border of South Africa. At that time the mental hospital, the only one of its kind in the country, was overcrowded and neglected. Discussions with the matron revealed there was a shortage of mattresses,

and many patients had no shoes. Although winters are quite cold in Lobatse, patients frequently spent the day seated on the bare ground outside their wards because there were no seats for them.

During a period of several years, the meeting helped remedy some of these needs. More than 300 pairs of shoes were purchased, 30 mattresses were provided, and a generous gift from an overseas Friend made it possible to give the hospital several sturdy wooden benches for the patients to use. Another gift was a knitting machine, on which the more able patients learned to make jerseys and pullovers for the rest. Apart from providing material assistance, it was obvious to those of us involved that it was important to staff members to know there was a group of people "out there" who were interested in the staff's efforts to assist the unfortunate people in their care.

In the early 1980s a new regime was instituted under a psychiatrist who was an attendee at meeting, and many patients were discharged. At the same time, the Ministry of Health began to pay more attention to the needs of mental patients, and the hospital was enlarged and facilities greatly improved. We felt our efforts enabled staff members to point out to authorities that nongovernmental organizations were providing assistance that should be given by the government.

Refugee Project

By far the most significant and long-lasting piece of service carried out by Botswana Meeting is the refugee project, which began in 1979.

As a result of an investigation by Quaker Peace and Service in London, it was decided to start a refugee counseling and accommodation facility in Gaborone, which is about 50 kilometers from Lobatse and also on the border with South Africa. The venture was a joint one, with Quaker Peace and Service (QPS) providing financing and appointing a volunteer. The first volunteer worker was a member of the local meeting, and the members gave their full support, providing advice and practical assistance whenever it was needed.

In 1979, the refugee situation in Botswana was fairly complex, with refugees from several southern Africa countries arriving. Botswana was a country that had little to offer in the way of assistance. The Botswana government gave asylum to South Africans, mostly young men, who had fled because of

the Soweto uprising in 1976. By 1979 there were thousands of Zimbabweans who had fled the strife in their country. In addition, people from Angola and Namibia were taking refuge in Botswana. These people came with a variety of political views, languages, and backgrounds, each with a story of fear, oppression, and loss; each needing help, advice, and moral support. The assistance provided was modest, but through the years, many were given a place to stay and were helped to buy food and clothes, and to pay costs to visit other parts of the country. After a while, it was decided a permanent center should be established. This was welcomed by the UNHCR and the Botswana Refugee Council, which, along with the Lutheran World Federation, were the main bodies assisting the refugees.

In November 1982, the new Kagisong Centre opened its doors. It is situated on a spacious plot in the village of Mogoditshane, eight kilometers from Gaborone. It can accommodate as many as 50 people. Funding to build the center came from the European Economic Community and from QPS, with money for additional buildings provided by other donors. The name *Kagisong* means "place of peace" in Setswana. The center is probably unique in providing assistance to refugees, as well as making a modest contribution toward the welfare of the village in which it is situated. In addition, occasional conferences are held at the center and help provide funds to run it, since, out of necessity, QPS has reduced its financial contribution in recent years.

The meeting, which has few permanent residents among the members, continues to be much involved with the work of Kagisong. The governing and executive boards always include several members of the meeting.

Currently, although the number of refugees from South Africa are fewer and the Zimbabweans and Namibians have returned home, there are exiles from as far away as Uganda and Ethiopia. Meeting for worship is held every Sunday at Kagisong, and residents frequently attend. The Quaker and Kagisong residents have shared many happy occasions, weddings, and farewell parties for lucky ones returning home or resettling in some other country. Together they have worked to clean the grounds and have gone on outings, to films, and picnics. Many refugees in Botswana return regularly to spend a night or two at the center, knowing there will always be a welcome, a meal, and



Quaker Peace and Service



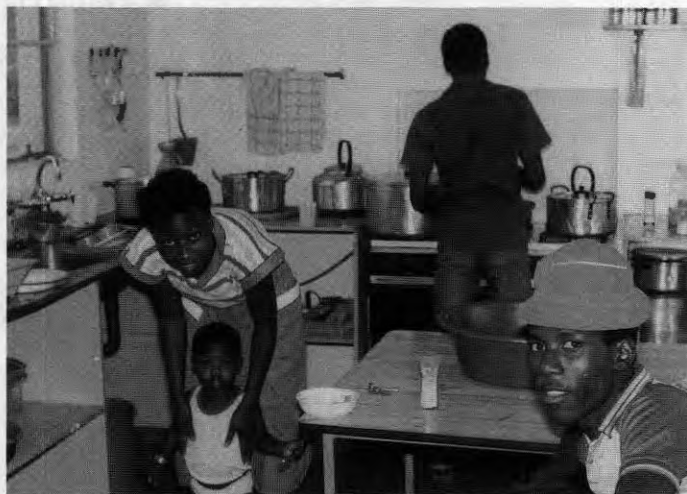
companionship of other refugees. Some stay for only one or two days; others remain for a relatively long period while awaiting resettlement or while working at jobs in the city.

Perhaps the Quaker belief, "There is that of God in everyone," helps make Kagisong a little different from many programs for refugees. There is respect for each individual, and refugees' needs and difficulties are taken seriously, even if at the time those needs seem trivial or the way they are presented seems unacceptable. As long as there are people in need who can be helped by what Kagisong can offer, Friends in Botswana will probably continue to give their support as they have in the past decade.

The June 14 Fund

This venture arose as a result of a tragic event that took place June 14, 1985. In a raid by the South African Defence Force upon the city of Gaborone, 12 people were shot dead, six others were wounded, and a number of homes were destroyed by bombs. This action was aimed at refugees, although several of those killed were Botswanan. The effect upon the local community and refugees was devastating. People were angry, helpless, afraid. Members of the Quaker meeting shared these feelings to the full. Several of us knew many of the victims personally. One man had spent eight months at our original house in Gaborone before going to the university; another taught local children at Kagisong. The idea then arose among us that instead of merely mourning the dead and feeling angry and frustrated, we should try to do something positive to restore hope in a situation of despair. With the encouragement of the government of Botswana, we worked with Mennonites and people from the community to rebuild one of the bombed houses.

This was done with a "Buy-a-Brick Campaign." We sold symbolic bricks at the shopping center every Saturday, one brick costing 75 thebe. There were concerts and many other fund-raising events. Companies gave doors, windows, etc., for free or at very low cost. People streamed to the chosen site, a



Photos:
The Kagisong Centre
and some of its
residents

home where two people had died and a pregnant woman had been injured. There men, women, and children of all nationalities joined together to wash bloodstains from the walls and to rebuild the shattered home, which belonged to a Botswana widow who used to rent it to pay for her children's education.

The repairs were completed March 22, 1986. In the words of one of our meeting attenders (writing in *South African Outlook*), "The rebuilding fund was established not only to rebuild one of the bombed houses, but also to help people feel they could take some positive action. It was to help rebuild trust and friendship, as well as to reconstruct a dwelling. Most of the participants felt it did just that."

Sadly, the raid in 1985 was not the last incursion by the South African Defence Force into Botswana, nor were its victims the last to die at the hands of attackers from across the border. Since then, there have been a number of incidents in which people have died in bomb attacks and shootings. The remaining funds in the bank account established at the time of the June 14 raid have been used to assist in buying coffins for those

who died, buying food and clothing for dependents, and providing emergency help as needed. Some Quakers are involved in this. A small committee monitors the funds and acts as soon as an incident occurs, usually visiting those involved to assess the needs and provide immediate help. In Zimbabwe a similar fund, known as "Heal the Wounds," has been set up, to some extent inspired by the Buy-a Brick Campaign. That fund has been used to assist victims of cross-border raids from Mozambique and South Africa.

The position of Botswana, a frontline state, means the kind of service provided by the Quaker meeting has often been necessary because of the unique problems of the region. However small the contribution this tiny group of people has made in the face of tremendous pain and suffering caused by war, violence, and the injustice of apartheid, it has been in the spirit of our belief that it is better to light one small candle than to merely curse the dark. □

Reprinted from the Africa Section Newsletter of Friends World Committee for Consultation, December 1990 issue.

