Among Friends

Mightier than a Megazord

It all started out harmlessly enough. The kids clamored at the supermarket for a big box of Cap’n Crunch cereal and their good-natured father gave in. (We’ve all been softies, after all; we can’t deny them their sugar-rush once in a while.)

A few days later Michael Resman realized he’d had enough. He put it, “I read the offer for a Mighty Morphin Power Rangers Megazord computer wrist game on the back of the box. Through the haze of an early-morning fog, I began to realize that:

1. These were the same Power Rangers characters that have been banned or restricted by several governments as too violent.

2. The advertising for the game watch includes the following statement: ‘Watch Jason, Zack, Kimberly, Billy, and Trini defeat them in battle using the fighting power of the Megazord.’

3. All this is on a box which has on the front a picture of a smiling gentleman wearing black, above the prominent word Quaker.’

Michael Resman, a member of Rochester (Minn.) Meeting (a Quaker, that is), put it frankly, “I am outraged!” In good Quaker fashion Michael didn’t sit back and fume about it. He gave motion to his outrage. To set things straight he sat down and wrote a letter to the Quaker Oats Company.

I feel that in using the name of my religion to further your own ends, you are obliged not to deface our beliefs. For over 300 years, Quakers have condemned violence. Many of our ancestors were jailed or beaten for refusing to serve in the military. Some of our members are still being prosecuted for refusing to pay taxes that support the military. This is a matter of great importance to most Quakers.

He explained that he does not allow his children to watch violent TV shows or play violent electronic games. “It is my belief,” he wrote, “that individually and as a society, the future depends on learning to cooperate with other people; not in learning to hit, kick, and shoot them.” In conclusion, Michael had a request: that the company consider changing its name. As he put it forthrightly, “You’ve been using our reputation for honesty long enough.” If they decided not to change their name, they might at least, in the future, “abide by Quaker principles.”

After three months Michael got a response from the Quaker Oats Company:

Dear Mr. Resman:

Thank you for your recent letter regarding the Cap’n Crunch Mighty Morphin Power Rangers promotion. Upon checking our files we were unable to find any record of your first correspondence. We are sorry that you did not receive a reply to your original inquiry and are glad that you gave us another opportunity to respond.

We certainly understand your point-of-view. Please be assured that the objective of every Cap’n Crunch promotion is to interject fun into the product and not to offend parents or religious groups. Tie-in’s such as this usually begin at least a year before the promotion actually is on-shelf. We began working the tie-in with Power Rangers long before concerns about violence emerged. You will be pleased to know that Cap’n Crunch’s affiliation with Power Rangers has ended and we will not be promoting it in the future.

Please accept our sincere apologies as neither Cap’n Crunch or The Quaker Oats Company would ever intentionally offend members of any religion.

Sincerely, (signed) Maureen Meier, Manager, Cereal Consumer Response

It’s good to see that others are ending their “tie-in” to violence. Perhaps Cap’n Crunch will have a heart-to-heart soon with the Pentagon generals.

Vinton Deming

Next Month in FRIENDS JOURNAL:

Respect for Native American Traditions

Remembering D. Elton Trueblood

Smuggling Medical Supplies to Cuba
Features

7 Learning from Young People
Helene Pollock
The best way of learning from young people is to listen to them.

10 Nurturing Children and Families in Meeting
Marty Smith and Carolyn Terrell
Our meeting communities can do much to nurture children and to mediate conflicting needs.

14 A Concern about Nuclear Power
A. Stanley Thompson
Bombs and warheads are not the only nuclear threats in our lives.

17 Friendly Divorce
Judith Baker
Our meetings need to be neutral places where children can find safety and nurture during a divorce.

18 Listening to Our Hearts
James U. Gleaton
A conflict over sexual orientation produces a warm exposition of liberal religion.

21 The Message and the Myth
Blanche P. Zimmerman
Is the core message of Christianity obscured by layers of myth?

23 View from a Coach
Gina Lee
How poor our view becomes when fences of personal prejudice are erected.

Departments

2 Among Friends
4 Forum
5 Viewpoint
25 Witness
26 Parents’ Corner
27 Reports
28 News of Friends
30 Bulletin Board
30 Calendar
32 Books
36 Milestones
38 Classified
41 Meetings

Cover photo © Cynthia St. Clair Taylor
A possible change?

Once the term "non-Friend" caused an attendant in Princeton (N.J.) Meeting to feel insulted. He interpreted it to mean "enemy." It's in the Philadelphia Yearly Meeting queries; I've also seen it used in Friends Journal.

"Attender," "non-Quaker," or "small-F friend" don't always give the shade of meaning a person wants to express. Does anyone else have a suggestion for a change? Or am I the only one who doesn't like the expression "non-Friend"?

Mary Loomis Wilson
State College, Pa.

A time for healing

Thirty years ago, on November 2, 1965, Norman Morrison gave his life in agony over our war in Vietnam and in a desperate hope of somehow ending it.

Even at that early date, he saw the human toll the war was taking, especially on innocent Vietnamese civilians. He was convinced that the war, if it continued, would take a heavy toll on our nation's conscience.

Today, many people are still suffering the effects of that war. More than any other war in our lifetime, Vietnam violated the moral fabric of our souls, both individually and as a nation.

To heal the wounds of that war, we must forgive ourselves and each other, and help the people of Vietnam to rebuild their country. I am grateful to Robert McNamara for his courageous and honest reappraisal of the Vietnam War and his involvement in it. I hope his book will contribute to the healing process.

It is very sad that the world as a whole does not seem to have learned the lessons of Vietnam. Soldiers and civilians are still killing each other in too many places around the globe. In fact, today more than ever, we need to learn that violence done to one's fellow human beings takes an immense toll on everyone involved, and the toll has a very long lifespan.

For the sake of all we love and for the sake of our souls, we must find better, nonviolent ways to live, to struggle, and grow together, both as individuals and as nations.

Anne Morrison Welsh
Black Mountain, N.C.

Wrong address

In the April Forum invitation to participate in the "This I Believe" project, the return address given was incorrect. It should have been 18322 Carlwyan Dr., Castro Valley, CA 94546. A few inquiries have been forwarded to me, but I suspect some have been returned to the senders. Please inform your readers that anyone responding before June 20 will be included in the Friends Journal project—up to 30.

Karl V. Schultz
Castro Valley, Calif.

A power within

I very much appreciated Jean Roberts's article, "Risking All for Love" (FJ April). As someone who has wrestled with the meaning of mystical experiences, I found it comforting and validating to read her positive account of her experience with kundalini energy, and to take in her words, "as we discover a power within that will transform us and just may lead us a little closer to the Truth." Isn't that what Quakerism is about?

Kathy Tapp
Janesville, Wis.

Visits support

Charlotte (N.C.) Meeting is in the midst of a "New Beginnings" program of relocation and construction of a new meetinghouse. Recent growth and attendance including children has necessitated a larger space. After purchasing six acres of wooded property in the area of UNC Charlotte, preliminary plans are completed for a new meetinghouse appropriate to that setting and to the present and future needs of the meeting. The current meetinghouse property has been put on the market, and plans for raising funds to supplement income from that sale are underway. After long consideration, members are in agreement that this new location and building will enable the meeting to fulfill its vision of providing a growing Quaker presence in this metropolitan area. We invite the support of Friends interested in sharing this vision. Contributions or questions may be sent to me, the clerk, Charlotte Friends Meeting, P.O. Box 33665, Charlotte, NC 28233.

Marian Beane

Christocentric-Universalist dialogue

Brian Daniels's letter concerning Christocentric and Universalist Friends (FJ March) was disturbing. Brian, just as you asked about Universalist Friends I must ask about you: Where do people like you come from?

How do you reconcile yourself with Matt. 5:18? Jesus says, "Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place." In A.D. 30 when a Jew (Jesus included) gets up and talks about the law, he's clearly referring to the 400 some laws in the Old Testament.

I just don't see any logical way around this verse. If you are a Christian you have to follow all of the Judaic laws as well as the ones Jesus came up with.

"You don't have to believe that part," you might say. But you would require me to believe the parts that show Jesus' divinity. I think it's clearly an all or none proposition. If Jesus said it, you have to believe it to call yourself a Christian. If not, then calling yourself a Christian would be so watered down as to be meaningless.

Or you might say, "The law Jesus refers to is the Ten Commandments (and/or the two great commandments) only." Sounds nice, but Jesus didn't say that. In going out of his way to refer to the smallest part of the law, Jesus absolutely meant the entirety of Jewish law. Another reading would be adding things to the verse that just are not there.

The really theologically devious might say, "The last six words of that verse (until all things have taken place) means until Jesus was crucified/resurrected/ascended to heaven (take your pick), then after that point Jesus' teachings are all we have to follow." I would have to say, "Wow, you read all that in those six words?" Jesus—your Lord and Savior—is a straight-forward speaker. This verse isn't a parable, it needs no interpretation. It says what it says: "until heaven and earth pass away, not the smallest part of a letter will pass from the law, until all things have taken place." The meaning is plain, he's saying you must follow all the laws until the earth ceases to exist. Jesus did not speak in mumbo-jumbo. He simply said what he said.

Michael Miller
Las Vegas, Nev.

The only thing really extraordinary about John Woodbury's Viewpoint article (FJ April) is that it should have been headlined, "No Reason for Divisiveness." After explicitly denying all of the central understandings of the Christian faith, John wrote, "I don't have any trouble with the Christocentric Friend's point of view." That is not too surprising, given that John had already written that he has "trouble with the Quaker use of the word Truth." This is the world of Humpty Dumpty who said, "a word means what I want it to mean...." I think that Friends will understand that when John asserts that Universalists and...
I am writing to express the hope that Brian Daniels’s fervent response (FJ, March) to Greg Pahl’s “Christocentric and Universalist Friends: Moving Beyond the Stereotypes” (FJ, Jan.) will not stifle a continuing exploration of the subject. I am writing, also, because my own spiritual pilgrimage has convinced me that one can hold views contrary to those of Brian Daniels without forfeit of one’s Christian and Quaker faith.

I was reared under the tutelage of fundamentalist Christians. I went off to World War II with the approval, yes, the insistence of people of this persuasion. I had heard nothing from them that participation in war may be inconsistent with Christian principles. It was during my six years of military service which took me to India, Burma, and Germany that I came to question the intellectual and moral foundations of my faith.

During an extended period of disillusionment with organized religion following the war, it was my good fortune to have the companionship of friends and books to urge me on in my search for a religion that was an invitation to reality—not credulity. I soon learned that I was not alone in my search. I learned that a revolution had been occurring in biblical studies and that my former mentors had known nothing about it, or at least were not telling anyone about it. Thomas Sheehan, in his book The First Coming, describes this crisis:

At the heart of this theological crisis there lies a revolution in biblical studies—specifically, the emergence of historical-critical method—that began over a century ago, and now dominates both Catholic and Protestant exegesis. The employment of the historical-critical method in scriptural research has often led to extraordinary shifts in the church’s understanding of biblical texts; and since the testimony of the Bible is a major stone in the foundation of Christian faith, such shifts are bound to have repercussions in the theological edifice built on that foundation.

Still without a clear understanding of where my faith journey would take me, I became a member of the Society of Friends. I became a Friend because I believed Friends took Jesus seriously. Marcus Borg, in his recent book, Jesus, a New Vision, puts very succinctly my belief at that time: 

The challenge which the historical Jesus presents is not the sacrifice of the intellect, but the sacrifice of something much deeper within us. Christianity has very little to do with believing forty-nine impossible things before breakfast—as the late Bishop John Robinson puckishly described the impression that people commonly have of what it means to be a Christian; but it has everything to do with taking seriously what Jesus took seriously.

So now, at 78 years of age and 55 years into my pilgrimage, where have I arrived? While reading John Hick’s Metaphor of God Incarnate—Christology in a Pluralistic Age, I found in this delightfully lucid and straightforward book a paragraph to which my spirit resonates:

So what I myself see when I try to peer back through the New Testament documents is a man, Jesus, whose immensely powerful God-consciousness made God, and God’s demanding but liberating claim upon men and women, intensely and startlingly real.

This raises images of a Quaker flasher: “My that-of-God is bigger than thy that-of-God.” This is the Ranter heresy against which the leaders of the first generation of Friends struggled. Humans are not divine; we do not “possess” a part of God; it is not “my Light” or “your Light” but the Light of Christ that exposes evil within us and leads us to God (who alone is good). We are not gods, but creations of God—with a built-in capacity to respond to spiritual good or evil (what George Fox called the two seeds).

When Fox called us to “answer that of God” in others, he was talking about a method of doing evangelism, not suggesting that people had a certain “quantity” of

Christians “are talking about the same thing but only with a different vocabulary,” he is wrong.

But I fear some may not immediately see the importance of the error in his assertions about Jesus, because it is built on a misuse of the phrase “that of God in everyone,” which is common among Friends. John wrote, “The historical Jesus was a man, not uniquely divine, just quantitatively more divine than me, not qualitatively different.” This raises images of a Quaker flasher: “My that-of-God is bigger than thy that-of-God.” This is the Ranter heresy against which the leaders of the first generation of Friends struggled. Humans are not divine; we do not “possess” a part of God; it is not “my Light” or “your Light” but the Light of Jesus, whose...
divinity in them. Fox was exhorting Friends who by faith have received Christ within, who “believe in the Light,” to let that Light correspond with (or answer) the spiritual capacity in others. The Light that is already at work within us will lead the other (who according to Fox is still spiritually “in prison”) to the same freedom from sin that we have experienced.

This is all explained in the famous letter in Fox’s Journal in which he calls us to “walk cheerfully over the earth.” He ends his letter by cautioning us to “spare no deceit.” So, I conclude by affirming: There is only one God and neither I nor you are it; there is only one way to be saved, and that is by the name of Jesus; there is only one Truth, and that is in Christ and walking in the Light.

Ben Richmond
Richmond, Ind.

Regarding Christ’s divinity, controversies among us have been present since George Fox indicated to an English magistrate that he should “quake in the presence of the Lord.” Worship of God, which nurtures the joy of the Lord within, has sustained us again and again.

Through the wisdom of the disciple John, as found in 1:5 of his Gospel, “And the light shineth in darkness; and the darkness comprehended it not,” explains it best and thoroughly.

Let us be unmovable in our faith and continue our celebration of life in Quakerly discipline, for with Christ “all things are possible.”

Phineas Pemberton
Oklahoma City, Okla.

I write on the never-ending debate between the Universalist and Christocentric Friends. I was brought up in Scotland and attended the Church of Scotland. This was a painful experience for me, so painful that I left the church and attached myself to the certainty of science.

Twenty years later I was led by the Holy Spirit to the Religious Society of Friends. I was led to a particular meeting. God led me to this place so that I could hear the messages God has for me. God speaks to us all in ways we can understand. Some will be led to the Catholic church and others to Quakers. But we are only in those places because that is the best place for us to hear God. The institutions themselves are not important. The question is, “Do I hear God in this place?”

Among Friends some will be led to a Christocentric expression, others to Universalism. These also are not that important. The question is, “Can I hear God?”

Lh love and accept Friends who are Christocentric. I love and accept Friends who are Universalist. I love and accept Friends who are neither, and those who may be having doubts about the existence of God.

All of us have been brought to Friends to hear God’s call for us. And together with the Friends who drive us crazy and those we think are saints, God has made us a whole to do God’s work. We need each other to do God’s work.

We are all injured in various ways. Some of our healing may come from Univeralists. We have experienced. We have all ended up in the best place to hear God. Let us celebrate that. Let us recognize our similarities. Let us see our differences as a source of joy. Let us live in the expectation of joy. Let us listen to God.

Drew Lawson
Victoria, Australia

Twelve years ago I was actively involved in the formation of the Quaker Universalist Fellowship (QUF). The concerns that led us together at that time included:

The need to support those Friends holding non-Christian beliefs who felt their ideas were not welcome in their meetings.

We also hoped to extend this support to Christ-centered Friends who experienced the same problem. Probably due to the rapid development of an either/or, Christ-centered vs. Universalist mentality among Friends, few Christ-centered Friends attended QUF gatherings or thought of us as Universalist enough to accept them.

Our second motivation was our own need to share ideas about the nature of God, worship, and the human spirit. Christian Friends used traditional Christian language to express their ideas. For the rest of us, it was harder to communicate because of a lack of commonly accepted language.

As we struggled with these two issues we soon realized that Quakerism is not about beliefs concerning the nature of God, worship, and the human spirit. These may be interesting topics to discuss, but the Society of Friends is about living, not talking. The spirit of the Society of Friends is expressed over and over in the letters published each month in Friends Journal.

For example, the following excerpts are gleaned from the April 1995 issue:

Gertrude Crosdale: “They have been Muslims, Christians, and Jews . . . . I have repeatedly seen the Holy Spirit in each and every one of the men I have worked with.”

Marshall Sutton: “Perhaps our greatest contribution today to the world and to those of us attending meetings for worship is a spiritual community that is open, caring, and faithful, where one can come in out of the cold and experience a human warmth born in a worshipping community.”

Anna Morris: “Action based upon a spiritual insights carries with it an expanding power of its own, which ripples through society.”

John Woodbury: “If there is such a thing as absolute Truth, our perception of it is so imperfect that we have no right to be intolerant of anybody else’s perception of Truth.”

Theresa Toy: “Let’s sit open and see if the Spirit guides us in this direction.”

Welcome, Friends—to Quaker Universalism.

Irving Hollingshead
Boytown, Pa.

Friends either way

Thanks for publishing my reflection, “Allowing Life” (FJ March). Contrary to what appeared in my author’s note, my wife and I are not Mennonites, but rather Quakers—members of Evansville (Ind.) Meeting. I neglected to say this in my cover letter, and you, seeing that we worked with Mennonite Central Committee, naturally assumed we were Mennonites. If the occasion arises to set the record straight, feel free to do so.

Anthony Scalsa
Hindman, Ky.

Sorry for the error. We’re glad to claim you! —Eds.

Friends Journal welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors’ privacy; those wishing to correspond directly with authors may send letters to Friends Journal to be forwarded. Authors’ names are not to be used for personal or organizational solicitation. —Eds.

June 1995 Friends Journal
Learning from Young People

by Helene Pollock

I recently had a very interesting conversation with three young people from Chestnut Hill (Pa.) Meeting: Patti Anthony, Ben Newlin, and Joe Doolin Richardson. The purpose of the conversation was related to my work as coeditor of the Pastoral Care Newsletter, a publication of the Family Relations Committee of Philadelphia Yearly Meeting. My meeting with the young people was set up by Phil Anthony and Ruth Cameron of Chestnut Hill Meeting to find out how Overseers, members of Ministry and Counsel, or similar groups in other meetings could help young people feel more comfortable in meeting.

What happened shouldn't have surprised me. Although I wasn't well acquainted with the three youths before the interview, I should have expected that their perspectives on Quakerism were bound to be interesting. But I was surprised—at their depth of insight, their stark honesty, their clarity of thought.

The following are summaries of what the three young people shared that day. They have each reviewed and corrected a draft of this article. And they are all thrilled that readers of Friends Journal are willing to listen to them!

PATTI ANTHONY, who is 11 years old, is in the sixth grade. Her favorite subject in school is math, and she likes to play the flute, read, go out with friends, and attend classes in Tae Kwon Do (a Korean form of self-defense).

"I was literally born into this meeting. One of the clearest early memories I have took place back when I was about four years old. I remember all of the big kids—they might have been only a year or so older than I was—were climbing trees. I have no idea why that seemed so important, but it was exciting to me for some reason. I was just sitting there staring at them, and wishing that I was that old.

"I think I never really got anything out of meeting, because my parents were there. I was made to be in meeting for 15 minutes. It was like a chore, it was like you had to. When your parents say you have to do something, it makes it sound awful, it makes it sound like you have to pick up a hundred-ton brick and walk across a desert with it or something.

"At Middle School Friends it was different. People were about my age and I could trust them a little more—I have no idea why. At Middle School Friends, I thought meeting for worship was a bunch of people who really loved each other. It was a place that even if you're new, you usually fit in. At meeting you would get together with other people and then you would be thinking about how great your life is and stuff like that—just sorting through your life.

"I think I have less spiritual understanding than most people do, because of being rushed out of meeting and going to a class. But I never really understood what the classes were about. We were
always reading stories, but they never helped you with anything. I just had to listen to the stories these adults were reading to me, and answer questions that I didn’t understand. And no one ever told me anything about how the First-day school stories related to Quakerism, except for my dad, once in a while. He would help me understand Quakerism.

“I think that age shouldn’t really matter. I think that maturity should matter more. But some people seem to not get past the fact that I’m only 11. Then there are people who just think of me as “my dad’s daughter.” It feels horrible. It feels like they don’t try to get to know me. And I know a few people who think I’m really sweet. But if they got to know me, they would know that I don’t like to live up to that. It drives me nuts. I don’t think that most of the adults really know me, but some of them do; I can feel it.

“I think one reason why adults don’t try to get to know the kids in the meeting that well is because they’re scared of us. Don’t ask me why. And when they get scared it intimidates the kids and also makes the kids a little shyer. But for a kid, when an adult comes up and doesn’t even really try to get to know you, it sort of hurts sometimes. But not a lot.”

JOE DOOLIN RICHARDSON, age 17, is a senior at Mastermans High School in Philadelphia. This is an exciting time in his life, because he’s looking forward to attending St. John’s College next year. A thoughtful young man who enjoys philosophy, poetry, hiking, and skiing, his main social outlet is the Philadelphia Yearly Meeting Young Friends program, where he does informal peer counseling.

“My first contact with Quakers was when I went to Young Friends gatherings, and then a friend of mine convinced me to come to meeting, and I loved it. It was great. I really got into it; it just sort of worked out. It was like knowing I was in the right place and not being able to express that at the time, but very much feeling led to be a part of this meeting. Quakerism suited my style; it spoke to my condition. Then last June I became a member of this meeting. It was really cool.

“I was learning a whole lot. I came into Quakerism a little bit fast maybe, but I came into it in a way that was really good for me. That’s how I learn things—fast. I was missing a few key details that I’d pick up later. Over the last two years I’ve picked up some of those things, but I’ll never get all of them.

“For me it’s a very calming experience, to come here on Sunday. Meeting keeps my life in order. I have a friend who never gets to meeting—although she’s Quaker too. She’s running around all over the place, freaking out because she’s got some test or a paper to do. I just come here and relax a bit and go home and do my work if I feel like it, and if I don’t feel led to do the work, sometimes I just don’t. It works out really well. I feel really good about how I’ve been doing in my life. In a way, meeting assures me that I’m an OK guy.

“A friend of mine explained this theory about religion to me. There are two aspects of religion. There’s grounding in revelation and there’s grounding in the dogma, the tradition. Revelation is where you have those great feelings and the sort of mystical or spiritual experiences that just happen, and they’re really great. I came in with lots of revelation because Young Friends is, I feel, almost completely revelation.

“Teens can be very intensely spiritual people—to a degree and of a type of spirituality that is very much different from the way I see adults responding to that side of their personality. It’s a lot more intense for teens. And maybe it’s a little bit misguided, but it often is not. You have this new enlightenment.

“Some years before I came to Quakers, my mother had expressed a desire to attend meeting and try it out. But I said ‘No, forget it! I’m not spending my Sundays in some church or whatever,’ and she said ‘Oh, OK,’ because she didn’t want to make that choice for me. When I came to it by myself, it’s been wonderful. To tell you the truth, I don’t let my mother in the meetinghouse; I prefer to keep it my thing. She goes to a different meeting. It’s been part of my teenage rebellion—becoming a Quaker.

“I’ve met a lot of really nice people here at the meeting, some of whom FP [serve as a “Friendly Presence,” or adult helper] at Young Friends gatherings, and that’s been a lot of fun. Then there are some people that I just talk to when I’m here, people whose lives to an extent have become a part of mine, and that’s really nice.

“There are some people in this meeting that I’ve never really talked to. On the other hand there are some people I’ve had great conversations with. There are some people I just smile at across the room. Even the people I don’t have a close personal relationship with are kind and respectful, and caring and understanding.

“There’s a man in the meeting who’s really cool. If I’m having a problem that is typical to teenagers—you name it, sex, drugs, whatever—and I talk to him about it, he’ll recognize that the problem has to do with my being a teenager, but he’s also able to be respectful of who I am. He hasn’t forgotten what it’s like to be a teenager. And he’s very open. You could almost say he’s ‘parental,’ but he’s more like an uncle-type of figure. It’s the same way with my former First-day school teacher. I can bring a problem to him; I did, at 9:30 on a Tuesday evening, and he gave me some very good advice. He has a quality of listening that has something to do with the Inward Teacher.

“One thing that has been very important to me in this meeting is that I’m treated with equal respect here. I’m not looked down on or judged by my age or my hairstyle or how many rings I happen to have in my ear. I feel very much that I’m respected for who I am. Being judged by my appearance happens to a much lesser extent among Quakers than it does anywhere else, at least for me anyway.

“When I had my ‘Yes! you’re-a-Quaker-now’ party, one of the adult members told me how the first time she ever came to meeting she saw my cut-off army pants and my boots and my long hair and my nose ring, and he thought I was just another punk. But later, after hearing me speak in meeting, he changed his mind, and he said ‘wow, I’ve gotta get to know this kid.’ This story says as much to teenagers as it does to adults. Teenagers have to be comfortable speaking in meeting; that’s one way people can get to know them, and become aware of their character.

“Think it’s important to involve young people in what’s going on in the meeting, because then they really are part of the meeting.”

June 1995 FRIENDS JOURNAL
BEN NEWLIN, an 18-year-old senior at Central High School in Philadelphia, was full of enthusiasm during the interview. I was struck by how much at ease he was in talking about Quaker issues, so I wasn’t surprised when I learned of his extensive involvement as co-clerk of the Young Friends Program in Philadelphia Yearly Meeting, and as a member of the PYM Religious Education Executive Committee. Ben has been accepted at Guilford College next fall, and he’s excited about their many Quaker activities. He is an accomplished photographer and enjoys playing the guitar.

“Here’s how I first came to the meeting: When I was about eight, my mom decided that she was going to go back to Quakerism. (She had been a Quaker when she was younger, and she used to be in a Young Friends program.) So she decided that we were going to start coming to meeting. We lived near Chestnut Hill Meeting at the time, so we came here.

“When I was younger, I used to go to meeting. I couldn’t wait until we got out so I could go and play. But after going through the Middle School Friends program, and then into the Young Friends program, I’ve started to really enjoy meeting. For me, what made the difference was seeing other young people my age being interested in worship. And also, I changed my thinking. I guess I just started to understand it, and to realize why people did it, rather than just thinking of it as a chore. At Young Friends the people were cool, and I started to think that maybe they were cool because of the place they were coming from—and I realized that worship was part of that.

“I did not find Middle School Friends necessarily to be very spiritual. For me it was more that I found friends and bonded with them and had fun. At that time I didn’t really think about anything Quaker, other than the fact that we had to sit through morning for worship. And I didn’t really enjoy it; I didn’t want to do meeting for worship. But now I really love meeting for worship, especially with Young Friends. Those have been the best meetings I’ve ever been to, the most connected and the most . . . spiritual, I guess—for lack of a better word.

“The truth is that I don’t get a chance to make it to meeting here very often, but I can tell what meeting for worship means to me. Worship centers me, it makes me feel whole, and it’s sort of a self-affirma-

It took time for me to realize that Quakerism was what I wanted. I think that it’s definitely a lot easier for someone to come into Quakerism on their own, instead of coming into it through their family.

“I’m actually not very connected with the people in this meeting, other than of course my family. The people all know me—because I’ve been here since I was very young—and they know who my mother is. But that’s about the extent that they know me. It’s sort of hard to be connected with people I don’t see very much. And because some people don’t see me very often, they think I’m Joe, because we both have long hair. I have been called Joe many times. It’s lucky I like Joe or I might end up being very mad at people who call me Joe.

“In thinking about my relationships with the adults in the meeting, I think of one particular man who was friendly to me when I was younger. He was someone I would talk to every time I came to meeting. He was one of the adults who wasn’t too full of being an adult to talk to the younger children. He would treat you with a little more respect than other people would. He used to set the fire in the meeting room and I used to sit there and watch him and help him—little stuff like that. He also had two children and I would talk to them.

“And then there’s my former First-day school teacher. What was important with him was that he was accessible. He was there to listen, and he didn’t just dismiss your opinions or whatever, because you were young. There’s a saying by a Native American medicine man: ‘Each person has one drop of knowledge, and alone, that one drop of knowledge isn’t much. But many drops together could become a whole pool.’ What our teacher said was ‘let’s put our drops of knowledge together and see what we come up with.’

“And there’s a woman from our meeting who comes into the place where I work almost every Saturday. We’ve had a bunch of really interesting conversations. I love it when people come in and talk to me at work.

“My advice to adults? Treat us like you’d like to be treated. Treat us with respect. You don’t have to just talk about ‘how’s your mother?’ You can say ‘well what do you think about such-and-such an issue?’ It doesn’t have to just be chit-chat. I’ve got views on just about any issue, and I love having a conversation with someone, even if it gets to an argument. That’s what I thrive on. The point is you don’t always have to just talk about nothing. I like people who actually can talk about something.

“The older people in this meeting can be stern. Like one time I was in meeting for worship, and I had a wad of gum in my mouth (which I probably shouldn’t have). One of the elderly people came up to me and sort of chewed me out. She obviously didn’t approve of it.

Another time, I was at work and I was wearing a nice, warm Navy shirt. One of the meeting adults came to the store and made a joking comment about Quakers wearing military clothing. Although he was only joking and I didn’t take offense, I know that some adults only see the clothes, and they may judge me negatively because of what I wear. But that’s my chosen form of dress. I’m a pacifist, anyway, even if I’m wearing these things. It doesn’t mean that I support the army.

“One of my best experiences in the meeting was when we had a forum. The meeting wanted to know what the youth of the meeting wanted. It was the first time that anybody in the meeting had ever listened to what I thought. It was really great. Before that, no one really knew me, but after it happened I think a lot of people said ‘Whoa, well maybe this person is not just a little kid who doesn’t have ideas.’ I had a bunch of ideas that the meeting really listened to, and that was a very good experience for me.

“Also, being involved in committees has definitely helped me. I think that’s especially true for a yearly meeting committee I’m on with adults. I’ve gotten to know some people who otherwise I probably never would have talked to, and I’ve felt very respected and cared for through them. I think that’s definitely helped me relate to older people.”

Friends Journal June 1995
Nurturing Children and Families

by Marty Smith and Carolyn Terrell

And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said unto them, “Let the children come to me, do not hinder them; for to such belongs the kingdom of God.”

Mark 10:13, RSV

Perhaps a disciple asked, “Don’t you know children are restless and noisy?” And perhaps Jesus explained that he valued children’s openness to life: children are tender, forgiving, trusting, honest, fun loving, and eager to learn. Dr. Benjamin Spock writes, “The capacity of idealism, creativity, and spirituality is latent in every child.” Children have spiritual awareness. They have questions about creation, the nature of God, and why bad things happen to good people. They have an urge to learn by experience. They need help in using the silence in meeting for worship (as do adults). Can Overseers nurture these qualities and help children share with everyone in the meeting their joy of living?

Many Friends can identify with both the disciplines and with Jesus. When the behavior of children is disruptive, adults may feel like rebuking them. Yet we all know what Jesus meant.

Traditionally, Overseers are concerned with clearness for marriage, memorial meetings, and helping members and attenders who are ill in distress. Faith and Practice of Philadelphia Yearly Meeting (1972) broadens the responsibility of Overseers to include children and young people by suggesting that Overseers:

should be aware of and foster influences that develop the religious life of the children and young people of the meeting, whether members or nonmembers, and should assist in giving them a meaningful understanding of the principles and practices of Friends. Overseers should seek to strengthen the work of the Committee on Religious Education or other committees seeking similar ends. Young people desire and need to have a creative part in the life of the meeting; older Friends should recognize the contribution that young people can make.

The Meeting as Extended Family

There was a time when the religious education of children took place in the home, around a Bible each evening, during prayers before meals, and at bedtime. Many families attended meeting for worship every Sunday, which meant a common experience of shared faith. Now many families look to the meeting for religious education for their children. However, there is often less than an hour on Sunday for education in the Bible, Quakerism, and other topics relating to Quaker testimonies.

Friends once lived in rural settings with grandparents, aunts and uncles, or cousins nearby. Now when their children (now parents) need advice or a reassuring hug, or when grandparents want an older grandparent or confidant to listen to them, relatives are often too far away. Parents look more frequently to the meeting for support. When meetings respond to that need, the number of young families with children is likely to increase dramatically.

Preparation for Worship

The length of time children are expected to sit in meeting for worship has decreased; parents new to Quakerism will not have experienced what it is like for children to sit quietly in meeting. Just getting children to meeting can be a chore. However, we must avoid thinking of meeting as an endurance contest. Parents bring to meeting anxieties and worries about what Friends will think about their child’s behavior. They wonder if Friends will think they are bad parents if their child cannot sit quietly in meeting. One child may be able to sit quietly in worship while another of the same age may not.

Overseers can take initiative in preparing children for meeting for worship. Sharing their own experiences of worship as children and having older Friends tell of prayers that were meaningful to them as children are two of the ways in which this can be approached. Such sharing helps children learn that meeting for worship is a time to be in the presence of God and to experience the beauty, wonder, and mystery of that presence. Also, it’s important to remember that children need encouragement to speak in meeting, when led. Other ways to prepare children for worship include developing prayer cards that are illustrated by children and taken to meeting, and making soft fabric books or toys for the same purpose. The making of these things can be done as an intergenerational project. Adults in one meeting delight in being a “lap buddy” to a particular child so that when a child gets restless during meeting, he or she can walk over quietly and sit on an older Friend’s lap. Some meetings have found that a quiet room with books and puzzles, near the worship room and supervised by an adult, is a refuge children can go to and return from as needed during worship.

Supporting Parents and Children

Taking the lead in organizing a group to support parents trying to raise their children with Friends values can be a real gift to meeting families. More seasoned Friends can bring experience and leave aing to such a group and can be valued organizers or contributors. Several meetings have organized discussion groups where there are opportunities to reflect on situations children face, such as violence, materialism, competition, and conflict. Ensuring that the library includes books of interest to new parents can be important.

In some meetings new babies are introduced at the end of worship, with someone giving family history, introducing relatives, and holding the baby up for celebration. Other meetings have taken the introduction of new children one step further by holding meetings for dedication during regular worship or at another time.

Some meetings recognize children with
a card or gift when they reach milestones such as entering school or graduating. One meeting holds a meeting for worship for graduating high school youth. In many meetings children or youth are given a personally inscribed Bible or Faith and Practice at an appropriate age.

When Needs of Children and Adults are in Conflict

Involving young people more effectively in the life of our meetings may involve conflict between the needs of children and the needs of adults. Have any of these situations occurred in your meeting?

* A very young baby is making baby noises in meeting for worship; an adult rises to speak, with genuine regret, saying that the baby noises are disturbing his worship. He asks the meeting for help. The young mother is devastated; she stays away from meeting for many weeks.
* A small group of adults are sitting in a circle for a committee meeting. Small children are running around the circle, laughing loudly. The adults cannot hear each other. The parents say nothing; the non-parents are reluctant to suggest another activity for the children.
* During an intergenerational game where adults and children are holding hands in a circle, a few older children delay the game by pulling the circle in and out. The parents say nothing; the children ignore other adults who try to speak to them.
* Children are included in an invitation to see a slide show. It turns out to be of little interest to them and takes longer than they can sit still.
* After meeting for worship, during social time, children are running around, spilling food or drink. Older adults fear they may be knocked over. Parents are engrossed in conversation and do not stop their children.
* Adults are talking about important matters during social hour. Children are ready to go home. "In a minute" becomes an hour.

All these situations involve differences in needs and interests of children and adults. Some meetings have found solutions. When specific individuals were involved, one meeting provided an opportunity for them to express their feelings in a safe environment. The individuals felt much better, even though the problem wasn't solved immediately. Family worship has been initiated in some meetings. Stories, songs, drama, guided meditation, and short quiet times have provided a setting for adults and children to worship together. Child care during committee meetings, business meetings, and social events is offered in many meetings. A children's corner has been established in some social rooms where small tables and chairs, books, puzzles, and art materials can be used by children when adults are busy talking.

We need to recognize that parents differ in their expectations for children's behavior. Parents are not usually receptive to unsolicited advice on child-rearing. With the facilitation of Overseers, the meeting community can come to agreement on expectations for behavior. In one meeting, for example, some members of Overseers and of Ministry and Worship met with parents and children to set up guidelines for behavior during social hour. Involving children and parents in setting and following through with behavioral expectations is far more constructive than talking negatively or gossiping about either the children or their parents.

Often Overseers are able to serve as catalysts in finding workable answers when the needs of children and adults are in conflict. The manner in which the solutions are found can serve as a model to children and youth who look to their "elders" to set a good example.
Children With Special Needs

Effectively including a child with special needs is another area of pastoral care in which particular sensitivity is required. One meeting experienced a child in First-day school who continually interrupted the teacher, calling out and not being able to sit still. She could not recall what the teacher said just ten minutes earlier. The teacher wanted to include the child in the class activities, but others were not able to follow the lesson because of the disturbance. In another meeting, a mentally challenged young adult wanted to learn about his Quaker faith in a middle school class and quietly asked for extra help with instructions or details during the class. The teacher, however, did not have enough time to meet his needs as well as the rest of the exuberant adolescents.

Situations like these need extra loving care from everyone in the meeting. Volunteers, for example, can take turns accompanying the child to First-day school to help with projects, to interpret the lesson, to bring calm when the environment becomes too stimulating, or to take the child out of the room for individual attention when needed.

Helping the entire meeting be more sensitive to the needs of children and families who are coping with special challenges is a contribution that Overseers can make. We can be helpful to families by finding out what parents want the meeting to know about their child with special needs. For example, “Would you like to tell me about your child?” rather than, “What’s wrong with your child?” Overseers can facilitate the organization of a group for parents from several meetings who have special needs children.

Overseers need to be alert to the possibility of serious problems in the lives of meeting children. Often meeting members are unaware that a member is depressed, drinking in excess, or is abusive to spouse or children. If concern arises about serious problems in the life of a meeting child, it is essential that Overseers prayerfully consider how to speak with the family and, if necessary, make connection with a respected professional counselor who is attuned to values important to Quakers.

Differences Among Adults in Meetings

There are broad issues which affect Friends in the meeting community. One
potentially divisive issue involves what is taught in First-day school. A faithful attender may offer to teach First-day school every Sunday for the whole year. The offer is gratefully accepted. It may be months before Friends discover that they are very uncomfortable with what is being taught. One meeting Overseer faced this concern by first speaking with the clerk of the Religious Education Committee to see if they were aware of the situation. When the clerk of Overseers found that the Religious Education Committee had tried without success to satisfy the members' concern, she decided to call a threshing session involving parents, teachers, and committees involved with what should be taught. There, general agreement was reached and the recommendations were referred to Religious Education for implementation. Often such problems can be averted by more careful discussion at the time the offer is made. Clear understandings can help to avoid the hurt feelings that arise when someone has given energy to something only to discover that others are disapproving.

Another issue needing attention is how children come into meeting for worship: at the beginning or the end? Should First-day school be held before, during, or after worship? Should business meetings be held on a weekday evening or on Sunday? Opportunities for prayerful discussion of these questions can involve Friends from meeting committees with direct experience with the concern.

**Intergenerational Activities**

Solutions to all these problems will be easier if members and attenders, including children, have opportunities to know each other better.

It is a challenge to find activities that are enjoyed by both children and adults. These questions need to be considered: Why do we want children involved in this event? Will both children and adults play important parts in the game, or are the children just there for "show"? Are the directions for the game clear for all ages?

Activities that meetings have tried with success include: name tags for everyone; an album with pictures and names of members and attenders; games, square dances, and work or service projects; a display of baby pictures with a prize for the person who can guess the most names; dramatics; camping trips; and an evening where hobbies are presented and displayed.

We hope the experiences of meetings, given above, will be helpful as Friends look for ways to include children, youth, and adults in the life of the meeting. We hope Quaker children will have opportunities to share their insights and openness.

**Queries**

1. What part do we play in welcoming and valuing children and their parents in the meeting community?

2. What changes in our physical plant and in our meeting’s procedures would benefit children and their parents?

3. Do we consider the needs of children and parents in our regular Overseers and Ministry and Counsel meetings?

**Resources**

**Workshops**

"Parenting Creatively—A Friendly Approach to Parenting" is a six- to eight-week participatory workshop series of two-hour sessions facilitated by Harriet Heath, who is a longtime member of the Philadelphia Yearly Meeting Family Relations Committee, and a licensed developmental psychologist. This popular workshop series explores ways of implementing Quaker values in relation to parental goals. Contact Harriet Heath at (610) 649-7037.

For meetings and other Quaker groups within Philadelphia Yearly Meeting, further information regarding fees, consultation, and scheduling of workshops may be obtained by calling Steve Gulick, Program Coordinator, at (215) 988-0140.

Discussion groups for parents and other caretakers who wish to raise their children in a Quaker manner are offered by the Religious Education Committee of Philadelphia Yearly Meeting. The committee provides a discussion leader and helps the meeting set up an interactive program lasting 45 minutes through an hour and a half, utilizing a format that involves queries. Meetings outside of PYM are invited to call Marty Smith at (215) 241-7008 or (800) 2200-PYM ext. 7008 to discuss the model and to request copies of the queries used.

**Printed Resources**


Addressing Sexual Abuse in Friends Meetings, New England Yearly Meeting, 1994. An important new resource on how to recognize abuse, along with suggestions of how to deal with it.


Don’t trust the “vested nuclear interests,” says a Quaker who was once well-aquainted with them.

I grew up on a dairy farm in northern New Jersey among honest, hard-working country people who helped one another survive during the Depression. I became an engineer, thinking then I could use technology to help people like them improve their living conditions. I first found lifelong Quaker friends from 1941 to 1946 in Swarthmore, Pennsylvania. Some of these friends were engineers, some were involved with the American Friends Service Committee and Pendle Hill. They became my models of integrity.

In 1945 I had been working on steam and gas turbine power plants, when nuclear bombs were dropped on Hiroshima and Nagasaki, killing more than 100,000 people. In 1946 I accepted an invitation to help develop unlimited...
peacetime nuclear energy “too cheap to meter,” to be part of a dedicated effort to improve world conditions with the help of abundant energy.

With the intention of designing a safe, economical nuclear reactor, I analyzed engineering problems which appeared important. I also developed methods for analyzing reactor stability, which led me to believe that reactors could be explosively unstable and extremely dangerous.

Economic studies were made by various companies under government contract, based on wishful ignorance. The reports, stamped “secret,” were contrived to ratify the premise that electricity from nuclear energy would be competitive with that from fossil fuels. I wanted to believe, but found the studies unconvincing. The irrevocable decision to build reactors on the a priori assumption that they were both economically desirable and absolutely safe. Ignorance on both scores has turned out to be a poor basis for optimism.

By 1963 I couldn’t reconcile my doubts about the future of the reactor business with my feelings and principles I had developed in association with my early Swarthmore friends. I left the field to teach engineering at Robert College, in Istanbul, Turkey. I continued to be concerned about the safety of nuclear reactors.

**Peacetime Nuclear Energy**

The “peacetime” nuclear reactor business in the United States is in bad shape. The hard fact is that the nuclear business is the most subsidized of all industries, kept alive by taxpayer-, ratepayer-, and bondholder-financed welfare. Nuclear electricity has turned out to be prohibitively expensive. All new reactors ordered since 1973 have been canceled.

Decommissioned reactors include Rancho Seco in California, Trojan in Oregon, Three Mile Island in Pennsylvania, and Shoreham on Long Island. Estimates of the cost of disposal rise fantastically above $500 million per reactor, and no one knows what to do with the lethal stuff. Radioactive waste is accumulating at reactor sites around the world. Attempts are being made to persuade some unsuspecting Native American community or South Sea Island population to accept waste in exchange for money.

In 1971 Washington Public Power Supply System began building five reactors to produce 6,000 megawatts of power for the Pacific Northwest. The project was beset with incompetent management, faulty construction, billions of dollars in cost overruns, and the largest bond default in U.S. history. Two reactors were mothballed in 1982. Two others were terminated. Only one of the five was completed, years behind schedule, at over ten times its projected cost.

The high-temperature, gas-cooled Ft. St. Vrain reactor in Colorado was abandoned without ever reaching full power because large power oscillations increased alarmingly as power was raised.

France, a nuclear enthusiast, is struggling under a great debt from its nuclear enterprise. Their future as a nuclear nation may be in doubt.

At one time in 1991, 18 Japanese reactors of a total of 40 were out of service for a variety of reasons.

**Reactor Accidents**

The operating history of the reactor business is dismaying. Nuclear accidents occur with frightening regularity. The list of known incidents fills books, despite attempts to hide the record. Here are some samples.

In 1986 the Chernobyl, Ukraine, reactor blowup polluted the northern hemisphere with radioactivity, casting radiation sickness and death into the far future, leaving a million acres of land ruined by radioactive contamination. It is reported that half of the 10 million people in Belorussia live in contaminated areas. Estimates of adults and children doomed to be killed and maimed by cancer and mutations run in the hundreds of thousands. Heroic workers attempting to contain the ruined reactor suffered horrible radiation deaths. Radioactive reindeer meat was discarded in Lapland, as was milk in Italy.

In the 1970s the Windscale reactor accident polluted the coast of Great Britain. France’s Superphénix, the world’s largest fast-breeder, was shut down in 1987 after 20 tons of liquid sodium, which explodes on contact with air or water, leaked from the cooling drum.

In the United States, SL-1, a small water-moderated and -cooled reactor, was designed to be so inherently safe that it could be operated unattended on the polar icecaps. On January 3, 1961, at the Reactor Test Station in Idaho, it was shut down for routine maintenance by a threeman night crew. A nuclear explosion contaminated the reactor building and killed the three men, leaving one hanging from the ceiling, impaled on a control rod. The official hypothesis was that the operator had pulled the control rod too far out. How could a “safe” reactor be so easily exploded?
In October 1966 "we almost lost Detroit" when the Fermi fast-breeder reactor partially melted its core. In March 1979 the Three Mile Island reactor melted part of its core, threatening Harrisburg, Pennsylvania. Also in 1979, the sodium-cooled reactor experiment in Santa Susanta, California, melted its core, endangering nearby Los Angeles.

On March 22, 1975, at Browns Ferry Power Station on the Tennessee River, near Decatur, Alabama, a worker looking with a candle for air leaks set fire to control cable insulation. Fire spread over control wires for three of the world's largest reactors, two of which were at full power. Catastrophic meltdown of one reactor was narrowly averted.

An October 1980 error flooded the cavity of Indian Point No. 2 reactor, 25 miles from New York City, with brackish Hudson River water, closing the reactor until June 1981 and drawing penalties from the Nuclear Regulatory Commission.

The New Nuclear Age

Now nuclear proponents push hard for a business revival. Columbia Nuclear Corporation proposes to complete the two mothballed Washington Public Power Supply System reactors to burn plutonium from the United States and Russia. The United States proposes to provide reactors to North Korea. Reactor salesmen, admitting that present reactors leave something to be desired, claim they are now ready to produce a "new generation" of economic, "safe" reactors.

Nuclear engineering departments of universities, dejected of students, advertise a coming shortage of engineers to design, build, and operate reactors.

Why does anyone want to build nuclear reactors?

U.S. nuclear corporations and government bureaucracies, seeing their economic future tied to the continuation of the nuclear business, promote the construction of a new crop of reactors. Nuclear departments at universities need reactors and students to maintain faculty employment and prestige.

Some developing countries, including Iraq, need reactors to make bombs and electricity.

Austria, Belgium, Great Britain, Denmark, Finland, Greece, the Netherlands, Norway, Spain, Sweden, and Switzerland have renounced reactor development.

Japan, a manufacturing country with insufficient natural resources, is torn between promoters and protesters of nuclear energy.

The Perils of Nuclear Energy

All reactors are a lethal peril. Peace-time nuclear reactors, in addition, are an economic fiasco.

Uranium and plutonium are the stuff of bombs as well as of reactors. Reactors use uranium to make plutonium, the world's most carcinogenic poison, forever lethal in human terms. A particle too small to be seen causes lung cancer. Plutonium existed only in trace amounts before 1941. There are now perhaps 1,000 tons of plutonium scattered around the world. This is enough to make more than 100,000 nuclear bombs. Ten kilograms of stolen plutonium is enough for a crude nuclear bomb to hold society hostage.

Mechanical devices fail. Reactors are mechanical devices designed, built, and operated by fallible people, a few of whom may be malicious. A large operating reactor contains radioactivity equivalent to that from a thousand Hiroshima bombs. A reactor can fail by nuclear, chemical, or mechanical explosion, spreading its radioactive materials over its surroundings.

Even a "successful" reactor comes to the end of its life in 30 years or so. Its radioactive garbage cannot be safely separated from the environment for all future. Even large pieces of contaminated equipment must be buried in concrete caskets.

When a conventional power turbine loses blades, some workers may be killed. When an airplane wing fails or an Amtrak train falls through a bridge, a hundred passengers may die. The spilled chemicals from a plant like Bhopal may kill thousands. A reactor failure near a large city could kill millions and leave a vast area uninhabitable for more than a thousand generations. Past experience suggests that building reactors risks a legacy of radioactive contamination for a time longer than previous human history.

The nuclear business, in the United States and abroad, has a history of careless disregard for human life: miners suffering from radon gas, neighbors around Hanford, victims of the Chernobyl and SL-1 explosions, and Japanese bomb victims.

Do we need reactors? I say no. We must learn to be less wasteful of energy resources than we are now. The energy so far developed from nuclear reactors was obtained by the consumption of large amounts of fossil fuels. The energy that can be obtained in the future by reactors of the present type will not greatly extend the energy of fossil fuels. Successful breeder reactors would considerably extend the supply of fissionable materials, but the breeder appears to be the most dangerously unstable of all reactors.

Society cannot afford to continue the learning process with accidents to reactors, risking radioactive spills more catastrophic than we have witnessed so far. Because I am deeply interested in the welfare of the people on the earth, including my own children and grandchildren, I am compelled to conclude that we not only shouldn't allow any more reactors to be built but also should rapidly phase out current ones. Life is too complicated and too sacred to trust to the vested nuclear interests. As ordinary people we have enough knowledge to take the power to say no to reactors back from the "experts" who have misled us.

I believe Friends need a concern for all of nuclear energy, not just bombs as a final product. It is time to "Speak Truth to [Nuclear] Power."

Further Reading

- Thermal Power from Nuclear Reactors, Thompson and Rodgers, John Wiley and Sons, 1956.

June 1995 FRIENDS JOURNAL
D
uring their teenage years, my children knew and loved divorced parents of two of their Quaker friends. These parents were favorites because they participated together in activities with their kids. They also worked together on yearly meetings committees. When I told the mother how much appreciated their co-parenting, she replied that she and her present husband understood that one never really divorces a former spouse when there are children; that the need to be there together for your offspring didn’t disappear just because a marriage is over.

These Friends are good role models. Their attitudes and actions are the ideal ones that meetings should be encouraging.

I’ve been a Friend for 23 years. During that time I’ve observed how Quaker meetings relate to divorcing members and I’ve gone through a divorce myself. I’ve learned that Quakers are not always friendly when caught in the middle of the strong feelings often generated by separating couples. The breakup of a family is difficult for everyone involved. Usually only one of the couple remains in the meeting.

Friends must be mindful of the most beneficial way of dealing with this situation, or they may inadvertently hinder the healing of the family and do real damage to the meeting itself. The single most important action for a meeting to take when faced with a divorce is to declare the meeting to be neutral space. Both of the divorcing couple should be made to feel welcome to worship and participate in meeting activities. Meeting members must resist the urge to take sides, allowing one person in the couple to “own” the meeting while the other person is made to feel unwelcome. This is very difficult when you happen to agree with the actions and beliefs of one person but not the other. I remember fondly the Friend who brought me a lovely plant for my new apartment after I’d separated from my husband. He said, “I don’t agree with what you are doing, but if I’m not for you, I’m against you—and I don’t want to do that.”

When a meeting does take sides, helping and supporting one person and shunning the other, a legacy of bad feelings results. It is not unusual for it to be years for divorce to get resolved. The supported Friend tends to cling to the hurt, angry feelings that the meeting agreed with, because he or she is the “right,” “good” person, while the former spouse is viewed as “wrong” and “bad.” After all, the meeting sympathized with that point of view. This is a particularly difficult turn of events for children. They love both parents and need to be assured that their desire to maintain a loving relationship with both parents, even in the face of divorce, is natural and good. A neutral meeting facilitates supporting the children.

Friends often fall into the trap of being so caring and concerned about the emotional pain and anger that a divorcing member is experiencing, they view that person as a victim and themselves as rescuers. Then everyone is in a stuck place. Meetings should encourage the divorcing parties to view the hurt and anger that are often part of a divorce as temporary emotions that need to be worked through and released. Certainly we should be sympathetic to Friends in a tough situation, but we must be careful not to condone unkind thoughts and actions. Clinging to angry feelings blocks spiritual growth. We are not being a helpful religious community if we support a Friend’s holding on to negative feelings about a former spouse.

There is a spiritual basis for working toward forgiveness: Jesus’ teaching to his disciples in Matt. 18:21-22:

Then Peter came and said to him, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.” (NRSV)

If Quakers work toward forgiveness and community, letting go of judgment, spiritual growth for the family and the meeting can be the result.

The meeting members should become advocates for the children. A divorce is never easy for youngsters to go through, but the outcome can be happy if a good relationship with both parents can be maintained. Children should not have to choose one parent over the other. The goal for divorcing parents should be to separate issues as a couple from those of parenting. They must be able to co-parent in a positive way if their children are to escape damage as a result of the divorce. Meetings should do what they can to assist couples in meeting this goal. Clearness committees and a list of counselors and mediators should be available for the family to consult. The children will feel nurtured and empowered by the meeting’s neutrality and concern with their maintaining access to both parents. I know of expanded families that celebrate holidays and milestone occasions together—parents, step-parents, children, and step-chil-
This letter was originally written to a young gay man (not a Friend) who had just "come out" to his family, and was experiencing conflict with them over his sexual orientation.

DEAR

In a recent telephone conversation, you asked about scripture passages that could be used in rebuttal to people who use the Bible to justify their homophobia. No passages that I know of specifically argue against their position, i.e., "No, homosexuality is not wrong." I will discuss below passages that may be used to refute their proof texts on more general grounds. There are also alternative interpretations of the particular passages usually quoted, interpretations actually more defensible on a scholarly basis than the ones they offer. I do not intend to cover these alternative interpretations in this letter, as they would seem to amount to tit-for-tat proof texts in most situations. I believe there are more compelling ways of addressing the question.

In particular, you may find another approach to the issue of Christian faith useful. It is based on a different understanding of Christ and Christianity than that of fundamentalism or of other orthodoxies. It also refers directly to passages from the Bible, especially from the words of Jesus, for its support. It does not, however, hold any of these passages as the ultimate authority for its associated beliefs and conclusions. In fact, few of the beliefs resulting from this approach are absolute; most may change again and again.

James Gleaton is a member of Columbia (S.C.) Meeting.
again over the course of one’s life. The changes result from the interaction of faith and experience. This approach draws on the experience of interpersonal relationships, on observations of human behavior, and on study of such observations made by others.

At one time when we visited I talked about what I believe to be the difference between religion and spirituality. After careful reflection on my own observations and experience, I have come to the conclusion that religions (including those not acknowledging the existence of a supreme being) are social value systems on which societies are constructed. As such, the practice of religion varies from society to society depending on the people’s perceived needs for social order. The Christian religion of urban areas of Lutheran Sweden is not the same as the Christian religion in predominantly black regions of rural Mississippi. Religions also change over time with changing requirements within a specific society. Belief in the centrality of Earth in the universe and the perfection of the order of creation led leaders of the 16th-century Roman Catholic Church to burn Giordano Bruno at the stake for heresy. Among other things, he had asserted that stars were actually suns similar to our own, perhaps with associated planetary systems and forms of life; he had also asserted that the Earth was not spherical, but oblate due to its rotation. His hypotheses contradicted the Aristotelian cosmology that had the official approval of the church hierarchy. More recently, few Caucasians living in the southern region of the United States two centuries ago questioned the morality or theological approval of slave holding. It was an accepted part of the social order, and was even explicitly supported by passages of the Bible (e.g., Paul’s letter to Philemon, the story of Noah’s sons in Gen. 9:20–29, and the law given in Lev. 25:44–46). Few people today, however, would seriously consider using any part of the Bible to try to justify slavery, or to support an Earth-centered cosmology. In short, the religions constructed on the life of Jesus have evolved and adapted to various degrees over the past 2,000 years and from country to country, and even from region to region within the same country.

Spirituality, on the other hand, cannot be circumscribed so easily by social orders. While it has certain universal characteristics, it is an individual matter differing from person to person. The first of these qualities is a trust that there is a higher power in the universe, which wills good for all people. This trust is related to the statement in Gen. 3:26 that God created human beings in God’s own image. I take this to mean that every person has an innate capacity to construct and revise, during the course of a lifetime, a mental representation of the world in which he or she lives.

The process of development of one’s inner image of the world leads to the second characteristic of spirituality: mindfulness of the potential consequences of one’s actions. Feedback occurs between the individual and the environment. To the extent that one has a well-developed capacity for incorporating this feedback into one’s inner representation, one develops as a spiritual being.

Another inevitable consequence of developing this mental image of one’s world is the acceptance that there are other beings in the environment who also possess this faculty. This realization usually happens in early childhood as an attempt to explain some of the feedback from one’s environment. The simplest explanation is that there are other autonomous individuals like oneself with whom one is interacting. With this realization usually comes the development of the third characteristic of spirituality: empathy or compassion—a sense of connectedness with the rest of humanity and with the world in which one lives. This capacity allows the person to learn how to fit into a balanced life of interdependence and community with others.

Spirituality does not require belief in a virgin birth, a resurrection, or a walk on water. Nor does it require disbelief. Belief in these various events recounted in the Bible is simply irrelevant to being spiritual. What is necessary for spiritual development is paying attention to oneself and to the people one encounters every day. The above characteristics seem to me to be what Friends mean by “that of God in everyone.”

With the above remarks in mind, I would like to share with you certain Bible passages that I believe exemplify the way in which living spiritually differs from living by religion (or religious laws); and how—as a person develops spiritually—racism, sexism, homophobia, and other forms of prejudice naturally tend to evaporate from one’s life. Most of these passages appear in the four Gospels, since Jesus was consistently spiritual. First, though, remember the account of Peter’s dream on the house top in Joppa and his subsequent encounter with Cornelius, the Roman centurion (Acts 10–11). According to Jewish law, Peter, a Jew, should have had no personal dealings with Cornelius, a gentile. Gentiles were considered to be beyond the pale of God’s grace. No religious Jew of the time would have considered entering into Cornelius’s house and dining or staying with him. Peter, however, was shown in a dream that God does not exclude anyone, nor does God necessarily judge people by the standards of a particular society or religious group. In the dream, Peter saw what looked like a “great sheet of sailcloth” being lowered from the sky. “In it he saw creatures of every kind, whatever walks or crawls or flies. Then there was a voice, which said to him, ‘Up, Peter, kill and eat.’ But Peter said, ‘No, Lord, no; I have never eaten anything profane or unclean.’ The voice came a second time: ‘It is not for you to call profane what God counts clean.’ This happened three times; and then the thing was taken up again into the sky.” Obviously many of the creatures contained in the sheet were of species that, according to the Mosaic law, were prohibited as food to the Jews (see Lev. 11).

This same Mosaic law proscribed fraternization between Jews and gentiles. It also is used today as a weapon against gay and lesbian people (e.g., Lev. 20:13). The Pentateuch contains many interesting rules of which I’m sure many Christians are unaware. Few Christians would seriously consider applying some of them to their own lives (e.g., Exod. 21:7–11 and 23:19, Lev. 19:19, 19:27, 24:16, and 25:44–46). Of course, there are laws in the Pentateuch that still make good sense, but the conclusion Peter draws from his dream is this: “God has shown me clearly that I must not call any man profane or unclean” (Acts 10:28). In other words, Peter was to act not according to religious law but according to empathy with the gentiles he met. For gay and lesbian people, this means that the mere presence of condemning passages in the Levitical code is not sufficient justification for homophobia and discrimination.

Jesus himself countered parts of the Mosaic law in the Sermon on the Mount (Matt. 5–7). In Exodus, right after the chapter containing the Ten Commandments, appears a statement giving a legal basis for punishment of offenders by so-
LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF.

LUKE 10:25-37

Jesus gave a new basis for ethical behavior, not dependent on obedience to the letter of the law but on the spiritual character of the individual. In the beatitudes (Matt. 5:3-10) he stated a number of characteristics of spirituality. More succinctly, he gave the Golden Rule: "Always treat others as you would like them to treat you: that is the Law and the Prophets" (Matt. 7:12; here he states a criterion for deciding which rules of the Mosaic law are universally applicable and which may be ignored as belonging to a specific place, time, and environment, or as the product of the biases of the writer of the particular rule.

In another account, called the parable of the good Samaritan, Jesus gives what are known as the two great commandments: "Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself" (Luke 10:25-37). This parable is interesting for another reason, as well. Samaritans were descendants of intermarriages between Jews and gentiles during one of the times of captivity of Israel. Therefore they were considered unclean by orthodox Jews. Jesus, in choosing as an example of charity a Samaritan merchant, must have angered many of his listeners, especially since the priest and the Levite mentioned in the story were supposed to be epitomes of righteousness. The priest and the Levite followed religious law. They could have stopped to examine the wounded man to see whether they could help him; however, if they had found that he was dead, or if he had died while they were tending to him, then, according to the Mosaic law, they would have become ritually unclean and unable to carry out their religious duties for a prescribed period. The Samaritan, on the other hand, acted out of empathy with the injured man. The late science fiction writer, Frank Herbert, put it this way: "Rules are often an excuse to ignore compassion" (Chapterhouse: Dune). Compassion requires work—exerting oneself for others.

In a more pointed manner, Jesus talks about the Day of Judgement (Matt. 25:31-46). His criterion for deciding whether someone has lived a righteous life is somewhat different from that of his Jewish contemporaries, and even from that of many modern Christians. He uses empathy as a synonym for righteousness. In this passage he asserts that the way to show love for God is to show love for one's fellow human beings. Other teachers in the New Testament agreed with him on this point. Although Paul sometimes positions with which I cannot agree (such as his homophobia, sexism, and blindness to the incompatibility of Christianity and slavery), he also has some good points. In Romans (13:8-10), he says, "Leave no claim outstanding against you, except that of mutual love. He who loves his neighbor has satisfied every claim of the law... Love cannot wrong a neighbor; therefore the whole law is summed up in love." John (1 John 4:7-8) says, "Dear friends, let us love one another, because love is from God. Everyone who loves is a child of God and knows God, but the unloving know nothing of God. For God is love..."

Many of my own beliefs have been influenced by ideas gleaned from sources (both written and interpersonal) other than the Bible, as I mentioned at the beginning of this letter. Through comparing and contrasting these ideas with those of Jesus, Paul, and other Christian figures, I have come to a clearer understanding of my faith.

I have met many people who profess to believe literally everything in the Bible; however, I have never met anyone who actually believed literally all of it. When someone makes such a claim, my immediate reaction is to doubt that he or she has ever really read and digested much of the book. The conflicts and contradictions between various passages discussed above give ample evidence of the impossibility of biblical inerrancy. I have not myself read the entire Bible—it is very tedious and obscure in many places. But then, I don't depend solely on what the Bible says for my faith. I try (and sometimes succeed) to listen to my heart.

I believe that one's spiritual path is personal, and to be tended according to one's own lights. As long as a person is in fact paying attention, then nobody else has cause to say that he or she is on the wrong path. Because of this, I see no difficulty in believing that to be a good Hindu, or a good Buddhist, or a good Taoist, or a good Baha'i is as acceptable to God as to be a good Christian. Indeed, if someone of one of these other faiths is trying to practice empathy and mindfulness of consequences, then I believe that person is living in the spirit of Christ, even if he or she has never heard of Jesus of Nazareth.

I hope that what I have said clarifies my position on the subject of dealing with people who try to use the Bible and their religious systems to justify their bias against gay and lesbian people. It is probably not very profitable to try to rebut their arguments, since many of them claim to take a literalist approach to the Bible and often refuse to examine critically their own value systems. Perhaps the only reply they may hear is the presentation of the principles in the above passages about love and compassion as superceding literalist proof texts.

Love,

JIM
When I was growing up I had a very religious aunt who would respond, in a kind of whining voice, to any difference of opinion with, "I wonder what Jesus would say?" Of course, we children would snicker and mock her behind her back, yet her words often came back to me. When I hear fundamentalist evangelists or some of my fundamentalist acquaintances bearing down with their exclusive Christian dogma, I can't help saying to myself, "I wonder what Jesus would say?"

In his book, The Future of Man, Teilhard de Chardin wrote that our next evolutionary leap has to be in the spiritual realm. He describes how evolution proceeds. In the early stages, evolution creeps along at a snail's pace until it reaches a certain stage; then it accelerates. He saw signs that led him to believe that our spiritual evolution was beginning to accelerate. He felt that a new spiritual illumination for humankind was beginning to happen. Robert C. Keck agrees with Teilhard. Keck points out in his book, Sacred Eyes, that since the pace of life has quickened exponentially in the past quarter century, so has the evolutionary process. Where is this development taking us? What will the new illumination be?

On all sides we are beginning to see a coming together of peoples and ideas. Robert Muller stated in his book, The New Genesis, that in spite of all the trouble in the world, never before in human history have so many people been so concerned about so many people. The ecumenical and interfaith movements are part of it; so is the growing emphasis on civil rights and human rights around the world.

Teilhard expressed his ideas about our growing ecumenicity thusly:

A tendency toward unification is everywhere manifest, and especially in the different branches of religion. We are looking for something which will draw us together, below or above the level of that which divides. . . . We are persuaded that gradually, in religious thought, as in the sciences, a core of universal truth will form and slowly grow. Can there be any true spiritual evolution without it?

A troubling phenomenon in our time is the great surge of fundamentalism, fanned and fed by television evangelists. Why is fundamentalism so troubling to us? Is it not because it is an extolling of the exclusive, divisive Christian myth over the Christian message? According to the fundamentalists, a person who does not accept Jesus Christ as personal Lord and Saviour and believe the Apostle's Creed literally, cannot be saved. Christian fundamentalists believe that theirs is the only religion in all the world that has the "truth." They are much more concerned with the myth than with the message of Jesus.

The Christian myth—the virgin birth, the resurrection, the ascension into heaven—was not developed in Jesus' lifetime. Mark, the earliest gospel, written some 50 years after Jesus was born, never mentions the virgin birth. Matthew, the gospel where the myth is extolled, is believed to have been written almost 100 years after Jesus died. There is no doubt that the historical Jesus suffered under Pontius Pilate, was crucified, died, and was buried, but there is no historical evidence about either the miraculous birth or the resurrection.

Anyone who reads history and mythology can see the correspondence between the Christian myth and the well-known historical myths: There is a mating between a god and a mortal. The result-

The Message and the Myth

by Blanche P. Zimmerman

Friends Journal June 1995
The myth has served its purpose. Is it not time now, when healing is so urgently needed, to remove the obstructions to Christianity and give it a chance to heal the world?

There are those—the fundamentalists, for example—who get very concerned about any suggestions of change, particularly in the cherished beliefs of their ancestral religion. They fear that God will be dethroned and Jesus denigrated. But our Creator gave us minds that have the capacity to grow and it is our duty to use them for the evolution of our religious beliefs as well as in the other areas of life.

I might say especially in our religious thinking. Is this not the most important thing in our lives?

Psychiatrists and social scientists, and even political scientists, are beginning to say what the saints and mystics have been saying for eons: the way of love as taught by Jesus is the only way. Many of our contemporary great thinkers are pointing to the unity of all life and urging the great religions of the world to join together in tolerance and love to stop the wars, feed the hungry, clothe the needy, heal the sick, and be good stewards of the earth so that it can remain beautiful and productive.

At a great gathering of 7,700 participants from about 250 religious traditions, held in Chicago in 1993, a “declaration for a global ethic” was drafted to seek for “interreligious cooperation for peace and justice” throughout the world. (Philadelphia Inquirer, Sept. 5, 1993) At a formal ceremony, everyone signed it—except for some Christians. The declaration did not recognize the divinity of Christ. They could not sign it.

I wonder what Jesus would say?
always thought that a coach was something pulled by six horses, but that first day I moved into the trailer park I learned it was the preferred nomenclature for my new home. I was hoping for privacy, but my illusions were quickly shattered as the other residents came to gawk at my furniture and helpfully fill me in on the details of life in a coach.

I already knew one person in the park from work. Mike had warned me that if I moved into that particular coach I would be living next to a homosexual, although that wasn't the term he used. I said I didn't intend to be running over for cups of sugar so it didn't really matter to me what my neighbors did so long as they weren't serial killers.

As it happened, Al, the person in question, was the first one to greet me. He actually came in the coach and pointed out where old Barney, the previous owner, had kept his furniture.

"Old Barney was a strange one," he said conversationally. "Liked to putter around the house. A real do-it-yourselfer."

"I can tell," I said, looking at the three kinds of wallpaper on the bathroom wall. "What possessed him to put all these different patterns on the same wall?"

Al laughed. "He was always scavenging stuff. I think they gave him the leftover wallpaper from the hospital where he worked. Old Barney liked to keep busy. Did you see the bullet holes yet?"

"Bullet holes?" I asked incredulously. "Bullet holes? What bullet holes?"

"Didn't the real estate agent show them to you? They're right in the corner of the living room ceiling. See, every Fourth of July and New Year's Eve the gang at the top of the hill fires down at the gang at the bottom of the hill and the trailer park is right in the middle."

"Doesn't anyone call the police?"

"They won't come out unless someone's actually shot. Two years ago I took a bullet in the back when I was sitting on the couch. I'm on disability now. I'm in terrible pain every minute."

"I'm sorry to hear that."

Half an hour later I finally herded Al out the door and got back to my unpacking. Then my other next-door neighbor, Tom, dropped by. He told me all about Al and the bullet holes. Before the morning was over several neighbors had stopped by and told me about the bullet holes. I found more bullet holes in the roof of the carport and compared them to the bullet holes in the living room. The ones in the living room had been shot from the inside, as evidenced from the powder burns on the ceiling. I began to wonder about old Barney. Apparently wallpapering wasn't his only hobby.

My first windstorm in a coach came a few days later. The radio said the winds were whipping past at 80 miles an hour. The grand old cedars placed at intervals around the park were bent almost double under the strain, and the house was rocking back and forth as though some giant hand were rocking a cradle. I went out on my back porch and looked across at Al who waved and gave me a big smile.

"How do you like your first storm in a coach?" he yelled over the howling wind. "Isn't it exhilarating?"

I could think of a lot of words to describe the sensation, but exhilarating definitely wasn't one of them. Terrifying, maybe. The hail stones that came later felt as if they were going to come straight through the tin roof and knock me in the head. Exhilarating! My new life as a homeowner.

I quickly learned that both Al and the departed old Barney were favorite topics of conversation among the residents of the park. While old Barney was merely regarded as eccentric, Al was regarded with distaste. He spent much of his time walking around the park with his huge Doberman pinscher, Killer, and his man-of-the-month.

The last man that I saw Al with was
Thanks so much for showing me your hand. He looked a little surprised, but he shook it warmly. Then I walked back to my own place.

Mike asked me about the “For Sale” sign and I mentioned casually that I had gone over to take a look at AI’s kitchen.

“Yuck!” said Mike, literally shuddering. “I can’t imagine you doing anything so gross. You know how thin he’s gotten lately. He probably has AIDS. I’d be afraid to set foot in the place.”

“I don’t think losing weight automatically means you have AIDS. Anyway, you can’t get it from looking at somebody’s kitchen. His place is so spotless I don’t think a germ would dare move in there.”

“Well, maybe he doesn’t have AIDS,” Mike admitted grudgingly. “But I don’t see how you can stand to talk to him, much less walk into his coach of your own free will. At least we’ve seen the last of that blond bimbo of his. Not much of an IQ in that one.”

I changed the subject and walked away, knowing that it would soon be around the neighborhood that the lady who had moved into old Barney’s place had actually been inside AI’s coach and lived to tell the tale. But I comforted myself with the thought that it was a bland story and would probably die a quick death.

AI’s coach sold and he and Killer drove off in his camper. The people who moved into his place had a big dog, too. They didn’t bother picking up his leavings from the once beautiful yard. The dichondra and roses soon died and the yard began to resemble a garbage dump with its assortment of discarded furniture, beer cans, and dog droppings. It seemed kind of strange at first not to see AI and Killer strolling through the park minding everyone else’s business. Perhaps if the Surfer had stayed, AI would still be there. I didn’t tell Mike, but I knew what AI was suffering from, and it wasn’t AIDS. It was a broken heart.

The view from a coach is higher than the view from a house. Sometimes I look past the pink flamingos and colored gravel and see another human being looking back at me. Another AI. Another needy neighbor.

©1995 Gina Lee
**A Meeting in Oklahoma**

by Bob Stauffer

with assistance from Frances Forster and Bob Schutz

She is an older woman and she takes care of the library at the tribal complex on the outskirts of Carnegie, Oklahoma. Her blood ethnicity is Mexican, she explains, as the Kiowa had captured her ancestors in the old days. But her culture in this life is Kiowa; these are her people and she is an enrolled member of the tribe.

I was unexpectedly able to visit. She had heard about me from her husband, with whom I had spoken on the telephone earlier in the week. She was sorry to say that she had only a few bits and pieces of written materials in the library about the history of the tribe and the Quakers. It was too bad, she explained, that so many tribal elders, who have kept the history orally (to this day Kiowa is not a written language), were away attending two powwows. However, she had reached her husband, and he was leaving one of the powwows and was on his way to see me.

When he came into her office she cut short her story, averted her eyes, and prepared to leave. I encouraged her to finish, as often it is only the older women with whom I can talk, and I was eager to share her wisdom.

I realized only later that the elders had reared her husband to become a chief, and he, in his time, led his people for nearly a decade. It was perhaps unusual of me to delay him by extending my interest to his wife. Or perhaps he wished to grant us a private time and space to let her finish her story. At any rate, he politely stepped outside, waiting for her to finish, and then he came in to talk to me. She left to take care of other business.

He and I sat and talked. In another era we would have put aside our tools, or laid down our weapons. He examined a book I had brought from a relative. This written history of the Kiowa people brought forth mixed feelings, for he knew well the weaknesses of written oral histories. Often, reading them gives you the feeling that the ones talking are each the crucial center of their people’s story. A chief or a historian must take a broader view.

Stronger feelings and memories eventually came from the old leader, half-conscious thoughts he has every day as he drives the roads that run south from Carnegie down to Mt. Scott and the Wichita Mountains. The old homes that were occupied by tribal members when he was a boy are now gone or abandoned, replaced with the new houses of the white people. He has a subtle mind’s-eye view, every time he drives by, of the layouts of the rooms of those houses that exist now only in memory.

He recalled his grandparents’ story that his people had been rounded up and confined to the cavalry’s fort until they agreed to sign surrender papers. They refused, the cavalry denied them food, and many died. He experienced again the depth of the feelings of their being in the stockade, and what it had been like to cut up moccasins and cook the leather. And when the moccasins were all gone, to cook the thick, hard leather of harnesses and bridles.

We sat there and were in another time. Gone were the petty politics of modern tribal and white life that sometimes distracted him. Gone for awhile were the day-to-day choices he faces in deciding between the white or the Native American paths for the raising of children and grandchildren. (These choices were made all the more difficult by the conflict of his knowing the advantages given to the followers of the white way, while recognizing he is one of the last raised in the old style of the oral traditions necessary to be a chief.)

As we talked, sometimes the questions were asked aloud, sometimes they were not. Facts, stories, and bits of his people’s history were clearly and completely laid out for me, though not in a straight line. A people’s trail is a turning one, with many paths leading their ways.

Tears came to his eyes more than once as the stories unfolded. And a bit of a question welled up in the back of my mind. Was all this more than just his natural hospitality?

Finally the answer came, after hours of stories and after his subtle testing was finished. He paused and looked at me and simply said, “You know, the old folks told me it was the Quakers who saved my people.”

Yes, now it was clear. When the family had been held hostage it was a Quaker government agent who finally succeeded in intermediating with the cavalry to get the Kiowa released while some still survived.

He had never met a Quaker until now. Perhaps no Quaker had come to the tribe since 1877. From my readings, it appears that never before had an elder imparted to a historian this bit of tribal lore, acknowledging a kindness done so long ago. We looked at each other for a moment; now I had tears in my eyes.

And so a century-old circle was closed—Quaker to Indian, Indian now back to Quaker—all in its own time. “Time and place, time and place,” as an old native woman once said.

We shook hands and he walked off. I drove back south, past the ghostly farms once owned by his people, and on toward the red stones of Mt. Scott, older than the Rockies.

The next day was the start of the Friends General Conference Gathering, to the north in Stillwater. As I drove there, I was grateful to these people who had talked and reminded me of what we Quakers are capable of, and the standard we should always strive for.

(Reprinted from the March 1994 Ka Makamaka, Honolulu [Hawaii] Meeting’s newsletter.)

**Display Ad Deadlines**

Reservations are required for display ads in FRIENDS JOURNAL.

**August issue:** Reserve space by June 5. Ads must be received by June 12.

**September issue:** Reserve space by July 10. Ads must be received by July 17.

Ad rate is $28 per column inch. Call (215) 241-7279 now with your reservation or questions.
Parents’ Corner

Holding Our Children in the Light

by Harriet Heath

This year, an ad hoc group of Philadelphia Yearly Meeting’s Religious Education Committee has been offering discussions relating Quakerism to parenting. Parents are looking for ways to integrate their personally meaningful Quaker practices with living with their children. The following is one such discussion.

Amy told how she had come into meeting that morning so angry and frustrated and upset. She and her 14-year-old daughter had had another round of unpleasantness. The girl would do nothing around the house without her mother first having to demand, nag, and make threats. It was so unpleasant, and this weekend had been no different.

The fact that Lucy had not picked up her clothes and they missed being washed had caused this morning’s scene. Since her clothes had not been washed, the pants she wanted to wear were dirty. “She let me know with all the sarcasm and rolling of eyes of which she is capable what she thought of a mother who would not bother going into her daughter’s room and getting the dirty clothes. I just told her,” continued Amy, “that I didn’t have to listen to this abuse. She knew it was her responsibility to get her clothes into the hamper. I ended with the comment that if she wanted to come to meeting with me she’d better get dressed because I was leaving in 15 minutes.”

“Well neither of us arrived in a very good mood. Lucy won’t miss meeting. There is a group of young people who have been together forever it seems. They have a lot in common and only see each other on First Day and special outings because they are well dispersed geographically. So she won’t miss coming.

“But I went into meeting with our angry words loud in my ears. My heart was pounding hard, I was so angry. I thought I’d never be able to settle into the quietness. And I couldn’t at first. The whole scene passed through my mind. I saw Lucy standing there, hands clenched, neck muscles taut, yelling, her mouth in a snarl, her eyes shooting daggers at me. And I saw myself just as angry and hostile.”

“Where was the sweet little three-year-old who used to bake with me? Where was the eight-year-old who struggled to conquer spool knitting while I worked on some mittens? Where was the child with whom I’d laughed and cried over The Secret Garden and The Hobbit? And then I began to think about her life. She is doing well in school but I know some of the kids make fun of her good grades. She matured earlier than her friends and that had been hard. Who were her friends now? I realized I really didn’t know. What subjects did she enjoy? I knew French was just plain torture. She was so busy with her homework, her piano, and her art. We didn’t talk any more, I realized.

“And slowly a different image of Lucy came before me. I saw her rushing from school to practicing homework. I saw her as quiet, saying little and telling less. This was a change from the ten-year-old who told me everything. When had that happened? I realized as I looked at my mental image, the sparkle was gone in Lucy, the body almost drooped, the spring was no longer in her step.

“When had I lost touch with my daughter? When had our lives started to go in such different directions? I realized as I sat there in the quiet of meeting for worship that I needed to get back in touch with Lucy. We used to have dinner out every now and then. We hadn’t done that... I couldn’t remember when we went out together last. And we didn’t do household chores together anymore. She had her jobs and I had mine. It used to be that we did the dishes together. Now that we had a dishwasher, straightening up after supper was really only a one-person job. I used to drive her to her piano lessons—a good time for catching up on what each was doing—but now she could ride the bus, so that time together was gone.

“And so in the quiet of meeting for worship I found myself wondering. How can I get back in touch with Lucy? I asked myself, is part of our frustration with each other due to our being so out of touch? Would my guidance for Lucy be more smooth if our relationship were deeper?

“And then someone rose and asked us to hold a fellow member in the Light as the member faced surgery. And as I centered on the member the realization came to me that I had been holding Lucy in the Light. For is not one way of holding someone in the Light looking at them as you see them and as you wish you saw them and being open as to how to change the first imagery to the second?”

Harriet Heath is a member of Radnor (Pa.) Meeting. She is a licensed psychologist and provides parenting workshops through Philadelphia Yearly Meeting’s Family Relations Committee.
Fifth International Conference on War Tax Resistance and Peace Campaigns

About 70 activists from all over Europe and a number of other parts of the world gathered in Hondarrubia, Spain, September 16-18, 1994, to charge our batteries, to compare conditions in our various countries, to get to know each other, and to carry on business. It was inspiring to meet, get to know, and work with war tax resisters and peace campaigners from all over Europe and from the United States, Canada, Peru, Iraq, and Palestine. The National War Tax Resistance Coordinating Committee raised money to make it possible for the Palestinian, Elias Rishmawi from Beit Sahour, West Bank, to attend. The Iraqi and the Peruvian attenders are currently living in Europe. One problem with the gathering—similar to the War Resisters International gathering that I attended in 1979—was the difficulty of getting a diverse attendance. Folks from India were unable to attend, for example, in part because of the distance.

I attended as a delegate from the War Tax Concerns Support Committee of Philadelphia Yearly Meeting. Other attenders from the United States were David Bassett and Marian Franz (National Campaign for a Peace Tax Fund), Susan Quinlan and Larry Rosenwald (National War Tax Resistance Coordinating Committee), Cynthia Johnson (Women Strike for Peace), and Gerri Michalska (Pax Christi)—which gave some of us from the U.S. movement the opportunity to get to know each other. The conference issued a number of public documents—the most important being the bylaw of a new non-governmental organization which will have consultative powers with both the UN and the European parliament: Conscience and Peace Tax International. The role/goal of the organization will be to espouse the cause of those who take stands of conscience in relation to military expenditures—and also military service and issues of conscience and civil and human rights more generally.

Other documents included a letter to “all religious bodies who support war tax resisters or who are in dialogue with them,” which thanked such groups for such support, which sometimes, of course, puts organizations in trouble with authorities; a declaration on “The Right of Non-Cooperation with Military Expenditure,” which urged people and governments to recognize conscientious objection to war taxes legally, while in the same breath stating that “Our final aim is to abolish all military expenditure and activity”; and a proclamation of support for the “Other Voices of the Planet” conference being held in Madrid, which was “asking for the dissolution of the Bretton Woods Institutions (World Bank, IMF, and GATT) as they now exist.” Copies of all these documents are available from Philadelphia War Tax Resistance, 2211 Bainbridge Street, Philadelphia, PA 19146.

In addition to these printed materials and some of the flyers and other materials from the Spanish movement, I would be happy to share my impressions and experiences with individuals and groups. I was really refreshed by discovering that others elsewhere care, too—something I knew intellectually, of course, but lose track of without the immediate personal contact.

Individuals in Community

A school in the progressive tradition, The Cambridge School of Weston offers highly personalized, thoughtful college preparation for intellectually curious young people; an ethical school community based on deep mutual trust and respect; a place where integrity and diversity are appreciated; and an approach which places as much emphasis on asking the right questions as on giving the right answers.

The Cambridge School of Weston • 1886

Fresh air for troubled teens

When children have both emotional troubles and substance abuse problems, traditional therapies won't help. Friends Hospital has a fresh approach -- our Adolescent Dual Diagnosis Program. We evaluate the entire family's needs. A team -- doctor, nurse, social worker, therapist -- puts together a course of treatment aimed at the quickest, most effective return to a more manageable life. We'll keep the family informed, and work with school authorities, too.

In a short time, we build self-esteem, start treating dependency and emotional problems, and heal families.

Friends delivers the finest psychiatric care, with Quaker compassion, on our beautiful campus in Northeast Philadelphia. When you need Friends, we're here. Ask your family doctor or call us.

Friends Hospital accepts a variety of insurance plans.

The people of Kerbala, Iraq, were helped by the Canadian Friends Service Committee on Feb. 5 with a shipment of spare parts to repair three of the city's ambulances. Since the Gulf War, the city of 400,000 has had only one working ambulance. CFSC's 1,700 pound shipment, valued at approximately $18,000, was delivered by representatives of the Middle East Council of Churches and the Iraqi Red Crescent Society. At the end of the Gulf War, the United Nations imposed a long list of sanctions against Iraq, which, after several years, have resulted in poverty and suffering for the Iraqi people. This situation is well documented by UN agencies and non-governmental organizations. Quaker service organizations around the world have called for an end to sanctions, but the conditions for lifting the sanctions against Iraq have not been clearly stated by the UN Security Council. For more information, contact Peter Chapman, Coordinator, Canadian Friends Service Committee, 60 Lowther Ave., Toronto, Ontario, Canada M5R 1C7, telephone (416) 920-5213, fax (416) 920-5214.

Friends are increasing their participation in electronic communication with the April 13 start-up of Peaceweb. Created by the Peace and Social Concerns Committee of Ottawa (Canada) Meeting, the Peaceweb is an information page available through the World Wide Web computer network. Its purpose is to document and publicize the work Friends have been doing, often without recognition. Information available from Peaceweb includes the Peace Testimony of 1661, profiles of Ottawa Friends and the peace groups they helped found, and links to sources for peace research. Ottawa Meeting has agreed to rent space and connect-time on a local Internet access provider for two months. Should enough Friends and inquirers access the page, the committee is prepared to issue two further pages, one on refugees and one on international development. If these information pages prove to be useful to Friends, Peaceweb will continue on...
a permanent basis. Anyone with a full Internet connection and Mosaic or Netscape software can access Peaceweb on the World Wide Web at the following address: http://www.ottawa.net/~peaceweb/

The World Court Project won an important victory in December 1994, when the United Nations General Assembly voted to request the International Court of Justice to state whether or not the threat of nuclear weapons violates international law. Last year the nuclear states applied enough pressure to keep the issue off the UN floor. This year, despite strong opposition from France, the United Kingdom, and the United States, the resolution was adopted by a vote of 78-43, with 38 abstentions. For more information, contact the World Court Project, c/o Lawyers’ Committee on Nuclear policy, 606 Broadway, Rm. 625, New York, N.Y. 10012, telephone (212) 629-6170, fax (212) 967-0916. (From the February 1995 Reconciliation International)

The gifting of Kenneth Boulding’s library to Antioch University in Yellow Springs, Ohio, was announced on March 3, followed on March 12 with an official celebration. An internationally known economist, peace activist, and social science theorist, Kenneth Boulding was also a philosopher, a poet, and an active member of the Society of Friends. The author of more than three-dozen books, three volumes of poetry, and 800 articles, he was a prodigious reader. When he passed away two years ago at the age of 83, his personal library contained close to 20,000 titles. The library will be shared by the college’s peace studies program and the conflict resolution graduate program of the McGregor School of Antioch University.

Collecting school supplies for Haitian students is the goal of an American Friends Service Committee campaign launched in January. The supplies will be distributed to schools in the far southwest corner of the country, a region called the Grand Anse, where the AFSC has worked since 1989. The campaign is called Tet Ansann, a Creole phrase meaning “all together,” which embodies the spirit of reconciliation and reconstruction in Haiti. In 1991 plans for a country-wide literacy campaign were cut short by the September military coup. However, many Haitians who have worked for democracy also value building a good education system. The AFSC has developed packets containing instructions, information about Haiti, and a list of needed school supplies. After collection of new or good-as-new materials, boxes of supplies are shipped to AFSC in Philadelphia, Pa., then sent to AFSC staff members in Haiti for distribution. To order a Tet Ansann packet, contact Angela Berryman, Haiti School Supplies Campaign, AFSC, 1501 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7180.

Ukraine agreed to sign the nuclear non-proliferation treaty on Nov. 15, 1994. Since the breakup of the Soviet Union, Ukraine has been the world’s third-largest nuclear power. The treaty was overwhelmingly ratified by the Ukrainian Parliament by a vote of 301-8. “Ukraine today has no choice between being nuclear or nonnuclear,” said President Leonid Kruchka. “The process of world disarmament depends on our decision today.” Until Ukraine’s decision, Russia had refused to put into effect the Strategic Arms Reduction Treaty (Start I), which drastically reduces its long-range nuclear weapons. Now the United States, Russia, Ukraine, Kazakhstan, and Belarus will formally initiate Start I and its collateral agreements, which call for the latter two countries to eliminate their nuclear stockpiles. The United States and Russia can next take up the ratification of Start II. The two treaties together would cut both countries’ nuclear arsenals by two-thirds. Even with such a reduction, each of the former “sides” will still maintain between 3,000 and 3,500 warheads. (From Fellowship, January/February 1995)
**Bulletin Board**

- To commemorate the 50th anniversary of the atomic bombings in Japan, an exhibit called “The Human Face of Hiroshima and Nagasaki” will be at Friends Center (Cherry St. Room) in Philadelphia, Pa., June 5–July 15, 10 a.m.–5 p.m. Organized by Kitty Mizuno, a member of Moorestown (N.J.) Meeting, Lynne Shivers, a member of Central Philadelphia (Pa.) Meeting, and others, the exhibit will feature prints of drawings by survivors, relics from Hiroshima and Nagasaki, photographs, and other displays by which to remember the human consequences of the events. The project is co-sponsored by Moorestown and Central Philadelphia meetings, Hadadonfield (N.J.) Quarterly Meeting, the International Outreach Committee of Philadelphia Yearly Meeting, the American Friends Service Committee Baltimore, Md., office, AFSC’s Peace Education Division, the Fellowship of Reconciliation, and the War Resisters League. For more information, telephone Kitty at (609) 786-0809 or Lynne at (609) 374-0395.

- The U.S.–Nicaragua Women’s Empowerment Project is sending a 1995 delegation to Nicaragua, June 24–July 1. Sponsored by the Wisconsin Coordinating Council on Nicaragua, the theme of the exchange is “Human Rights and Women’s Lives: Legal and Economic Issues Facing Nicaraguan Women.” The project is part of an ongoing dialogue that includes annual delegations for sharing information, experiences, and strategies grassroots activists use to empower women. Cost for the delegation is $760, plus transportation to Managua, Nicaragua. For more information, contact the Wisconsin Coordinating Council on Nicaragua, P.O. Box 1534, Madison, WI 53701, telephone (608) 257-7230, fax (608) 257-7904.

- June 29 will mark the centennial anniversary of the Doukhobors’ “Burning of the Arms.” In Czarist Russia, around EASTERtime one hundred years ago, 11 Doukhobors conscripted into military service put down their weapons and refused to drill. In support of their broth-

---

**The Guest House at Knoll Farm**

*Find Peace of Mind and Renewal of Spirit on a 150-Acre Organic Farm in the Hills of Vermont*

Scotch Highland cattle, horses, pond, organic gardens, pastures with spectacular views, a well established guest house. Work in our gardens, hike our nature trails, relax in our hammocks, create your own spirit with a personal retreat or in fellowship with other guests. Reasonable rates by day or week. For brochure, write: Ann Day, Knoll Farm, Bragg Hill, Wardsboro, VT 05673 (802) 496-3939

---

**Healing Journal**

Healing is not the same as treating or curing—it is the restoration or return to wholeness and results in a balanced life.

The Healing Journal provides a forum for healthcare professionals and patients to dialogue through art, poetry, profiles and personal essays about illness experiences.

Winner of a 1993 Bronze Award

For more information, or if you would like to receive the Healing Journal ($30/1 year), write to:

The Healing Communication Research Institute, Inc.
1012 Fulton Ave., Ste. 105-Dept Q
Sacramento, CA 95825
Voice Mail # (016) 558-3774

**Flowshears Institute**

Group Study/Travel Seminars since 1981

- Africa
- South America
- Indonesia
- Australia
- Central Europe
- China

Discover local initiatives for creating a more just, peaceful, and sustainable world.

P.O. Box 243
Simsbury, CT 06070
203-651-4894

---

**Calendar**

**JUNE**

2–4—Finland Yearly Meeting, at Viitakivi International Centre, Helsinki, Finland. Contact Antti Peltokka, Pustokatu 3 B 23, 00140 Helsinki, Finland, telephone (0) 660433.

2–4—Switzerland Yearly Meeting, Girona sur Montreux. Contact Fritz G. Renken, Haerte Kämpe 10, D-49701 Solingen, Germany, telephone (05926) 855.


5–10—Nebraska Yearly Meeting, Central City, Neb. Contact Nebraska Yearly Meeting, 1126 North Chantey, Kingman, KS 67068; telephone (316) 532-5522.


9–12—“Twenty Years of NYM—Create the Future—Now!” the theme for Northern Yearly Meeting, at Wisconsin University, River Falls, Wis. Contact Mary Phillips, NYM, Kenwood Isles-508, 1425 W 28th St., Minneapolis, MN 55408; telephone (606) 251-0372.

11—“The Tradition of Religious Freedom on Long Island, Starting with the Quakers,” a speech to be given by Mildred di Riggi at the 40th anniversary celebrations of the founding of Northville (N.Y.) Meeting, at the Sound Avenue Grange, Northville, N.Y., at 2 p.m. Hosted by Peconic Bay (N.Y.) Meeting, the day will also celebrate that meeting’s 5th anniversary. For more information, telephone (516) 283-4591.

11—“The Bomb and the Decision to Drop it,” a presentation by Sano Tree from the Institute for Policy Studies, sponsored by the Brandywine Peace Community in Swarthmore, Pa. Contact the Brandywine Peace Community, P.O. Box 31, Swarthmore, PA 19081, telephone (610) 544-1818.

15–18—Lake Erie Yearly Meeting, at Bluffton College, Bluffton, Ohio. Contact Damion Hickey, Clerk, 208 West University St., Wooster, OH 44691, telephone (216) 262-7039.

15–26—Food Not Bombs International Gathering, at the UN Plaza, San Francisco, Cal. Taking place on the 50th anniversary of the founding of the UN, the gathering will include concerts, food, workshops, and empowering protests. Contact Food Not Bombs, 3145 Geary Blvd., #12, San Francisco, CA 94118, telephone (415) 884-1136.

17–20—Bread for the World’s 1995 National Gathering, at American University, Washington, D.C. For information on registration and scholarships, contact Cara Siano or Ellen Jennings at (800) 82-BREAD or (301) 608-2400.

21–25—Intermountain Yearly Meeting, at Fort Lewis College, Durango, Colo. Contact Bill and Genie Durland, 605 West Pine St., Trinidad, CO 81082, telephone (719) 846-7480.

22–25—Friends Church Southwest Yearly Meeting, at Rose Drive Friends Church, Yorba Linda, Calif. Contact Charles Mynard, P.O. Box 1507, Whittier, CA 90609, telephone (310) 947-2883.

22–25—“Education and the Culture of Peace: Teaching, Learning, and Decision-Making,” the 16th annual conference of Friends Association for Higher Education, at Haverford College, Haverford, PA. Contact Helene Pollock, President’s Office, Haverford College, 370 Lancaster Ave., Haverford, PA 19041, telephone (610) 896-1020, e-mail hpollock@haverford.edu.

23–25—Norway Yearly Meeting, Oslo, Norway. Contact Vennes Vennes Samfunn Kverke, Skovene 20, N 0275 Oslo, Norway, telephone (22) 440187.
ren, several thousand Doukhobors gathered their weapons and destroyed them by fire. The brutal response by authorities brought the Doukhobors torture, imprisonment, exile, and death. In 1899, with the help of Leo Tolstoy, several Quaker organizations, and others, 7,500 were allowed to immigrate to Canada, where Doukhobors today remain committed to peace, freedom, justice, and working together for a world without war. (For more historical information, see The Centennial Volume of the Doukhobors, Canadian Museum of Civilization, Ottawa, Ontario, Canada, 1995.) On June 29 the annual Doukhobor Peace Day is observed throughout Canada. Other celebrations include a tour of North America and Russia by the United Doukhobor Choir, an exhibit at the Canadian Museum of Civilization beginning in December, and many other programs and activities throughout the summer. For more information, contact Koozma J. Tarasoff, 882 Walkley Rd., Ottawa, Ontario K1V 6R5 Canada, telephone (613) 737-5778.

*Peace Action, formerly SANE/Freeze, will hold its eighth annual national congress, June 23-25, at Drew University in Madison, N.J. The title for the gathering, "50 Years After the Bomb: Empowering the Mandate for Peace and Justice at Home and Abroad," will be addressed by keynote speaker Michio Kaku, a nuclear physicist, peace activist, and radio personality. The weekend will also include plenary topics and workshops integrated with Peace Action's work on nuclear disarmament, an end to arms trafficking, a peace economy, and conflict resolution. For more information, contact Dee Rossman, Congress Coordinator, Peace Action National Congress, c/o N.J. Peace Action, 89 Walnut St., Montclair, NJ 07042, or telephone (201) 744-3358.

*The Peace Training Institute (PTI) is offering a summer workshop on June 24, and continuing July 31-Aug. 10, at Willamette University in Salem, Oreg. PTI is a cooperative project, involving Salem citizens and Willamette University faculty, designed to address the lack of comprehensive training available to those seeking constructive change in our socio-political system. Participants will gather on June 24 for introductory sessions and to receive reading assignments and materials on Ghandian nonviolence. The group will reconvene on July 31 for intensive investigation into nonviolence, use of the political system, organizing techniques, and the values that underlie effective social change work. On the final day, Aug. 10, participants will join attenders of the Consortium on Peace Research, Education, and Development Conference to carry out an extensive strategy planning exercise. For more information, write to PTI, 333 State St., