

July 1993

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

QUERY 20.  
GOOD TASTE.



DOES YOUR MEETING  
STRIVE TO CARRY OUT  
ALL FUNCTIONS IN  
GOOD TASTE?



Signe Wilkinson:  
Pulitzer Prize-winning  
cartoonist  
and 'attack Quaker'

DO MEETING FURN-  
ISHINGS REFLECT  
QUIET ELEGANCE,  
MATTER THE COST?



IS SIMPLICITY EXTENDED TO  
ALL OUR POSSESSIONS - ELIMI-  
NATING ALL CHROME AND FINIS  
FROM OUR VOLVOS?



Also:

## AND THE TWAIN SHALL MEET

Liberal and evangelical camp directors  
find unity of spirit

## A FAX TO THE HOMELESS

Why Jesus didn't need technology

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## Among Friends

# A New QPS Member

**D**on't get me wrong. I'm not in a panic. I don't think the end is at hand, that I'm losing it. After all, I've got my health, a family that loves me, a place to work that I truly enjoy. I've got a roof over my head (never mind that I've got to get it repaired—the roof, that is).

But something's come up (or, should I say, "come around"?). Things definitely aren't the same. It all started when I was fixing a bowl of cereal one morning a couple of months ago. Just when I was slicing a banana on my corn flakes and getting ready to reach for the low fat milk, a news item came over NPR that just about ruined my day. The story was about the couple in New England (I don't recall their names; actually, I'm getting terrible at names); you know, the ones who were found guilty of child abuse. "Elderly grandparents of 61," were the words used by the news commentator in describing them. I was annoyed. What do you mean "elderly," I grumbled. I lost interest in the cereal and went to look for my keys. I've been so distracted lately that I've been leaving them in different places around the house.

Later, I rode the #34 trolley to work. I couldn't believe what a young crowd there was that morning: kids heading to school, young working people, even some babies. The driver, too, couldn't have been a day over 30. I sat surrounded by people reading pop magazines and wearing headsets. Definitely unnerving, kind of like living in another country where everyone looks and talks different. Or a time warp. I bet I was the only person on the trolley who'd ever seen Stan Hack play third base for the Cubs, celebrated VJ Day, remembers when the price for a movie ticket was 15 cents, or whose favorite radio program used to be "Jack Armstrong."

Some recent interactions with my children have provided insight as well. My son Simeon and I had a profound exchange the other evening. I caught him looking at me kind of wistfully at the dinner table. I knew something was on his mind, so while we were straightening up the kitchen together I asked, "Hey, Sim, what's up? How's everything going?"

As he was scraping his plate into the trash Sim responded with a question of his own, something he's good at: "Hey Dad, were there bicycles when you were a kid?" I told Sim about the blue Schwinn my dad bought me when I was six. He seemed unimpressed when I admitted it was not a ten-speed, amazed when I said there wasn't such a thing then—just coaster-brakes. His questions continued. He must have thought I was putting him on, too, when he learned there were no Big Macs, VCRs, Nintendo games, or designer jeans when I was ten. What could life have been like for a kid "way back then?" he seemed to be thinking. It didn't ruin his day, though. Before I'd gotten the plates washed he was on the front steps trying out his new Super Soaker 200 on the neighbor's cat.

So what am I trying to get at? It's simple, really. By the time this issue of the magazine hits the newsstands it will be all over (just an expression, no need to worry). I will have achieved another personal milestone, one that at some moments totally amazes me, at others fills me with pride. At the end of June—the 29th to be precise—I will have joined that growing number of Friends I shall refer to as QPS—Quakers Pushing Sixty.

One year short of "elderly" by NPR standards.

Vinton Deming

### Moving? Let us update your subscription and address.

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FRIENDS JOURNAL, 1501 Cherry St.,  
Philadelphia, PA 19102-1497  
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### Next month in FRIENDS JOURNAL:

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Iowa's Quakerdale  
Return to South Africa

# FRIENDS JOURNAL

July 1993  
Volume 39, No. 7

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Cartoons on cover from 1981  
FRIENDS JOURNAL, at left from  
1989, both © Signe Wilkinson



## Pickett memories

For a biography of Clarence Evan Pickett, I would appreciate hearing from people who knew him and worked with him. I am interested in written material and photographs.

Larry Miller  
170 Aarons Ave.  
New Britain PA 18901

## Acts of kindness

In meeting last Sunday, a woman rose to tell how her daughter's painful experience with emotional distress in a number of mental institutions had very nearly destroyed her own strong faith. When she recently admitted this to her daughter, who is now living independently and studying to be a nurse, the daughter said it was that experience that gave her faith. She was helped through the ordeal by many staff people and other patients who listened to her, sent her notes of encouragement, gave her special gifts, and visited her.

Troubling stories of burn-out and dehumanization in human services institutions abound. This beautiful story of resurrection is the work of the life affirming spirit of mental health workers who are able to keep love and hope alive, who never forget the preciousness of the person who happens to be in the patient role.

Blessed are those trivial acts of kindness  
For they heal, and we all need healing.  
Help us to get beyond the urgencies and  
inhibitions of our lives

So we can pack more authentic kindness  
into our days.

Mike Yarrow  
407 Hancock St.  
Ithaca, NY 14850

## Supporting native people

At this time of year we need to pause and remember a most important event that was taking place last year—a special walk across the United States by 21 young women from several European countries and Asia. They were joined by groups of Native Americans at different spots along the way.

A main purpose for the venture was to show there is much international concern over the attempt by government and some private agencies to utilize Indian lands as sites for the disposal of atomic and other toxic wastes.

On Mother's Day, 1992, a large gathering was held at the gates of the Sequoyah Fuels plant near Gore, Oklahoma. Made up of the 21 marchers, many Oklahoma Indian representatives of several tribes, and a number of Friends from meetings within the area, the group

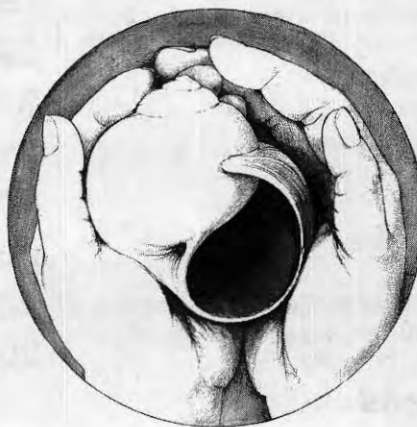
also included concerned local citizens.

The atomic fuels plant at Gore has had numerous accidents and near accidents, and has since been closed, at least temporarily.

On Memorial Day last year another notable ceremony was held, as the walkers joined members of Native Americans for a Clean Environment and headed across the plains states toward the Nevada Nuclear Test Site. One objective for the walk was the expression of atonement for the abrogation of Native American human rights and land rights.

There is urgent need for public pronouncement to seek more peaceful and environmentally sound solutions to our many problems.

Mary Jane Saeger  
PO Box 808  
Tahlequah, OK 74465-0808



Lucy Sikes

## Credit deserved

Is there no credit given for the beautiful illustration on the cover of the May issue? I looked for it and was unable to find it. Also, I want to express how wonderful the design of FRIENDS JOURNAL is: the headline type and the art for each article reflect the sense and the tone of the piece, and the Journal as a whole is clearly and intelligently organized. I really think it's a fine looking (and reading!) magazine and a pleasure to receive each month.

Hilda Kauffman  
PO Box 155  
St. Peters, PA 19470

*Our apologies for neglecting to identify the cover artist for May. The art was by Brooklyn, N.Y., artist and friend Lucy Sikes. We do regret this oversight. —Eds.*

## Deserve our love

I write in response to Swansea (Mass.) Meeting's published minute (FJ March) regarding their withdrawal from New

England Yearly Meeting over the issue of homosexuality.

I am concerned for the youths in the meetings who feel homosexuality is a damnable sin and who abhor the homosexual. The reason for my concern is that many young people have taken their own lives because they realize they are gay in an unsympathetic atmosphere. They feel it is a personal secret. They may not realize they too hold that of God within, even if the people around them act as if they don't. They are frightened and need reassurance, love, and compassion.

The message sent out by the Swansea minute does not offer any middle ground, understanding, or love for the children who may be discovering their sexuality. Such a minute may seem to give some parents the justification to cast their child out of their home or deny them the love and support that prepares their child for life.

I hope Swansea and other meetings who are thinking about passing similar minutes would make the necessary allowances to protect the youth who may bear the weight of such a secret. One solution could be amending the current minute or passing another minute that states: "The meeting recognizes that a gay or lesbian individual is also a child of God and is deserving of the meeting's love. Though the meeting may not condone homosexuality, it is ultimately between the individual and God."

This is a personal concern because I was a child who knew early in life that I was gay. I was raised Catholic and was quite aware of my church's view of homosexuality. I remember well the pain, fearing discovery and the consequences. Before I attempted suicide, I was fortunate to hear my inner voice tell me the church was wrong—that I was loved, cherished, and a child of God.

I pray that as Friends face this question, they do so with love and spiritual discernment, and consider the possible consequences of their actions. Our meetings' judgments can have powerful effects on people. No matter how individuals live their life, they deserve our love. The Bible, no matter what else it has to say, has made that clear.

William J. Hendricks  
c/o New Paltz Friends Meeting  
8 Manheim Ave.  
New Paltz, NY 12561

## Protecting human rights

I am deeply grateful that you published the letters of Heather Morscheck arising from her visit to the Middle East (FJ March). It was a service to remind concerned friends of the people who live in



# Assisting Those in Poverty

the Middle East that peace has not come there. It reminded me that more than 30 years have passed since my family and I lived there as part of the concerned effort of Friends and others to support the hopes and actions of residents to find and pursue ways of promoting peace.

Heather's experience with individuals and groups seems to show that their lives are perhaps more disturbed by the absence of peace than in 1960. The recognition sends pain to my heart. I do not say this is a surprise, rather that I have lived with muted knowledge too long.

Overwhelmingly, public response has dealt with excoriating this or that group in the Middle East and attacks on political aspects of policy both in the U.S. and internationally. (An exception is the U.S. Interreligious Committee for Peace in the Middle East.)

The pressing need is for encouragement and support by both governmental and nongovernmental organizations of defining human rights in the Middle East and developing the means to help the countries protect them.

My continued thanks to FRIENDS JOURNAL for addressing issues and events of concern to its readers.

Phil Buskirk  
200 N.W. 34 Drive  
Gainesville, FL 32607

## Two stories

FJ readers might enjoy these two real-life stories:

Our daughter, who works in a rug shop in Vermont, says that in a casual conversation with a customer, she had mentioned being a Quaker. A few days later the customer returned to report her husband's response when she told him of the encounter. In total disbelief he had declared, "Impossible! All the Quakers are dead except for two old ladies, and they live in Maine."

As I read the notice of the death of Lindsley Noble (Milestones, FJ April), I recalled his account of an experience he had had in a brush with the law. The story is that he had been driving home after a long day's work, thinking vaguely about what he might do that evening. He paid no attention to the speedometer until a traffic patrolman signalled him to pull over. Lindsley admitted he might have exceeded the limit, and later went to court as required. After the facts had been established, Lindsley asked to be allowed to make a comment. Granted. So Lindsley said, in effect, "Yes, I was at fault, and the officer did his duty. I do want you to know, however, that throughout the entire procedure this officer showed nothing but

Friend Alfred LaMotte's article on "Moral Welfare" (FJ February) had much to commend it, particularly his view that governmental programs can influence people's economic behavior, which in turn may affect the values of the people involved. I was disturbed, however, by his creation of the "straw man" of "Great Society values," which he claims guide governmental approaches to societal problems. Much of his article then seems to be an unabashed, yet theoretical, attack on "liberalism," which I had a hard time discerning from the "liberals are evil, all evils are due to the liberals" attacks that Rush Limbaugh has popularized.

As someone who has been working with poverty people in Appalachia for 15 years, I have seen the impact of many governmental programs. I have not, for the most part, seen the "Great Society values" that LaMotte describes reflected in governmental programs. Certainly, some programs such as AFDC, which used to require that the husband be absent, were counter-productive in terms of building families. On the other hand, giving a mother and two children \$185 a month to live on (up from \$142/month for one child) is not much of a reward for having children. Three-fourths of all AFDC families have only one or two children. This payment has been calculated to be less than one-third of the minimum needed for basic necessities, even if the family receives food stamps, medicaid, and subsidized housing. (Less than half of AFDC families in the state are in subsidized housing.) To become eligible for AFDC, the single mother cannot even be working a minimum wage job, which, in itself, will not lift the family from poverty. One could argue that there are no rewards for poor people, whether you work or not, yet the vast majority do work.

LaMotte uses "workfare" as an example of a program he believes sends the right values message. In Tennessee, 14,000 welfare recipients signed up for 6,000 slots. The problem is not the values of those on welfare, but the lack of opportunities.

LaMotte goes on to say, "There is nothing immoral about giving the best students the best grades, or failing those who do not work." I disagree. In my experience, the school system judges the "best" students by who their parents are, not the children's performance. I believe it is deeply immoral to fail any student, because it is a sign of failure on the part of the school. People will not give their best effort without motivation, and telling chil-

dren they are failures is not the way to motivate them. In rural Tennessee and inner cities, there is no lack of "failing" and "suspending" and "expelling" students, no overindulgence or "tolerance."

Poverty has negative consequences that begin with low birth weights, under-education, depression, and despair. There are few resources in the home to encourage the children's development, not because the parents love their children any less than wealthier people, but simply because they cannot afford or do not know how to most effectively spend their limited resources. On the first day of kindergarten, the children are already labeled based on family and economic background; unless there has been some intervention through Head Start or another program, they will be behind other students in school.

Does this mean families in poverty are hopeless or that people cannot overcome these deficiencies? No! My main criticism of governmental policies is that until recently, there has been little concern whether programs were effective. We know how to intervene to support families, to help "at-risk" youth not fall into society's garbage heaps or succumb to destructive behavior. It does involve the positive values that LaMotte desires, but equally it involves teaching skills.

