Among Friends

Westward Ho!

I am driving to Friends General Conference in Stillwater, Oklahoma, in a few days. (Yes, I know, you’ll be reading this in August and the gathering will be over by then, but this issue gets produced in late June!) I’ll be in the company of my two sons, Andrew and Simeon. They love FGC gatherings, having attended them quite regularly over the years. They asked me recently to tell them all about Oklahoma. Since it’s one of the five states I’ve never visited, I thought it advisable not to give a phony response. I chose instead to ask an Oklahoman directly.

The Stillwater (Okla.) Meeting’s clerk, Ann Ratcliff, answered my phone call one evening, just a week before FGC. Ann, I learned, has lived in Oklahoma 17 years or so. She joined the meeting in 1985 when it was still a worship group under the care of Oklahoma City Meeting.

I asked her what I should tell my boys about Oklahoma—what might they expect? “Well,” she laughed, “don’t let them read The Grapes of Wrath; it’s not like that any more. [I assured her they hadn’t.] Tell them to come on out and experience it. What’s it like? Well ... it’s a lot like everywhere else, I guess ... better than most, my partner Anna says [Anna had just walked by the phone at that moment]. Do the boys have cowboy boots? If so they’ll feel right at home. A lot of people wear them here, though I don’t.”

There are three unprogrammed meetings in the state, I learned, Oklahoma City (the largest), Stillwater (about 14 members plus attenders, and growing), and Green Country Meeting in Tulsa. In the state, Ann thinks there are fewer than 100 active Friends in unprogrammed meetings, all part of South Central Yearly Meeting.

Stillwater Friends meet in the Methodist Student Center on the university campus, “a nice, welcoming place to meet,” as Ann put it. Friends have been very involved in the peace movement in the area, particularly through all the years of the Central America crisis.

So what’s it been like for a small meeting to be preparing for an FGC gathering—1,200 or so Friends converging on their town for a week? Ann laughed: “Well, I think we didn’t know quite what we were getting into. Only in the last couple of days have I been able to kind of laugh about it and to see the light at the end of the tunnel—and this time I think it’s not the approaching train” (“... and that you’re not the one standing in the middle of the tracks,” I quipped.) The meeting has worked as a committee of the whole this spring planning for FGC: arranging field trips, getting info from the local Chamber of Commerce, scheduling a meeting open house during the FGC week—endless details.

So how does it look at this point? Ann laughed: “Talk to me in two weeks, but I think we’ve got the field trips organized ... and we’re surviving!”

Well, I will talk to her in a couple of weeks, and I’ll have more to report on FGC in forthcoming issues. I look forward to attending Stillwater Meeting’s open house July 5, 2-4 pm (iced tea for 1,200, anyone?).

And who knows, Andrew and Sim may very well come back with boots—if the price is right.

(This footnote: Thanks for the good response to my May column asking for help getting new subscribers—and keep it up! There’s a handy coupon on page 30. Hope you will clip and put it to good use!)

Vinton Deming

Next month in FRIENDS JOURNAL:

A Fresh Look at Friends’ Testimony on Alcohol

Seeing in the Silence

Money Talks (Quaker politico Janet Gastil nearly beat the odds)
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Cover photo by Ken Martin, courtesy of American Friends Service Committee
How to value life?

A three-second portion of the national TV news on January 15 featured the bloodied body of a young Baghdad hotel receptionist lying on a piece of plywood. This scene triggered instant anguish for Stephen Long, a member of our Quaker meeting. His own daughter is preparing for a career in hotel service. He felt compelled to shout “Stop!” to the insanity of war. He realized tears were on his face.

Steve is a college science teacher. He is a gifted writer. The most obvious avenue to express his distress was to write a letter to the editor of the local newspaper. He tried, but words would not transfer to paper. The pain did not go away, and during the weekend he prayed to be led.

On Monday during an amazing moment of clarity, he found the following seven sentences in his thinking. He wrote them within a five-minute period coupled with the sounds of his own sobbing. Those tears were repeated by many of the members of our preparatory meeting when he read the statement to us at our next meeting for worship.

Steve’s statement poignantly reverses the depersonalization process that so often contributes to prejudice, discrimination, and war. It is couched in the gentleness of Quaker query. It moves the reader to feel the pain of war. It offers the reasonable peace strategy of remembering that war is personal to its victims.

Eldon L. Morey
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Motley, MN 56466

Stephen Long’s statement:
Did you see the body on the TV news—the body of the young Iraqi woman killed by one of our missiles when we sought to “teach Saddam Hussein a lesson”? Did you wonder who she was?

This young woman, working as a hotel receptionist, surely had hopes and plans for her future, a future which we have destroyed. Should she remain nameless in our thoughts, a necessary sacrifice for our national political agenda?

Is our commitment to the sanctity of life so shallow that the pictures of this young woman’s death have no effect on our hearts? Should our own daughters be valued as poorly as we value the lives of Iraqi daughters when we condone such violence? Is the blood of this young hotel receptionist on the hands of each of us?

A new turn

For centuries the nations of Western Europe lived in fear and hatred, with diverse languages and religions, rival imperialisms and endless violence. Then suddenly, after fighting the most devastating war in human history, they gave history a new turn; they came together in friendship and built a community of nations.

Can this be done in the Middle East?

Yes, provided relationships there can be shifted from an adversarial mode to one of friendship.

Israel holds the key. If Israel came boldly forward with an offer to relinquish the occupied territories, recognize the PLO and welcome a neighboring Palestine—provided the Arab world would respond with peace and friendship and take part in building a Middle East Community of Nations, with mutual security and economic cooperation—it is probable that history could, indeed, be given a creative new turn.

U.S. leadership played a vital role in the emergence of the European Community. Likewise, our support for Israel should continue in generous measure, but should be conditional on Israel taking the lead in launching a Middle East Community.

Failing in that, the Middle East is doomed to endless years of violence and hatred. A grudging “peace treaty” is little better than none.

Now is the historic moment. For decades the Arab world demanded the destruction of Israel. Today it is calling instead for relinquishing the territories. The two sides are no longer goaded by the Cold War.

It will not be easy to build a Middle East Community. As in Europe it will take years of patient, friendly negotiation. The more developed nations will need to help the less developed, as in Europe. Human rights need to be developed, democracy encouraged, and complex economic factors dealt with.

As was the case in Europe, an adversarial mentality is deeply ingrained in both sides and has strong historic roots, but constructive revolutionary change is possible.

With determination, history can be given that new turn.

Ernest Morgan
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Gathered meetings

The subject of “gathering” has been on my mind too, so I am responding to “The Gathered Meeting” (F.J. May).

While I am coming to appreciate what you are striving for, I must point out some points from those “readers” at meeting. I was led to everything noble and good in my life through example and the written word. In order to quiet my mind I read a short, uplifting passage before meditating. At meeting, I am often staring at a book. Sometimes I am reading, sometimes just staring at the page. I am more comfortable staring at a book than at other people. What do you do with your eyes while “gathering”?

Why does everyone keep mentioning readers and late comers? What about the people who sleep at meeting? Are they “gathering”?

Before recent major surgery, I found it impossible to sit anywhere for one hour. Take care lest you embarrass those who don’t want to discuss their physical problems with you.

My point is this: people who read at meeting could more easily, cheaply, and environmentally safely (saving gas) stay at home. They are reading at meeting because they are getting something out of their presence there. Please let us all try to “gather” in our own way, and don’t judge.

Mary Jane Sexton
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New City, NY 10956

Liberals and evangelicals

I found Edward Elder’s Viewpoint article (F.J. May) touching in its way because it was so heartfelt and I think reflects the experience of many people. His thesis is that the evangelical branch persecutes homosexuals; its peace testimony is diluted or abandoned; it is trapped in dogma and unable to accept reality; it cannot convey a direct sense of the divine. It is therefore not a body worth maintaining links with, there being better ones. Our Friend chooses contemporary attitudes to homosexuality as his criterion rather than historical and theological roots and similarities, and assuming the truth of his analysis, argues closer association not with other Quakers but with certain non-
Quakers who are more acceptable to him. However, his assumptions may be questionable. These charges can be true, partially true or false, applicable to some evangelicals and not others. The situation is, I believe, more complicated than our Friend assumes, and also transcends his own concerns, strong though they may be.

There is an historical dimension to the liberal-evangelical division that will continue to govern us regardless of our own wishes. The past cannot be undone, and people will continue to return to it, reviving and reassessing its controversies. One is not free to walk away from the other kind of Friend. Moreover, the whole question of leadership is involved. In colleges, institutions like Earlham School of Religion and Pendle Hill, bodies like the American Friends Service Committee, Friends Committee on National Legislation, and Friends World Committee for Consultation, these inter-Quaker boundaries become very loose. In working with other Friends, the basis of cooperation is always an issue.

I tend to think the whole issue of homosexuality and religion is frequently discussed at a nonfundamental level. People on both sides of the argument argue through their own emotions, but I think the issue is too important for us to allow our personal thoughts to get in the way. From the liberal side there is a problem, I think. In my experience, Friends never really accept that evangelicals actually mean what they say about the authority of scripture, and thus fail to see why they think as they do, interpreting their stance in other ways which are not in fact to the point. There is, of course, a profound ignorance on the evangelical side which they need to overcome. I was once clerk to a large meeting that had to decide about a matter that raised all these things, and the experience has entered my soul.

There also seem to be those who are willing to make this the issue for the future of bodies like Friends United Meeting. If I am opposed to them for making this a litmus test issue, then I am logically bound to disagree with our Friend also, who, however understandable his reasons may be, does exactly the same thing. I think Quakerism is too important for its nature and composition to be decided either by single issue agitation or the contemporary wisdom of any given period. We are certainly creatures of our times, but at the same time, we must not forget the rock from which we were hewn.

John Punshon
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Richmond, IN 47374

I am bewildered and troubled by Edward Elder’s broad brush treatment of

**Viewpoint**

**Maintaining Our Unity**

How big is the Society of Friends? This is the message which came to me in regard to the question of “realignment,” as it came to New England Yearly Meeting in 1991: NEYM, has, in its 46 years of being reunited, learned through much hard spiritual work how to live together, allocate its funds, and often move out into the world to witness for peace and justice. This knowledge I feel came experientially, but with hard wrestling. And any return to the times when Friends accused each other of not standing for the right doctrines is a return to the times of bitterness and loss of membership in the Society, which occurred after the 1845 Separation.

This message came to me early one morning during the sessions, from my spiritual mother in Quakerism, my mother-in-law in life, the late Thyra Jane Foster. She taught all her family the strengths and failures of Quakers in the stories she told at family gatherings and which she recorded in books. And she did the same for all of NEYM when she collected and established archives for the yearly meeting, who, as she was fond of saying, should not repeat history.

I did not come to New England until the yearly meeting was a decade old. I had become acquainted first with British Quakers in India, associates in the work of Mahatma Gandhi, who sat in worship in the Fellowship of Truth with the co-workers of all religions. New England Friends, with their evangelical zeal, were a puzzle to me.

Gradually I learned the story of the uniting of the yearly meetings. When Thyra Jane Foster arrived in New England she was an Ohio Wilburite bride in a Wilburite household so staunch that the local meeting consisted only of Fosters and met on First Day in their front parlor. (Historians have called it the Foster Family Meeting.) When her own widowed father came to live with them, he spent his days writing of Quakers he had known, with criticisms of any failure in the minor testimonies of plain speech and dress. When this older generation had slipped away, Thyra, her husband, and his siblings went to Providence, Rhode Island. There they formed, in 1936, an independent meeting with Friends from both yearly meetings and others, under the auspices of the Friends Fellowship Council of Philadelphia. Under this little known body (sponsored, I believe, by Friends General Conference), a number of meetings were formed between the World Wars to bring the Quaker peace testimony into the world of action.

In New England there were five meetings formed in this way, and they eagerly joined in urging the two yearly meetings to cooperate. Most of their meetings included Friends of varied persuasions. After a number of years of exploration, the two yearly meetings and the five independent meetings joined in 1945. After her experience in this revived Friends community, Thyra Jane Foster firmly met the complaints of her son, my husband, and me that these Friends could not really be true Friends; she made a statement of how this was better than the old days. The Connecticut Valley Meeting, which we helped to enlarge and build a new meetinghouse, was one of those independent meetings that still used their own “practices”; in time we got acquainted with NEYM, and one of our own convinced members became the clerk of the yearly meeting.