Widely acclaimed for Music,
Drama and the Arts.
Grades 9-12; Friends Co-Educational
Boarding and Day

Oakwood School

Contact Brian Fry
Director of Admissions
Oakwood School
515 South Road
Poughkeepsie, NY 12601
(914) 462-4200




Bringing Friends' Concerns
for Peace & Justice to
Congress Since 1943
Write, or call (202) 547-4343
for action suggestion tape

FCNL
FRIENDS COMMITTEE ON NATIONAL LEGISLATION
245 Second St. NE, Washington DC 20002

851 Buck Lane
Haverford, PA
(215)-642-0354

Pre-School-Grade VI
Coeducational
Extended Day



**FRIENDS SCHOOL
HAVERFORD**

Devoted exclusively to
elementary education with an
emphasis on academic excellence

CREMATION
*Friends are reminded that the
Anna T. Jeanes Fund
will reimburse cremation costs.
(Applicable to members of
Philadelphia Yearly Meeting only.)*

For information, write or telephone
RICHARD R. BETTS
500-B Glen Echo Road
Philadelphia, PA 19119
(215) 247-3354



Subscribe to
**A Friendly Letter. Get
ten exciting back issues—free!**

Now, with a subscription to *A Friendly Letter*, you can have ten of its 100-plus searching, crisply written reports on key Quaker issues and events—a \$15 value—free. Pick from the back issue list sent with your first issue. Many of these reports have been the first—and some the only—coverage of these important topics. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. Read it and see why. A year's subscription (12 issues) is \$17.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ-6, Falls Church, VA 22041.

Reports

North Carolina Friends seek deeper spirituality

For North Carolina Yearly Meeting (Conservative), this year was in many ways sad and turbulent, but pulled our community together and strengthened our identity. As we came together, bringing our hopes and joys, our trials and struggles, the theme "Falling Into the Hands of the Living God" was truly appropriate.

The July 11-14 session began with an afternoon retreat, at which Kathryn Damiano of Philadelphia Yearly Meeting challenged listeners to consider the future of the Religious Society of Friends in relation to 20th-century values. The impact of her presentation carried into the evening, when Friends continued to consider her question.

Morning Bible studies, led by Linda Kusse-Wolfe, addressed life-changing moments of familiar biblical characters. Friends shared their own perspectives and experiences in a rich discussion.

Business meeting opened with a beautiful vocal prayer out of the silence. A tender spirit settled as Friends shared reports from the First International Theological Conference of Quaker Women; the Conservative Gathering in Barnesville, Ohio; and the Consultation on Evangelism. Those who attended these gatherings were strengthened in their understanding and faith and brought that strength back to us.

Two Friends from Ohio Yearly Meeting, Susie Swishelm and Susan Smith, shared their reasons for wearing plain dress. Discussion following their presentation brought insights about the need to be mindful of our secular world.

In reports from Friends World Committee for Consultation, we heard stories of Friends from diverse geographical and philosophical backgrounds sharing their common love of God and learning from each other.

The state of the meeting reports reflected a longing for a faith community and told of ways we are building that community. This past year, the threat of war, and war itself, resulted in many meetings starting midweek meetings. Many new attenders sought solace and sustenance within our circles. Meetings are searching for deeper spiritual growth, and we are encouraged by the moving of the Spirit.

Children enjoyed making new acquaintances and renewing old ties. They shared Bible stories, kite-making, swimming, making ice cream, and going on a hayride. Young and old together enjoyed a visit to Friends Homes.

With humility, Richard Hall of Ohio Yearly Meeting spoke of his encounters with

Christ and Christ's angels. We were filled with wonder.

Throughout the yearly meeting, Friends were led by the Spirit as well as the written agenda, with many small groups forming for discussion and ministry as the need arose. Each day opened with waiting in expectant silence, and each evening closed with a collection, with a short reading followed by worship. The presence of our children added greatly to these moments of reflection at the end of the day.

On Seventh Day evening we gathered in silence at New Garden Friends Meeting-house. From the facing benches, Friends testified to the gathering's theme. Some have fallen off cliffs into the arms of the living God; others have experienced that loving embrace following more mundane human stumbling. With tears of joy we sang "Amazing Grace" before we closed.

written by a committee of NCYM Friends

Baltimore Yearly Meeting

Baltimore Yearly Meeting was held July 22-28 at Wilson College in Chambersburg, Pa. In the retreat that preceded the 320th annual session, more than 40 Friends considered queries on the theme "Exploring New Ground." More than 400 people attended all or part of the main gathering.

Evening programs included the first Agnes Sailor Memorial event, featuring a talk by Winifred Walker-Jones, past clerk of Baltimore Yearly Meeting. The Carey Memorial Lecture was delivered by Oscar Bonny of Homewood (Md.) Meeting. In a talk laced with humor, he spoke of the joy, gratitude, thanksgiving, and hope engendered by four observations:

1. Despite the inordinate human passion for building walls, humanity has begun a march toward reunification.
2. The age of empires has been overwhelmed by awakening populations.
3. Communism is disintegrating.
4. Modern medicine, hospitals, and doctors have taken strides toward conquering epidemics and decreasing pain.

Oscar Bonny ended by professing a mystical kinship with all creation. He posed the query, "What should I say about the Quakers whom I have come to love?" His own answer: "In our world there will always be a need for people of tender conscience. Humanity will always need us."

Patricia McKernon, of Minneapolis (Minn.) Meeting, ministered with an evening worship of song, poetry, and Scriptures to audiences

of children and adults.

The number of hours spent in business sessions was reduced this year, allowing additional time for interest groups and concern groups. A rich variety of these was offered. Worship-sharing each morning and a new evening meeting for worship brought added spiritual centeredness. Hymn singing, a concert, and a coffee house provided settings for us to "make a joyful noise unto the Lord."

Self-evaluation, already underway by two yearly meeting committees, is further necessitated by the minute from Southwest Yearly Meeting suggesting realignment of Friends United Meeting. Our prayer and sharing on these issues will continue in coming months as we seek common threads in our faith, in our lives, and in the Spirit.

Christina L. Connell

Nebraska Yearly Meeting

The 84th annual session of Nebraska Yearly Meeting took place in Central City, Nebraska, on May 30-June 1, under the clerking of Dean Young.

The main resource person, Patricia Washburn, led two evening sessions on dealing with conflict in our lives, first by recognizing conflict and then by finding ways to handle it. On Saturday evening, speaker Ardith (Ardee) Talbot ended the sessions on a note of humor and sage advice about knowing ourselves and what we can handle. Information also came from these Friends agency representatives: Dick Talbot, from Friends United Meeting; Lucille Pickard, from the Associated Committee of Friends on Indian Affairs; Wilmer Tjossem, representing Friends Committee on National Legislation; Kay Whitlock, from the American Friends Service Committee; and Clarence Perisho and Bruce Thron-Weber, representing Friends World Committee for Consultation.

Nebraska Friends also considered how money is to be spent, with an eye toward careful stewardship. An innovation for this annual session was meeting in small worship-sharing groups throughout the session. Also, Dick Talbot brought many samples from Quaker Hill Bookstore, affording Friends the opportunity to buy Quaker books.

After considering a minute from Southwest Yearly Meeting proposing realignment in Friends United Meeting, Nebraska Yearly Meeting reaffirmed its commitment to FUM. Nebraska Friends considered that some restructuring may be needed, but most opposed complete realignment.

Kay Mesner

This Year, Study the Bible With FRIENDS.

Are you one of the many Friends who are rediscovering the Bible? If so, you'll want to read and share **Reclaiming a Resource**. It's an exciting collection of papers from the 1989 Friends Bible Conference in Philadelphia. This was the first Bible conference for unprogrammed Friends in more than fifty years.

The Conference workshops covered a wide spectrum of stimulating biblical topics and issues, and so does **Reclaiming a Resource**. Here are only a few:

- A Quaker look at liberation theology.
- The Bible and Continuing Revelation.
- Finding the feminine side of God in the Wisdom tradition.
- Understanding the scriptural basis for the sanctuary movement.
- The book of Job as a metaphor for coping with the AIDS crisis.
- Jungian archetypes and biblical interpretation.

Reclaiming a Resource is also packed with practical information and guidance you and your meeting can put to immediate use:

- *Need help with personal Bible study?* Several approaches are described here.
- *Organizing an adult study group?* Half a dozen models are described here; find one that speaks to your condition.
- *Need ideas for biblical material in First Day School?* You'll find reflections on curriculum, sexism in Biblical translations, a class outline, even a guide to biblical music for kids.
- *Want to delve further into Bible study?* There are several bibliographies, profiling dozens of other Bible resources.