There is a long historical tradition of describing poor people as immoral, but it has never been sustained by analysis. There is no evidence that poor people value family less; in fact, the contrary is often the case. There is no evidence they love their children less or have fewer dreams for their children's success. There is no evidence they have a lower respect for property. There is no evidence they are less religious or spiritual than more wealthy people. And finally, there is evidence that poor people give a higher percentage of their income to charity and volunteer their time more than wealthy people.

I agree with LaMotte's vision of the Ethics of Community. I would support efforts to restructure society so that one could not become successful without expressing those values. But I believe we are going to have as much work to do on the businesses and institutions that reward today's "winners" as we are on reforming how government provides assistance to people in poverty.

Dennis Gregg  
1574 Lori Lea Dr.  
Maryville, TN 37801

the utmost of courtesy and consideration. I feel he should be commended." The judge reflected a long moment and then announced, "Case dismissed."

Isabel N. Bliss  
7700 Clarks Lake Rd.  
Chelsea, MI 48118

## Iowa bologna

When I heard of Marian Anderson's death this spring, I was again reminded of an incident of long ago.

In 1948, Marian accepted an invitation to participate in the William Penn College concert series. She contributed her considerable personal fee in appreciation for the college's efforts for racial integration. Even in provincial southeast Iowa, the concert hall was filled.

Before she came to Iowa for the concert, her manager (who accompanied her, along with her accompanist) had checked to locate suitable hotel accommodations for their overnight stay after the concert. They learned there was no suitable hotel space for Marian (because of her color) in Oskaloosa, or in that part of the state. The only hotel available was the Ft. Des Moines, 60 miles away.

It became my good fortune to be asked to drive Marian Anderson and her companions to Des Moines after the concert. She was a front-seat passenger, so I had an hour and a half of quiet conversation with her about many rather light-hearted (and personal) matters. When there was a lull in conversation, she'd hum a tune.

When we approached the Dutch town of Pella, she noticed signs advertising "Pella Bologna." When I explained about it, she asked me to stop at a still-open store, and she asked her manager to buy a sack of it to take back to New York.

Wilmer Tjossem  
1618 S. 12th Ave. E  
Newton, IA 50208

## The true hope

Money is power, and power will always act to defend its own position first. To talk ethics to power is fruitless today, for the power structure is but another huge machine. Humans are now but cogs in it while money is both its fuel and its lubricant. Even if some high officials should be moved by an argument of compassion, they would be powerless, it seems, to seriously implement change upon this ground alone.

However, let me suggest two ameliorating ideas. First, although money is power and to deny its patent presence is

naive, one does not need to *worship* it. Bend, if necessary, as the willow does before the storm. But worship it? Never!

Second, the causes of human concern, kindness, and love are not lost—not today, and not ever. But, as always, these must primarily operate on the one-to-one or few-on-few level. This is the secret of their success. The kindly word, the helping hand, the cup of friendship freely given—these remain the true hope of the world. Let the machine grind as it will.

C.F. Rockey  
Box 171  
Albany, WI 53502

## Facing the problems

With my subscription renewal, I'd like to make a request at the same time. As a former subscriber to *A Friendly Letter*, I would like to ask that you include some of the better aspects of this publication in *FRIENDS JOURNAL*. We do need to know what is going on inside our organizations. Can you give us impartial reporting on board meetings, new appointments, etc.? Friends are not always friendly, and we need to know when there are problems among us.

Chuck Fager [*A Friendly Letter* publisher] had lost his impartiality, and it was time to lay down the publication. Can you pick up his original concern to inform Friends?

Evamaria Hawkins  
6306 Maiden Ln.  
Bethesda, MD 20817

*We'd like to try! We didn't always agree with Friend Chuck Fager's opinions, but we appreciated his efforts to bring up tough issues, ones that Friends too often prefer not to talk about. We need to discuss controversial issues that exist in our meetings and organizations, and do so in an open, balanced way. Will our readers assist us in bringing such difficult items to our pages in timely fashion? We depend on you to be our news reporters and commentators. —Eds.*

## Assistance needed

I write on behalf of the Carleton Alliance for Racial Equality (CARE). We, as a group, are attempting to combat racist actions and thoughts, both overt and subtle. We feel that the most important step toward this end is the fostering of productive dialogue. We have come up with a long-range plan, which includes: speakers, workshops, theater performances, video productions, small group discussions on specific topics, and many other things as well. We have received a grant from the Bremer Foundation for \$2,000 a year.

Unfortunately, this will not be enough to bring in more than one or two speakers and still fund our other activities.

I am a Quaker. I know that many of you are interested in racial justice and have a lot to offer. We need your help. Anyone who would be willing to come to give a speech or lead a workshop at minimal cost would be greatly appreciated. We'd also like your ideas on how to make our project work better, or resources we may find helpful. What we are attempting to do is very difficult, and we would appreciate any help you have to offer, no matter how small.

Deirdre Kerr  
Carleton College  
Northfield, MN 55057

## The lesson of Waco

Who was really murdered in Waco, Texas? Those children who died with David Koresh represent the part of us that was murdered; they are witnesses to our brokenness. A way to return from this place of brokenness is for us to begin to listen to our children, to truly listen and to honor the integrity of their words. They know the truth we have begun to lose and to deny even to ourselves.

Kathleen Cook Bammer  
122 Elm St.  
Montpelier, VT 05602

## Friendly Voice

In response to the letter from Clifford Merry in the April issue regarding printing readers' letters, we are in the process of putting together a monthly publication, *Friendly Voice*, which will consist primarily of letters and other material contributed by readers. It will be an opportunity for Friends to express their ideas and opinions, respond to previously published letters, ask questions, and network and share resources. For further information about *Friendly Voice*, please contact us.

Laurel Wheeler  
PO Box 1028  
Sedona, AZ 86336

*FRIENDS JOURNAL welcomes contributions from readers. Submissions to Forum should be no longer than 300 words, Viewpoint 1,000 words. Unless authors request otherwise, names and addresses will be published with all letters.*



PHILADELPHIA'S

# 'ATTACK QUAKER'

A CONVERSATION WITH CARTOONIST SIGNE WILKINSON

by Vinton Deming

**R**ollin Kirby was the first. The year was 1922. Other winners whose names I recognize have been Bill Mauldin, Garry Trudeau, Tony Auth, and Jules Feiffer. All of them for 70 years have been men. But this all changed in 1992 with the announcement that Signe Wilkinson had won the Pulitzer Prize in the category of editorial cartooning. Signe works for the *Philadelphia Daily News*, and is a Quaker.

Signe's success has not been instant in a profession dominated by men. Just out of college in the early 1970s, she had to scramble for work as a stringer with a number of East Coast papers. She was assigned the rather routine, unglamorous meetings of suburban school boards and boards of supervisors, but always looked for opportunities to share her drawings. Her first "real job," as she calls it, as an editorial cartoonist was in 1982 with the *San Jose Mercury-News* in California. "I was an 'overnight success,' ten years in the making!" she quipped with a twinkle in her eye when I asked her how she had gotten her start in the newspaper business.

Signe came by my office recently to talk. I wanted to learn more about her work as a cartoonist. As a starter, I wondered what the creative process was like for her, how she gets the inspiration to create a cartoon:

**Signe:** It's kind of like figuring out how to write a good lead. You want one visual image that sort of captures what you're going to be writing about in an article. A cartoon is

*Vinton Deming is editor-manager of FRIENDS JOURNAL. Signe Wilkinson is a member of Willistown (Pa.) Meeting.*

just taking that visual image and drawing it, so that you have one image capture the sense of what you want to say. For me, what I want to say comes first, the image comes second—if it comes at all.

**V:** When you won the Pulitzer, I heard you described by your editor as the newspaper's "attack Quaker." It seems like an oxymoron. Where did this description come from?

**S:** (laughing) Well, I wear this proudly! For two main reasons, I think. One, of course, is that Quakers have the reputation in some places of not being pacifists, but "patsies." And I definitely believe in standing up for what is right. The second thing is that here in Philadelphia, Friends take the bum rap for nearly everything that goes wrong in this city.



**V:** How so? What do you mean?

**S:** Well, it's been this way ever since E. Digby Baltzell wrote his dippy book [*Puritan Boston and Quaker Philadelphia*], his thesis that Quakers are responsible for all the problems here. Philadelphia Quakers rarely respond, even when there's booing at Veteran's Stadium. We're almost autistic about our own religion and beliefs. So, I'm very happy to be called a Quaker and to have a profile as a Quaker. It's good for the city to know that some Quakers have a voice and aren't afraid to use it.

**V:** Are there times when your Quakerism and your work are in conflict? What are some of the tough challenges for you as you approach your work?

**S:** Well, one of the reasons art has long been suspect among Quakers—not so much any more, but it was in the past—was that it is not very useful. Quakers are extremely practical people. Also, it's not a group activity. I do not come to consensus about my opinion; I consult myself, and I do not have a committee for clearness to make sure a cartoon meets with everyone's approval. I just couldn't do it. So it's not a particularly Quaker way of doing things. It's very solitary. Before my work gets put into print, it doesn't have the testing that most





Quaker thinking goes through. However, my opinions *are* tested eventually. My readers are vociferous in their reactions.

**V:** What are some aspects of Quakers that you might like to do a cartoon about?

**S:** Well, as you know, I have done several cartoons for FRIENDS JOURNAL, a publication you might be familiar with...

**V:** I've heard of it. . .

**S:** (*laughing*) A couple of those have taken on Quaker issues. If I could do more, it would be more about Quaker lifestyle. The highest order of possession is our inherited antiques!—you know, little things like that. I've always wanted to do a cartoon about some Quakers planning for a conference on JOY (*giggling*), or humor, and all the *hard* work that would have to go into that! all the discussions and serious-minded talk. Certainly, too, the political issues among Quakers are ripe for cartoons: the fights over gays and lesbians on the one hand, and abortion rights; who's more "Quakerly," the evangelicals out West or the left-over liberals back East. All these would be great subjects for cartoons. The Quakerism I'd most tend to take a look at is the one I'm most familiar with—the hide-bound, Philadelphia Yearly Meeting type of Quaker.

**V:** In your work, do you sometimes feel like the child who cried, "The emperor has no clothes!"? In cartoon art, I often see that you're able to address something very directly.

**S:** Well, if you think about it, that's a virtue of Quakerism. One of the things that keeps Quakers so focused is the whole idea of simplicity and single-mindedness. Quakers are often bothered by things like inequality, war, militarism. The Quakers whom you remember, they *live* at the heart of such issues, and they see them clearly as problems day in and day out. So, I think that's a very Quaker trait, to be calling "the emperor. . . ." That's what we were doing early on in Vietnam, in our work for civil rights.

**V:** Isn't there a tendency, though, for Friends to try to be polite and not to say something so directly? I'm thinking, for instance, of a cartoon you did for FRIENDS JOURNAL a couple of years ago on the subject of race relations [*reprinted right*]. That one really *upset* some of our Quaker readers. I know, because

we heard from them! I think Friends don't want to talk about the subject of race *that* directly. We'd prefer to have a committee to talk about it, perhaps.

**S:** Well, I think it *is* very hard to talk about this type of thing in a Friends meeting, because a meeting hangs together based upon its personal relationships and mutual trust, and sometimes we spend so much time being nice to each other we forget to deal with things. Yes, a cartoon can get us back on course in this sense, can remind us. Of course *my* meeting has *no* blindspots (*laughing*)! I'm just as hypocritical as anyone else. I generally include myself in the general "Quaker glomm" that I criticize.

**V:** When do you know you've really done a good cartoon?

**S:** First of all, they last over time. And they just seem right, sort of a little epiphany. It all comes together—the general idea, the punch line, the drawing. It's like they were just all there, just waiting to be drawn. It's about as close to feeling the spirit as I ever get. A feeling of rightness about it, as you say—it gets to the heart of things.

**V:** On the subject of Quakerism, again: I know you've been an occasional critic of the American Friends Service Committee. If you could do a cartoon about AFSC, what might it be?

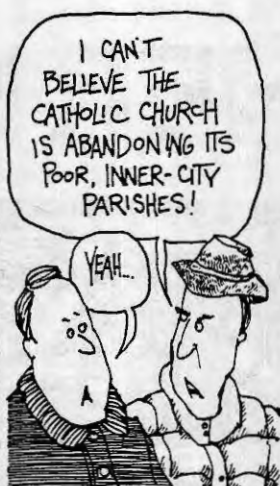
**S:** Well, actually, I've had a cartoon in my head that I've never gotten around to doing. It would be several panels with a white male interviewing for a job at AFSC. The interviewer says, "Let's see, you're not disabled, you're not female, you're not a minority. . . what in the world makes you think you have something to contribute to the American Friends Service Committee?" And the guy says, "Well, at meeting I felt called to spend my life in service to others and wanted to

do so under the auspices of a Friends organization, the religion with which I worship and feel most comfortable." And there's a pause, a blank one, and the AFSC personnel officer says "You're not gay are you?"

**V:** (*laughing*) Searching for *some* opening . . . ! Well, we'll be looking forward to that one in the next few months. Let me ask another question. What's the most outrageous cartoon you did, one where some editor said, "Oh, no, I don't think so!"?

**S:** Well, what comes to mind was one I did when I was in California, when the governor, George Deukmejian, issued his first budget, which really cut social services. Deukmejian had recently been re-elected. He had run on his Armenian roots—there's a big Armenian community in California. At the time, there were also some bombings by Armenian nationalists in Europe at airports to call attention to their lost cause. So I did a cartoon of this crumbling state house building in California, and people were reeling out of it, and there were ambulances out in front, and a guy with a TV camera saying, "They think it's the work of a lone Armenian terrorist!" (*laughing*) Well, the Armenian community went *wild*! and it really caused quite a crisis at the paper after it was published. The criticism was that I never would have been able to do such a cartoon if that had been a black group or a Jewish group or one of the higher profile groups, but that I'd taken advantage of the Armenians and made fun of the governor's roots. I still stand by the cartoon, though. There's a problem with a cartoon like that, however. If the uproar is about something that is actually tangential—his Armenian roots—rather than about his effect on the state budget and what it actually does to services, then it distracts from the car-





toon. So you have to make sure that the distraction value is worth it.