My participation in NEYM has convinced me that Friends General Conference and Friends United Meeting Friends have learned to work together. But I do not think it is a pattern that could extend to a larger “super-Quaker” organization including yearly meetings not in those two groups. For that, the viable pattern is the consultative model such as in Friends World Committee for Consultation.

Friends must always be aware of themselves in the present climate, where all churches are having conflict on social/theological issues. When we make “heavy weather” (to quote Geoffrey Hubbard) of issues in regard to what theological ideas Friends must follow, we should ask ourselves how significant this is to the world at large, where there is so much death and destruction.

During the period before the Civil War, in the ferment about the abolition of slavery, Friends were involved, in New England, in disowning John Wilbur; they were also discontinuing the membership of Abbey Kelley Foster, a famous woman Quaker campaigner for abolition. We should be mindful not to destroy our grounds for unity, when we need our strength to take our witness out into the world.

Georgana M. Foster
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Friends United Meeting (FUM) and Evangelical Friends International (EFI). It seems that Elder (and by implication, others) have a fundamental lack of understanding of what sets FUM and EFI apart from "liberals." (Elder’s language). It is not our positions on homosexuality, peace, worship styles, doctrine, or anything else. It is our understanding of who Jesus Christ is and why he came, lived, died, and rose. It is our view that human beings are deficient without the grace and love of God—"sinners."

Only minority Friends in orthodox and evangelical circles come close to Elder’s accusations about hireling ministers (I am one), sacraments, the Inward Light, and voting. They are peripheral remarks that serve to underscore his lack of exposure to Friends beyond his own experience.

Like Elder, I disagree with Doug Gwyn’s conclusions that there can be unity among Friends. However, it is not a case of oppression by FUM or EFI Friends against "liberals." Rather, it is because we cannot come to terms with Jesus Christ. The "unprogrammed" Friends and "programmed" Friends have become two entirely different animals. Much like the home where an adult child returns to live, trying to bring two groups as divergent as those back under the same roof would simply not work.

Friends need to come to the place of agreeing to disagree, without the name calling and false understandings of each other, and let each other do their business. Certainly if that doesn’t make any of us Quakers happy, at least it should please God.

Brian Daniels
228 E. Main St.
Portland, IN 47371

Edward Elder’s Viewpoint creates for me a number of concerns and dilemmas. I am trying to follow the practice of taking my concern to the person with whom I have the concern/conflict on a one-to-one basis to seek resolution. To publish a piece such as that from a person who chooses not to go to the person with whom they have a conflict and labor with them is unconscionable. To give weight to a person who has chosen to reject commitment to Friends rather than join and labor for clarity, who writes to criticize a “them” that does not exist as he has stereotyped them, brings me to you with my concern. Regardless of the purpose of the Viewpoint column, were you clear to give voice to a non-Friend who, while active and committed to Friends, is stuck in a position based in ignorance and fortified by fear and pain? Did you feel clear to generate controversy and illicit responses by giving strength to the very forces that are at work to divide and distract us from our unity in God?

I would hope Friends Journal would be about holding up Friends values. It is my perception that you have done something else here. You have provided a chamber for pain to echo.

Greg Robie
RD #1, Mineral Springs Rd.
Highland Mills, NY 10930

Just lightning bugs
I’m pleased my note on “Governor Who?” went so well with Ruth Dahlke’s piece about the FGC Directory of Traveling Friends (FJ March). I thought I would share another Directory story as well: A young couple from George Fox College in Oregon came to visit in New York and had a terrible time on their arrival in the big city. Their bags were lost, they couldn’t find their way on the subway, but finally they did make it to my apartment on the west side of Manhattan. After they had rested a bit, I asked if they’d had any supper. When they said no I suggested we pick up some food at the salad bar of a local deli and have a picnic in Riverside Park. They agreed and I was pleased to lead the way just two blocks from my house. As we walked down the hill it was just beginning to become dusk and they noticed little lights flashing at the side of the path in the grass. “What’s that?” they asked. “Oh, just lightning bugs,” I said. “We’ve never seen lightning bugs—there aren’t any in Oregon.” So these folks found the little lights among the bright lights and were able to feel much more welcome—as we sat and ate and looked at the community flower garden and the sky turned colors over the Hudson River.

Sally Campbell
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New York, NY 10024

A peace proposal
No one knows what to do about the violence in Bosnia. If we don’t take military action we will be guilty of passively witnessing the horror of ethnic cleansing. If we do intervene with our powerful weapons of destruction, people will continue to die in perhaps even larger numbers. In short, we would be engaged in another “destroy it in order to save it” folly. To feel much more welcome— as we sat and ate and looked at the community flower garden and the sky turned colors over the Hudson River.

Billy Graham, Coretta Scott King, the Dalai Lama, and Mother Teresa. Why not add some skilled negotiators such as Jimmy Carter or Terry Waite? We call on these people to go to Bosnia or get as close as they can to the leaders who can make peace. Let them talk to anyone who will listen and listen to anyone who will talk to them. Let’s ask every country to call upon its religious leaders and those who have a history of being active in the quest for peace and human rights. Let them go.

We know that some people will tell us our idea is impractical, that there is no clear-cut agenda, that efforts like this won’t work when the warring parties are drenched in each other’s blood. These skeptics may be right, but no elected or appointed government official has been able to do anything to stop the conflict. At this point, what do we have to lose?

Lucile L. Carlson
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Replies sought
As a political scientist (and a Quaker parent) with a focus on international peace and family issues, I am developing a manuscript, “How Do Our Children Grow: Raising Quaker Families in the 1990s.” “Families” are loosely defined as an individual, a couple (same gender or heterosexual), or a group actively raising children (newborn to 18 years of age). This would include the involvement of children in the life of a meeting. I am interested in learning “what’s going on out there” in both meetings (First-day programs, for example) and individual families. My interest is in both the spiritual nurturing of children as well as the daily emotional and physical care of the family. Replies from both Friends in the United States and overseas would be greatly appreciated. Specific details will not be cited in the text without written permission of the contributors.

Margaret Clark
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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.

August 1993 Friends Journal
Quakerdale of Iowa
LEGACY OF A PHILADELPHIA FRIEND
by Wilmer Tjossem

As one drives north on state road 299, a few miles north of the Friends neighborhood of New Providence, Iowa, one sees to the east a cluster of brick buildings, broad lawns, a barnyard; and beyond those the sweep of hundreds of acres of the world’s finest farmland. While “campus” is often used to identify this place, the word is in fact a gentle euphemism for a residential treatment center for troubled adolescents—Quakerdale.

Each year some 600 adolescent boys and girls, and their Iowa families, are involved in Quakerdale programs that “will empower them to face the future with hope,” says Michelle Herman, executive director. She says the 108 youngsters currently assigned to Quakerdale and three other of its facilities by the Iowa Department of Human Services are from the familiar and growing litany of lower economic backgrounds and family breakup—and victims of drug, alcohol, and other abuses. Some 75 percent of the girls and 25 percent of the boys are suffering consequences of one or another form of sexual abuse.

Most Friends in the United States probably will not recognize the name “Quakerdale,” and even fewer will know its history and purpose. It developed because of the dream a century and a half ago of a Philadelphia Quaker, Josiah White, to endow a “Rural Manual Labor Institute for Homeless Children.”

Born in 1781 in Mt. Holly, New Jersey, third son of John and Rebecca White, Josiah became fatherless at the age of four. At 15 he was apprenticed to a hardware merchant in neighboring Philadelphia. Later he started his own business and was married. When his wife died in 1807, he sold the business and went South for a year. There he witnessed the horror of slavery and pledged himself to a reordered life of service.

Following remarriage, Josiah White led in finding a profitable market for “hard coal” from the Lehigh Valley of Pennsylvania, and used the Lehigh River for its economical transport to Philadelphia. He and his second wife, Elizabeth, had five children. The three sons died young. Without sons to carry on his business, he turned to philanthropy. It be-
Stories of Troubled Lives

During the day of my recent visit to Quakerdale I was invited to observe one of its programs in action. Friend Ellie Castle, a retired teacher and social worker, gathered six teen-agers to talk with me about why they’re at Quakerdale. They’re volunteers in a group, created and led by Ellie, called Helping Us Resolve Traumatic Situations (HURTS). For a time these students had already been talking to one another about the conduct and circumstances that brought them under state custody.

Would these teen-agers tell their stories before a stranger? When Ellie, whom they trusted, completed introductions all around, most appeared to relax. Soon, one by one, they offered details of their troubled lives. I was permitted to take notes.

Bob (all names are changed) is from central Iowa and has been at Quakerdale nine months. Shy but articulate, he describes childhood sexual abuse by adult men and women; some were family. At first he thought this “normal.”

Lorrie, 17, was an early victim of her step-father, though he vigorously denies it. Speaking barely above a whisper, she says she comes from a tough-minded and fundamentalist family. She distrusts “religion.”

Marsha, at Quakerdale for over a year and appearing mature beyond her years, tearfully describes being a victim of both her “real” dad and “adoptive” dad. More recently she’s suffered severe resentment from her mother upon having, at 14, her step-father’s child.

Sharon, now two years at Quakerdale and still quite self-conscious, says she’s felt required, for protection, to become a compulsive liar. She first experienced abuse at age four, though memory of it has become strangely vague. Later she was under repeated assaults by an older boyfriend and his friends.

Randy, resident for six months, describes being fairly regularly abused, mostly by his dad’s friend, from about age four through twelve. He says it is probably violent rebellion that got him into juvenile court.

Karen, 16, was often abused by two family members (mother and brother) and a cousin. She was unable to say more.

Five of the above said they’ve considered or attempted suicide.

Wilmer Tjossem

A professional filmmaker in Waterloo, Iowa, has contributed a moving half-hour video of the Quakerdale program that can be borrowed by writing Donna Lawler, development director, Quakerdale, New Providence, IA 50206; telephone (515) 497-5294.
The Ministry of Presence

by Gregg Lamm

Author Joseph Campbell had a keen understanding of the “power of the myth”—which, most simply put, is the wonder created in the life of the listener as he/she hears and absorbs the telling of someone’s story. I feel our society has lost the power of oral tradition. To be a person is to have a story to tell. Let me share with you what I mean.

I had two kinds of grandpas. One gave me gifts he bought with money—treasures I could hold in my hands. The other one gave me gifts he bought with life—narratives I could hold in my heart. If you’d asked me when I was ten years old which grandpa I liked the best, I would have said “the one with the presents.” But if you’d ask me now, I’d say “the one with the presence.” The grandpa with the presents seemed so real back then. I could run with the stick horse. I could build with the blocks. I could trip with the jump rope. But the grandpa with the presence seemed kind of boring, just a denim-covered lap with an enormous story-telling mouth at the top.

Many of my perceptions have changed since I was ten. When someone gives you a present, you’re left with a visible representation of what their resources can afford. A toy or a knicknack, no matter how much it is cherished, will someday become dusty, broken, or lost. But when someone gives you their presence, you’re left with a part of the person themselves: a memory of what it means to have loved and been loved; a glimpse into the grace-waves of their life; a reflection on chances passed by or seized; a history of a person who isn’t willing to be defined merely by what they’ve done, but by who they are.

Many people today are crying out for someone who will offer them the gift of their presence, someone courageous enough to offer them their story, their journey, a glimpse into their lives, so as to encourage them along their own path.

The oral tradition has the power to not only convey Truth, but also to inspire change. And I sense that each of us (in ways spoken and unspoken) longs for a place as inviting as a lap, where the challenge to worship and reflect is shared in an atmosphere of honesty and acceptance. Are our meetings and churches responding to that need? In our gatherings, do we give one another the chance to celebrate redemption and compassion, explore struggles and doubts, and discover faith and grace?

In his book *Now and Then*, Frederick Buechner writes,

“Listen to your life. See it for the fathomless mystery that it is, for the boredom and pain of it no less than in the excitement and gladness; touch, taste, smell your way to the holy and hidden heart of it, because, in the last analysis, all moments are key moments, and life itself is grace.