Reclaiming a Resource is a 300-page quality paperback, edited by Chuck Fager and published by Kimo Press.

TO ORDER: **Reclaiming a Resource** is \$11.95 postpaid. Two copies for \$21.00 postpaid; three or more copies, \$10.00 each postpaid. Please enclose payment with order. Make checks to Friends Bible Conference.

Send Orders to: Friends Bible Conference
P.O. Box 1361
Falls Church, VA 22041

RECLAIMING a RESOURCE

*Papers from the
Friends Bible Conference*

Edited by
CHUCK FAGER



KIMO PRESS

THE CRIME OF GENOCIDE AND BILL OF HUMAN RIGHTS U.N. TEXTS

FROM GERALD & MAAS • POB 252
MOODY • MAINE • 04054 ~ 72

DELAWARE VALLEY FRIENDS SCHOOL
a secondary school for students
with unique learning needs.

The full college preparatory curriculum has intellectually challenging courses supported by explicit teaching of organizational skills. Teacher student ratio is 1 to 5. Fine arts as well as outdoor education are integral to the program.

For information call: (215) 526-9595
On the campus of Harcum Junior College
in Bryn Mawr, Pa.

Irene McHenry, Head

Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

Harry R Forrest

609-786-1824

Fyfe & Miller
FUNERAL SERVICE
7047 Germantown Ave.
Philadelphia, PA 19119
(215) 247-8700

James E. Fyfe Edward K. Miller

Simple earth burial
and cremation service
available at reasonable cost.

Parents' Corner

Hold the Negotiations. . .

by Linda Heacock

Several months ago our 4½-year-old daughter, Hannah, was getting ready for some fantasy play with her best friend and next-door neighbor, Anna Katherine. A few minutes earlier, Anna arrived at our back door, a little unsteady from toting a rather large box of "dress-ups." As they rummaged through an impressive and colorful collection of discarded ballerina costumes, Hannah discovered what turned out to be Anna Katherine's favorite—a pink and sparkling fairy princess ballerina costume, complete with tutu, headdress, and magic wand. Despite six-year-old Anna's attempts to be diplomatic and fair ("She could have

her choice of *anything* else. She could even have the magic wand!"), Hannah still refused to negotiate and worked herself into a near hysterical state.

It may help the reader to understand her reaction by mentioning that Hannah's most cherished stories are fairy tales (provided they have a princess as a main character), and that from age 2½ she began listening to them and acting them out. Needless to say, Hannah just had to be the fairy princess!

Although we normally encourage Hannah and Anna to work through their conflicts on their own, and they often do quite successfully, this time it took intervention of Mom and Dad. When negotiations broke down, we finally said that since they were not able to

Time to Wonder

by Harriet Heath

The Maine day was perfect—blue, blue skies; crisp, cool air; and sparkling water—a perfect day for a hike to Bear Cove. The older four of the six children of our two families hopped quickly over the rocks. We parents followed more slowly, giving helping hands to the two youngest.

Finally, we came to the open heath, with its path around the cove, and then to the big rocks, against which the surf was pounding. With each wave, the water rushed against the rocks and was thrown high into the air, where it broke into millions of sparkling drops to fall back again to earth. The sight was exhilarating.

Our children, all six of them, stopped their shouting and laughter, and sat as one on a driftwood log and watched in silence as the waves broke into sprays of sparkling diamonds. They were silent in their wonder.

How fortunate we were we could give them the time to wonder, to watch each wave, and to see the recurring display. Each silent.

Christ spoke that we must become like children to enter the kingdom of heaven. I often wondered which view of children he had in mind. Surely not the Puritans' perspective of the child born in sin. More likely, his view was that of children, born perfectly formed, ready to blossom if well-nurtured. And then remembering our



Cathy Miller

children's spontaneous silence as they watched the surf that morning in Maine, it came to me that maybe Christ was thinking of children's ability to wonder, to stand in awe. If that was so, then my parental role was to give them the time to wonder.

Harriet Heath is a Friend from the Philadelphia, Pa., area with long-time work in issues of parenting. This is second in a series about the role of our Quaker faith in parenting. Letters, comments, and sharing from readers would be welcomed.

copyright © Harriet Heath 1991

resolve things, we were very sorry but Anna would have to go home. This prospect sent Hannah into even greater despair. I realized she was not so much angry with her friend, whom she very much wanted to play with, but she could not accept the idea of not being able to dress up and be the fairy princess, her heroine. Her dad and I decided to escort her into the other room. Through her sobs and gasps of "I can't (gasp) stop (gasp) crying!" we asked her what she thought we should do. To our utter amazement she replied, "We should have a meeting for worship."

Hannah then somberly orchestrated the whole affair. Anna Katherine was called in, we were all to climb on Hannah's bed, and both girls were provided with a book to browse through. (This is part of the First-day meeting routine.) Mom, Dad, Hannah, and Anna entered into the silence. We broke meeting with clasped hands after about five minutes. However, speaking for her father and myself, it was among the most sacred and grace-filled moments of worship we'd experienced. The girls got up and serenely went about their business of playing, as though the original conflict had never taken place.

Through this experience, it became apparent that our daughter had already gained much more than we imagined from her Quaker upbringing and from her many hours of "sitting still"—and sometimes not sitting so still. We also realized she had taught us something of great value. I have no doubt that other Friends have established in their families routine periods of silent worship, including spontaneous meetings for worship as circumstances have called for it. Frankly, it had never occurred to us, and it took the uncluttered wisdom of a child to remind us that seeking that of God within was the only way to find true peace and comfort when one was out of control.

Since this episode, there have been other occasions where we have suggested it might be a good moment to have some silence, each time with positive results. We feel certain it will become an important family tradition. I feel a deep sense of gratitude that, through the Quaker practice of worshipping in silence, the power of its impact, and effect upon our daughter, we will incorporate this spiritual discipline into our family life. ☐

Linda Heacock and her family live in Ashland, Virginia.



LIKE TO BROWSE IN OLD BOOKS & MAGAZINES?

... to discover the people, events, inventions, times, &c. "run over by Progress"? Then you will like

BUDAY BOOKS • VINTAGE READING QUARTERLY™

We hunt in 19th-century American books, periodicals, &c. for Facts, Foibles and Fascinations of the day. Our articles are *adaptations*, NOT MERELY REPRINTS. They are based on contemporary sources and balanced with modern perspectives. You would think it was a whole different world then; *ah yes, but the more things change...*

Part Two of each issue—a separately-bound ADVERTISER/REPRISE—offers books from our stock, Subscribers' classified ads, vintage pictorial miscellany, and selected short stories. Together, there are over 150pp./issue, 600pp. annually. One year (4 issues)—\$25.00.

Available only from publisher—not sold by agents or stores

NOW READY: 128-pg. FALL 1991 ISSUE

WITH SEVEN FULL-LENGTH ARTICLES, INCLUDING:

- "All Sorts of Sense except Common Sense." *The Blennerhassetts were happy in their "American Garden of Eden" until one day—Aaron Burr dropped by...*
- A True Tale of Three Sleeping Dragons and Their Wide-Awake Cousin (*the pride and scourge of Naples*).

|||||

Try a 64-pg. "Sampler"—five feature articles including:

- STORY OF THE THREE BEARS—as it was REALLY written.
- MISSOURI EARTHQUAKE LAW—compassionate response, but...
- WHEN GOLD TURNED FRIDAY BLACK (1869)—Jay Gould and Jubilee Jim Fisk schemed to "corner" gold—and they did!

BUDAY BOOKS
**VINTAGE
READING**
QUARTERLY

BUDAY BOOKS • VINTAGE READING

EDITORIAL OFFICES AND PRINTING PLANT:

11 MARION AVENUE :: GILBERTSVILLE, NEW YORK 13776

MEMBER, COOPERSTOWN CHAMBER OF COMMERCE

BUDAY BOOKS • VINTAGE READING
11 Marion Avenue, Gilbertsville, N. Y. 13776

HOW TO ORDER

—BB

- ☐ Enclosed \$3.00 for my copy of "SAMPLER." If I am not delighted, I will return certificate in SAMPLER for full refund. I keep the SAMPLER.
- ☐ Enclosed \$25.00 for one-year subscription. As bonuses, you will include SAMPLER and coupon for one free classified ad (up to 30 words).