**V:** Say more. . .

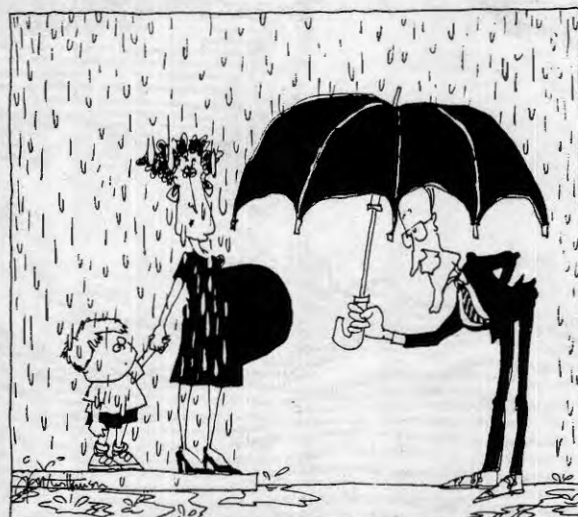
**S:** Well, for example, stereotyping is one of the big things I have to deal with. I have tried ever since I've been a cartoonist to integrate my cartoons. In places where only the "everyman" used to be, I have "everywoman." I have many different kinds of people in crowd scenes, black and white and hispanic-looking, anybody I can think of to throw in to make it look like the city and world I live in. I do that. But, you have to be very careful, because people are so used to seeing certain things as representing everyman, that if you put, say, a black person in a cartoon in the wrong place, people, even black people, will say, "Is this a black issue she's dealing with?" It could be on something entirely different. It could be on trash collection in the city and people might say, "What's she saying? Is she saying that black people need to clean up?" or, conversely, whites might ask if I'm trying to be sympathetic to black people: "What's the matter with you?" You have to be very careful not to go too far beyond what is customary so that it becomes a distraction. When everyone is very, very sensitive about these issues, we as cartoonists have to be sensitive too. You can't give up stereotypes, but you have to use them differently.

**V:** To what degree should you—Signe—have a point of view on a political issue when you create a cartoon? To what degree do you try not to?

**S:** A cartoon that does not have a point of view is not worth doing. If you don't have something nasty to say, don't say anything at all!

**V:** I'm thinking particularly about the issue of gays and lesbians in the military, a hot issue just now. Have you done cartoons on this?

**S:** I've done lots of things. I think it's a fairly ridiculous issue. People who know gays are not afraid of them. People who think they don't know gays—because the only gays they know are in the closet—are the ones who are afraid of the issue. I think it should be a non-issue, so I've been very strongly in favor of gays in the military. One cartoon I did



was one of a bunch of Bosnian women running from the Serbian militia and saying, "I for one wish all the men in the military were homosexual!" This connected the whole issue of rape with the discussion.

**V:** How do you handle criticism of your work?

**S:** To me, criticism is not something you should take personally. Because I get vicious letters attacking me and my cartoons, and if I sat down and took them all personally I could never get up in the

morning. I have to say, well, I had my shot, now this person has his. You put an idea out there, and you want to see how people feel about it. How are you going to go forward if nobody tells you what they really think?

**V:** I assume that sometimes you do a cartoon about a local politician, who calls you up to let you know what they think about you.

**S:** They usually call my editor to complain and try to get me fired (laughing). They don't mess with me! I'm too small a little peanut! Thinking again about Quakers, Quakers often think they're perfect, so any criticism of them coming from another Quaker just astounds them. People who are not used to having criticism leveled at them take it a lot more personally than, say, the president. He gets it all the time from everybody. What's an editorial cartoon to him!

**V:** Is there something special about the particular job you have just now as editorial cartoonist with the *Philadelphia Daily News*, something that sets it apart from other jobs you might have?

**S:** Cartooning is a way to put messages out, to get a point of view across, a deeply held point of view. I feel that by working with the *Daily News*, a tabloid newspaper, which most people read for the sports, I'm in contact with a whole range of people: blue collar, white and black, hard-working, middle-class city dwellers, and people who do not like being condescended to, who do not feel a need to be "educated" by "smarter" people at liberal organizations who'd be happy to educate them to the right point of view. They feel that their points of view are pretty damn good, too. . .

**V:** . . . folks who don't read the *New Yorker*, *New York Times*, even *FRIENDS JOURNAL*. . .

**S:** No, not even *FRIENDS JOURNAL*. I feel like I'm able to touch a whole different part of the community than I would ever see at Friends meeting. □

*Signe Wilkinson will be the Henry J. Cadbury Event speaker July 8, sponsored by FRIENDS JOURNAL at the Friends General Conference Gathering in Stillwater, Oklahoma. She will speak on the topic, "Cartooning the Faith: one 'attack' Quaker' draws the line on the Society of Friends and the society at large."*



# TREES AND OTHER ME



by Eileen Flanagan

**W**henver I feel burdened by troubles or too many things to do, I take a walk in the woods to clear my mind. Nature has always given me joy and renewal, but it is

*Eileen Flanagan went from Bethesda (Md.) Friends Meeting to Pendle Hill last fall. After two terms as a student, she became a member of the staff.*

only recently I have identified these experiences as spiritual. My time as a resident student at Pendle Hill has helped me to understand that loving nature is more than just a hobby; it is one of the great sources of strength in my life. Whether shaping figures in clay, writing my spiritual autobiography, or walking in the Swarthmore College woods, trees show up everywhere, speaking to me of my past and my future.

I suspect I first loved the outdoors

because it meant getting out of the cramped apartment where I grew up. It wasn't a conscious strategy to escape, but by the time I was ten or eleven, I really wanted my own space, and moving my life outside seemed the easiest way to get it. With the trees as my walls and the sky as my ceiling, I was free of watchful eyes and parental prodding.

The Girl Scouts gave me access to a whole new world. When I was about twelve, I went on my first grown-up



# NTORS



**T**rees show up everywhere in my life, speaking to me of my past and my future.

fear, and I ran back to the campground. But to this day, the wonder returns every time I stand alone in the woods.

The most memorable example of this occurred in the Austrian Alps. As a college student traveling by myself, I had spontaneously jumped off the train when it stopped in a little village named Kufstein. I left my backpack in a cheap pension and set off to climb the small mountain at the edge of town. I had the wrong kind of shoes and no idea where I was going, which added to my sense of adventure.

What I remember most was my complete amazement at the beauty of the Alps. As I climbed higher and higher, I seemed to be entering an enchanted land, where icicles grew on trees and snow lightly veiled the rocks and underbrush. Every time I turned a bend in the path, the view ahead seemed even more magi-

cal. As I reached the top, I unexpectedly came upon the back side of a ski slope. The ground was suddenly cleared and the view stretched past the village below to the mountains on the other side. With cold air filling my lungs and my blood pumping from exertion, I looked out on the craggy peaks and felt overcome with joy. The earth was magnificent, and I felt completely free—free to dance on a mountaintop, free to yodel with wild abandon, free to dream of the life

wide open before me. As I headed back down the mountain and reentered human company, the intensity of joy gradually faded. But the memory of that moment will always stay with me.

In addition to joy, mountains have also given me comfort, particularly at times of crisis in my life. During my freshman year of college, I left the Catholic church after suddenly realizing I could not in good conscience recite the Profession of Faith. I began an intense questioning of my belief, not just in Catholicism, but in the existence of God. I remember lying in bed one night and praying that I would be sent some unmistakable proof of God's existence—a sign, like a lightning bolt,

perhaps. But nothing dramatic happened. Then I went on a backpacking trip in the Blue Ridge Mountains, which included a one-day solitary retreat in the woods. Looking out at the misty blue horizon, it seemed this was surely proof of some higher power in the universe. My image of God gradually began to change, from the vindictive old white man depicted on a pearly throne, to something that cannot be put into words. The force that causes a seed to spurt forth and take root, the strength of a hurricane, the joy one feels at the top of a mountain—these glimpses of nature are the closest I can come to naming God.

Perhaps it is for this reason I head to the hills whenever I have a difficult decision to make. The issues become clearer for me there. My next career decision or love dilemma seems so tiny compared to the unfolding drama of creation. Some people despair when they realize how unimportant their lives are, but I find it strangely comforting. I can let go of the fear that I might screw up, and I usually find that fear was the only thing blocking my way in the first place.

I am beginning to see my life as part of a process much greater than time as I understand it. Gazing at a mountain and realizing it is being washed to the sea grain by grain gives me a new perspective on the slowness of political change. As an activist, I have begun to compare myself to a drop of water in a mountain stream, which can never see how it fits into the process of erosion. The drop itself just keeps banging up against rock. But each drop has a role, and we know that eventually the mountain will crumble.

My place in this process is one of my explorations at Pendle Hill, and I believe it is the reason I have made several tree stumps in clay class. Even after a tree has been cut down, it continues to nourish life, the moss and ferns that peak out of its cracks, the nutrients that seep back into the soil. I seek to be as wise as a tree: to grow as high and as wide as the elements will allow, and, in the end, to leave behind something to nourish those who come after me.

As I spend this time, anticipating the next direction my branches will sprout, reminders from nature both humble and embolden me. The power of a wind storm reminds me not to take myself and my decisions too seriously. And the glory of blooming wildflowers makes me feel free to dance on mountaintops and to dream of the life wide open before me. □

William S. Rice

camping trip where we got to pitch tents and cook over an open fire. Early one morning, I left the campsite and sneaked down an unmarked trail to see where it led. I didn't go very far; I just stopped and listened for a minute to the trees and sounds of the underbrush. I looked up and saw pieces of sky through the leafy canopy. I believe it was the first time I was alone in a place like that, and it filled me with a sense of wonder. After a minute, my wonder started turning to

by Barry Morley

The Dayton airport contingent filled two cars, which took us to the Quaker Hill Conference Center in Richmond, Indiana. There, sponsored jointly by the Conference Center and the Earlham School of Religion, the 1992 National Friends Consultation on Camping was to convene the evening of December 3rd. About 20 Quaker camps had sent delegates.

We ate supper in the Quaker Hill dining hall where we sought to ease discomfort by gravitating to tables with people we knew or suspected were of like mind. We were not unaware that we represented virtually all of the splits that keep Quakers in tension among one another.

After we had cleared our separate tables, we packed into vans and were driven to the Earlham School of Religion. Andy Grannell, bubbling with enthusiasm, gave us a tour. He led us to the worship room. We settled into silence, which was broken much too soon for the taste of unprogrammed Friends. Ken Jacobsen, the consultation's participant observer, sang two Christmas carol-like folk songs. Ken, an anthropologist, is currently a graduate student at ESR.

Another short period of worship followed, broken by Andy Grannell. He gave an introductory talk, then directed us to refreshments in the main hall. Conversation was guardedly polite, usually short. Words were chosen carefully. Substance was avoided. We were going to try to be nice to each other.

"Where's your camp?" I asked Harlow Ankeny. I already knew where his camp was. It said so on his name tag.

"Oregon," he answered.

"Where in Oregon?"

"On the coast—actually, across the highway from the coast."

"Do you live there?"

*Barry Morley is a member of Sandy Spring (MD) Monthly Meeting. He taught in Quaker Schools for 25 years and directed Catoctin Quaker camp for 23. He is currently director of Inward Bound, which offers programs of spiritual growth and healing in the Baltimore Yearly Meeting. He drives a school bus, speaks upon request, leads workshops, and writes articles, opera libretti, one-act plays, and incomplete books.*

"Yes."

"Tough break."

"It is," he said, his eyes twinkling mischievously above a disarming smile. "Where's your camp?"

"On Catoctin Mountain seven miles from Camp David. We get a lot of helicopter traffic."

Harlow laughed. The disarming smile reappeared.

Friday morning began with silent worship, enough this time to please unprogrammed Friends. Erma Wilson, a member of the Quaker Hill Foundation Board, was moved to speak: "People tend to live in patterns aimed to satisfy what others think they should be. All of us have a certain amount of masking and facade which is not really part of ourselves. One of the great possibilities in a camping program is to let people be what they are."

# And the Twain

*Their love of children and camping, and the working of the spirit, moved them to a level above theology.*

This enables them to have a chance to discover God. If we can accomplish that in our camping, we have done great things."

David Edinger, director of Quaker Hill Conference Center, who guided the Consultation, broke the silence and opened the first formal session: "Every camp will have ten minutes to tell its story. Who will begin?"

"This makes me nervous," said Oreida Schroeder, "so I'll go first." In describ-

ing Quaker Knoll Camp she made an off-hand statement that spoke to everyone's condition. "I run the camp by praying and punting." The laughter that followed began to dissipate lingering tension.

Jon Simmons, speaking for Quaker Meadow Camp, an evangelical Christian camp 7,000 feet up in California mountains, went next. I was touched by the love he expressed, the same kind of love one speaker after another would express all day. He spoke of the same joy all of us took in the work that makes our camps possible. When he had finished I noticed, with that part of my vision that sees beyond what my eyes see, that light had come up from the floor to the height of our knees.

JoAnn Coates-Hunter amazed people with her description of Baltimore Yearly Meeting's Teen Adventure Program,

which has no base camp. It consists of three weeks of river and trail camping, and includes a work project. Susan Morris wondered if the Friends Camp at South China Lake in Maine might do something similar.

John Penrose spoke for Camp Quaker Haven in Kansas, another evangelical Christian camp. His job is to keep the winterized camp rented out all year, to attract conferences, workshops, other camping groups. All this makes four one-week sessions of Quaker evangelical camp possible. He sees his mission as providing opportunities to "draw children toward Christ." By the time he finished, light had filled the room to the level of our shoulders.