As you ponder the “story of you,” I invite you to “listen to your life,” asking how your presence and God’s grace can combine to make a difference in the lives of those around you. So often we miss the miraculous because we’re looking for the spectacular, and all the while the holy and the hidden lie waiting to be uncovered and shared through the miraculous ministry of our presence.

God, may we know the spirit required to leap beyond that which is comfortable, towards that which is life-changing—not only for ourselves, but for those to whom we will share our presence.
by Irwin Abrams

I much appreciated the excellent issue of the FRIENDS JOURNAL on the 75th anniversary of the American Friends Service Committee (April 1992): well planned, well written, a first-rate depiction of the AFSC today. But several articles raised questions that have been nagging.

Paul Lacey suggested that each of us may have our own AFSC. In his own conception, based on Jerry Frost's fine article on AFSC beginnings, "though the AFSC isn't what it used to be, it never was." So we are to be freed from our illusions of "a golden age," especially those of us who "fear we have lived in an age of lead."

In my own experience working with the AFSC during war and post-war years, the AFSC was indeed what it used to be, an organization that was devoted to providing opportunities for service for Friends. I was in the personnel office, helping train workers for their overseas assignments, and I can testify that many wonderful people passed through those gates for which the office under Elmore Jackson, with Anna Brinton as the chair of the Personnel Committee, was the gatekeeper.

Not all were Friends, to be sure, but all were imbued with Friends principles and convictions. Few were professionally trained for the work they were to do; most were, in the apt phrase Elise Boulding uses, "God's ordinaries," young and older people from all walks of life seeking to put their inner convictions into practice by answering the call to relieve suffering.

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We couldn't appoint everybody with such convictions who applied (we had to look into earlier experience and matters of temperament), but we tried to be faithful to AFSC's mission to open the gates of opportunity as widely as possible. In one way, to be sure, our "ordinaries" were especially qualified for their work overseas. The chairman of the Norwegian Nobel Committee, in presenting the 1947 peace prize to the AFSC and the British Friends Relief Service, said that it was not the extent of the relief work, but the spirit in which it was performed that was so important.

When relief work was no longer the major emphasis, my next AFSC assignment was to organize our international work camp programs, which enabled young people to serve abroad in ways not so demanding but more appropriate to their talents, and again I had the privilege of facilitating the service of some wonderful people.

So my time with the AFSC was indeed a golden age. Moreover, in the train-
ing programs I conducted I would bring the trainees together with Rufus Jones and other AFSC founders and with workers from the earliest era who described their experiences in a period that seemed to me perhaps not pure gold, but still far from leaden.

Now we have a different AFSC. John Sullivan sees it as a microcosm of the “harmonious pluralist society,” the Kingdom of God on earth of which Friends may now dream. But to achieve the diversity of which John writes so compellingly, the AFSC has encountered some criticism. Paul Lacey refers to those Friends who argue that both affirmative action and professionalization of staff have excluded Quakers from working for AFSC. 

Tony Henry tells of how this may actually happen. He gives an interesting example illustrating how if you really “want to advance what AFSC wants to advance,” you may not hire the Quaker applicant, but the “person best suited for the job” [italics his].

John Sullivan refers to the ending of the work camp programs, in which so many of us served the kind of apprenticeships for which Elise Boulding is calling. One of the reasons for dismantling the youth projects, John explains, was because they were not contributing to the empowerment of the disadvantaged communities for which the work campers labored. They were not, in effect, advancing what the AFSC wanted to advance.

John tells us that in the '60s there was an “internal debate” in the AFSC as to whether it should be an instrument of social change or a service framework for Friends. A major question, he says, was “what would enable AFSC to have the greatest hope of impact,” and the outcome “shifted the balance toward social change.” Perhaps this emphasis resulted in more effectively advancing the social concerns of many Friends, but was it making of the Service Committee more of a social reform organization?

Now, I have no problem with Quakers helping run an organization that works for social change and is not unmindful of Quaker principles. I recognize that to be most effective in this work it needs a professional staff, and I can see the value in having this staff reflect the ethnic and cultural diversity of the society toward which that change is directed. I can happily support such an organization.

But is this still an American Friends Service Committee? Does the hallowed name still fit? The Friends Committee on National Legislation, for example, is exactly what its name implies. On the page of the FRIENDS JOURNAL opposite Elise’s article, the FCNL calls on all Friends to “help us choose our road,” which “the 250 Friends on FCNL’s General Committee, seeking spiritual guidance together,” were to decide about in direct meetings? 

In Jerry Frost’s article we find the AFSC Board insisting in 1920 that “the Service Committee was to provide service and was to be evaluated on how well its members served.” To what extent is the AFSC today a service committee, centrally concerned about providing opportunities for the service of Friends and others with Friendly convictions?

The larger question is to what extent the AFSC is a Friends committee? Since the matter of the relations between AFSC staff and the Society of Friends is under present discussion, with good prospects for continued closer attention of AFSC to relations with yearly meetings, I will not address this particular question here.

But I do ask myself to what extent we can be confident the AFSC as a Friends committee draws its inspiration and strength from the spiritual source.

As the criterion of policy becomes social “impact,” moving society further toward the Kingdom of God on earth, is there a danger the AFSC might neglect the proper concern of Friends, to advance first the Kingdom of God which is within? We all know how we can become so absorbed in trying to respond to the pressing calls from the needy world without that we may not heed the divine call within.

In my golden age, the outside calls were just as pressing as today, but there were meetings for worship for staff both in Philadelphia and in the field which gave us inspiration and strength and helped us keep our priorities straight. To what extent today does the staff “seek spiritual guidance together”?

We are hardly prepared to lay upon ourselves “the burden of the world’s suffering” if we have not in worship somehow participated in that suffering ourselves and let ourselves be filled with an abundance of the divine spirit of love and caring. Only then can our good works be truly Friends’ service.

As a historian, I am well aware how institutions change in time and face new conditions. I know that in both AFSC “golden ages” in the great war and postwar periods of this century, there were available large pools of Quaker and Friendly volunteers ready to serve overseas and staff the Philadelphia office, conscientious objectors to war eager to give years of their lives to repair its ravages.

This is past history. But would it be possible for the AFSC today to find the right projects and provide the right opportunities for more Friends to serve, perhaps with the financial support of their meetings?

Could the AFSC help mobilize our young people to undertake a period of significant service? Today there is much talk of national service for youth. I remember how Clarence Pickett would point to the voluntary service which Mormon young people undertook in their own way and would ask whether young Quakers could not also make such a commitment.

Are we up to such challenges? Could the American Friends Service Committee once again become a great service committee in a new golden age? And keep its hallowed name without question?
Jacques had equipping for ministry meant for Friends historically? What does it mean for Friends today? Is equipping for ministry antithetical to Friends worship, at least in the unprogrammed tradition and perhaps in the programmed tradition as well? That is, are we not supposed to come to worship open to the fact God can speak, take root downward in you, to travel in the ministry — in short, the spiritual maturity of one's friends, challenge and practice. In fact, quite the opposite: it is necessary to our continuing vitality. Early Friends knew this. We Friends have a rich heritage in this area, with many examples of people who were equipped for ministry and who equipped others. Historically, Friends have had a keen awareness of and strong commitment to nurturing the two things that one writer, Donald Reeves, has named as the central elements of a middle-class liberation movement: vocation and community. These two elements can be seen both in historical examples and in contemporary Quakerism. Let us examine each of these in turn.

One of the most important components of equipping for ministry is the offering of spiritual nurture. Without spiritual nurture, the tender shoots of newly-emerging gifts of ministry, of vocation, dry up and wither away. Without spiritual nurture, established ministers burn out and give up. Spiritual nurture was one of the most important pieces of work that first-generation Friends did.

Margaret Fell, for example, early established what it meant to be a spiritual nurturer. She visited, was visited by, and corresponded with many Friends, commenting on and encouraging the development of their inner lives. She expected spiritual maturity of her friends, challenged them to it, and in many cases saw careful nurture and attention.

Later Friends continued this practice of spiritual nurture. Catherine Phillips, for example, wrote a letter of encouragement to 16-year-old Rebecca Jones, who was converted under her ministry when Catherine was traveling in the ministry in America in 1754. Rebecca had written Catherine a letter about her spiritual condition, and Catherine responded:

I have carefully read thy letter, and from a tenderness of spirit which I feel towards thee, conceived much hope that thou wilt do well, if thou keep to the Power which has visited thee.

Margaret Fell was aware that the process of spiritual growth was like the growth of a tender young plant and that it needed

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him, and he "obtained their certificate" to take with him on his journey, to show that he had the approval of his local meeting for his travels. The next step was to discern whether he was to go alone or to have a companion, and when his brother from Philadelphia came to Woolman and offered to go with him, Woolman was not sure, because of some business commitments the brother had that could hinder him in the ministry. But Woolman "had conversation with him at sundry times," so that they could mutually seek God's will. Finally, after many conversations, Woolman said "[I]... feel[ed] easy in my mind" to accept his brother as a companion in the ministry. Again, Woolman checked his discernment with others before proceeding. He "had conversation with several elderly Friends of Philadelphia on the subject." When they concurred with the discernment, they issued his brother a certificate, too. And so the two set out on their travels through the southern provinces of America to talk to slave owners about the practice of owning slaves and to convince them to give it up.

Much spiritual nurture occurred on these travels in the ministry as two or more ministers traveled together. A young minister usually traveled with an older minister or elder. First journeys in the ministry were usually short, both in time and distance. But as a minister matured, she often felt called to travel longer distances, perhaps from England to Europe or America, and these journeys sometimes lasted as long as two or three years. These times of traveling together in the ministry, discerning together the spiritual condition of Friends meetings or families they visited were times of profound spiritual bonding and growth.

Probably the traveling ministry, more than anything else, gave Friends the opportunity to be together spiritually, to exercise their gifts of leadership, and to be nurtured and challenged to deeper levels in the spiritual life; in short, to be equipped for ministry. These Friends were in life and death situations together, often with no one else to rely on than one another and God. Thus, a network of spiritual support and nurture was established among Quaker ministers. Their spiritual lives grew and deepened in the fertile soil of this environment, the community of ministers.

A closer look at one example of spiritual nurture, of equipping for ministry, in the journal and letters of Catherine Phillips, reveals this spiritual nurture among traveling ministers. Catherine's writings reveal in more detail than most Friends writings her relationship with her spiritual nurturer, Mary Peisley, in the early days of her ministry.

In 1751, at age 24, Catherine first traveled in the ministry with Mary Peisley. Mary was older and more experienced than Catherine. In her journal, Catherine expresses her gratitude to God "in affording me one so steady and experienced, from whose conduct I might gather instruction." During this journey, in addition to their mutual work in the ministry, Mary spent time with Catherine attending to the movements of the Spirit in Catherine's life, accompanying Catherine on her spiritual journey. After the ministry journey (which lasted several months) Catherine and Mary continued to correspond with one another. In 1753, they again felt led to travel in the ministry together and embarked for America on a journey which was to last for three years. The spiritual nurture relationship continued in this three-year period.

A letter Catherine wrote to Mary in 1753, just before they traveled to America together, reveals the spiritual closeness she continued to feel when they were apart: "I rejoice to find that unity, and sympathy of spirit, which so remarkably attended us when present, subsists now absent..." She goes on to indicate that she feels spiritually known and understood by Mary when she refers to and

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### Nurturing Spiritual Gifts

Baltimore Yearly Meeting has a Spiritual Formation Program, which focuses on spiritual nurture as a context for discovering vocations and building community. Participants from across the yearly meeting begin the one-year program with a weekend retreat in the fall, designed to provide spiritual nurture and to introduce them to a variety of spiritual disciplines to provide ongoing support for spiritual growth. Throughout the year, participants meet in smaller local groups to do worship-sharing related to readings from spiritual classics and in even smaller groups to share their spiritual journeys and to support one another in the spiritual disciplines they have chosen to practice. These groups are designed to build a community in which one can learn to listen to the Spirit. A spring workshop day and a closing weekend retreat in early summer provide opportunities for these Friends who have been learning to listen to the Spirit to identify what next step that Spirit is calling them into, what their vocation is, and with what gifts of ministry that Spirit may be equipping them. A series of classes for "graduates" of the program offer ongoing community and spiritual nurture for those who are trying to be faithful to their call to ministry in whatever form that takes.