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Soviet Changes, U.S. Response

The stunning events in the Soviet Union (if that is still its correct name) have left the world scrambling to adjust to new realities. The nonviolent, top-down revolution that began in 1985 by Mikhail Gorbachev's policies of political democratization and economic restructuring have gained irreversible, but unpredictable, momentum.

Attitudes and expectations created in the last five years enabled democratic forces in August to reverse the coup by hardliners in the Communist Party, the KGB, and the military. But whether the new Yeltsin-Gorbachev alliance will be any more successful in meeting the popular demand for consumer goods and instant reform is doubtful. More surprises, perhaps unpleasant ones, lie ahead, as latent nationalism grows in Yeltsin's Russia and other areas of the Soviet Union.

Why did it happen?

Historians and political scientists will be arguing this into the next century. Was it the Reagan military build-up that forced such a radical change? Or did the existence of the Cold War and U.S. military power enable Soviet leaders to perpetuate a decadent, authoritarian system for decades after Khrushchev denounced Stalin in 1956?

In this Friend's view, two lessons stand out. First, there is intrinsic value in enunciating and arguing strenuously for radical, universal values of freedom, justice, peace, human rights, and democracy, even in humanity's darkest hours. We never know what future leaders, what oppressed peoples, may be listening. The quiet work of developing the Universal Declaration of Human Rights and the various covenants on civil, political, economic, and social rights flowing from it have had an incalculable, positive effect on human history.

Second, the deep Quaker commitment to increased contact among people of diverse views has been amply justified. International exchanges of persons and joint projects helped create the seedbed for change, growth, and learning. Contacts with the "enemy" were highly controversial when first initiated by British and U.S. Quakers in the depths of the Cold War. However, by building on this beginning, a vast network of people of all ages, professions, and interests was created in the following decades. This network of people of goodwill was ultimately crucial in undermining the totalitarian Soviet system. Today it provides the most hopeful channel for helping resolve the deep Soviet economic and social problems.

What should be the role of the U.S. government?

Members of Congress and the administration can play an important, but marginal, role in helping the democratic process in the Soviet Union. Economically, food and health aid to hard-pressed areas, distributed through local organizations, may be necessary in the short run. U.S. government funds for such aid should come from the U.S. "national security" budget, not from other international or domestic funds.

U.S. military spending should be drastically curtailed, because the threat that prompted it has virtually evaporated. This will have two highly beneficial results. Soviet hard-liners will be deprived of a major rationale for their return to power. And U.S. society will benefit by redirecting resources to desperately needed programs of health, education, housing, and other needs.

But even revolutionary changes in the "threat" facing the United States will not bring comparable reductions in military spending unless citizens urgently and vociferously demand new national priorities. The nation's mayors and many city and town councils are now calling for a shift to domestic needs. Local action in communities and letters to members of Congress are needed to support this.

The presidential and congressional campaigns in 1992 should provide the forum for a major national debate on how to build a good society here at home. The convincing form of U.S. leadership worldwide would be to create a society worth emulating. Much of the former communist world has been rightly convinced by our concepts of political democracy. Now people there are testing the market economy idea. But the current condition of life in the United States demonstrates that some of the results of that system are homelessness, decaying inner cities, failing educational and health care systems, high unemployment, and pervasive violence on our streets and in our media. The United States desperately needs creative and courageous new leadership to match the opportunities that stand before our country and the world.

Edward F. Snyder

Executive Secretary Emeritus
Friends Committee on National Legislation

Another try to get the argument heard about the 1986 immigration law will be made by the American Friends Service Committee. The U.S. Circuit Court refused in August to send to trial a lawsuit filed by the AFSC, which seeks religious exemption to the law. The law requires employers to verify identity and work eligibility of employees. In part, it aims at rooting out undocumented workers by terminating or preventing their employment. It pressures employers to comply, under threat of stiff fines. The AFSC lawsuit says the law infringes on free exercise of religion, because historically the AFSC has worked with refugees and those who have been dispossessed in their homelands. The AFSC says its understanding of Quaker testimonies does not allow it to become the government's means of enforcement in such situations. The court's refusal to hear the case is based on the recent U.S. Supreme Court decision, *Oregon v. Smith*, in which the use of peyote in Native American religious rites was ruled unlawful. The court said that when religious practices conflict with generally applicable law, the law prevails, a ruling felt by many to be a blow to religious freedom. The AFSC's effort to try again is through a petition for rehearing.

Interim head of Friends Select School for the 1991-1992 school year is Ruth Greenberger. She replaces Richard L. Mandel, who served as headmaster from 1984 to 1991. Ruth Greenberger was director of the lower school from 1982 to 1990. She taught for ten years at Cambridge Friends School, where she was acting head from January to August 1982. She serves on the board of Stratford Friends School and on the charter commission of El Barrio Friends School.

English classes for asylum seekers take place in the Auckland Meetinghouse in New Zealand. The classes are sponsored by the Refugee and Migrant Commission and use the meetinghouse up to 40 hours a week, rent-free. The commission takes responsibility for people who seek asylum in New Zealand and have no government status while they try to establish themselves as refugees.

Asia A. Bennett will be executive secretary of Friends World Committee for Consultation, Section of the Americas, beginning in March 1992. Asia is now executive secretary of the American Friends Service Committee, a position she has held for the past eleven years. She replaces Alex Morisey in FWCC, who finished his term in August and is now working on establishing a Friends presence in North Philadelphia, a racially and

economically troubled inner-city neighborhood. Interim executive secretary of FWCC is Cilde Grover, who heads the FWCC Northwest regional office in Oregon.

New director of studies at Oakwood Friends School is Thomas Smith. He has been at Oakwood since 1989, serving as chairperson of the science department, teacher of chemistry and science, and dormitory supervisor. Before that, he was at Sandy Spring Friends School as dean of students and director of guidance, head of the science department, and a chemistry and physics teacher.

Jo Vallentine, Greens Party senator in Australia, will resign her office on Jan. 31, 1992. Her reasons for leaving are that she wants to spend more time with her family, that her health needs attention, and that she feels it is time for a new voice to be heard representing Green issues. During her seven years in the Australian Parliament, she has called for disarmament, for Aboriginal land rights, for development and use of renewable energy options, and for environmental awareness and conservation. She has also performed acts of civil disobedience during those years protesting nuclear weaponry and militarism, including an arrest at the Nevada Test Site in the United States and at Pine Gap in Australia. She says the lowpoint of her career was Australia's involvement in the Persian Gulf War in the past year.

A fund for development of Quaker leadership is proposed at William Penn College by the Board of Trustees. To be called the Clarence and Lilly Pickett Fund, it is intended to identify, encourage, and support future leaders among Friends. It would make grants to strengthen leadership through training and service. For information, contact John Wagoner, William Penn College, 201 Trueblood Ave., Oskaloosa, IA 52577, telephone (515) 673-1076.

To raise money for immunization of East Africa children against tropical diseases, Simeon Shitemi, former clerk of Friends World Committee for Consultation, is going to ride his motorbike (*pikiki-pikiki* in Swahili) 4,000 kilometers through Kenya, Uganda, and Tanzania. Donations to support Simeon's journey for health may be sent to James Sheffield, African Medical and Research Foundation, 420 Lexington Ave., New York, NY 10170. Checks should be made out to AMREF and designated for the "bike marathon." Currently, Simeon is director general of AMREF. (from *The Friend*)



Friends Institute is a fellowship of Young Adults Friends and Attenders within Philadelphia Yearly Meeting (PYM). We gather to share a spiritual community and to continue the nurturing experienced at FGC, PYM, and other Quaker gatherings. If you are a member or attender of PYM and you consider yourself a Young Adult (our guideline is 18-40) you might be interested in being on our mailing list. This would keep you informed of the retreats and other events we sponsor. We are also searching for ways to expand our membership. Members of Friends Institute participate in worship sharing, event planning, and trust fund management. Those interested should contact one of our Co-clerks:

Penny Thomas
RD#1 Box 361
Monroeville, NJ 08343
(609) 478-6339

Bruce Williamson
500 E. Red Bank Avenue
Deptford, NJ 08096
(609) 845-1990

Sculptress: Sylvia Shaw Judson



We hold that
Christ is present
guiding and
directing our lives.