The Consultation could easily have been called Quaker Camps Galore. There were mountain camps, valley camps, flatland camps; evangelical camps; farm camps; a music camp; hiking, canoeing, and climbing camps. Then there was the business of "long camps" and "short camps." Western camps tend toward consecutive one-week sessions of religious training. Eastern camps tend to run for several weeks, some as many as eight. "It takes a minimum of ten days to build community," said one director. "Long





Attendees at the Friends Consultation on Camping, December 1992

# Shall Meet

camps" and "short camps" became operative terms.

We stood in a circle for a blessing before lunch. I bowed my head for a moment of silence, but was surprised when a prayer was offered, a lovely prayer which spoke to the possibilities of what was beginning to happen here. This was the first meal at which people began to mix. We had begun to like each other, and there were things we needed to discuss.

We finished the reports by mid-afternoon. It was now time for Gary Fawver's address. He was one of the airport contingent, a professor from George Fox College in Oregon. "I think I'm dealing with something of a revelation here. This is an historic occasion," he said, stating formally what others of us had begun to sense. "There *are* theological differences among us." He raised his left forearm across his chest, paused, and gathered his thoughts. "There *are* theological differences among us," he reiterated. Then he held his right forearm just below his left. "But if we go to the level just below that, we have many things in common." He explained that we do our work out of doors even as Jesus did most of his teaching out of doors. We are all committed to

the spiritual development of children. "I am impressed," he said, "by your discussions of unconditional love. We appreciate nature and are stewards of the land."

He went on to talk about camping being a North American phenomenon. "Like all things in America," he said, "it started in the East and moved West." The main thrust of camping in the West, he told us, began after World War II. It was based on revivalism, which originated as camp meetings in the East. Emphasis in the Western camps is on deciding for Christ. "We have recently discovered that the best way for camps to bring children to Christ is through counselor centered camps in which the counselors live the message."

Gary went on to say that scripture provided him with an apologetic for camping: Jesus taught out of doors by choice; most of his metaphors were from out of doors. Camps provide us with "teachable moments": Jesus lived for three years with his disciples in community ("this is much more than the ten-day minimum spoken of here today"); the disciples saw Jesus as a model to be imitated; when they saw him praying they asked him to teach them. In that "teachable moment" he offered the Lord's Prayer.

There was more: "I feel the message

of Jesus was much more in what he did than what he said." He explained that this should be a model for our camps. "It should be, 'do what we do' rather than 'do what we say.'"

He had spoken at length. When he finished, a question followed, then a comment. I interjected that I needed a little time to take in what Gary had said and asked for some silence. During the silence I realized that light had filled the room to the high ceiling. Later someone would describe this phenomenon by saying, "When we began, it was like being in a Vermont valley on a foggy morning. By noon the fog dissipates and you're not really aware that it's happened."

As people wandered in for supper after a long break, I noticed that a few had begun to move through the food line. But we haven't had a blessing, I thought. Quickly, I went over to Harlow Ankeny and asked if he'd be willing to give a blessing. Upon his affirmative response I called people back from the food line. I reached out and took hands to either side. Everyone responded. As we stood in a circle with clasped hands, Harlow prayed movingly. The praying here, I thought with pleasure, is better than anything I ever experienced in my years as an Episcopalian.

My talk came next, after supper. "I know that Western Quakers think Eastern Quakers are misguided," I began. "At *best* misguided." After everyone laughed the laughter of people feeling at ease with one another, I went on. "I don't *feel* misguided," I said. I told of my personal journey, how I had received strong religious training as a youth. But the training never prepared me for spiritual experiences I longed for even before I knew I longed for them. And when they came, I had no way of knowing what had happened. I thought perhaps I was insane, and turned away from them so I wouldn't be insane.

I told of how I became a Quaker. When I was moved to speak for the first time, I finally recognized that I had had a spiritual experience. It was then I was able to recognize other spiritual experiences I had repressed or failed to recognize.

I told how I became a camp director through way opening. I told of a serious injury to one of our counselors and how, in order to keep her strong presence at camp, five of us had gathered to attempt, in our clumsy, neophyte way, a healing. When the healing worked, we were stunned and ecstatic. "One of the coun-



selors who participated in that healing 20 years ago," I said, "is now a camp director and is here today, and it is not a coincidence." I told how, years later, another of my counselors gouged her hand on rusty barbed wire while bringing canoers down the Shenandoah River, how she had been poorly cared for in a nearby hospital, how the hand raged with infection when she returned a few days later. The camp doctor, a Johns Hopkins surgeon, cleansed it. Then he instructed the dietician and me to place our hands on her. "If the hand is not healed by tomorrow," he said, "I will have to operate on it. If I do, the wound is so close to the nerve that controls her thumb that she may lose use of her thumb." The next morning the only remnant of the wound was a thin pink line. "That counselor," I said, "is now a camp director and is here today, and it is not a coincidence."

I talked about singing rowdy songs around a campfire on Thursdays when campers reassembled after their overnight trips, and of how I asked for hero stories, a process by which children, in recognizing the heroic in each other, come to see it in themselves. I told of the transition to Sunday night campfires where, instead of rowdy songs, we sang rowdy hymns, gradually shifting to beautiful hymns, the loveliest, perhaps, being "Fairest Lord Jesus." Then I would pose a spiritual question which was responded to as eagerly as the request for hero stories, only in a much more serious vein.

"In all of this I have felt guided," I said. Then, as Gary Fawver had done, I raised my left forearm across my chest. "It is true that we have theological differences. Theology is the way we look at God, and no two people look at God in exactly the same way. And how we look at God is not nearly as important as how God looks at us." I raised my right forearm across my chest above my left. "Let's look at the level *above* theology, the level where God looks at us." Over and over during the day, I said, people had talked of being led, giving evidence that they *had* been led. I reminded them that unexplainable openings and miraculous things had happened in their camps. I said that they all knew when God was pleased with their work. "And when God is not so pleased you run into brick walls. Have any of you ever beaten your heads against those walls?" They nodded. "But then," I said, "we can back away from the walls and be led around."

"We are all holy children of God doing God's work, and we have evidence

that God blesses that work. I stand here a Quaker among Quakers. I will worship with you any time in any way that pleases you. You have already honored me by worshiping in the silence I requested after Gary's talk. We are one people who love our mission, who love to nurture children, and who are loved by God."

When I stood down, the room was silent. After what seemed a long time Betty Jean Penrose asked, "Will you sing 'Fairest Lord Jesus' for us?"

"I will if you'll sing with me," I said. We all sang—as if we had rehearsed together for ten years. We sang a second hymn, then others. I moved my chair close to Harlow Ankeny so we could harmonize together.



Courtesy of Camp Quaker Haven

*One of the great possibilities in a camping program is to let people be what they are.*

In the morning we went to work on nuts and bolts. We talked about special days and special events. Two camps had incorporated the Narnia books into their programs. Special campfires were described, and backwards day, and Christmas in July.

Everyone wanted everyone's insights

into staff training. Betty Jean Penrose spoke of the growth in understanding, commitment, and sense of community that occurred among her staff over the course of four weeks in which these young people provided services to the series of one-week evangelical sessions. When it was pointed out to her that her staff was her "long camp," her face lighted with understanding. For her, and others who employed summer-long staffs in running one-week camps, the work of the long camps jumped into focus.

"We use queries in our staff training," said someone from the West. "So do we," said someone from the Midwest. "So do we," said someone from the East. A long discussion about specific applica-

tions of queries for the training of counselors evolved into an exploration of the power inherent in queries. I sensed that the discussion's depth was related to our joy in discovering that all Quakers have a sense of the potential of queries.

We talked of the kinds of spiritual growth children make in the summer camps. It was lamented that children, upon returning home, are dealt with as if no spiritual growth had taken place. Unwittingly, people at home short-circuit new growth, effectively preventing the child from possessing it. Gary Fawver pointed out that Quakers believe in the ministry of all people. But somehow they fail to extend that to children.

Again we had made a discovery, this time that all Quakers are committed to the ministry of all people; at least all except children. In the afternoon, when an epistle was written from the consortium to Friends everywhere, it included a



gifts were the stories you told." And the gifts of stories enabled us to go deeper than learned culture, leading us to a place of shared radical trust in God

Building on Gary Fawver's talk, Ken gave an anthropologist's view of the western movement of Friends, explaining how circumstances of changing terrain and shifting conditions altered the spiritual climate. Resultant changes in emphasis and practice, however, were still rooted in the original George Fox message.

He had noticed us eating at separate tables when the consortium began. "Now you push the tables together and I can't

one together with God. When we return to the world, we take up our old roles, but we are never the same.

"You have shown me this weekend that the cultural part of Quakerism is the smaller part. Your love of children and the working of the spirit show that Quakers can get along—even more, that we can love one another. This is the Society of Friends right here. It's not theories out there. It's happening right here." Ken thanked us for giving him a model that he could use among all Friends.

Others spoke. "I knew we'd get along. We're camp people. That's our job."

David Coates-Hunter insisted that a record of the consultation be published. "What happened here is important," he said. When it was pointed out that funds were not available, a West Coast Friend said, "I will pay for it myself."

Worship began with John and Betty Jean Penrose singing. Then we shifted into silence out of which came moving messages. Two songs were sung.

Gary Fawver said, "Christ is the true Light and we are the Light reflected. There is another light that we should not forget: the light of scripture. I have been on many camping trips where I would have been in danger without a flashlight. Scripture is the flashlight for our spiritual journey."

Rusty Parsons spoke: At the end, after their struggles, Esau and Jacob embraced and kissed.

"We have had a sense of the meeting here," I offered, "a sense of the meeting without a decision."

When it came time to leave, I stood with Rusty in the parking lot. "What happened here this weekend was a miracle," I said.

"It was," he replied. "But it shouldn't have been." □

*It is anticipated that a fuller written report on the 1992 National Friends Consultation on Camping will be available from Quaker Hill Conference Center. Please inquire if interested in obtaining a copy.*

*The participants in the 1992 Consultation on Camping have made initial plans to meet again at Quaker Hill Conference Center in November 1994. All Friends involved with Quaker camps and camp programs who would like to be on the mailing list to receive further information on this gathering may contact Quaker Hill Conference Center, 10 Quaker Hill Dr., Richmond, IN 47374.*



query asking Friends if they encouraged and nurtured the ministry of children.

At lunch, tables were pushed together.

On Sunday morning we gathered for a closing session of evaluation and worship. Ken Jacobsen offered his observations: "I am used to having my heart broken by ecumenical gatherings of Friends," he said. "But that didn't happen here." When we got to levels where Friends get hung up, he said, we went deeper.

As he proceeded, we listened as if worship had begun. I suspect it had. "There are no theological differences among us," he said. "Our differences are cultural." He went on to explain that all culture is learned, that no one escapes acculturation. We wear our culture like a shield. It protects us when we have normal allergic reactions to other cultures. We also carry spears, he said. "When we see an opening, we attack."

"Instead of coming here with shields and swords you came with gifts. Your

tell by looking where anyone is from." You began to care about one another, he went on, because "you discovered the deeper story of being people of faith—people of *peculiar* faith—similar, peculiar people." We are spiritual risk takers. We do impractical, ill advised things that defy logic because, deep within us, is a real sense of being led. "We are radical risk takers."

"Quakerism is not a religion. It's a practice; it's a way of relating to God." We are not a culture—we are a way of life—a revival of primitive Christianity. Even though we have a history, Ken showed us, even though we are guided by precedents, we are people who respond to the leadings of this day.

"This is what makes our camping unique." In the camps we set aside normal routine, we reinvent society in a natural setting rather than the human made world. And in nature we encounter God—a reawakening, a rebirth. In the sacred communities we form, we come to be



# SOUNDINGS

Little Brother Sandfiddler,  
I sit here quietly watching,  
not wanting to frighten you—  
you with your twelve-hour  
lease on a patch of doomed sand,  
frantically building a new house  
certain to be flooded with the rising tide.

With a flair and a flourish,  
your busy work claw  
scoops out wet sand  
from the last tide's invasion.  
And between each scattered load,  
your beige body, motionless,  
blending with the sand, you  
watch me with your periscope eyes.

Are you more threatened by me  
than by the certain rising sea? The surging,  
churning, breaking sea? Don't you know  
people are the highest form of life?  
(I guess you never met St. Frances.)

Little Brother Sandfiddler  
building your doomed house and  
watching me eyeball to eyeball,  
I think I hear what you're telling me.

*Emily Sargent Councilman*



*A regular contributor to FRIENDS JOURNAL,  
Emily Sargent Councilman lives in Burlington, N. C.  
She is a member of Friendship (N.C.) Meeting.*



# A FAX to the HOMELESS

by Evelyn Mattern

**R**ecently I met with several homeless women planning a street festival to call attention to the special problems that living on the streets and in shelters poses for women and children. The four women had solicited donations of food and were now working on enlisting entertainment for the festival. The manager of a local radio station promised that a popular disc jockey would attend if someone from the planning group could come to the suburban station and fill out some forms. "But there's no bus out there, and we have no car," said the woman. The manager replied, "Well, you could fax me the information."

The homeless women to whom their representative reported this development did not know what "fax" meant, but the director of the housing coalition at whose office we were meeting passed through the room at that moment and said, "Oh, you can use our fax machine." Thus I saw a woman who has no roof over her head and wears on her body all the clothes she owns, feed into the fax machine the numbers that birthed her into the world of high tech communication.

Such are the ironies of our time. Elsewhere in our state, red wolves wearing sonar tracking devices have been re-introduced into habitats where they were extinct and "Red Wolf Crossing" signs erected to protect their movements. In that same rural area, some people can't find decent housing because of their skin color. Brand new four-lane highways lined with cultivated wildflowers carry cars laden with surfboards and trailing motor launches to the beach. They speed past fields where farmworkers stoop in the sun to pick cucumbers and peppers.