The Quaker Studies Program was conceived in Philadelphia Yearly Meeting and later spread to New England, Indiana, and other yearly meetings. A one-year program, it usually begins with a weekend retreat in the fall and ends with another weekend retreat in the spring. The fall term is spent studying the Bible, the winter studying Christian thought, and the spring studying Quaker faith and practice. Each participant, in addition to the classes, meets regularly with a spiritual friend. The spiritual friendships provide a place for mutual sharing, support, and prayer.

The Gifts and Discoveries program, available through Woodbrooke and now being used in the United States as well as England, provides a context in which Friends can discover their vocations and build community. Through worship, Bible study, study of Quakerism, and personal sharing and spiritual nurture, Friends in a local meeting can meet these needs without having to bring in outside leadership.

Ohio Yearly Meeting (Conservative) carries on the tradition of equipping for ministry in the Wilburite tradition. Ministers are recorded, and the elders' responsibility to notice and nurture budding ministers is taken very seriously. When it becomes clear that someone is called and gifted as a minister, the recording process is begun, and the elders and the meeting
affirms “the sense thou hadst of my [spiritual] state.” In the same letter, she requests Mary’s help in discernment about the trip to America. She is not sure she is discerning correctly whether she should go, and turns to Mary as her spiritual guide:

I intreat [sic] thee to weigh it well, and as disinterestedly as possible, and give me thy thoughts thereupon with all the freedom which our friendship, and the nature of the case, requires, not concealing one doubt; for I am exceedingly afraid of being deceived, and would willingly be convinced, if this appearance is but for the proving of my submission.

In Mary’s letter back to Catherine, she offers her help in discernment, as well as her comments about Catherine’s present spiritual condition.

As a whole discern with the Friend what this call is and how it can be carried out faithfully. The elders and the meeting uphold the minister in prayer from start to finish, and respect and cherish the gift of ministry that has been given to the meeting community through this particular Friend.

There are a few other forms of support for vocation and community that deserve mention. First, worship-sharing groups—groups that meet regularly and commit themselves to a certain number of times meeting together and sharing in a worshipful context with one another. These can often be a place for spiritual nurture and a resource for the discovering of vocations and the forming of community. Second, going to a place like Pendle Hill or Woodbrooke or School of the Spirit can be a way of being equipped for ministry and getting spiritual nurture. Pendle Hill offers a course regularly called “On Being a Spiritual Nurturer,” which helps elders to learn how to carry out their task of spiritual nurture in a meeting. Pendle Hill also offers a course regularly called “Traveling in the Ministry” in which those who want to explore this direction can read about Friends in the past who have done it and also have the experience themselves of traveling in the ministry if they feel so led. School of the Spirit offers a year-long program to nurture nurturers, helping elders identify and develop their gifts. Third, spiritual friendships, spiritual direction, and retreats can all be ways of getting spiritual nurture and of helping a person get clear about vocation.

Perhaps you or others you know are just beginning to get an inkling of a gift of ministry the Spirit is giving you. How can you make space to let that gift emerge and follow it wherever it takes you?

Perhaps you or others in your meeting are clear about your vocation, but have been feeling stuck as to how to follow it. What can you do to get the help you need for the next step?

Perhaps you or others in your meeting have been following your calling but are beginning to burn out. What can you do to get the help you need?

Perhaps you or others in your meeting find all this talk about gifts and calling and vocation opaque; and anyway, you already feel overburdened with all the tasks you are doing. What can you do to get out from under the burden and learn to listen to the Spirit’s movement within you?

Remember, if it’s burdensome and oppressive, it’s probably not from God. The God who calls us also gives us the resources to do the task to which we are called. The hallmarks of the Friend responding to his or her call are courage, energy, and joy.

Finally, remember that as you name and respond to your vocation, your obedience and aliveness can free others. Your response can empower others to respond to their call.

What is the next step for you?

Margaret Benefiel
In a mud and wattle house, in the village of Msobomvu, an extended African family has gathered to mourn its dead. They sit in silence, except for the occasional sobs of a young woman who has lost both mother and father. Outside, the rolling hills of Ciskei are green with spring, and the view of Hogback Mountain is breathtaking. Inside, there is the numbness of raw grief.

Four nights ago, hooded men came to the door and demanded one of the sons of the family. When told he was not there, they shot and killed his brother, wounded his wife, and moved to another house belonging to the same extended family, where they could not find their intended victim but killed instead his mother, father, and a young niece.

Throughout South Africa, which I visited in October of 1992 as part of a six-person American Friends Service Committee team, scenes like these are repeated over and over as a vicious spiral of violence takes its toll on the lives not of the politicians but of ordinary people trying to tend their animals, send their children to school, buy groceries, survive from day to day.

Since January 1990, more than 9,000 people have been killed in intense violence that ranges from massacres such as Biopatong and Bisho, to large-scale attacks on whole communities, killings on commuter trains, targeted assassinations, and endless reprisals. In the vast majority of these cases, the perpetrators are not brought to judgment. It is the perception of most of the people with whom we talked that the South African police, which enforced apartheid for many years with great vigor and cruelty, makes little or no effort to stop the violence, and is in many cases itself complicit. Without a sense of there being an impartial law and order that will bring the perpetrators of violence to justice, the victims see no alternative but to take reprisals into their own hands. A cycle of attack and re-
response is thus put into motion, which perpetuates the violence until sometimes the original cause is obscured and the humanity of the participants diminished.

The violence is such that people live in a constant state of fear. "You cannot trust your neighbor or your child, you can barely sleep at night," one woman told us. No one attends night meetings in the villages. Church work, women's meetings, adult education all suffer as a result. Ciskei security forces in the area that I was told families would prefer to go without water than to make the application.

I had visited South Africa once before in 1964, and came away deeply depressed by the structures of apartheid, but encouraged by the strength and determination of the people we met. This time I experienced the same roller coaster of feelings. The visible signs of petty apartheid are gone; no more Nie Blanke signs at restrooms or on park benches. But the structures of apartheid, the reservation of 87 percent of the land to the 13 percent of the population who are white, the control of economic and political power in white hands, the inadequate schools, housing, and services for nonwhites, were still present. Despite all the talk, not one black South African has yet voted.

Moreover, the level of anger, so apparent in 1964, has risen to volcanic proportions in the intervening years. If young people were angry then, a new generation, their children, are furious now. While the violence in South Africa today is rooted fundamentally in the refusal of the white regime to share power, it is fueled by the explosive nature of this anger. People in South Africa talk of a spiral of violence in which retaliation plays a role. It is very often the young people of the community who respond to attacks upon their leaders with further violence. A whole generation is growing up with little respect for law and order, little interest in education, little faith in their leaders; a lost generation who rely on drugs and violence for excitement.

However the present political struggle comes out—and it seems clear there will be some sort of nonracial government within the next year—the leaders of the new South Africa face a fearful legacy. It is in fact very hard to see how the structures of apartheid can be dismantled. The creation of the Bantustans, areas where various tribal groups were supposed to create homelands, was the product of an elaborate fantasy in the minds of South African Nationalists. Africans denied citizenship in the white areas where they lived and worked were promised it in the supposedly independent homelands, barren wastelands for the most part, where their wives and children were sent and they sometimes visited. Altogether, at least three million Africans were forcefully relocated to keep this fiction alive. In creating the homelands, the government promised amenities such as water and jobs. But water was never supplied, and the jobs created by heavily subsidized foreign industry offered wages far below the minimum standards, and working conditions that were exploitative. Whenever Africans tried to organize to improve these conditions, the industries fled.

By creating the fiction of independent homelands, the Nationalist government developed a group of Frankensteins. Subsidized by the Nationalists, the leaders of the homelands tasted power and found it to their liking. Today, in the Ciskei and in Bophuthatswana, dictators rule who ruthlessly repress the free political expression of their citizens. Two recent massacres at Bisho and Boipotang bear witness...
to this policy. And while KwaZulu has never accepted independence, Chief Minister Mangosuthu Buthelezi and his KwaZulu Police bear down heavily on any political gathering not of their liking, and seem intent on destabilizing the African National Congress leadership in the area.

Could the Nationalist government reign in its puppets if it would? Most people with whom we talked think so. The violence South Africa is experiencing consists largely of attacks on ANC leadership in KwaZulu, in Bophuthatswana, and in the Ciskei. The police and the security forces at best play a passive role there, and are often suspected of being in league with the assassins. Until recently, the police and the army have been taught to regard members of the ANC and other liberation movements as the enemy, to be gotten rid of by any means necessary; it is not surprising if this mindset is hard to change, especially since most of the officers are far to the right of the DeKlerk government. Moreover, there is no question that the Nationalists will hold on to some white power in the new South Africa to the degree they are successful in weakening the popular movement, and in strengthening the homeland leaders and others who want a decentralized government, with maximum power in regional units such as the homelands. When we were in South Africa, many people shared with us their suspicion that this state of affairs was orchestrated by a shadowy “third force” within the government. In December, President DeKlerk admitted the existence of such a force, and fired 23 officers as a result.

Aside from the problems of the homelands, I was appalled at the legacy of apartheid that will face the city planners and the educators of a new South Africa. The townships surrounding the major cities have experienced immense overcrowding in recent years. Families have fled starvation in the homelands, and crowded into squatter communities on the fringes of the townships, where they live without adequate sanitation, water, or streets. How to undo this nightmare is a challenge to the brave city planners trying to envision a future. And the schools, for so long offering a segregated and inferior education, are beginning to experiment timidly with integration, and face many challenges.

Thanks to the drop in the price of gold, the worldwide recession, a lack of skilled workers created by the apartheid system itself, sanctions, and the flight of industry frightened by the current levels of violence, South Africa is experiencing a major recession, with unemployment as high as 50 percent in some areas. From the South African consul to the UN, to members of the Communist party, everyone we talked to said they were very worried about the future and about meeting even the minimum expectations of the people. Basic rural development is badly needed to permit rural families to make a living on the land, and industrial development is needed to create jobs. None of this, however, can happen before violence is curtailed. While the present South African government remains in power, it must be held accountable for maintaining law and order. It is unacceptable for a regime that maintains one of the most efficient police states in the world to plead that it is unable to stop violence between its citizens.

It was our painful task to interview victims of violence in various areas of the country. In Natal we met Eric Dhlomo Mkahryk, 22, an ANC youth organizer, who had been awakened and shot at by a group of armed men in the early hours of the morning. He had escaped but the men, one of whom was white, had shot his mother and terrorized his little sister. This was bad enough but the next day we heard the numbing story of James Zulu, a member of Inkatha who had lost his mother, only brother, and his small son and infant daughter in a midnight raid. In Empangeni we interviewed Mrs. Abbie Mchunu, 54, a community nurse and member of the Inkatha Women’s Brigade, who described being shot at in 1987 and having her house bombed in 1990. One of her sons had been threatened with death and had disappeared. I was very moved when she told us she believes nevertheless the community has to learn to live with its differences. “That is the only way we can grow.”

In the Ciskei, still reeling from the aftermath of the Bisho massacre, we interviewed a teacher and mother of four children whose house was bombed at 11 p.m. Only her quick thinking, in dousing herself with water and removing the flaming bedspread, saved her house from flagration. She was still frightened, she confided to me, and could not sleep at night. We also talked with Marie Bevu, 34, publicity secretary for ANC, and the mother of four children, whose house had been shot into and its windows broken. Two other houses in the same village had been recently hit. Our trip to Mzobomvu, near Alice, in the shadow of Hogback, came the next day. In each case I felt in the depths of outrage and of grief, the determination of the survivors to keep on with their struggle.

In the Ciskei we also talked with three young women who were refugees from their village, having participated in the killing of the hated headman. While the injustice that caused them to decide to kill the man was clear, we were all disturbed by the manner of fact way in which they described the killing. Discussing this incident with a local Episcopal minister, an African, we heard what we had been told many times before, that the climate of violence was causing the young people to lose their sense of the preciousness of human life, their humanity.

But while there was much in South Africa to cause dismay, I also found many grounds for hope. One was the apparent ease with which at least some South African whites have adjusted themselves to living in a multiracial society, where ho-
tels, resorts, and theater are all integrated, and school and housing integration is beginning. Having lived in the U.S. South in the 1930s and visited racist South Africa in the 1960s, I was acutely aware of this development, though I know well it can be only skin deep.

Another and more important hopeful change was the level of involvement in the struggle for democracy among the people we met. From Beyers Naude, the courageous Dutch Reform minister who broke with his community years ago to become an agent for change, to Archbishop Dennis Hurley, a legendary name in the struggle, to George Bizos, the crusading human rights lawyer who defended Stephen Biko, to former university students, black and white, who had thrown in their lot with the movement for justice, we met dozens of men and women of all racial backgrounds who deeply inspired us with their commitment and courage. Many were giving their full time to work as lawyers for human rights, monitors of violence, church leaders, human rights advocates, members of the regional dispute resolution committees, and in many other capacities. The South African Council of Churches, which sponsored our trip, and the Border Council of Churches, which arranged our travel in the Ciskei, were full of totally engaged men and women willing to risk even life itself in the cause of freedom.

This was true also of the members of the Religious Society of Friends whom I met in Johannesburg, Durban, and Cape-town. The flying nature of our visit made it difficult for me to spend as much time with Friends as I would have liked, but I was deeply impressed with their total dedication to the struggle. In Durban, for instance, a group with whom we spent an evening had all been in detention for their roles in the fighting for justice, a fact that made me feel deeply humble.

South Africa is currently experiencing the birth of a women's movement, in which I was delighted to learn Friends are playing an important role. Women from the whole spectrum of political opinion, Nationalist to Communist, are joined in a Women's National Coalition to demand more representation in the groups preparing for an interim government, a woman's charter of rights for the new constitution, and a women's agenda touching the issues of rape, abortion, incest, bigamy, sexual harassment at the workplace, the spread of AIDS among teen age girls, etc. Since last April, when the coalition was formed, regional groups have been developed in the western Cape, Transvaal, and Natal. In a country where political opponents have had little opportunity to rub shoulders on common concerns, and develop political tolerance, the possibility that women can lead the way in such conciliation work is exciting.

While the level of current violence in South Africa is dismaying, I took hope from the amount of efforts to solve problems without violence put forward by the churches, the various dispute resolution groups, and the ANC itself. To date, the forces that have brought about change have been largely unarmed: international sanctions and isolation, internal boycotts, rent strikes, mass marches, and mass actions. The memory of both chief Albert Lithluli (whose daughter, Tandi Gcaba she, was one member of our delegation) and of Mahatma Gandhi are cherished by South Africans. I met young Africans in several areas who are eager to study unarmed conflict and conflict resolution techniques.

On my first trip to South Africa I met Gandhi's daughter-in-law, Sushila Gandhi, widow of Manilal, and her daughter, Ela Ramgobin. It was a great joy to meet Ela again on this trip, and to find her deeply involved in both the struggle and the new women's movement, along with her daughter, Asha, a young lawyer with the fighting spirit of her great-grandfather. Richard Steele, a Quaker who has worked for the International Fellowship of Reconciliation, and his wife, Anita Kromberg, also an activist, work closely with Ela Ramgobin in trying to keep Gandhi's spirit alive in Phoenix settlement, once his home in South Africa.

It is people like these and their Afri can allies who will decide the future of South Africa. Those of us on the outside should be doing what we can to support them materially and spiritually. Our pressure on our government and our corporations have helped, but without the strength of the indomitable human spirit we so often glimpsed in the lives we touched, the spiral of violence could continue to engulf South Africa, that beautiful but troubled land.

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**PRAYER**

*by P. F. Newcomb*

We live by faith—a stubborn, natural kind that seams our days and lives in place.

We close our eyes against the dark, turn our backs on all it takes from us, becoming children again, vulnerable again, laid down defenseless to our dreams, to the morals others lack—but trusting, hopeful, sure we'll rise. Rise to tend a way of living whose simplicity eludes us—a world following the sun across the sky, a world separated from the primitive only by the focus of our visions, by manners, by the faith unacknowledged. Still, we live by that faith, and every act becomes an act of faith.

This is not religion, not words repeated over and over, over and over again. Regardless of what we think we believe, or know, or need—we live by faith, and living becomes our prayer.

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Years ago I published a Prayer in this Journal which included these lines:

Thank you for Lesson # one hundred thousand and four:
There is time for everything, which in shorthand is written: Yes.
Thank you for time itself, the gift, party-wrapped in Yes.

As usual my poetry proved to be a long, tapered leader drawing me unaware over the years toward its meaning.

In recent years my psychiatric practice has become more slender, not because I am "old," not because I'm not "good," but I think because many who seek me out are not ready for all that I quietly want for them. The result is that I have time. Time is no longer a divinely conceived line in a poem; it now lies patiently at my reach awaiting my pleasure. Recovering from 77 years of cultural time-training, I am finding it like Christmas to a five year old. I can read, write in my journal, ski and bicycle as I please, offer demilitarizing sessions for local high school classes, explore the directions in which my life is heading and the skills I need. I find fresh energy freed up by my leisure sharpening my awareness of, and care for, my patients. I am discovering that time is friendly, gentle, and enlivening. It seems in some way akin to the ceremonial sweats we take with our Northern Cheyenne Reservation friends: sweats that leave every cell in the body at peace.

It is giving me an opening to explore time's personal meaning—mine, and I think that of others who may be less time-rich than I am now.

I have seen several articles on the violence of our use—our misuse—of time. Because it cannot be recycled we rightly regard it as precious. Then we often murder it in a manner analogous to a perfectly serious report that was made by a well-schooled military officer in Vietnam: "In order to save the village it was necessary to destroy it." Saving time, we tend to convert it into anxiety and destroy the gift. Who among us has not had clubbed into our soul the violent urgency of "saving" and "using" our time, while efficiently doing 16 interrelated tasks all at once?

It will be good to do all of those things after we have begun to accept the gift, and learned no longer to murder it in the frenzy of "using" it. There is nothing wrong with getting a whole lot accomplished; it can be enormously satisfying.

Might we slip out from under the culture that has taught us this-is-just-the-way-life-is, and find that time is our beloved—and delightful—friend?
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The problem with love is ours, not God's; we, all of us, to some extent—death squad leaders and brutal dictators, to a greater extent—that love out, turn it off before we can know it. To that extent we are not loved, because we do not permit love to penetrate. And God, respectful of our independence, does not—cannot—interfere, cannot offer us more than that gift of infinite importance and the joy and personal empowerment that goes with it.

For most of us, there's no harm in our turning away; the beauty of our journey is that we can learn to do so less and take in the joy and power of knowing our relationship with God more, with each day, year, or decade. I don't know any other point to life. In letting go to the simple acceptance of that love, life becomes easy, and time stretches generously out to make room for all our needs and concerns.

I think God is the meaning of life and that we live for no other reason than to come as near to the Infinite as we possibly can. As we do so, our unconscious—in the deepest reaches of which we and God touch each other—bears its more accessible reaches an executive; it takes over our schedule, informing us in the most friendly and courteous possible terms what we are to do and when. "Never having enough time" dwindles to vanishing, and our selflessness and power become magnified by the sheer release of energy in that transformation.

Life is joy in all of creation right here where we are, and when. Its sorrows and even its despair are gateways to its further joy. We are free, free to think what we think, feel what we feel, and do what we need to do with leisure and no frenzy. We can love each other, God, and swallow-tailed butterflies to the end of time and give our hearts to each other and to the bee-balm on which the swallowtails rest. We owe nothing; life, time, and consciousness are gifts without the slenderest thread of strings attached. Within far wider limits than I think most of us realize, we can let joy and time and gratitude take care of themselves.

Thank you for joy
and for anxiety, hopelessness, and despair
into the corners of which you have slyly concealed
a scattering of Yes:
jewels in the mine
waiting, crying to be found.
Reports

FWCC Annual Meeting

One hundred and sixty Friends from the Friends World Committee for Consultation, Section of the Americas, were enthusiastically welcomed by Friends in Mexico as they gathered in Ciudad Victoria for the annual meeting, March 18-21. Although the 1985 Triennial was held in Mexico, and one site of the 1991 Friends World Conference was in Honduras, this was the first-ever annual meeting of the Section in Latin America.

Yearly meeting representatives learned of the history and activities of the 19 different groups of Friends all over Mexico, linked to the history and activities of the 19 different Friends World Committee for Consultation, Northwest Yearly Meeting, Pacific and Intermountain Yearly Meetings. The work of Friends in Mexico began in the city of Matamoros in 1871 with the missionary efforts of Samuel and Gulielma Purdie, who had the support of Indiana Yearly Meeting.

Highlights of the annual meeting underscored the importance of the growing role of Latin American Friends in the Section. The meeting welcomed with enthusiasm the affiliation of Santicity Yearly Meeting of Guatemala. The Bilingual Communications Committee that provides English-Spanish translations at business meetings is assuming greater responsibilities. Among its new functions are the following: compiling a list of Quaker publications in Spanish; translating, editing, producing, and distributing Quaker books and pamphlets from both English and Spanish sources; maintaining historic archives with the assistance of Earlham College; and developing skills of interpreters.

Current projects in translation include Barclay’s Apology, the Journal of John Woolman, Friends for 300 Years, the 1991 World Conference book, Faith in Action, and the writings of 17th century Quaker women. It is producing, in collaboration with the Wider Quaker Fellowship, addresses by Hipolito Llanque from Bolivia and Heredio Uvalle from Cuba. An anonymous donor offered to help fund these efforts to supplement the limited funds provided in the budget.

The meeting approved the restructuring plan submitted by COAL (Committee of Latin American Friends), which had recommended the definition of three regional committees, South, Central, and North, with a COAL executive secretary stationed in Philadelphia during a one-year transition period.

Goals were approved for the 17 International Quaker Aid projects designed to assist Friends’ work in various parts of the world. The grants, which are still to be raised, range from $1,000 to $5,000 and include INELA-Peru’s Health Center, Ramallah Friends Play Center in the West Bank, George Fox School in Honduras, and a clinic in El Salvador.

Friends were reminded that these projects rely on contributions earmarked for International Quaker Aid.

Among other items, the Section’s representatives rejoiced at the participation of many younger Friends, heard testimony from two young Friends who had been on the 1992 Quaker Youth Pilgrimage to England and Northern Ireland, and adopted a 16-month budget of $763,431 that included a $31,487 deficit item described as “additional income” from sources not yet identified.

The local planning committee of Mexican Friends could not have been more caring. Matamoros Friends intervened with immigration authorities to allow a number of North American Friends to enter Mexico without proper documents. Several U.S. Friends discovered what it means to be an undocumented alien. The Friends Church in Ciudad Victoria provided the opportunity for Friends to worship together in songs of praise and Thanksgiving, and hosted a fellowship hour for the representatives. The local committee also arranged tours to a biological reserve, El Cielo, and to the Balcon de Montezuma, an archeological site of the Huasteca culture.

Friends were saddened by the news that visa difficulties prevented Friends from Bolivia, Peru, Cuba, Jamaica, Guatemala, El Salvador, and Honduras from participating. Mexican immigration authorities refused a Guatemalan Friend permission to enter the Mexican state of Tamaulipas because he lacked a current U.S. visa.

FWCC, Section of the Americas, is going through a period of growth and transition. With Johan Maurer moving to the Friends United Meeting and Cilde Grover and Dinora Uvalle retiring from their positions, the Section will be appointing new staff for COAL, Right Sharing of World Resources, and Midwest and Western U.S. field secretaries. The Section looks forward to meeting in St. Louis, Missouri, from March 17-20, 1994, and to hosting the FWCC Triennial in Ghost Ranch, New Mexico, from August 13-22, 1994.

Although it is difficult to share the depth of worship experiences, two messages stand out. One evangelical Friend was quoted as observing that, for the most part, silent Friends listen to God, but do not address God, while evangelical Friends often speak to God, but do not listen. Then, in the First Day meeting for worship, one Friend reminded us that birds may be singing even if we don’t hear them; and that God is always present even if we don’t listen. Perhaps it is time that we both listen and speak.

Robert S. Vogel

FLGC Midwinter Gathering

Friends for Lesbian and Gay Concerns (FLGC) met February 12-15, at Epworth For-
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Charles Stevenson
News of Friends

The meeting does not marry people. Individuals marry each other in the presence of God. After four years of seeking consensus, Urbana-Champaign (Ill.) Meeting approved a minute regarding same-sex marriage on March 21. Recognizing that the same Divine Spirit moves both same-sex and opposite-sex couples, the minute ensures that all couples be provided the opportunity to enter into a committed relationship under the care of the meeting. With this statement comes a recognition that this is not an end point but that further work and seeking must be done. (Submitted by Mariellen Gilpin)

Ingeborg Jack of Swarthmore (Pa.) Meeting is representing the Friends World Committee for Consultation in UNICEF’s Working Group on Children in Armed Conflict. This group has produced a popular summary that further work and seeking must be done. Urbana-Champaign (Ill.) Meeting approved this summary, and 21 investors, now serves over 65,000 couples be provided the opportunity to enter into a committed relationship under the care of God. After four years of seeking consensus, the meeting is representing the Friends World Committee on National Legislation is being celebrated by Eastern Massachusetts Friends on Sunday, August 22, at Framingham (Mass.) Meeting. The keynote speaker will be Ed Snyder, FCNL executive secretary emeritus. All are invited to worship with Framingham Friends and bring a picnic lunch to share before the program begins. There will be a children’s program and child care, plus stalls with books and AFSC materials. For more information, write to Framingham Friends Meeting, 841 Edmondson Rd., Framingham, MA 01701.

Five volunteers from Washington (D.C.) Quaker Workcamps have departed for East Africa to join with five young people from the Tanzanian Workcamps Association. The group will be led by Harold Confer, Executive Director of Washington Quaker Workcamps and former volunteer and teacher and is recognized as a leader in proving the viability of socially responsible investing. For more information, contact Pax World Fund, 224 State St., Portsmouth, NH 03801, telephone (800) 767-1729.

Quakers are on the tube! Travelers on London’s Tube were recently able to read advertisements about Quakers. Some 70 ads, placed in carriages for one month, carried messages that included an “Info Line” — a telephone number with a recorded message. Callers were invited to leave their name and address to receive an enquirer’s pack. Details and results of this advertising campaign are available from the outreach secretary at Quaker Home Service, London Yearly Meeting, Friends House, Euston Road, London NW1 2BJ, England. (from Quaker News)

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CREMATON Friends are reminded that the Anna T. James Fund will reimburse cremation costs. (Applicable to members of the Philadelphia Yearly Meeting only.) For information, write or telephone RICHARD B. BETTS 500-B Glen Echo Road Philadelphia, Pa 19119 (215) 347-3354

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FRIENDS JOURNAL August 1993 23
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The Clear Creek (Ill.) Meetinghouse was placed on the National Register of Historic Places on Nov. 5, 1992. The Register, maintained by the National Park Service, is the nation’s premier list of significant historic sites thought worthy of preservation. The building was determined to be significant both in architecture and in U.S. religious history. (from Among Friends)

A Peace Trust Fund Bill was introduced in the Canadian House of Commons by Ray Funk, on March 16. Although debated in 1983, this is the first such bill to come before the House of Commons. Over the past several decades, Canadian Quakers, Conscience Canada, churches, and peace organizations across Canada have built a base of support for the Peace Trust Fund. Individuals and peace groups are encouraged to help with letters to Members of Parliament, signatures on petitions, and endorsements from organizations. For more information, contact Ray Funk, M.P. for Prince Albert/Churchill River, Room 268 Wellington Bldg., Ottawa, ON KIA OA6, telephone (613) 995-7325, (800) 667-9328, or Fax (613) 995-5342.

The first ever gathering of Nevada Friends and attenders took place at Stovepipe Wells, Death Valley (Calif.), April 30 to May 2, 1993. The program involved the sharing of personal journeys, discussing the problems and opportunities of small meetings, worshiping together, and considering unique aspects of Quaker faith and practice. Connie Jolly and Bob Vogel were the resource persons for these Friends from Reno (Nev.) Meeting, and from worship groups in Las Vegas, Nev., and Bishop, Calif. All but two of the 25 participants came from Quaker families. Isolated Friends from Nevada and the Eastern Sierra Nevada Mountains are invited to get in touch with Dorothy Goetz, Clerk, Reno Meeting, 621 Woodridge Circle, Incline Village, NV 89451, telephone (702) 831-3888.
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**Bulletin Board**

- The 10th Annual Twin Oaks Women’s Gathering will be taking place August 20-22, in Louisa, Va. Workshops and support groups will be exploring cultural identities, issues of oppression and liberation, and creative expression. The cost is on a sliding scale of $25-$125, and, due to space limitations, registration is strongly encouraged by Aug. 1. For more information, contact Women’s Gathering, Twin Oaks, Rt. 4, Box 169, Louisa, VA 23093, telephone (703) 894-5126.

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

  **Issue: November.** Reservations must be made by September 6. Ads must be received by September 13.

  Ad rate is $28 per column inch.

  Call (215) 241-7279 now for your reservation.

- Submissions are still being accepted for the new hymnal to be published by Friends General Conference in 1996. Several years of regional exploration culminated in a set of peace workshops and support groups will be exploring cultural identities, issues of oppression and liberation, and creative expression. The cost is on a sliding scale of $25-$125, and, due to space limitations, registration is strongly encouraged by Aug. 1. For more information, contact Women’s Gathering, Twin Oaks, Rt. 4, Box 169, Louisa, VA 23093, telephone (703) 894-5126.

- Information from nonviolence trainers is being sought for an international database. The information will be used to help local and international organizations respond to requests from people all over the world. This is one of a number of services Nonviolence International provides to make nonviolent methods readily accessible to those in need. Please request the “trainers database information form” from Nonviolence International, P.O. Box 39127, Friendship Station, N.W., Washington, DC 20016, telephone (202) 244-0951, fax (202) 244-6396, e-mail nonviolence@igc.org. (from Plain Speech)

- Resources Update: In the May 1992 issue of FRIENDS JOURNAL, our Resources Department listed six booklets by Leonard Kenworthy, available from Quaker Publications. Sadly, Leonard passed away in Dec. 1991 and Quaker Publications no longer exists. However, some of Leonard’s materials, including these booklets, are available from Quaker Hill Bookstore, 101 Quaker Hill Dr., Richmond, IN 47374, telephone (317) 962-7575, or (800) 537-8838. Each booklet can be ordered for $2.50, plus $1 for postage.

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- Mennonites in the Abbotsford, British Columbia area, troubled by the fact that weapons of destruction are being used to entertain thousands of people at a nearby International Airshow, have organized an alternative celebration of peace over the same weekend. The 2nd Annual Arts and Peace Festival, Aug. 6-8, features activities for the whole family; art exhibits, peace workshops, readings, concerts, and a Sunday morning worship service. Joining the festival will be participants in the Bikes Not Bombers bicycle trip, sponsored by Christian Peacemaker Teams. Their trip will begin in Olympia, Wash., Aug. 1 and culminate one week and 200 miles later with a public peace witness at the Abbotsford International Airshow.

- Mennonites are encouraged to find means to contribute to this project which will nurture the spiritual life of the next generation of Friends. Meetings and individual Friends are encouraged to find means to contribute to this project which will nurture the spiritual life of the next generation of Friends. Submissions and contributions marked HYMNAL may be sent to FGC, 1216 Arch St., Suite 2B, Philadelphia, PA 19107.

- The Fellowship for Intentional Community is sponsoring the first-ever International Celebration of Community, August 26-31, at Evergreen State College, in Olympia, Wash. The event is intended to provide a forum for sharing information and expertise on community building, reaching group consensus, spirituality, environmental concerns, housing, cooperative organization, organic farming, social issues, and education. For more information, contact Fellowship for Intentional Community, International Celebration of Community General Info., P.O. Box 814, Langley, WA 98260, telephone (206) 221-3064.

- Quakers and the Green Movement will be the topic addressed at Shelter Island (N.Y.) Meeting’s annual programmed meeting on Aug. 15, at 3 p.m. Leading the discussion will be Walter (Skip) Mendler from Chapel Hill (N.C.) Meeting, who has worked extensively to “cross-pollinate” the two groups, organizing discussions at gatherings of both Greens and Quakers. He serves on the steering committee of the Friends Committee on Unity with Nature (FCUN) and on the Mediation Committee of the Green Party USA. The lecture will be followed by worship sharing and discussion. For additional information call Marjie Smith, Clerk of Shelter Island Meeting, at (516) 324-8557. (from Spark)

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The Conquest Continues

Year 501:
The Conquest Continues

By Noam Chomsky. South End Press, 116
St. Botolph St., Boston, MA 02116, (617) 266-0629, 1993. 280 pages. $16/paperback.

This is the latest in a series of Noam Chomsky's books about world crises that provide otherwise hard-to-get information. These books also confirm the biases of people in the United States about the nature and effects of national policy. Most Friends share these to a certain degree.

The book was written during the year of the 500th anniversary of Columbus's arrival in the Western Hemisphere. It shows how the United States continues policies adopted by its predecessors, and allies, from the Age of Exploration. At the heart of the analysis is an assumption that institutions of power are not agents of moral discernment; in the end, this is the role of the individual. Therefore, we should expect power to be wielded where most advantageous, regardless of the human cost. We should also expect that government rhetoric will aim at reconciling the results with the more decent impulses of the populace.

This somber, reasonable theme can be seen at work in the growth of British power during colonial times, the Middle East (including the roots of the Iraq war), Haiti's agony since throwing off the French, and U.S. policy in Central America. Throughout these situations runs a subtext of the "murdering of history," the annesia that afflicts our politicians, media, and ultimately the voters. This helps the nation avoid seeing the consequences of its actions and policies.

Though not easy reading, this book is compelling and drives home the point that many of the most pressing problems around the world are natural outcomes of institutional processes. How can we, as Friends, understand our current world and name alternatives consistent with our faith, which asserts our kinship with the neediest of God's children? It is not Chomsky's concern to address our task, but books such as this one can help us do our work with open eyes.

Brian Drayton

Brian Drayton is a recorded Quaker minister, member of Friends Meeting of Cambridge (Mass.), and has been active with the American Friends Service Committee and Friends World Committee for Consultation.

A History of the Amish


Quakers seem to have a certain fascination with the Amish that goes beyond that of the general population. Perhaps it is the fact that both have traditionally been peace churches, or that both churches have shared an emphasis on plain dress, simple living, and the importance of community. However, while our appetites for Amish lore have been tantalized with the 1986 film Witness and other books offering glimpses of Amish life, few books have offered a look at Amish history written from the inside. While historian Steven M. Nolt is not Amish, he has used a wide variety of Amish and historical sources to offer us a heafty slice of the life and history of a religious movement that has existed for 300 years.

The Amish church has its roots in the Anabaptist movement that sprang up after Martin Luther's call for reformation of the Roman Catholic church in 1517. Nolt guides the reader through the evolution that the Anabaptists (later called Mennonites, after leader Menno Simons) made as they endured nearly two centuries of imprisonment, harassment, and migration from one "friendly" territory to another. Because the Anabaptists/Mennonites were not well-received in many places, staying separate from those who did not take their path became very important to them.

As a result, it is not surprising that Jakob Ammann, an Anabaptist leader in the late 1600s, broke from the main Anabaptist movement over the issue of shunning, i.e., the social avoidance of and non-cooperation with those church members living in sin. Ammann's sect resisted being absorbed into the mainstream by this and other practices that placed the good of the church community above the will of each individual. Guided by their elders and bishops at a congregational level, as well as by a sense of church order, the Amish, farm-centered life that functioned productively in a neighbor-oriented community, the Amish flourished as a unified people, especially in North America, until the middle of the 19th century.

The middle third of the book is devoted to chronicling the multiple fractures the Amish church suffered in the late 1800s. Like many other churches, the Amish were split by the changes wrought by technological advances and the influence of U.S. society as a whole. Nolt does an excellent job of explaining this "sorting out" process, which took several decades and left the Old Order Amish as the bearers of traditional church order and theology. The sorting out also gave birth to the more progressive "Amish Mennonites," who welcomed many of the technological wonders of the late 1800s and early 1900s into their communities. They became more active participants in U.S. society, and were gradually absorbed into the mainstream Mennonite church, losing most of their distinctively Amish characteristics in the process.