EARLHAM SCHOOL OF RELIGION

A Quaker Seminary serving all Christian
denominations

Preparing Men & Women to Serve
Pastors • Chaplains • Teachers
Campus Ministers • Church Administrators
Peace & Justice Workers

Inquiries are welcome. Write or call:

Earlham School of Religion
Quaker Ministry: An Invitation to Transformation
228 College Avenue,
Richmond, Indiana 47374
1-800-432-1377

WESTTOWN SCHOOL

Founded in 1799



Tradition
with
a
History

The faces have
changed
but the
Tradition
lives on



Westtown is a Quaker day and boarding school, pre-k through grade 12

For more information, contact
Henry Horne, director of admission
Westtown School, Westtown, PA 19395
215/399-0123

Bulletin Board

• "Witnessing to Our Faith" is the theme of the annual meeting of Friends Committee on National Legislation, to be held Nov. 7-10 in Washington, D.C. Jack Coleman, former president of Haverford College and author of *Blue Collar Journal*, will be featured speaker. He will speak from his experience on the subject "Walking in Others' Shoes." There will be pre-meeting briefings on the morning and afternoon of Nov. 7, led by FCNL staff members. Topics to be covered include "The Gulf War: Starting Line for Disarmament or for a New Arms Race?", "Native American Self-determination," and "How to Organize an Activists' Support Group in Your Neighborhood." For information, contact David Boynton, FCNL, 245 Second St., NE, Wash., DC 20002.

• The Quaker Universalist Fellowship annual gathering will take place Nov. 9 at London Grove Meetinghouse, near Kennett Square, Pa. Discussion and activities will explore questions about prayer. Registration is \$10; lunch, dinner, and child care will be available at additional cost. To register, contact Jamie

Tyson, P.O. Box 693, Kennett Square, PA 19348, telephone (215) 869-8452 or (215) 444-1012.

• The Listening Project seeks volunteers to conduct interviews at military bases with active members of the armed forces. The project is an effort to promote dialogue about alternatives to violence and to understand what motivates young men and women to serve in the armed forces. For information, contact The Armed Forces Listening Project, Rural Southern Voice for Peace, 1898 Hannah Branch Rd., Burnsville, NC 28714, telephone (704) 675-5933.

• A call to peacemaking has been issued by representatives of Brethren, Friends, and Mennonites in the United States. The reorganized New Call to Peacemaking is intended as a grassroots movement. Plans include a newsletter for high school students, a workbook for local groups, and regional conferences in 1992. For information, contact New Call to Peacemaking, P.O. Box 500, Akron, PA 17501-0500.

Calendar

NOVEMBER

1-3—Friends Committee on Unity with Nature annual meeting, at Ben Lomond Quaker Center near Santa Cruz, Calif. All FCUN members are welcome.

1-3—Seminar for Trustees, led by Tom Brown, at Pendle Hill, Wallingford, Pa. Call Ruth Seeley at (215) 241-7245.

7-10—Friends Committee on National Legislation annual meeting. Theme is "Witnessing to Our Faith." Speaker is Jack Coleman, former president of Haverford College and author of *Blue Collar Journal*. Discussions will focus on program directions for FCNL.

7-10—Pyrmont Yearly Meeting, at Quäkerhaus, Bombergstrasse 9, DW-3280 Bad Pyrmont. Contact Lore Horn, Wikingerufer 5, DW-1000 Berlin 21, Germany, telephone 030 391-4867.

8-10—Japan Yearly Meeting. Contact Hiroshi Hatanaka, 8-19 Mita 4-Chome, Minato-ku, Tokyo, Japan, telephone (03) 451-7002.

9—Quaker Universalist Fellowship annual gathering at London Grove Meetinghouse, near Kennett Square, Pa. Discussion will explore the topic of prayer. Registration: \$10; food and child care cost extra. Contact Jamie Tyson, P.O. Box 693, Kennett Square, PA 19348, or call (215) 869-8452.

9-12—Church Women United's 50th Anniversary Jubilee, at Cervantes Convention Center in St. Louis, Missouri. For information, contact Church Women United Assembly, 475 Riverside Drive,

Room 812, New York, NY 10115, telephone (212) 870-2347.

11—Veterans' Day witness at Nevada Nuclear Test Site, calling for ending nuclear weapons testing and honoring the treaty between the United States and the Western Shoshone Indians, on whose land the site is located. Contact Alliance of Atomic Veterans, P.O. Box 32, Topock, AZ 86436, or call (602) 768-6623.

15-17—Earth and Spirit Conference in Portland, Oregon. Matthew Fox, Catholic priest and director of the Institute in Culture and Creation Spirituality, is among the featured speakers. A number of workshops will be offered, including one presented by Teresina and Joe Havens of Multnomah (Oreg.) Meeting and the Quaker Economics Group on "Economic Factors of the Environmental Crisis."

16—American Friends Service Committee annual public gathering, emphasizing "Economics and Human Values," 1-5 p.m., Friends Center, 1501 Cherry St., Phila., Pa. Keynote speaker: noted economist, author, ambassador John Kenneth Galbraith, at 1:30 p.m. plenary session. Three concurrent panel discussions follow, 3-4:30 p.m. For information, call (215) 241-7032.

DECEMBER

4-6—Guatemala and El Salvador Yearly Meeting, at Tabernaculo Amigos, Chiquimula, Guatemala. Contact Luis Espino Martinez, Apartado 8, Chiquimula, Guatemala, telephone 42-01-49.

We Planted A Tree For You

A Simple Gift



Recycled cards
dedicate trees
planted by youth
Peacemakers
on Native &
public lands.

5 designs/pkg. \$25 to: Peacemakers
37 Lebanon St., Hamilton, NY 13346
Contributions are tax deductible.

FRIENDS SELECT SCHOOL



Small classes, strong academics in a supportive, caring environment emphasizing Quaker values.

- Pre-K thru 12th Day School
- After School Program
- Summer Day Camp

17th & the Parkway
Philadelphia, PA
(215) 561-5900

How to Tell 30,000 Friends About Your Service or Product Advertise in *Friends Journal*

To receive advertising information, just fill out and mail the coupon below to: Advertising Manager, Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102; or call (215) 241-7279.

Name _____
Address _____
City/State/Zip _____

THE HICKMAN OF CONCORD QUARTERLY MEETING



100 Year History

A Personal Care Home

- Reasonable Rates
- Not-for-profit
- Quaker Tradition

In Town Location convenient
to Shops and Businesses

(215) 696-1536

West Chester, PA



Clean Yield Group

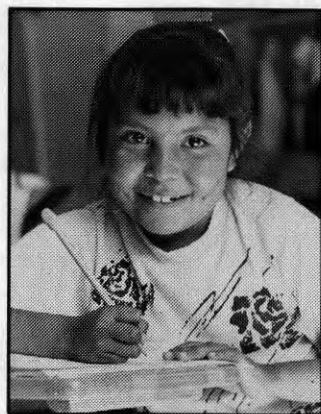
Make Your Money Count

Use the Clean Yield's Socially Responsible Investment Services

The Clean Yield Group offers professional asset management services and publishes a stand-alone stock market newsletter for individuals and institutions who desire to use social as well as financial screens when making investment decisions. The Clean Yield Group specializes in stocks and bonds that have life-enhancing qualities and are environmentally sound.

For a sample issue of *The Clean Yield* newsletter and/or information on the Clean Yield Asset Management services (minimum account size: \$150,000) please write or call:

CLEAN YIELD GROUP
BOX 1880
GREENSBORO BEND, VT 05842
(802) 533-7178



We Can Learn Together

Find out how you can build a friendship with an American Indian student to encourage success at school. The learning goes **both** ways! If you would like more information, please call **1-800-545-6843**, or write:



Futures for Children
805 Tijeras NW
Albuquerque, NM 87102

"People everywhere will do remarkable things when they focus their concern on the well-being of children."

—Dr. Richard P. Saunders, Futures for Children Founder

Self-help programs of education, leadership and community action throughout the Americas.

Books

Changing Lenses

By Howard Zehr. Herald Press, Scottsdale, Pa., 1990. 271 pages.
\$14.95/paperback.