Only the details are different today. No doubt while the Hebrew slaves were

lugging on their backs massive stones for pyramids, pharaohs' courtiers went shopping for gold bathroom accessories. Later, the Old Testament prophets tell us how the now-liberated rich women of Israel, "cows of Bashan," wore only the best jewels and perfumes.

In the wake of the prophets' words, Jesus told the story of Dives and Lazarus. Dives was the rich man who refused to give to the beggar at his gate and found out later, when both died, that the beggar rested in Abraham's bosom while Dives had to go down to Sheol. Jesus uses this parable to condemn Israel's hostility to its prophets, but the rich man-poor man theme sticks in more minds than does the warning about prophets.

Personally, I can empathize with Dives. There were no doubt obstacles to his helping Lazarus that Jesus fails to mention. No social services could check him out, making sure that after he got

denarii at Dives' gate he didn't simply move on over to a gate in another part of town. Dives was probably afraid of creating welfare dependency from generation to generation. There were other structural impediments as well. So many poor people lived in those days, a majority in fact. What good is it to help just one when hordes of others will quickly take his place? They needed a whole new economic system. Besides, those were evil days in Israel, and Dives had to spend a lot of time keeping his own kids out of trouble. He couldn't be running around doing good for everyone else when his own were falling through the cracks.

Why was Jesus not more sympathetic to the complexities of Dives's situation? The way he told the parable, without gloss, makes him seem biased toward the poor man Lazarus. Like the other prophets, Jesus risked making people feel guilty. Imputing guilt to people leaves them either angry or paralyzed, and neither feeling leads to action for change.

The deepest irony is that Jesus took the risk of uncovering not guilt but fear. Dives failed to reach out to Lazarus because he was afraid to look at him: he might see himself in Lazarus, that self only a few paychecks or one catastrophic illness away from homelessness. Donald Trump and I both accumulate our treasures to stave off the spectre of ourselves as beggars. Jesus, the real Great Communicator, without fax, understood. □



*Evelyn Mattern is a member of Sisters for Christian Community, a Roman Catholic group. She lives in the woods in Rolesville, N.C., and teaches English literature and writing at Nash Community College.*

*On February 1, the U.S. Commission to Improve the Effectiveness of the United Nations held hearings in Los Angeles, California, chaired by Iowa Congressman James Leach. Robert Vogel presented the following testimony to the commission as a representative of the American Friends Service Committee.*

**I**would first suggest that one way for the United States to improve the effectiveness of the United Nations is to develop a vision for the future. What kind of a world would we like to see in the year 2000, 2010, 2020? Unless we know where we want to go, neither the United States nor other nations will ever get there. Only when we are clear as to where we want to go will it be possible to initiate those changes in the world organization that will help us arrive.

The American Friends Service Committee, with its long tradition of opposition to war and the use of military force, has consistently supported national and international institutions that seek alternatives to the use of violence to resolve conflicts. The ending of the Cold War has provided new opportunities and new challenges for the UN to utilize its capacities in preventive diplomacy and peacemaking, earning it considerable respect for its effectiveness in these processes.

The Committee welcomes Secretary General Butros-Ghali's "Agenda for Peace" and the discussion it is provoking. Meeting violence with violence is rarely effective in the long term. It is important to extend and develop the secretary general's role and that of the UN as a whole in peacemaking and peacekeeping.

However, the Committee has some concerns about the implications for the UN as it develops this role. It has to be realistic about what it can offer, insure that it does not overextend itself or raise unrealistic expectations. A secure financial base is crucial. The UN must have the human and financial resources it needs to carry the work forward. As one of the major nations involved, the United States

*Robert Vogel is a member of Orange Grove (Calif.) Meeting. He serves on the General Board of Pendle Hill and is a member of the Development Committee of Friends World Committee for Consultation, Section of the Americas.*

# A More Effective UN

by Robert S. Vogel

must commit itself to support and fund peacemaking, economic, and environmental programs as part of its responsibility to the world community.

The Committee is concerned about the possibility that increased military involvement could undermine the UN's major role: to act as a mediator in disputes. It has strong misgivings about providing the UN with an armed force for peace enforcement or authorizing member states to provide military force, especially as it is implied that the credibility of the UN might depend on the existence of such armed units. It suggests that the authority of the UN should be based on trust developed by the consistent pursuit of peace, the improvement of conditions of human life, and the promotion of human rights. There is also concern that a militarized UN could be influenced by member states or alliances with their own agendas to participate in wars under the UN banner.

**A**s an example, let me turn to the role of the UN in Somalia. As an organization that has carried on development and relief work in Somalia for more than ten years and currently has representatives there implementing emergency and development programs, the AFSC believes that a grave mistake has been made in sending UN troops into Somalia under U.S. command. While the stated mission of this armed force is to make it possible for relief organizations to get food to starving people, a goal for which the AFSC is also working, we

believe the approach may be counterproductive in the long if not also in the short run. To introduce armed forces into the business of humanitarian aid is inevitably to militarize such aid in the present and future and to make it susceptible to manipulation in the interests of the parties providing the soldiers. Giving the U.S. military a role in humanitarian assistance may also give justification for the maintenance of military budgets above what would otherwise be granted by Congress or deemed right by the people of the United States.

**T**he Committee recognizes that no solution will come quickly or easily. Nevertheless, we feel that a major UN initiative has the best chance to save lives, avoid escalation of the violence, and contribute to a return of

a stable peace in Somalia. This initiative would include expanded diplomatic initiatives under the UN involving traditional and other leaders from all regions and clans; creative efforts to disarm the rival Somali groups by purchase of weapons, exchange of food for weapons, and development assistance; serious multilateral action to halt the arms flow into Somalia; and the deployment of the 3,000-person, UN commanded, multinational contingent approved by the Security Council in August with the sole mission of protecting humanitarian relief efforts with a minimum use of force.

Furthermore, the Committee welcomes the proposal to strengthen and utilize the International Court of Justice. The United Nations needs to take a more vigorous role in the areas of arms control, nonproliferation, and disarmament. The secretary general's agenda requires the UN to possess the capacity effectively to monitor and prevent escalation of disputes into full-scale conflicts. This monitoring relies heavily on the UN and its agencies, regional organizations, and nongovernmental groups. It is critical that the relationship among these component agencies be maintained and strengthened. This requires ongoing commitments to the future opportunities for the UN to promote preventive diplomacy, peacekeeping, and peacemaking. It is our hope that these proposals will be fully supported by the Congress and the administration. Global structures, their development, and their use are vital to the survival of the planet. □



# Hearing My Child Speak

by Mary Coffin

We moved to a new city and were attending the meeting there for the first time. We'd left our three-year-old daughter, Chelsea, at home, not sure what sort of reception she would get. Ten minutes before the end of the meeting, the children from First-day school joined us. There were many small children, and the silence was certainly broken. As children whispered and murmured, cooed and cried, I looked around at the adults in the room. There were beaming faces everywhere. Adults smiled at the children with pride and appreciation, love and acceptance. The joy these people had for the children in their midst was so strong I could feel it. After a few minutes of settling in, a woman stood to speak. "As a meeting, if we accomplish nothing other than giving our children 40 or 50 consenting adults to hear them speak, we have done enough." I suddenly had no qualms about bringing Chelsea back with us.

The next week, as the children entered the meeting, Chelsea found her way over to us. She settled herself in her own chair and then, having been warned about talking during meeting, addressed me in a loud whisper: "A boy pulled a girl's hair." She paused and then continued quite deliberately in the same loud whisper, "It's not okay to hurt people."

My first instinct was to hush her, but I was struck by the purity of the message she'd shared with me. She had captured the essence of spirituality, of Christianity. It's not okay to hurt people. Love one another. I thought back to the woman's words from the week before, about hearing our children speak.

The next week I waited to see what other age-old wisdom would come from my daughter's lips. After five minutes of silence, she whispered quietly, "Will there be food after meeting?" I smiled. Like everyone else,

her thoughts moved between the mundane and the profound.

Chelsea doesn't speak each week. And when she does, it's in a whisper, although sometimes a very loud whisper, because her three-year-old mind has decided that talking quietly doesn't count as talking. But I've come to cherish her sharings—and to marvel at her innocent expression of what are occasionally the thoughts of those around her. She's counted heads, asked why people were sleeping, commented on the fact that the same person speaks every time, and wondered who would be speaking next. She's expressed the hope that announcements would end quickly so she could eat, and she's pointed out that people were speaking without being quiet for a little while first.

Each week as the children enter the meeting and I share the joy of those around me, I think back to the words spoken on my first visit to this meeting. And I feel a sense of satisfaction as I realize that of all I may accomplish as a parent, hearing my child speak may be the best. □



Narcissa Weatherbee

Mary Coffin lives in Tucson, Arizona, where she is a member of Pima Meeting. She is working on a book about grief, mourning, and the healing process.

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## News of Friends

**Brewster Grace is the new Quaker Peace and Service representative at the Quaker United Nations Office in Geneva, Switzerland.** He is a U.S. citizen who served four years as the Middle East representative in Amman for the American Friends Service Committee. He was previously an AFSC international affairs representative in Geneva, reporting on the United Nations for the American University.

**A British Friend, Diana Francis, received the prestigious American Pfeffer Peace Prize for 1992.** The award recognizes her eight years as president of the International Fellowship of Reconciliation (IFOR), from which she has since retired. Diana, a member of Bradford-on-Avon Meeting of London Yearly Meeting, was cited for her "boundless energy and commitment," which guided the IFOR "toward meeting the challenges of a world in turmoil and building structures of peace through active nonviolence." The award was presented at a conference of IFOR, held in Quito, Ecuador.

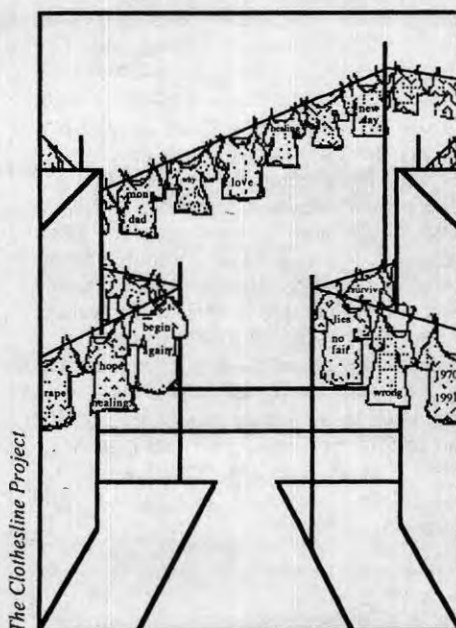
**How can we pray for peace and pay for war?** In September 1991, the executive body of London Yearly Meeting, Meeting for Sufferings, looked afresh at being a peace church and an employer. A lost war tax case in the mid-'80s has led to renewed action, in the form of a letter writing campaign, to express objection to paying taxes for military purposes. A monthly letter to the Inland Revenue, expressing London Yearly Meeting's position, is now being supported by an effort to reach the members of Parliament. However, help is needed. Friends are asked to use these monthly letters, and their law-quoting responses, to show the dilemma which arises when an employer with 300 years' heritage of peace witness is required to collect and hand over money which pays, in part, for war and war preparations.

Copies of the letters to Revenue and replies are available from QPS Peace Section, Friends House, Euston Road, London NW1 2BJ. (from Quaker News)

**The state of Montana now has its first Friends Meetinghouse.** Missoula Monthly Meeting's new site for their growing meeting is a solid and simple clapboard structure, with a meeting room, library, kitchen, First-day school rooms, a three-bedroom house, and fruit trees. To contribute to this project, write to The Fundraising Committee for Missoula Monthly Meeting, Joanne Kidder, clerk, 219 Sentinel, Missoula, MT 59801. (from Friends Bulletin)

**"Many Neighbors, One Earth" is the theme of Bread for the World's 1993 offering of letters.** The aim of this campaign is to influence Congress to take measures to transform

foreign aid. With the Cold War over, Bread for the World hopes that the United States government will shift funds from military and security aid to programs that directly benefit the poor and hungry. To obtain a *Many Neighbors, One Earth* offering of letters kit, write to: Bread for the World, 802 Rhode Island Ave., NE, Washington, DC 20018, telephone (202) 269-0200, or (800) 82-BREAD. (from Seeds Magazine)



The Clothesline Project

**After serving a 90-day prison sentence for her witness against the Strategic Air Command, Wendy Bobbit has been released from the Ft. Des Moines Correctional Facility.** A member of Des Moines Valley (Iowa) Meeting, Wendy found support in her faith, and from a number of unexpected outside sources. She relates in her meeting's newsletter, *The Friendly Line*, that the experience, "... confirmed and deepened my belief that if we do follow a leading into the unknown, God will give us the strength we need and will touch others to show how they can help. ..."

**Owen Newlin has been confirmed as a member of the Iowa Board of Regents.** An active member of Des Moines Valley (Iowa) Meeting, he had recently retired from his position as senior vice president of Pioneer Hi-Bred International Inc.

**On October 28, 1991, Rachel Carey-Harper stood before the Massachusetts State House with Governor William Weld in support of the Clothesline Project.** Carey-Harper, a member of Yarmouth (Mass.) Preparative Meeting and clerk of Sandwich Meeting (Mass.), handed the governor a shirt she had made in memory of Mary Dyer, who was executed in Massachusetts 330 years

ago. She asked the governor to add the shirt to the Clothesline Project and commit himself to ending violence against women.

The Clothesline Project was started in October 1990 to bear witness to violence against women. Shirts are created in memory of victims or as part of the healing process for survivors of battering, sexual assault, incest, and homophobic attacks.

The original Clothesline of 31 shirts has grown to 280. Over 70 Clothesline Projects have been started in communities across the United States. As each shirt is added, the problem of violence against women becomes more visible. Clothesline Projects are being exhibited on village greens, college campuses, at malls, and in churches. For more information, call Rachel Carey-Harper at (508) 385-5443.