The end of the book deals with issues the Old Order Amish have faced in the 20th century. Some of the issues, such as their experience as conscientious objectors in both world wars and during the draft era, will be very familiar to Friends. Others, such as the Amish battle to educate their children as they saw fit, may not be quite as analogous, but are interesting in the questions they pose for the religious freedom of any organization that operates "differently" from the U.S. mainstream.

Overall, A History of the Amish is delightfully easy to understand, packed with photos, illustrations, and sidebars that give the reader a good feel for the sights and words of Amish communities both current and historical. Nolt goes to great lengths to explain the context in which Amish beliefs have developed, making this church, which has traditionally shunned publicity in favor of what they call "the humble life," infinitely less mysterious.

Liz Massey

A freelance writer, Liz Massey attends Penn Valley (Mo.) Meeting.

Whittier and the Quaker "Argonauts"


What happens when two visions of God—given authority conflict—when two groups draw from the Bible strong commitments to create a way of life based on divine guidance, yet are seen as absolutely incompatible? In the case of Massachusetts Puritans and early Quakers, the conflict was extreme, including banishment and death by hanging. It is easy to see the Quakers as living in God's word, as "spiritual argonauts," in the words of Rufus Jones, challenging extreme injustice. That is what we might want to see as Friends, and that is certainly what John Greenleaf Whittier saw and vividly portrayed in his six lengthy, dramatic, narrative poems of Quaker heresies.

How do we confront denial of basic rights?

How do we face persecution, cruel and unusual punishment? These were the realities for Quakers and others living in Massachusetts in the mid-1600s. These were also realities faced deliberately by Quaker missionaries who ventured into the colony in direct confrontation of law.

Roland Warren, professor emeritus at Brandeis University, gives us material to look afresh into these dramatic episodes, which blend into Quaker lore and mythology with the hanging of Mary Dyer and three others on Boston Commons. Warren describes
conviction of the Puritans regarding the divine nature of the commonwealth they were attempting to create, after fleeing from persecution themselves. The Quakers “did not hesitate to engage in verbal harangues against the Puritans, sometimes using language that can only be acknowledged as provocative.” These early Friends are portrayed by Warren as a mix of people inclined to “bizarre deeds” and others of “quiet courage, and disposition to forgive and love those who punished [them].” This perspective challenges my sometimes naïve perceptions of early Friends and makes them more vivid, more like Friends I might have known. Warren sees direct confrontation of “the stern Puritan autocracy” as a key aspect of the shift from a “cursed sect of heretics” to a religion that “won the admiration of defenders of freedom everywhere.” We agree today that religious freedom is essential, but how would we react to someone in church crying “Repent, repent! ere the Lord shall speak in thunder and breaking seals!”? Such a person would probably be escorted out of most meetinghouses today. This brief volume blends history and biography with six of Whittier’s lesser known poems. These describe, with “poetic license,” the persecution of early Friends by Puritans in Massachusetts. Warren vividly brings forth the historic setting of these poems. It is his ability to do this, and to contrast the facts with Whittier’s vision, that makes this volume of interest. The context highlights and provides a valuable contrast to the romanticism of Whittier’s poems.

Marge Abbott

Marge Abbott is clerk of North Pacific Yearly Meeting and a member of Multnomah (Oreg.) Meeting.

In Brief

Seeking Peace
By Titus Peachey and Linda Gehman Peachey. Good Books, Intercourse, Pa., 1991. 238 pages. $11.95/paperback. These are true stories of individual Mennonites around the world struggling to live their belief in peace. The authors served as directors of the Mennonite Central Committee relief and development program in Laos. They include a bibliography of books on Anabaptist history and their peace theology.
ports the use of economic sanctions as an effective alternative to war, but warns that the context for sanctions is of major importance because they can make a bad situation worse. Included is a set of action guidelines and case studies on Iraq and South Africa. The cost is $2 per copy, with discounts for bulk purchases. To order, write or call American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102, (215) 241-7167.

• Reason, Compassion and the Drug War: A Statement by Religious Men and Women and Richard J. Dennis’ essay, Toward a Moral Drug Policy, are available from Religious Coalition for a Moral Drug Policy. The publications are recommended for those doubting the current approach to the drug issue, but who are unsure of any alternative. They sell for $5.85 and $2, respectively, and can be ordered from RCMDP, 3421 M St., N.W. Suite 351, Washington, DC 20007.

• The Fire and the Hammer is a recording by Leaveners Arts Base, London, England. Arranged from George Fox’s Journal, plus contemporary Quaker and other writings, this presentation by narrators, choir, tenor soloist, and instrumental group celebrates the spiritual quest of Fox and the early Friends. The 90-minute cassette includes words to the songs and is available for $12.50 (postage included) from Pendle Hill Bookstore, 338 Plush Mill Rd., Wallingford, PA 19086, (215) 566-4514; Quaker Hill Bookstore, 101 Quaker Hill Dr., Richmond, IN 47374, (317) 962-7575, (800) 337-8838; and Friends General Conference Publications Office, 1216 Arch St. 2-B, Philadelphia, PA 19107, (215) 561-1700, (800) 966-4556.

• The Wilmington College Peace Resource Center now circulates all of the peace and justice audio-visuals previously handled by Dayton AFSC. Peace education films and videotapes on conflict resolution, global education, the environment, and much more are available. For a free A-V catalogue, contact: PRC, Pyle Center Box 1183, Wilmington, OH 45177, (513) 382-5338.

• Partners for Peace: Quaker International Service and Peacemaking, by Stephen G. Cary, former American Friends Service Committee staff and committee member, is a report on a 1992 Colloquium on Quaker International Affairs. He examines the connection between reconciliation work and service with advocacy in the historic and future roles of AFSC and [British] Quaker Peace & Service. Economic cooperation and cross-regional dialogue are stressed in future AFSC efforts. The 65-page paperback is available for $3.50 from AFSC, 1501 Cherry Street, Philadelphia, PA 19102.
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Births/Adoptions
Whitcraft—Luke Ryen Whitcraft, on April 23, in Guam, adopted by Connie and John Whitcraft. John is a member of San Fernando Valley (Calif.) Meeting.

Marriages
Black-Kendig—Lisa Kendig and Eric Black, on April 17, under the care of Madloma (Calif.) Meeting.


McCoy-Loeppert—Lizbeth Loeppert and George Robert McCoy, on Oct. 11, 1992, under the care of 57th Street (III.) Meeting, where George is a member. Lizbeth is a member of 15th Street (N.Y.) Meeting.

Deaths
Boulding—Kenneth E. Boulding, 83, on March 18, of cancer. Born in Liverpool, England, Kenneth attended Oxford University on a chemistry scholarship, but switched to economics. There he became a Quaker because of his commitment to pacifism. He won a Commonwealth Fellowship that brought him to the University of Chicago, and he eventually emigrated to the United States in 1937. Kenneth first met Elise Biond Hansen in 1941 at a Quaker meeting in Syracuse, New York. They were engaged 18 days and married two months later. During his career as an economist, Kenneth was honored with many awards and received 36 honorary degrees. He was also nominated at different times for Nobel Prizes in both peace and economics. He taught at several colleges before settling in Boulder, Colo., in 1967, and joining Boulder Meeting. Both Kenneth and Elise taught at the University of Colorado, she in sociology and he in economics. After retirement in 1980, he continued as a research associate and project director at the Institute of Behavioral Science, and as an itinerant professor. In his academic life, he developed new fields, including grants economics, conflict resolution and peace studies, the economics of peace, general systems theory, and environmental economics. He wrote almost 40 books and three volumes of poetry, and published more than 800 articles. His spiritual beliefs had a strong effect on his intellectual development, and his intellect contributed significantly to Quaker thought and practice. Kenneth Boulding’s extraordinary life manifested the very best of Quaker ideals. He had an unswerving and clear vision of what he wanted to do, and that was to make the world a better place. Spontaneously honest, he ceaselessly pushed toward more refined truths. He possessed an ability to take disparate threads and lead others toward an insight—always new, always fresh and unexpected, always searching. He enjoyed creating poetry, watercolors, and clay architectural models alongside his most rigorous intellectual work. As cancer sapped his energy, his purity of spirit strengthened, and those who visited him left renewed. His optimism was boundless to the end. He will be remembered best for his humor and his love and gentle guidance, which inspired many. He is survived by his wife, Elise Boulding; five children, J. Russell, Mark, Philip, William, and Christie Boulding-Graham; and 16 grandchildren.

Greenleaf—Virginia (Sue) Allen Greenleaf, 76, on April 27, in Tampa, Fla., following an auto-

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Lamborn—Helen Lamborn, 97, on June 7. Born on a homestead near Liberty Square, Pa., she was a birthright member of Drumore (Pa.) Friends Meeting. When she left the farm in the early 1950s, she transferred her membership to Chester (Pa.) Meeting. Helen volunteered for different organizations throughout her life, but her main interest was the American Friends Service Committee. She continued to knit sweaters for them until her final illness. She read continually and was concerned with current affairs, often writing letters to her congressmen expressing her concern for a peaceful world. She was known as a skilled seamstress, and many enjoyed listening to her sing. She was a long-time member of Fulton Grange #66. She is survived by her husband, J. William Greenleaf; daughters, Carol G. Letson, and Joan C. Greenleaf; sister, Esther Palmer; grandchildren, Fred and Ann Letson; and Southeastern Yearly Meeting.

Mathiot—Elizabeth Mathiot (Betsy Moen), 54, on March 11, in Madurai, India, of a heart attack. Born in Chicago, Ill., she grew up in Hickory, N.C., where she graduated from Lenoir-Rhyne College with a degree in medical technology. She worked in medical research at Johns Hopkins School of Medicine in Baltimore, Md., and married Thomas Moen in 1964. She received a PhD in demography and sociology from Johns Hopkins School of Public Health and taught at the University of Oregon before going to the University of Colorado in 1976. She became a member of Boulder (Colo.) Meeting in 1984. A 1983-84 sabbatical trip to Asia and India crystallized her concerns about poverty and inequality into a passionate commitment that permeated her life and research. The motto of the Right Sharing of World Resources, “Live simply, that others may simply live,” became the cornerstone of her personal life. She was on the national board of Right Sharing, and helped evaluate for them both funding proposals and ongoing projects in India. She was also deeply concerned with the plight of refugees in the United States, visited the border region, and...
was very active in Boulder Meeting's efforts in this area. She was a major force in developing on the Boulder campus the International and National Voluntary Service Training (IVST) program, and served as its acting director in 1992. She went to camp and extended periods in India, studying grass-roots self-help movements, and especially women's role in these movements. With her passion for economic and social justice came naturally a profound respect for religions and cultures and an abiding interest in studying them. Elizabeth also took much joy in nature, and had a great sense of humor that helped her through difficult times and delighted her friends. She is survived by her ex-husband, Tom Moen; and a large international community of friends, whose lives she has touched deeply.

Osborn—Joseph C. Osborn, 81, on March 28, in Bethlehem, Pa. A descendant of many generations of Quakers, he was born and raised in Muncie, Ind., as a birthright member of Friends Memorial Church (now Meeting) of Muncie. In 1955 he transferred his membership to Lehigh Valley (Pa.) Meeting, for which he was twice appointed clerk as well as member of many committees. He also served on Representative Meeting of Philadelphia Yearly Meeting and on the Friends Camp Association. When he and Camp Onas in Orange, Pa., were separated, he spent many years in Civilian Public Service camps, including the Smokejumpers Unit centered in Missoula, Mont., for which he enthusiastically attended several reunions. Having received his BS in Mechanical Engineering at Purdue University in 1933, and his MS in Engineering Mechanics from the University of Michigan in 1946, he taught mechanics and applied mechanics at Purdue, Montana State, Michigan State, and Lehigh Universities until his retirement in 1977. He was an active member of the American Society of Engineering Education, serving from 1963 to 1988 as Editor of its Mechanics Division Bulletin. A skilled amateur photographer since 1935, he received recognition for many of his black-and-white photographs, which have been displayed in various university galleries and at the 1939 World's Fair in Queens, N.Y. He also sang bass with the Bethlehem Bach Choir for 35 years. A member of local and national model rocketry societies, he took pleasure in sharing the joy of making and launching model rockets with children. Camping and hiking remained avocations throughout his physically active life. At the Lehigh Valley Meeting, he is also cherished for his rolls and jellies, his Scrabble playing, and his assiduous care of the meetinghouse. Joseph is survived by his wife, Rebecca (McNeer) Osborn; two daughters, Julia B. Osborn and Rachel B. Osborn; a son, Frank E. Osborn; and six grandchildren.

Peacock—Mary Jane (Taylor) Peacock, 76, on May 16, at Foulkeways, Gwynedd, Pa. She was born and raised was a birthright member of Goose Creek (Va.) Meeting. She graduated from George School in 1936 and Earlham College in 1941, where she met and later married Edward B. Peacock in 1943. The Peacocks lived in Ohio and North Dakota during World War II while Edward did alternate service in Civilian Public Service, which he moved to Quaker Hill in North Dakota. They moved back to Philadelphia, Pa., area and joined Gwynedd (Pa.) Meeting, where they became active members. Mary Jane worked in school cafeterias and later became a dietitian at a county school for the physically handicapped. Mary Jane’s first love and interest, however, was writing. She was effective until the end of her life in the group of “Friendly Crafters” that made articles to sell for the benefit of Philadelphian Yearly Meeting. This interest became a full-fledged activity after she moved to Foulkeways in 1988. She created a wonderful legacy of fanciful creatures, which shows her loving, creative approach to life. Mary Jane is survived by a daughter, Carole Peacock Kinne; two sons, Jonathan and Joseph; a brother, Thomas Taylor; a sister, Henrietta Vitarelli; three grandchildren, and several nieces and nephews.

Ristad—Adam Alfred Ristad, on March 31, at home in Arcadia, Calif. Adam was born in 1918, in Long Branch, N.J., the son of a Norwegian ship’s engineer, and grandson of a ship’s captain. Instead of going to high school, he joined the Merchant Marine, serving 20 years on various vessels around the world. At age 35, he went into the advertising business in California and the South. A growing interest in Quakerism led him to work for the American Friends Service Committee as a fund-raiser in the 1950s. After receiving his GED, he entered the University of Utah at age 45, and obtained his BA, and an MA from the University of Colorado when he was 53. He then taught anthro­pology, and economics for 16 years. Adam volunteered extensively for the AFSC, Legal Aid Services, and Hospice. A member of Boulder (Colo.) Meeting, he was also active with the Sons of Norway, and other academic and historical societies. In 1985, he worked for the Sanctuary movement, helping bring political refugees from Guatemala and El Salvador across the border and into Canada. Adam was an active hiker, folk dancer, political activist, peace advocate, amateur actor, and a shameless punster. Even as he suffered severely from Alzheimer’s disease, he maintained his high moral standards and sense of humor. Adam was preceded in death by his wife of 18 years, Eloise Ristad, also by a sister, two sons, and a grandchild. He is survived by his other children, Victoria Peterson, Judy Huston, Dora Smith, Rhonda Peterson, Tamara Smith, Brian Smith, Sue Sumpter, Carol Plummer, Shaila Ferguson, and Nichole Szittya-DuBonn; and 15 grandchildren.

Szittya—Ruth Mendelhan Outland Szittya, 83, on April 10, in Black Mountain, N.C. A lifelong Friend, activist with the American Friends Service Committee, teacher, and author, she was one of the founding members of the Ashville (N.C.) Meeting. She was born in Lansdowne, Pa., to a family rich in Quaker heritage, and was nurtured in Lansdowne and Rich Square (N.C.) Meetings. She was educated at Westtown School, Guilford College, and Mount Holyoke College. In the 1930s, she taught for the AFSC at Hindman Settlement School in rural Kentucky, and later became principal of Haddonfield Friends School in New Jersey. In 1939, Ruth went to Germany as an AFSC volunteer in the Quakerburo in Berlin, where she helped disidents and Jews escape the country until almost the moment war broke out. She met her husband, Dr. Sandor Szittya, who worked for the International Committee for West Germany. In 1942, they moved to Quaker Hill in Richmond, Ind. She later taught on the Cherokee Indian Reservation in N.C. and in public schools around Asheville. An avid gardener and a weaver, she was a life member of the Southern Highland Handicraft Guild. Hers was a life of giving. In her last years she taught 45 students in public schools and institutions, and served on the boards of AFSC, SANE, and a number of organizations. She is survived by her daughter, Rachel Setola; a son, Penn Szittya; a sister, Mary Outland Katsuki; a brother, Charles Outland; and four grandchildren.

Utter—Ruth Hentschke Utter, 74, on Nov. 22, 1992, in Long Beach, Calif., of emphysema. Born in Los Angeles in 1918, Ruth was an advocate of whatever seemed to need attention. An avid volunteer of the Women’s International League for Peace and Freedom, League of Women Voters, Friends of the Library, and Partners for Parks, she was a member of Marloena (Calif.) Meeting since 1970. With each new organization came new friends and adventures. Ruth’s home became the gathering place for people of many backgrounds. A collector of cookbooks of all kinds of food, Ruth enjoyed testing new recipes from different countries. Despite her illness, she continued her schedule of meetings and gatherings for the final two years of her life. Ruth was preceded in death by her husband, Donald Utter. She is

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Accommodations
Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All are welcome. Openings immediately and in September; please apply early. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 277-9118.
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survived by her son, Donald Jr.; her daughter, Adrienne Utte Calvert; and six grandchildren.

Ward—Mary (Molly) Sutton Ward, 64, on Oct. 17, 1992, at Friends House, Sandy Spring, Md., of a brain tumor. A native of Abingdon, Virginia. Before coming from Olney Friends School in Barnesville, Ohio, to attend Abbott Art School in Washington, D.C., she drew topographic maps for the Army Map Service and the U.S. Geological Survey, and more recently edited computer-produced maps for the Survey. Her pen-and-ink drawing of Alexandria (Va.) Woodlawn Meetinghouse was published in Friendly Woman, and is used by the meeting on its stationery. Holding a dual membership in Alexandria Meeting and the Friends Meeting of Washington, D.C., she was active in Baltimore Yearly Meeting, and served briefly on the Central Committee of Friends General Conference. She is survived by her husband, Leonard B. Ward; a son, Kevin W.; a daughter, Nancylan; a sister, Jean E. Winder; and a brother, Robert F. Sutton.

Books and Publications

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

Coxes of Southeastern Pa., 1708-1789. Few copies left. $25. Richardson; (215) 662-9226.


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) 986-4556.

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17, 1992, at Friends House, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.


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Positions Vacant

Person to handle public relations and publicity for the New York Quaker Tapestry Project July through September 1993. Send resume to Quaker Tapestry Project, New York Yearly Meeting, 125 Rutherford Place, New York, NY 10003.

Couple or individual to help care for three children in Vermont Quaker zen family. Housing plus salary. Write: Summer-Vine Community Zendo, 19 Vine, Montpellier, VT 05602, (802) 223-9878.

Position available for First-day school teacher for school year September 1893 through mid-June 1994, at Southampton Friends Meeting, Bucks County, Pennsylvania. Curriculum provided. Children range in age from three to ten years old. For complete job description and salary information, please call (215) 757-8415.

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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 welcomed Write CUF, Box 201 RD 1, Landenberg, PA 19350.

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Summer Camps
The Leaveners (Quaker Performing Arts Project) 1993, Tel Aviv, Israel. A safe, caring, value-centered, educational community for students in grades 9-12. The philosophy and curriculum are designed to value each individual in the belief and his/her own abilities makes Oney a positive environment in which to live and learn. 61800 Sandy Ridge Road, Barnesville, OH 43713. Phone: (614) 429-3652.

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

MEETING NOTICE RATES: $13.50 per line per year. Payable 6 years in advance. No discount. Changes: $3 each.

BOTSWANA
GABORONE-Kagiso Centre, 373624 or 353552.

CANADA
HALIFAX, NOVA SCOTIA-(902) 461-0702 or 477-3690.
OTTAWA-Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.
TORONTO, ONTARIO-Worship and First-day school 11 a.m. 50 Lowther Ave. (North from cor. Bloor and Bedford).

COSTA RICA
MONTEREVERDE-Phone 61-09-56 or 61-26-56.
SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday.

EGYPT
CAIRO-First, third, and fifth Saturday evenings, August through June. Call: Stan Way, 352 4979.

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

GERMANY
HEIDELBERG-Unprogrammed meeting 11:00 a.m. Sundays Hauptstrasse 133 (Junior phone). Phone 06223-1366.

GUATEMALA

MEXICO
MEXICO CITY-Unprogrammed meeting, Sundays, 11 a.m. Call to los Amigos, Ignacio Manuch 122, 02690, Mexico 1, D.F. 705-0521.

NICARAGUA
MANAGUA-Unprogrammed Worship, 10 a.m. each Sunday at Centro de los Amigos, APFDO 5391 Managua, Nicaragua, 26-3126 or 66-3543.

SWITZERLAND
GENEA-Meeting for worship and first-day school 10:30 a.m. Sunday. 13 ave Mercevit, Quaker House, Petit-Saconnex.

UNITED STATES
Alabama
BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 952-0670.
FAIRHOPE-Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1 1/2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.
HUNTSVILLE-Unprogrammed meeting 10:00 a.m. Sundays in various homes. Call (256) 837-0327 or write P.O. Box 3330, Huntsville, AL 35810.

Alaska
ANCHORAGE-Unprogrammed. Call for time and directions. (907) 276-1466 or 346-3477.
FAIRBANKS-Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 265 Gold Hill Rd. Phone 479-3796.
JUNEAU-Unprogrammed. First Day 9 a.m. 592 Seaflee Street, Phone (907) 668-4409 for information.

Arizona
FLAGSTAFF-Unprogrammed meeting and First-day school 10 a.m. 402 3. Beaver, 86001.

MCNEAL-Cooshee Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 939-3609 or (602) 939-3657.

PHOENIX-Worship and First-day school 10 a.m. 1702 E. Grand Ave., Phoenix, AZ 85020. 943-3631 or 955-1878.

TEMPE-Unprogrammed, First Days, 10 a.m., child care provided. 316 East 15th Street, 85213. Phone: 968-3966.


August 1993 Friends Journal
CHARLESTON—Worship 9:45 a.m. Sundays. The Church Family Y, 21 George St. (803) 724-3623.
COLUMBIA—Worship and First-day school 10 a.m. PALM CENTER, 726 Pickens St. (803) 256-7073.
GREENVILLE—Unprogrammed worship and First-day school 10:30 a.m. First Presbyterian Church, 303 Boncumble St. (864) 533-0873.
HORRY—Worship, Sundays 10:30 a.m. (unprogrammed), Grace Gilford, inland, (803) 965-6554.

South Dakota
SIoux FALLS—Unprogrammed meeting 11 a.m. 2151 S. Center Ave., (605) 339-5744.

Tennessee
CHATTANOOGA—Worship 10 a.m. discussion 11:30 a.m. 535 Cressy Chase Dr. Office: Becky Ingle, (615) 629-5914; Judy Merchant, (615) 628-6570.
CROSSVILLE—Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Drayton, clerk, (429) 942-6290.

Wrightsville—First-day school 10:30 a.m. Third Presbyterian Church, 303 Boncumble St. (864) 533-0873.

South Dakota
SIoux FALLS—Unprogrammed meeting 11 a.m. 2151 S. Center Ave., (605) 339-5744.

Washington
BELLEVUE—Eastside Friends, 4160 15th Ave. SE, Worship 10 a.m., study 11:00 a.m. (206) 747-4272 or 887-6449.
OLYMPIA—Worship 10 a.m., 219 B Street S.W., Turnwater, First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 324, Olympia, WA 98507. Phone: 943-3618 or 387-3855.
PULLMAN-See Moscow, Idaho.
SEATTLE—University Friends Meeting 4001 9th Ave. N.E. Quiet worship First Days 9:30 a.m. and 11 a.m. Wed. 7-7 p.m. 547-8449 Accommodation: 632-9539.
SPokane—Unprogrammed worship, 747-7275 or 536-6022.
TACOMA—Tacoma Friends Meeting, 2019 N. 21st St. Unprogrammed worship 10 a.m., first discussion 11 a.m. (206) 729-1910.
TRI-CITIES—Unprogrammed worship, (509) 946-4062.
WALLA WALLA—10 a.m. Sundays. 522-0599.

West Virginia
MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire, (304) 599-3100.
PARKERSBURG-Mid Ohio Valley Friends. Phone: (304) 428-1320.
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