In this frightening era when crime in the United States is at an all-time high while prisons overflow, many in the United States seek ever more severe punishment as a solution.

Howard Zehr, a criminologist, advocates a revolution in our thinking about crime and justice. He argues that the retributive focus of our present system fails because it rests on faulty assumptions about criminals and victims. In fact, criminals need accountability to heal the injuries they cause, and victims are often ignored by the courts.

Zehr traces our history of criminal justice to its roots. He contends that until the 18th century, community justice—compensatory agreements, private vengeance, feuds—prevailed over the contemporary approach. Then the state stepped in with common, written laws administered in a presumably impersonal manner. The author maintains that modern justice is not necessarily less barbaric and vengeful than the old style of justice. He wants biblical justice instead, based on mercy and repentance, aimed at making society whole again.

Specifically, he puts forward the Victim-Offender Reconciliation Program (VORP). It consists of a face-to-face encounter between victim and offender, mediated by a third party, resulting in a negotiated settlement of restitution, and, in some cases, reconciliation. This new "restorative lens" puts the victim first, allows the offender to acknowledge his obligations, and focuses on accountability. VORP eventuates in the same recidivism as other programs, but has the advantage of providing for repayment of debts. Fifty percent of victims agree to participate, and most find it beneficial.

In his enthusiasm for this biblical initiative, Howard Zehr plays down the theme of retribution in the Old Testament. After all, Leviticus demands an eye for an eye and the death of blasphemers, while Deuteronomy commands parents to inform on "rebellious sons" and have them stoned to death—hardly compassionate injunctions.

One may well question, too, whether we should abandon changes made by the Enlightenment in turning to biblical justice. Surely, an insistence on offenders' rights, due process, impartiality, and the rule of law is superior to approaches taken in the past.

While VORP works in the case of shoplifting, what happens in cases of violence, such as rape, child abuse, drug wars? Can VORP reduce serious crimes?

Although these important queries remain unanswered, *Changing Lenses* offers a human perspective of problems worthy of consideration by everyone involved in criminal justice.

William McCord

William McCord is a member of Middletown (Conn.) Meeting.

You Just Don't Understand

By Deborah Tannen. William Morrow and Co., New York, N.Y., 1990. 330 pages. \$18.95.

Deborah Tannen's most recent book is a ripe new source of material on interpersonal communication. A thorough review of sociolinguistic research is shown alongside actual conversations between the sexes to give concise, readable examples of the author's premise—that women will most often use conversations to strengthen their sense of community, and men will most likely use dialogue as a contest to stay "one up" in the hierarchy. Without judgment or blame, she fills her chapters with pointers on how to bridge the problems this provokes.

If women's fear is that speaking honestly will cut them off from family and friends, they will be more likely to be overly modest, accommodating, agreeable, sensitive, and sympathetic to gain closeness to others. If men's fear is of losing their position of strength, they may be more likely to interrupt, brag, disagree to make a point, or try their hardest to "fix" the problem at hand. In both sexes, these preferences feel quite natural and can protect people from unwanted struggle, at least temporarily. It is when the sexes get together to figure out why the other said what he or she did, that an impasse arises.

The author looks at how each sex gives directions, asks questions, tells stories, and settles arguments. She observes that, from childhood, we follow certain norms in conversation. Her ideas shed light on how conflicts can be resolved when these behaviors are the culprit. Reading this book may help couples and classrooms alike benefit from a deeper understanding of what has been said and how it has been heard.

Eileen Coan

Eileen Coan, formerly a mental health care worker, now is a freelance writer who works in a bookstore in Shaker Heights, Ohio.

New Books!

from

Friends General Conference

Jesus Who Was He?

by Mary Snyder

Curriculum for 4th to 8th graders, combines a Quaker approach to the life and times of Jesus with focused junior meeting for worship. Over 20 lessons, extensive work with New Testament text, engages young Friends and their meetings through intergenerational activities, in guided meditation, dramatization, building model villages and other wonderful projects. Item# c62 \$9.95 plus postage

Sharing Our Faith by Daniel Seeger

Proposes that Friends can grow spiritually through sharing our diverse theological perspectives. Extensive section on how to conduct worship sharing groups. Item# b91 \$2.00 plus postage

Lighting Candles in the Dark

Marnie Clark, editor

Children's stories about choices that mattered, bravery and courage shown by individuals and communities when it really counted.

A revision of *Candles in the Dark* with 29 new stories and many old ones you loved. Available December 1991. Item# b227 \$9.50 plus postage



Available from
FGC Publications
1216 Arch Street, 2B
Philadelphia PA 19107

1991-92 FGC Publications Catalog Free upon request.
We will bill you for the books you order plus postage and handling.

800-966-4556 (book orders only)

Scattergood

FRIENDS SCHOOL

Scattergood Friends School is a co-educational, college preparatory, boarding and day high school for 50 students

- Excellent success in placing graduates in colleges and universities
- 4:1 student to faculty ratio
- Small classes and attention to the needs and interests of individuals
- Extensive outdoor and farm experiences
- Caring and supportive community life
- Emphasis upon cooperation rather than competition
- Affordable tuition with extensive financial assistance

For additional information, or to arrange a visit, call or write, Director of Admissions, Scattergood Friends School, Route 1, Box 32, West Branch, IA 52358 (319) 643-7600

george school

Newtown, PA 18940



Founded in 1893 by the Society of Friends, George School is a co-educational boarding and day school for students in grades 9 - 12.

The college preparatory curriculum emphasizes Friends values & includes:

- Courses on 4 levels of difficulty
- Advanced Placement (AP)
- English as a Second Language (ESL)
- Foreign study
- 13 interscholastic sports for boys & girls
- International Baccalaureate (IB)
- International workcamps
- Required community service
- Required full-year courses in the arts

For more information, please contact the Admissions Office: 215/968-3811

Milestones

Births

Mountjoy-Venning—*Helen Paige Mountjoy-Venning*, on May 26, to Jane and Alan Mountjoy-Venning of Olympia (Wash.) Meeting.

Marriages

Campbell-Sharpless—*NancyLynn Sharpless and Patricia Campbell*, on May 25, in Ann Arbor, Michigan, under the care of Detroit (Mich.) Meeting, where Patricia is a member and NancyLynn is an attender.

Taylor-Nicholson—*Christopher Fox Nicholson and Bobbie Jo Taylor*, on Aug. 10, at the Raleigh (N.C.) Meetinghouse. Christopher is a member of Cambridge (Mass.) Meeting.

Deaths

Blom—*Dorothea Blom*, 80, on Aug. 12, of pneumonia, at Friends Hall in West Chester, Pa. She grew up on Long Island, N.Y., and lived most of her life in Pleasantville, N.Y. After she graduated from Walden High School in New York City, she worked making batik fabric and clothing. In 1934 she married Christian Blom, a cabinetmaker from South Africa, and they had two children. She co-authored, with her mother, Dorothy Biddle (Johnson), several books on how to use flowers in arrangements and decorations. She was active in early cooperative grocery stores and the Fellowship of Reconciliation. In the 1940s, she joined the Religious Society of Friends. She studied art, religion, and psychology, and taught adult education courses in art history and art appreciation at a variety of locations, including Pendle Hill, Woodbrooke, and a folk school in Norway. Her courses focused on how symbolic elements in art reveal aspects of a culture. She wrote articles for *FRIENDS JOURNAL* and pamphlets for Pendle Hill. She retired to Friends House in Sandy Spring, Md., where she lived during much of the 1980s. In the last four years of her life she suffered from Alzheimer's disease, during which she remained loving and cheerful, enjoying people and the outdoors, and taking pleasure in conversations around her. She is survived by her children, Julie Bates and Christian Barrend Blom.

Halliburton—*Louise Herron Halliburton*, 93, on Aug. 7, at the home of her birth in Dubuque, Iowa, where she was a long-time member of Dubuque Worship Group. As a young woman she studied at the Corcoran School of Art and at the Pennsylvania Academy of Art. She married Robert Halliburton in 1925. After his death from appendicitis in 1939, she returned to Dubuque and became active in groups promoting appreciation of art, natural environment, harmonious race relations, and peace. For seven years, until the Vietnam War ended, she was part of a group that held silent vigils each First Day morning. She walked to court with conscientious objectors in wartime, fasted for peace, picketed for civil rights, and passed out leaflets at the Pentagon. Her home was a halfway station of good fellowship for families taking their children to or fetching them from Scattergood School. She was also an avid flower and vegetable gardener and an accomplished watercolor artist. On trips around the world she took her art case instead of a camera, to the delight of

owners of her paintings. A permanent collection of her work is at the Center for Dubuque History. She has no immediate survivors, but she leaves hope and love in the hearts of countless friends.