**The William Penn College Literacy Tutoring Project received national recognition** at a meeting of the National Association of State Coordinators for the Education of Homeless Children and Youth. Student volunteers travel to the Hawthorn Hill and Des Moines YMCAs to work with delinquent teenagers, unwed mothers, abused children, adults seeking a GED, and such organizations as Beacon of Light and New Directions. Grants from private and public sources continue to support this project. (from Friends Association for Higher Education)

**Tempe (Ariz.) Meeting has been aiding the poor at Paz de Cristo food bank in Mesa, Ariz., by cooking and serving over 100 meals on the third Friday of each month.** A grocery cart stands in the Tempe Meetinghouse to receive non-perishable items for the food bank. Friends who weekly buy groceries for the poor report being better able to face God and settle more quickly into the silence of meeting for worship. The meeting's Paz de Cristo volunteers also report a deepening friendship among themselves as a result of their experience. (from Friends Bulletin)

**No War Toys Merit Award Project** presents children with a merit citation for giving up a toy gun or battle-related war toy as a statement for peace and nonviolence. To participate: 1) Mail toy guns or any battle-related war toys to Los Angeles Alliance for Survival "No War Toys" Merit Award Project, 13 Sunset Ave., Venice, CA 90291; 2) Include return address; 3) Clearly print child's name, to be added to the merit award; 4) Include a brief note (from child or with help from parent) stating: "Why I would rather have a 'No War Toys' merit award than a war toy"; 5) Include \$1 to cover return postage and handling; 6) Finally, parents are urged to offer any networking support or ideas. (from Fellowship)



## Bulletin Board

• How do you start a Habitat for Humanity project in your own community? Anyone who wants to explore this possibility or would like to volunteer to help build homes for people in need elsewhere in the country may write to the group's national headquarters at 121 Habitat St., Americus, GA 31709-3498, or call (912) 924-6935. From Millard Fuller's vision 17 years ago of eliminating substandard, poverty housing from the world, Habitat for Humanity has grown into a global ministry. The nonprofit, ecumenical organization is now building homes in more than 900 communities in 40 countries. Its technique is to work in partnership with people who need shelter, building simple homes that are sold to people at no profit, through no-interest loans. Funds, building materials, and labor are donated.

• The centennial observance of the Parliament of World Religions will take place Aug. 28-Sept. 5 in Chicago, Illinois. Its purpose is to foster cooperation among the world's religious communities and institutions, to assess and renew the role of religion in relation to global challenges, and to develop interfaith programs to be carried into the 21st century. Such world-renowned spiritual leaders as the Dalai Lama and Mother Teresa will participate. There will be many workshops and seminars, as well as music and dance perfor-

mances, including folk entertainer Arlo Guthrie. The first Parliament of World Religions was held in 1893 and marked the beginning of a movement toward interfaith dialogue, including both Eastern and Western religions. Today it is supported by more than 125 groups.

• "Swords and Ploughshares," the summer institute of Children's Literature New England, Inc., will be held Aug. 8-14 at Harvard University in Cambridge, Mass. In lectures, seminars, and book discussions, participants will examine the impact on young people of war and peace, conflict and resolution, in historical and contemporary settings. Madeleine L'Engle will be one of the speakers. Cost is \$625, plus housing. Contact Martha Walke, Registrar, 2111 North Brandywine St., Arlington, VA 22207, telephone (703) 243-5135.

• Attention all Civilian Public Service veterans; the 38th annual CPS reunion is set for July 25, at Quaker Lake Conference Center, Climax, N.C. Usual attendees have been from Friends units 19, 37, 41, and 108, but all others are very welcome. For more information, contact Bill Van Hoy, 1007 Mackie Ave., Asheboro, NC 27203, telephone (919) 629-4793.

## Calendar

### JULY

1-4—"Celebrating the Family," a weekend conference for families at Pendle Hill. Leaders will be John and Diana Lampen, who have trained teachers in developing children's peace skills in Northern Ireland, Uganda, and Russia. Program will give family members new ways to get to know each other, to deal with tensions, and to celebrate together. Included will be worship and an outing on the Brandywine River. Cost: \$200 for adults; children six and older, half price; children under six, free. Contact Peter Crysdale, Extension Secretary, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, telephone (215) 566-4507.

2-8—"Art and the Spirit," features several workshops at the Ben Lomond Quaker Center. Attendees participate in two separate, week-long workshops that utilize song, dance, art, and the expressive arts. Cost is \$185, with an \$80 deposit. Contact the Program Director, Quaker Center, P.O. Box 686, Ben Lomond, CA 95005.

3-10—"Riding the Wind of Spirit," the Friends General Conference Gathering, at Oklahoma State University, Stillwater, Okla. Contact Bruce Birchard, FGC, 1216 Arch St., No. 2-B, Phila., PA 19107.

7-11—Wilmington Yearly Meeting, at Wilmington College, Wilmington, Ohio. Contact Marvin Hall, Pyle Center Box 1194, Wilmington, OH 45177, telephone (513) 382-2491.

7-17—"Working in the Light: Exploring Friendly Service in Philadelphia," a work camp at Pendle Hill for high school students. Program will offer opportunity to explore the concept of Quaker service by working with homeless people, with low-income housing programs, or with a Quaker agency. Led by Eileen Flanagan, former Peace Corps volunteer. Cost: \$475. Contact Peter Crysdale, Extension Secretary, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, telephone (215) 566-4507.

8-23—"In the Steps of Fox, Penn, and Woolman," a tour for adult Quakers of the roots of their faith in England. Sponsored by Friends World Committee for Consultation, Section of the Americas. Cost is £750. Contact Christine Snyder, 7897 Rain Tree Road, Centerville, OH 45459.

9-13—Alaska Gathering of Friends, Kotzebue, Alaska. Contact Robert Sheldon, Box 687, Kotzebue, AK 99752, telephone (907) 442-3906.

13-18—"Proclaim the Year of the Lord," the 1993 Triennial Sessions of Friends United Meeting, at Hamilton College, Clinton, N.Y. Contact FUM, 101 Quaker Hill Drive, Richmond, IN 47374-1980, or call Sandra Baisley, (317) 962-7573.

15-18—North Carolina (Conservative) Yearly Meeting, at Guilford College, Greensboro, N.C. Contact George Stabler, 788 W. 52nd St., Norfolk, VA 23508-2026, telephone (804) 489-3946.

17-23—Northwest Yearly Meeting, at George Fox

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Reservations for display ads in FRIENDS JOURNAL are required.

**Issue: September.** Reservations must be made by July 12. Ads must be received by July 19.

**Issue: October.** Reservations must be made by August 9. Ads must be received by August 16.

Ad rate is \$28 per column inch.

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### CREMATION

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

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College, Newberg, Oreg. Contact Mark Ankeny, 200 N. Meridian St., Newberg, OR 97132-2714, telephone (503) 538-9419.

**22-25**—North Pacific Yearly Meeting, at Oregon State University, Corvallis, Oreg. Contact Paula Butzi, 14349 189th Way NE, Woodinville, WA 98073, telephone (206) 869-2810.

**23-29**—Evangelical Friends Church, Eastern Region Yearly Meeting, at Malone College, Canton, Ohio. Contact John P. Williams, Jr., 5350 Broadmoor Circle, Canton, OH 44709, telephone (216) 493-1660.

**25-31**—New York Yearly Meeting, at the Silver Bay Assn., Silver Bay, N.Y. Contact George Rubin, 15 Rutherford Place, New York, NY 10003, telephone (212) 673-5750.

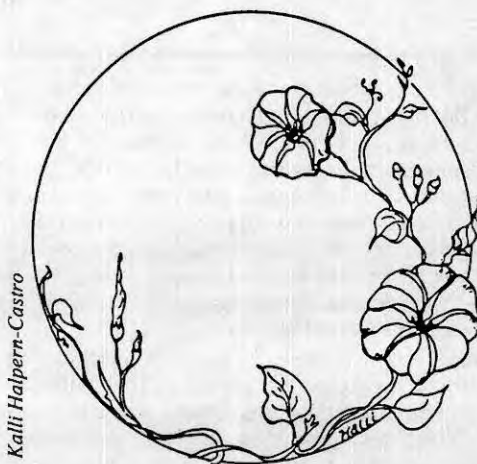
**28-Aug. 1**—Illinois Yearly Meeting, at IYM Meetinghouse, McNabb, Ill. Contact Jerry Nurenberg, 60255 Myrtle Rd., South Bend, IN 46614, telephone (219) 232-5729.

**28-Aug. 1**—Iowa (Conservative) Yearly Meeting, at Scattergood Friends School, West Branch, Iowa. Contact Bill Deutsch, RR. #2 Box 190, Decorah, IA 52101, telephone (319) 382-3699.

**30-Aug. 1**—Central Alaska Friends Conference, at Dickerson Homestead, Wasilla, Alaska. Contact Jan Pohl, P.O. Box 22316, Juneau, AK 99802, telephone (907) 586-5606.

#### AUGUST

**2-8**—Baltimore Yearly Meeting, at Wilson College, Chambersburg, Pa. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663.



**3-7**—Mid-America Yearly Meeting, at Friends University, Wichita, Kans. Contact Maurice Roberts, 2018 Maple, Wichita, KS 67213, telephone (316) 267-0391.

**3-8**—Pacific Yearly Meeting, at Walker Creek Ranch, Petaluma, Calif. Contact Ellie Huffman, P.O. Box 136, Rescue, CA 95672, telephone (916) 626-1524.

**4-7**—Iowa (FUM) Yearly Meeting, at William Penn College, Oskaloosa, Iowa. Contact Del Copping, Box 657, Oskaloosa, IA 52577, telephone (515) 673-9717.

**4-7**—North Carolina (FUM) Yearly Meeting, at Guilford College, Greensboro, N.C. Contact Billy M. Britt, 5506 W. Friendly Ave., Greensboro, NC 27410, telephone (919) 292-6957.

**4-8**—Ohio Valley Yearly Meeting, at Manchester College, North Manchester, Ind. Contact Barbarie Hill, 6921 Stonington Rd., Cincinnati, OH 45230,

telephone (613) 232-5848.

**4-8**—Western Yearly Meeting, at Western Yearly Meetinghouse, Plainfield, Ind. Contact James Johnson, Clerk, P.O. Box 70, Plainfield, IN 46168, telephone (317) 839-2789.

**7-10**—Indiana Yearly Meeting, at Indiana Wesleyan University, Marion, Ind. Contact David Brock, 4715 N. Wheeling Ave., Muncie, IN 47304-1222, telephone (317) 284-6900.

**7-12**—New England Yearly Meeting, at Hampshire College, Amherst, Mass. Contact Elizabeth Cazden, 901 Pleasant St., Worcester, MA 01602, (508) 754-6760.

**7-14**—Central Yearly Meeting, at Central Campground, Muncie, Ind. Contact Arthur Hollingsworth, 109 W. Berry St., Alexandria, IN 46001, telephone (317) 724-9668.

**13-18**—Jamaica Yearly Meeting, at the Happy Grove School. Contact Angela Beharie, 11 Caledonia Ave., Kingston 5, Jamaica, W.I.

**14-21**—Canadian Yearly Meeting, at Pickering College, Newmarket, Ontario. Contact Anne Thomas, 91-A Fourth Ave., Ottawa, Ont. K1S 2L1, Canada, telephone (613) 235-8553.

**15-22**—"Womyn and Men: Celebrating our Identities, Examining our Roles," the Young Friends of North America Summer Gathering, at Friends Camp, South China, Maine. Tentative workshop topics include Communication between Men and Women, Spirituality and Sexuality, Gender and Justice, and Exploring a Gender-free View of God. Cost ranges from \$135-150. Contact Nikki Coffey Tousley, YFNA, 4 Friends Way, St. James, NY 11780, telephone (516) 862-6213.



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## Books

### Conditions of Peace

*Edited by Michael Shuman and Julia Sweig. Expro Press, Wash., D.C., 1991. 254 pages. \$15.95. (Available from Talman Company, 150 Fifth Ave., New York, NY 10011.)*

This book is the culmination of nearly nine years' work by a group of scholars and activists collectively known as the Exploratory Project on the Conditions of Peace (EXPRO). The group explored five themes: security, democracy, ecology, economics, and community. Each is presented as a separate chapter by a different author. The introduction, which ties together the content, is as substantial as any of the chapters.

The writers examine alternatives to the war system we have had for so long. What are the conditions for a stable peace system? Idealistic as the writers are, they are also realistic about the basis of any new order: It must be grounded in national self-interest, but it need not be as destructive as in war. Introduction of the peace system cannot wait for universal disarmament or sudden conversion of humanity to nonviolence. However, it would entail dramatic social transformations, revamped security doctrines, new habits of mind, and new political, economic, and cultural policies to reinforce the possibility of peace.

The authors recognize that today's threats to stable peace come from many nonmilitary sources, such as economic dislocation, environmental degradation, and cultural and national antagonisms. Disarmament would be coupled with build-up of security practices, such as confidence-building measures, risk-reduction centers, and international verification systems.

However, the proliferation of weapons for mass destruction is one of the most urgent tasks for the new world order. Curtailment of the arms trade is also essential for a stable peace. Freeing the economies of the world from dependence on arms sales would solve this problem. Economic conversion from the manufacture of arms to civilian goods is central to this change. It will not be easy: In the United States, trade in weapons and military services accounts for more than 5 percent of exports and 20 percent of U.S. manufacturing capacity. It involves 35,000 primary contractors and approximately 100,000 subcontractors. The Pentagon employs half a million people to manage these contracts. Seven to eight million people are employed in arms manufacturing. Redirecting these vast resources to social and environmental projects would be a monumental task.

The Gulf War was a major setback for such changes. Before it ended, plans were afoot for the United States to sell \$18 billion worth of high-tech weapons to the Middle

East. It seemed the war system was here to stay. With a new administration, the winds of change are sweeping through the White House. It is well to have clearly in mind the changes that would be compatible with peace, as clearly set out in this book.

Jack Mongar

*Jack Mongar, of Lancaster (Pa.) Meeting, taught at the University of London, where he was engaged in the organization of Peace Research.*

### Soviet Laughter, Soviet Tears

*By Christine and Ralph Dull. Stillmore Press, Englewood, Ohio, 1992. 370 pages. \$23.50.*

This book describes a six-month exchange between a Church of the Brethren family and a family on a Ukrainian collective farm. In 1989, after three visits to the Soviet Union and three years of negotiations, Christine and Ralph Dull left their 2,000-acre farm in Ohio and headed for the western Ukraine. At the same time, two Ukrainian farmers were welcomed to Ohio by the Dulls' four grown children and spouses, who arranged for one Ukrainian to work on the Dull farm and the other on a neighbor's dairy farm.

The Dulls' adventure in a Ukrainian village may be unique in that country's history, but it is typical of what this couple has been doing for years in working with such organizations as Oxfam America, Pax World Foundation, and Heifer Project International. They make no claim in this book to offer an authoritative analysis of Ukrainian society. Indeed, they arrived in their Ukrainian village with no knowledge of the Ukrainian language and less than a year of Russian. They pay warm tribute to Anatoli Kushnir, a teacher of English in the village school, who was assigned to be their interpreter and became their closest Ukrainian friend. His account of their visit from his culture's point of view is one of the most informative of the book.

A little more than half of the book is devoted to excerpts from Christine Dull's journal. In this, hundreds of experiences provide the narrative line for this six-month adventure, almost assuming the character of a life-size jigsaw puzzle as the couple attempt to fathom Ukrainian society. Other chapters include accounts of the Ukrainian farmers' stay in the United States, written by their Ohio hosts; Christine's account of 55 letters they received from Ukrainian citizens who read about their venture in the press; a chapter drawn from questions the Dulls were asked by audiences when they gave talks after they came home. At least nine of their Ukrainian friends had visited their farm in Ohio by the time this book went to press, and



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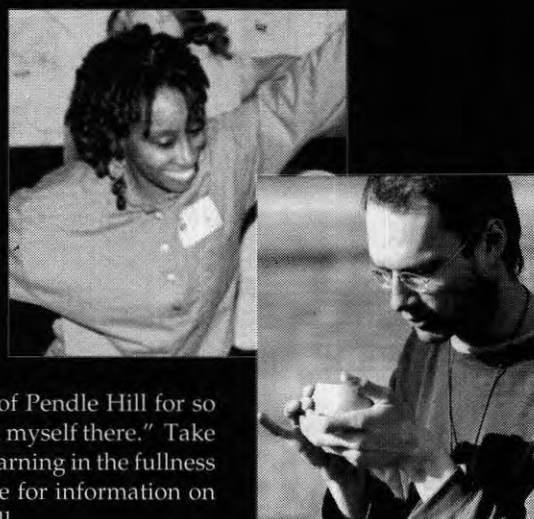
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an Afterword by Christine updates this aspect of the story.

The final section is devoted to Ralph Dull's analysis of the hopelessly inefficient, bureaucratic agricultural system encountered in the Ukraine, and his suggestions for its reform. This can be summarized in one sentence: Set the farmers free to farm on their own.

*William Edgerton*

*William Edgerton is a member of Bloomington (Ind.) Meeting and professor emeritus of Slavic languages and literatures at Indiana University. As a Friend, he has done war relief work among Yugoslavs and Poles and has worked overseas for the American Friends Service Committee.*

## In Brief



### **Poplar Ridge (N.Y.) Meetinghouse**

#### **Directory 1993**

*New York Yearly Meeting, New York, N.Y., 1993. 183 pages. \$7.50/paperback.* Published as a part of the Yearly Meeting's 1995 Tercentenary celebrations, this listing includes places and times of worship, travel directions, and simplified maps, plus drawings of meetinghouses, and historical sketches. Intended to stimulate intervisitation, its publication is particularly timely with the triennial meetings this month of Friends United Meeting, at Hamilton College, Clinton, N.Y. Friends traveling throughout the region will find the book particularly useful. Copies can be ordered from New York Yearly Meeting, 15 Rutherford Place, New York, NY 10003. Add \$2 postage for single orders, and \$1 each for additional copies.

#### **The Descent of the God**

*By Lorna M. Marsden. William Sessions Limited, York, England, 1991. 101 pages. Paperback. Available from Pendle Hill Bookstore, 338 Plush Mill Rd., Wallingford, PA 19086. Inquire for price, postage, and handling.* The concept of incarnation has a language of myth and metaphor that helps to



describe the human experience. Lorna Marsden feels that our modern Western society has ignored this, putting too much emphasis on the external and calculable. As we evolve, we must rediscover our recognition of being within the whole and accept such terms as *incarnation, redemption, and grace*. At risk is the health of our civilization, which, for the first time, is on a global scale.

### George Fox Speaks for Himself

By Hugh McGregor Ross. *William Sessions Limited, York, England, 1991. 153 pages. \$12.95/paperback.* Following the death of George Fox, worthy Friends chose to publish writings that would, according to Hugh Ross, "... assert the propriety, respectability and soundness of the Quaker movement. They wanted sobriety and seriousness." An unfortunate result of this selectiveness has been the loss of Fox's human qualities.

Through the use of selected quotations, mostly from documents previously unpublished or little known, Ross's research shows the reader a deeply spiritual and personal side to the man whose ministry developed into the Religious Society of Friends.

Whether Ross's editing and selection of quotations fully reflect the true personality of George Fox is unknown, but this book certainly provides new insight on a person many Friends have studied, but only partially know.

### Self-Reliance

*Edited and with an Introduction by Richard Whelan. Bell Tower, New York, N.Y., 1991. 207 pages. \$10/paperback.* This work includes an introduction to Ralph Waldo Emerson's life and philosophy, with quotations from his writings to use as daily inspirational reading. The selected essays are shortened, the language updated and presented in a format that is easy and inviting to the contemporary reader.

### Earthkeeping In The Nineties

*Edited by Loren Wilkinson. William B. Eerdmans Publishing Co., Grand Rapids, Mich., 1991. 391 pages. \$19.95/paperback.* This book is a revised and augmented update of the original 1980 edition that successfully applied biblical thought to many complex environmental problems. The nineties edition covers similar historical and theological ground, but from the perspective of a changed environmental awareness. The informative, rich, and well-written text will hold the attention of any environmentally conscious reader, even those not versed in biblical teachings. Friends' concerns about the health of the earth are addressed on many levels here, in the interest of better human stewardship of God's creation.

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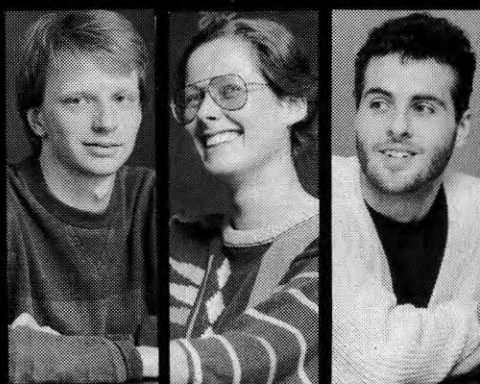
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## Resources

• *Called to Be Peacemakers, A New Call to Peacemaking Workbook*, by John K. Stoner, is designed for use by your local church or meeting to clarify its calling and commitment to peacemaking and to join a network for mutual support and growth. Order from New Call to Peacemaking, P.O. Box 500, Akron, PA, 17501, phone/FAX (717)859-1958. 1992, 100 pages. \$4/ea., \$15/5 copies, \$25/10 copies.

• *That All May Worship, An Interfaith Welcome to People With Disabilities* is by Ann Rose Davie and Ginny Thornburgh. This friendly handbook helps religious groups include people with disabilities in their congregations. There are sections on getting started, hospitality, personal interaction, care for caregivers, and structural modifications. Order from Religion and Disability Program, National Organization on Disability, 910 16th Street, NW, Suite 600, Washington, DC, 20006. 1992, 56 pages. \$10 (includes postage).

• *The Soviet Breakup and U.S. Foreign Policy*, by Allen Lynch, reviews the Gorbachev years, provides facts about the current situation, and examines U.S. foreign policy considerations. Order from Foreign Policy Association, c/o CUP Services, P.O. Box 6525, Ithaca, NY, 14851, 800-477-5836. 1992, 72 pages. \$4/ea., quantity discounts are available.

• *Food Security in Africa: A Regional Point of View* is by Advocates for African Food Security: Lessening the Burden for Women. This pamphlet reports the results of a survey of organizations in 26 African nations. It is part of the final review of United Nations Programme of Action for African Economic Recovery and Development. The conclusion is that there is still a food deficit in 49 percent of the countries studied. For more information, contact Quaker United Nations Office, 777 UN Plaza, New York, NY, 10017.

• *A Catalogue of Publications*, by the National Council on the Aging, Inc., is now available. Topics include adult day-care programs, arts and older Americans, support to caregivers, housing, diet, and health care. Write to National Council on the Aging, 409 Third Street SW, Washington, DC 20024.

• *Can't We All Get Along? A Manual for Discussion Programs on Racism and Race Relations* is based on the small-group, participatory model known as the "study circle." It is available from Study Circles Resource Center, P.O. Box 203, Rt. 169, Pomfret, CT, 06258, (203) 928-2616. 42 pages. \$3.00.

• *ECHOES* publishes news of the World Council of Churches' Programme Unit III on



Justice, Peace, and Creation. This occasional journal replaces the following publications: *Women in a Changing World*; *Youth*; *CCPD For a Change*; *Link*; and *Church and Society Newsletter*. To receive a copy, write to ECH-OES, Unit III Publications, World Council of Churches, P.O. Box 2100, 1211 Geneva 2, Switzerland.

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*Through Indian Eyes, The Native Experience in Books for Children*, edited by Beverly Slapin and Doris Seale, presents nine essays, eight by Native Americans, that confront the impact of stereotyping and distortion of history on children. This 312-page book also includes poems, artwork, stories, reviews of over 100 books, and a resource list of Native educators. It costs \$24.95, plus \$2.50 shipping.

*How to Tell the Difference, A Checklist for Evaluating Children's Books for Anti-Indian Bias* is actually a chapter from *Through Indian Eyes*. This 30-page piece, by Beverly Slapin, Doris Seale, and Rosemary Gonzalez, is designed to educate outsiders about how to select non-racist and undistorted books about Native peoples. It costs \$7.95, plus \$2.50 for shipping.



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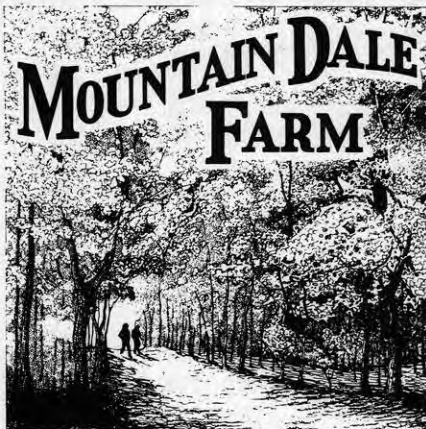
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## Milestones

### Births/Adoptions

**Achgill**—*Christian Edmond Achgill*, born Jan. 16, arrived home Jan. 28, to his adoptive parents, Helene and Dennis Achgill. Both parents are attenders of North Meadow Circle of Friends, Indianapolis, Ind.

**Vokes**—*Erin Nicole Vokes*, on March 14, to Siri and Neil Vokes. Siri is a member of Somerset Hills (N.J.) Meeting.

### Marriages

**Bunn-Mason**—*Michael Mason and Hollie J. Bunn*, on August 29, 1992, at Cincinnati (Ohio) Meeting. Hollie is a member of Campus (Wilmington College, Ohio) Meeting.

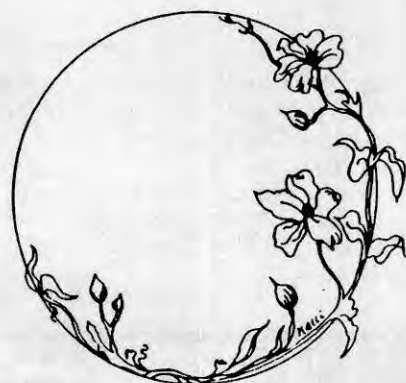
**Curtis-Ruehling**—*Robert Ruehling and Ginger Curtis*, on May 1, under the care of Visalia (Calif.) Meeting, where Ginger is an attender. This was the first wedding held in the new Visalia Meetinghouse.

### Deaths

**Banerjee**—*Bela Banerjee*, 74, on Jan. 1, in Newton, Kans., at the home of her long-time friends and co-workers, LaVonne and Dwight Platt. She was born into a Brahman family near Dhaka in Bangladesh, but moved to Calcutta as a child. She had no schooling but began to work for the Bengal Social Service League when she was 15 or 16. Her determination to find ways to help others led her to take midwifery training at the Lady Dufferin College in Calcutta. She then worked with the British Friends Service Unit in their Maternal and Child Health clinic. She studied nursing at the Royal Free Hospital in London, receiving her certificate of training in 1951. She said she learned English by listening to the patients, as later she learned dialects and languages of the many places her work took her. She spent the next 10 years with AFSC's Barpali Village Project. With support from Friends, she also worked 10 years in the Mitraniketan project in Kerala, South India, developing an extensive health education program and training young village women to be health workers. In 1979, she became *pratinidhi* (administrator) of the Orissa State branch of the Kasturba Gandhi National Memorial Trust. When she died, she was on her third visit to the United States, having traveled to Canada and the West Coast, renewing old friendships and making new ones. A Hindu by birth and throughout her life, Bela was deeply influenced by the Brahma Samaj belief in simplicity and spiritual brotherhood, and by Friends' principles. She is survived by her sister Sushama Mukherjee of Murshidabad, West Bengal; three nieces; four nephews; and by her family of friends around the world.

**Barbour**—*Russell Brown Barbour*, 86, on March 1. Born in Philadelphia, Pa., and a candy maker by trade, he experienced the call to his ministry after the death of his first wife, Flora MacLennan, in 1935. He graduated from Ursinus College and Colgate Rochester Divinity School in 1942, and served as pastor of American Baptist and United Church of Christ parishes. He was a conscientious objector in World War II and was involved with the Fellowship of Reconciliation. Russell's human relations work included chairing local units

Kalli Halpern-Castro



of the NAACP and other interracial and interfaith organizations, participating in the placement of exiled and displaced people, and organizing educational and spiritual programs for racial justice. He worked for Fellowship House Farm in Fagleysville, Pa., in the early 1950s, and later became involved with the Pennsylvania Human Relations Commission until his retirement in 1971. His role was often that of trouble shooter and peacemaker in racially changing neighborhoods. He was instrumental in bringing the Green Circle program to Allentown, Pa., and formed support "encirclement" groups for volunteer Green Circle instructors. He was devoted to the arts, particularly poetry and walnut woodwork. He was author of several books and hundreds of religious, family, and introspective poems. Russell was a member of Unami (Pa.) Meeting. In addition to Ruth Barbour, his wife of 51 years, he is survived by four daughters, Jean B. Peterson, Nancy B. Miller, Sally Barbour, and Robin Barbour; his brother, Thomas Barbour; five grandchildren; and two great-grandchildren.

**Cutler**—*Tina Cutler*, 63, on April 6, in Saint Paul, Minn., of cancer. Born Concetta Cirelli in Avellino, Italy, she attended the University of Rome where, in the aftermath of World War II, she came into contact with Arthur and Etta Mekeel of the American Friends Service Committee's Italian war relief program. She worked with them for several years, and in 1952 was awarded the first UNESCO scholarship to work in an AFSC project in El Salvador. There she met Bruce Cutler, and they were married under the care of Austin (Tex.) Meeting in 1954. A dedicated wife and mother of three, she helped found the Manhattan (Kans.) Meeting and later was a member of University (Wichita, Kans.) and Twin Cities (St. Paul, Minn.) meetings. During numerous years spent overseas with her husband and family, other years as a university teacher and administrative staff person in a Montessori school, and during the 12 long years of her illness, she showed exceptional qualities of character which made her a friend and peacemaker to all who knew her. She is survived by her husband, Bruce Cutler; three children, David Cutler, John Cutler, and Ann Docket; seven grandchildren; and five brothers and sisters.

**Hargrave**—*William A. Hargrave*, 89, of Lansdowne, Pa., on Feb. 11, after a lengthy illness. Born in Wisconsin, he was an electrical engineer who had worked for RCA. He was a member of Lansdowne (Pa.) Meeting, serving as clerk of the meeting's Peace Committee and working on Philadelphia Yearly Meeting's Peace Committee. He was long-time member of Women's International League for Peace and Freedom and served for many years with his wife, Gerda, as an



international representative to the United Nations Office in Austria. He was a member of many local peace organizations and enjoyed teaching folk dancing. He was well-known for his volunteer work for UNICEF. He is survived by his wife, Gerda Hargrave; daughter, Peggyann Hargrave Noel; and two grandchildren, Kevin and Deborah.

**Hilles**—R. Webster Hilles, 81, on March 13, in Gladwyne, Pa., after a long illness. Web was born in Philadelphia, Pa., a birthright member of Frankford (Pa.) Meeting. He grew up in Glen Ridge, N.J., and graduated from William Penn Charter School in 1929, Princeton University in 1933, and obtained his law degree at the night school of Temple University. In the late 1930s, Web was clerk of Frankford Meeting and was also active in the peace movement. However, at the onset of World War II, he was drafted into the army where he worked for the U.S. Army Claims Service. While on duty in North Africa, he met Margaret H. Playford-Fenn. The two were married in Casablanca, Morocco, in 1944. Web later continued his law career in the United States, eventually becoming the president, CEO, and chairman of the board of his firm. He also served on the board of managers of Friends Hospital for 27 years. Web was a member of Haverford (Pa.) Meeting. He is survived by his wife, Margaret Hilles; two daughters, Susan H. Geyelin and Wendy H. Gaunt; a sister, Amanda H. Fraser; a brother, Hugh C. Hilles; one granddaughter; and three grandsons.

**Schwarz**—Jeanne Schwarz, 76, of Galway, N.Y., on March 2, after a long illness. She was a retired educator and textbook author. Born in Missouri, she earned degrees at Drury College and Union College. She joined the faculty of Galway Central School in 1950 and retired in 1972. She wrote several textbooks on history and social studies and was a consultant to the social studies division of the New York State Department of Education. Her personal and professional involvements were many, including the New York State Teachers Association, the Adirondack Mountain Club, and state organizations on social studies, folklore, and history. She was a member and past clerk of Schenectady (N.Y.) Meeting. She received Drury College's Distinguished Alumni Award in 1962 for her work as a "noted writer and educator." Her husband, Winfred Schwarz, died in 1984. She is survived by a brother, Walter Meador.

**Zimmerman**—Paul D. Zimmerman, 54, on March 2, in Princeton, N.J., of colon cancer. Born in Manhattan, N.Y., he graduated from Amherst College, did post-graduate work at the University of California at Berkeley and the Sorbonne in Paris, and graduated from Columbia University's School of Journalism in 1964. He worked for *Newsweek* magazine as a writer and critic in the arts sections, and as a freelance writer. Paul was the author of three books and contributed to many films, including *The King of Comedy*, for which he won a 1983 British Academy Award. He was the founder of the BAND, Bucks County, Pa., Peace Center, and in 1984, was elected as an independent delegate to the Republican National Convention. Paul was a member of Wrightstown (Pa.) Meeting, where he taught adult Sunday school. He is survived by his mother, Hedda Edelbaum; his wife, Barbara Jacobson Zimmerman; a son, Ian; a daughter, Kirstin; and a foster son, Tuan Van Tu.

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**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.

**Quaker House, Chicago:** short- and long-term, inexpensive accommodations available in historical Friends meetinghouse in Hyde Park. Meal options also available. For reservations call (312) 288-3066.

**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.

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

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

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

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

## Audio-Visual



**Who are Quakers?** New Video! VHS, 27 min., by Claire Simon. Lively, informative, for outreach and education. \$26.50 plus \$3 postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

**Friends Journal OUT LOUD.** Now available on audio cassette are six articles on spiritual growth, challenges, and support; personal transitions and political development; simplicity; and the spiritual power of metaphor. Cost: \$8.75 includes postage and handling. Send to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497. (215) 241-7277.

## Books and Publications

**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.

**Cooking in the Shaker Spirit,** by James Haller. \$14.95 from Port Richmond Books, Box 14651, Philadelphia, PA 19134. Write for free cookbook catalogue.

**Exercise of Conscience: A World War II Objector Remembers,** Harry R. Van Dyck. Prometheus, 1990, hardcover. Now at half price, direct from author, \$12.50 plus \$2.50 shipping. 2521 Glenwood, Denton, TX 76201.

**Free. Steps Toward Inner Peace,** by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92544.

**Friends General Conference Bookstore** annual catalogue available free upon request from FGC Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. Come visit us when you're in Philadelphia! Bookstore hours: M, T, Th, F: 9-5. For more information, call (800) 966-4556.

**Just Published! "Thy Affectionate Son..."** A collection of letters from three brothers, Palmer, from Delaware Co., Pa., from the Civil War. Price \$11. James B. Stabler, 2104 N. Tejon Street, Colorado Springs, CO 80907.

**New! Quakers in Fiction,** by Anna Caulfield. Useful, lively information on 370 adult, 250 children's books involving Quaker characters. Indexed. A must for Quaker homes, schools, libraries. Send \$15.95 (includes postage) to Pittenburch Press, 15 A Walnut, Northampton, MA 01060.

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**Silent Friends: a Quaker Quilt,** stories by Margaret Lacey. \$14.95 plus \$1.50 postage from Stormline Press, P.O. Box 593, Urbana, IL 61801.

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**Typesetting equipment.** Compugraphic MCS 10 with 8400 typesetter, two work stations, four disk drives. Price negotiable. Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102. (215) 241-7116.

## Opportunities

**Consider a Costa Rican study tour.** February 3-14, 1994. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

**Guatemala travel/study** with Quaker anthropologist/Mayanist/human rights activist in late October (13 days) or early December (11 days). Robert Hinshaw, 5603 Rockhill Road, Kansas City, MO 64110, or leave return-call message at law office, (816) 842-7600.

**Quaker Intentional Community** seeks new members for two- or three-year terms. Shared living and meal arrangements in historic Friends meetinghouse in Chicago. Ideal for Friends new to Chicago. Write or call: Program Directors, Quaker House, 5615 S. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

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**Guatemala.** Study Español/culture. Individualized instruction. Home stay. Explore women's issues, refugees, poverty, development. Casa 1022 St. Paul Ave., St. Paul, MN 55116. (612) 690-9471.

## Personals

**Single Booklovers,** a national group, has been getting unattached booklovers together since 1970. Please 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, socially conscious singles concerned about peace, social justice, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

## Positions Vacant

**Assistant Director** for Quaker intentional community in Chicago. Responsibilities include managing guest room operations, supervising food budget, preparing meals, and assisting directors. Some cooking experience necessary. Room, board, stipend. Ideal for graduating college student. Write or call: Program Directors, Quaker House, 5615 S. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.



**Companion/Housekeeper** for adult, slightly disabled, brain-injured. Live-in position in Texas providing living and travel expenses and salary. Duties include: shopping, driving, meal planning and preparation, housekeeping, recreational activities, and travel. Prefer woman age 40-50 with imagination, enthusiasm, cheerful disposition, strong educational background, and some similar work experience. Send complete resume of educational and work experience including dates and responsibilities. Reply to: Box 150, Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102-1497.

**Couple or individual** to help care for three children in Vermont Quaker/Zen family. Housing plus salary. Write: Summer-Vine Community Zendo, 19 Vine, Montpelier, VT 05602. (802) 229-9678.

**Director(s) for Woolman House** in Mount Holly, N.J., a growing Quaker organization devoted to nurturing the spiritual life of Quakers and others by spreading the message of John Woolman. House, utilities, and contribution toward health insurance costs provided. Ideal situation for couple with some independent income. Job includes maintaining house and grounds and working with program chairpersons, Al and Sue Thorp, on outreach activities. Applicant should be familiar with Quaker principles and have appreciation of John Woolman. Send resume to: P.O. Box 427, Mount Holly, NJ 08060, or call: (609) 267-3226.

**High Point Friends Meeting** in North Carolina is seeking a full-time Minister of Music. Letters of inquiry and resumes may be sent to Lloyd McDonald, 800 Quaker Lane, High Point, NC 27262, or call (919) 886-4468.

**Minister:** active, broad-based meeting in coastal Maine, near college communities, seeks Friends minister with gifts in children's and youth ministries, preaching, and visitation. Send resume to Durham Friends Meeting, c/o Bob Marsteller, 375 Davis Road, Durham, ME 04222.

**Peace Brigades International** seeks volunteers to work as Human Rights Observers in Guatemala. Prerequisites: Spanish, commitment to nonviolence, ability to work by consensus, preferred age 25 years or older, minimum commitment seven months. Contact PBI, 192 Spadina Ave., Suite 304, Toronto, ON, Canada M5T 2C2. Phone (416) 962-6409 for more information.

## Rentals & Retreats

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**Pocono Manor.** Rustic mountain house. Seven bedrooms, sleeps 15, large mountain view deck, full kitchen, large dining room, access to hiking trails, great golf and tennis, ideal for groups, retreats, families. Year-round week and weekend rentals. Contact: Jonathan Snipes, (215) 736-1856, or 493-3664.

**Pocono Mountains.** Summer house on Lake Wallenpaupack. Five bedrooms, two full baths, eight people maximum. Private beach and dock in front yard. Front porch overlooking eight miles of the lake. Some weeks available in July, August, and September. Full weekends available, too. Contact Tom Lyons, (215) 885-1941.

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## Schools

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**Junior high boarding school** for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, daily work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

**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.

**Global Friends School** offers high school academics within the context of real-life experiences, basing studies around service projects in diverse cultural settings. This traveling Friends boarding school is starting its second great year! Costa Rica? The Pacific Northwest? Santa Fe? Come explore with us! Please contact Corinne Joy, GFS, Box 429, Blairsville, GA 30512. (304) 252-4227.

**A value-centered school** for elementary students with learning differences. 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.

**Stratford Friends School** provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an after-school reading program, extended day, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

**Olney Friends School.** A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713. Phone: (614) 425-3655.

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

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

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**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.

## Summer Camps

**The Leavers** (Quaker Performing Arts Project) invites Friends to join us in raising the creative spirit on holiday residential music and drama projects; open to anyone 16 years and over. For more information write to: The Leavers, 8 Lennox Road, London N4 3NW, England, U.K.

*We invite you to share in our dream . . .*

## MICHIGAN FRIENDS CENTER



*If you have built castles in the air,  
your work need not be lost; that is  
where they should be. Now put  
foundations under them.*

*— Thoreau*

. . . where individuals and groups  
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Many memorial contributions have been given for the Center. Members of Kenneth Boulding's  
family, associated with Friends Lake Community since its founding in 1961, say they would be  
pleased if Friends were moved to honor Kenneth in this way.

Please send your tax deductible contributions to Michigan Friends Center Fund, P.O. Box 218,  
Chelsea MI 48118. Make checks payable to Green Pastures Quarterly Meeting-Michigan Friends  
Center (GPQM-MFC) Fund.

Isabel Bliss, MFC Clerk, will be pleased to give you more information if you call her at 313-475-9976.

*Michigan Friends Center is a non-profit corporation, chartered in the State of Michigan and administered by a ten-person board.  
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