Jacob—*Caroline Nicholson Jacob*, 99, on June 16, at Kendal-at-Longwood where she had lived for 17 years. She was a former teacher and vice principal at Westtown Friends School and the author of books on Quakers. She was born in New London, Indiana, graduated from Earlham College, and earned her master's degree from the University of Wisconsin. Fluent in German, she was sent by the American Friends Service Committee to Germany to manage distribution of food to children during the 1920-21 famine. When she returned, she became a German teacher and then assistant principal at Westtown School, where she remained until her marriage in 1939 to Edward M. Jacob, who helped develop the mushroom industry in Chester County, Pa. He died in 1955. She was a birthright Quaker, and later became an active member of Westtown, West Chester, and Kendal (Pa.) meetings. She and her husband helped establish St. Petersburg Meeting in Florida, and she helped organize Southeastern Yearly Meeting in the 1940s and served as its first clerk. She was once a recording clerk for Philadelphia Yearly Meeting and also served in Friends World Committee for Consultation. She wrote several books about Quakerism and individual Quakers, some especially for youth. She is survived by her brother, S. Francis Nicholson; her sister-in-law, Evelyn H. Nicholson; seven nieces and nephews; and four stepchildren.

Meeks—*Elizabeth Cline Meeks*, 74, on Aug. 16, of cancer. She was born in China, where her father served as a YMCA secretary. Her family later moved to Hiram, Ohio, where she graduated from Hiram College. In 1942 she married Benton Meeks, and they were active in peace groups in Cleveland, Ohio, where they attended Friends meeting. When they moved to Michigan, they joined Detroit Meeting. She studied library science at Wayne State University and was staff librarian at Friends School in Detroit for several years. She represented Lake Erie Yearly Meeting on the corporation of the American Friends Service Committee and at Friends for Lesbian and Gay Concerns. When she moved again, she became an active member of Ann Arbor (Mich.) Meeting, where she served as meeting worker and was a faithful volunteer in the area office of the AFSC. She opened her home at Friends Lake Community for gatherings of Green Pastures Quarterly Meeting. Her husband died in 1987, and she moved in 1990 to the New England Friends Home in Hingham, Mass. She is survived by her mother; three brothers; a sister; a son, Warren; two daughters, Nancy Harger and Eileen Meeks; and four grandchildren.

Steen—*Raymond L. Steen*, 80, on Aug. 8, after a lengthy illness. Born in Trenton, N.J., he became a member of Trenton (N.J.) Meeting in 1934 on the occasion of his marriage to Mary McPherson Steen. He began his career at Broad Street National Bank in 1928 as a check clerk, moved up the corporate ladder, and became president in 1962. While he maintained a low profile within the meeting, he earned visibility in the greater community through his dedication to myriad charitable projects. He served as president and chairman of the board at Helene Fuld Hospital, and was president of the Trenton Chamber of Commerce, the YMCA, and the Tren-

WILLIAM PENN CHARTER SCHOOL

302 Years of Quaker Education

Est. 1689
Kindergarten through
Twelfth Grade

Operated under Charter issued by William Penn. The William Penn Charter School is a Quaker college-preparatory school committed to nurturing in girls and boys the education of the mind, the quickening of the spirit, and the development of the body. Penn Charter stresses high standards in academics, the arts, and athletics.

Friends are encouraged to apply both as students and as teachers.

Earl J. Ball III, Headmaster

3000 W. School House Lane, Philadelphia, PA 19144

(215) 844-3460



NEW VIDEO!

27 min., VHS, by Claire Simon

Who Are Quakers?

Lively, informative, for Outreach and Education

price \$26.50

please add postage \$3.00

also available: *Crones and Woman and Her Symbols*, the trilogy



Please write checks to:
Quaker Video
P.O. Box 292
Maplewood, NJ 07040

GFS

*"Behold I have set before thee
an open door..."*

GERMANTOWN FRIENDS SCHOOL

Philadelphia, PA

Eleanor M. Elkinton

Director of Admission and Financial Aid
(215) 951-2346

WOODS COURT

One bedroom apartments available for people age 60 and above. Applications to be put on waiting list are being accepted.



Robert L. Hawthorne, Administrator
Friends Home at Woodstown

Woodstown, NJ 08098 Telephone (609) 769-1500

A gift of renewal...



Phil Esmonde

Is this *your* year
for Pendle Hill?

Seize the moment.

There are still openings for the '91-'92 academic year for one, two or three terms. Fall term begins Sept. 27.



Write or call
Admissions
Pendle Hill
Wallingford, PA 19086
(215) 566-4507

Milestones *continued*

ton Commons Commission. He was also committed to the Boy Scouts, Trenton Rescue Mission, Fox Chase Center for Cancer, and the United Way. In 1943, he moved to the McPherson's historic family home in Morrisville, Pa., where he pursued his hobby of restoring antique furniture. He is survived by a sister, Mary E. Fitzpatrick; the family of his nephew, David Fitzpatrick; and eight cousins.

Thron—Ann Lukach Thron, 64, on July 30, at home, of cancer. She was born and raised in New York City. After graduating from Smith College in 1949, she participated in workcamps sponsored by the American Friends Service Committee in Missouri and Germany, where she met Wolfgang Thron. She married him in 1953, after graduating from New York University Medical School. Providing medical care to people became one of the greatest joys of her life. She practiced at the Boulder People's Clinic for almost 20 years, as well as working in several well-baby and Planned Parenthood clinics. Eventually, she accepted full-time work within the Norwegian socialized medical system. It was a great joy to her that her two daughters became physicians. She and Wolf were among the founding members of Boulder

(Colo.) Meeting, where she served in many capacities. She was someone to count on, whether it was in the kitchen at a potluck dinner or at the bedside of someone in the hospital. Young mothers in the meeting relied on her common sense to relieve the worries of beginning parenthood. Ann made efforts to reach Quakers in faraway places, whether in remote corners of Colorado and Wyoming or in Norway and East Germany. Her commitment to medicine was balanced by her commitment to Wolf and the five children they raised together. Ann and Wolf shared a love for travel, and they spent time living in Germany, India, the Philippines, and Norway. She cherished the opportunity of bringing together people of different backgrounds, and hoped that in so doing stereotypes would disappear, and with them the fears that cause strife. She loved the outdoors, enjoying hiking, camping, and cross-country skiing. She was a true caretaker of the earth, often carrying a trash bag with her on walks. She is survived by her mother; her husband; two daughters, Penelope Thron-Weber and Karin Thron; three sons, Jonathan, Peter, and Rajinder Thron; and two granddaughters.

Peace On Our Minds

By and for young people. A forum on peacemaking with self, others, and the natural world.

Name: _____ Age: _____

c/o Adults: _____

Address: _____

City/State/Zip _____

_____ Donation (suggested \$15 a year — more if you can, less if you can't.

This is a gift. Sign card _____

Make checks to Peacemakers. Send to: Young and Teen Peacemakers, 37 Lebanon Street, Hamilton, NY 13346



Don't send money.

Free introductory offer for new subscribers only: three issues of FRIENDS JOURNAL! Just use this coupon.

Name _____

Address _____

City/State/Zip _____

Send to FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. Phone: (215) 241-7115 Fax: (215) 568-1377

If you enjoy reading your free issues, consider a subscription.

Classified

For information call (215) 241-7279.

50¢ per word. Minimum charge is \$10.

Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.

Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

Copy deadline: 7 weeks before cover date.

Accommodations

NYC—Greenwich Village Bed & Breakfast. Walk to 15th Street Meeting. 1-4 people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

Nicaragua Friends Center. Refuge for socially concerned travelers. Apartado 5391, Managua, Nicaragua. Phone (011-505-2) 663216 or 660984.

Tidioute—Friendly Eagle B&B. Peaceful oil rush town, N.W. Pa. Allegheny River, forest, chamber music; children welcome. Box 222, Tidioute, PA 16351. (814) 484-7130.

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.

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? Penington 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.

Case 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.

Books and Publications

The Human Experience. Contemporary American and Soviet fiction and poetry. Edited by Quaker U.S./USSR Committee. Now available in paperback. Send \$15, which includes postage and mailing to: Jay Worrall III, 132 Chanel Terrace, Apt. 104, Falls Church, VA 22046. Make checks payable to: Quaker U.S./USSR Committee.

Give minister, teacher, child, Betty Stone's wisdom anthology, *Coffer of Pearls*, quality paperback, \$11.95 postpaid. Waterway, 1228 C Columbus Circle, Wilmington, NC 28403.

If Flowers of Kindness Bloom. A new collection of poetry by Winifred Rawlins. Send \$4.50 plus \$2 for shipping (add 50¢ for each additional book) to: (Pittsburgh Press, 15 Walnut Street, PO Box 553, Northampton, MA 01061-0553.

Most translated after the Bible is Lao Tzu's *Tao Te Ching*. For catalogue of various editions and interpretations of his simple philosophy, write Tao/Etc Books, Box 3755, Tucson, AZ 85722.

Intersections—prayers and meditations by Candida Palmer; illustrated, \$6.00. Also, reprinted, the author's prayer manual, *Pray Without Ceasing*, \$10.00. Both for \$15.00. Prices include shipping. C. Palmer, 9 Fairfax Rd., Worcester, MA 01610. (508) 752-1595. You can be in time for Christmas.

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. Orders: George Fox Fund, Inc., c/o Douglas Garrett, 324 S. Atherton St., State College, PA 16801.

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.

New books and publications. FGC 1991-92 Publications Catalog available free upon request from Friends General Conference Publications, 1216 Arch Street 2B, Philadelphia, PA 19107.


For Sale

Friends Institute has T-Shirts for sale! They have the same logo shown in the ad on page 39. Send \$8.00 to: Friends Institute, care of Chip Thomas, RD#1, Box 361, Monroeville, NJ 08343.

Certified Organic Vermont-grown farm products. Storable crops, herbs, canned goods. Write: NEKO, RR1, Box 608, Hardwick, VT 05843.

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 catalogue. Aesop Unlimited, Dept. 903, Box 315, Cambridge, MA 02140.

Oriental Shorthair/Siamese kittens. Affectionate, intelligent, choice companions. CFA registered. Fee donated to Friends organization of your choice. Beth Binford, (215) 643-6314.



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.

Susan Stark is recording her third album, *Cancion de la Loba* (Song of the She-Wolf), songs of faith, love and courage. Response to the title cut, "Cancion de la Loba," at the Netherlands site of the 5th World Conference of Friends and elsewhere, confirms the timeliness of this project. Cassette release scheduled for November 17th. Order now! Susan Stark, RR2 Box 927-D, Canaan, NH 03741. \$10 each, plus \$2 shipping.



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.

1992 Motto Quaker Calendars In publication since 1884 and so much more original than a Christmas card! 25 calendars & envelopes—\$16.80; 50 calendars & envelopes—\$26.45; or 100 calendars and envelopes for \$44.50. For additional quantities, please send stamped, self-addressed envelope. In addition, we also offer *Meditations*, more than 1,100 quotations from the past century of Motto Calendars, with a page for each day of the year, in a beautifully bound book for \$12.95 including shipping. Please send your order with payment enclosed to: The Motto Calendar, 347 East Conestoga Rd., Wayne, PA 19087.

Higher Education

Education for a small planet—B.A. degree by living what you learn in U.S., Costa Rica, England, Israel, Kenya, India, China, Japan. Language, homestays. World Program, Box Q, LIU-Southampton, Southampton, NY 11968. Tel: (516) 283-4000.

Opportunities

Consider a Costa Rican study tour. February 6-17, 1992.

Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Study Spanish in Guatemala. Family living. CASA, 1022 St. Paul Ave., St. Paul, MN 55116. Phone/Fax: (612) 690-9471.

Personals

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

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

Concerned Singles Newsletter links compatible singles 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

Friends United Meeting World Ministries Commission seeks volunteer to serve one to two years as administrative assistant to Khalil Mahshi, Director of the Friends Schools, Ramallah, beginning immediately. Some fluency in Arabic is preferred, but not mandatory. Apply to: WMC, 101 Quaker Hill Dr., Richmond, IN 47374.

Casa Heberto Sein Friends Center seeks volunteer host(s)/director(s). Contact: Calle Felipe Salido 32, Hermosillo, Sonora, Mexico. Phone: (011-52-62) 17-01-42.

Friends World Committee for Consultation, Section of the Americas, seeks a 3/5-time secretary for Wider Quaker Fellowship. Includes selection and publication of materials, correspondence, and record keeping. Knowledge of Quaker literature and excellent language skills necessary. Please send application, including three references, to Wider Quaker Fellowship, 1506 Race St., Philadelphia, PA 19102.

Head of School—Friends Select School in center city Philadelphia is seeking a new Head to begin during the summer of 1992. A school of over 500 boys and girls in kindergarten through grade 12. Friends Select prepares students in a demanding academic program. Interested candidates should send resumes to the consultant to the Search Committee: Thomas A. Wood, Independent Educational Services, 1111 Remington Road, Wynnewood, PA 19096.

Director(s) for John Woolman Memorial in Mt. Holly, N.J. Ideal situation for active retired couple with some independent income. House, utilities, and health insurance provided. Job includes maintaining the house and grounds. Applicants should be thoroughly familiar with Quaker principles and have an appreciation for John Woolman and his influence. Contact: Joseph Lippincott, 1375 Hainesport Road, Mt. Laurel, NJ 08054.

Rentals and Retreats

Mexico City. Rooms for rent, private bath, kitchen privileges. Castellanos Quinto 416, Col. Educacion 004400. (011-525) 684-4305 or 689-0408.

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

Southern France. Old stone house, quiet village near Avignon, beautiful historic region. Simply furnished, two bdrm., sunny terraced yard, trees. \$1000/month, June–September. Marc Simon, Rue de la Tour de l'Oume, 30290 St. Victor la Coste, France; or, J. Simon, 217 High Park Blvd., Buffalo, NY 14226. (716) 836-8698.

Retirement Living

Efficiency apartment now available at The Hickman, Friends Boarding Home of Concord Quarterly Meeting, in West Chester, Pa. Includes housekeeping and midday main meal. Reasonable rates. Call Director John Schwab at (215) 696-1536 or write: The Hickman, 400 North Walnut Street, West Chester, PA 19380.

Foxdale Village, part of the tradition of fine Quaker lifecare communities. Thoughtfully designed cottages are comple-

mented 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: (800) 253-4951.

Schools

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

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

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.

Investments you can feel good about! Investment certificates currently earning 7½% interest are available from Friends Extension Corporation. These investments promote the growth of Friends by providing funds to build new meetinghouses and related facilities. We also help with needed renovations to existing buildings. We are Friends helping Friends grow! Affiliated with Friends United Meeting. For information, contact: Kathryn Williams, Administrator, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374-1980. (317) 962-7573.

Holistic Massage Associates: therapeutic massage in our Media, Pa., home-office. Most health insurances accepted. Call Joanne or Cliff: (215) 892-0402.

Electrical Contractor. Residential and commercial installation and repairs. (Phila., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

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 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

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

How's Your Connection?

1991 ushered in Desert Storm and a whirlwind of nonviolent activism: service men and women who refused to participate in the war, peace rallies, vigils, letters, and phone calls to Congress and the White House.

Friends Journal kept you in touch with Quaker activities, thoughts, and opinions.

1992 is emerging with its own set of conflicts. As the struggle for peace continues, you can stay connected with the Quaker network by subscribing to *Friends Journal*. Just use the coupon below. It's that easy.



Donna Cornick

I enclose: ☐ \$18 for one year ☐ \$34 for two years
☐ \$6 additional for an address
outside North America.

☐ This is a gift subscription.
☐ Send renewal notice to me.
☐ Send renewal notice to recipient.

Send to: _____

Gift from: _____

Address: _____

Address: _____

FRIENDS JOURNAL

1501 Cherry Street, Philadelphia, PA 19102-1497
(215) 241-7115. Fax: (215) 568-1377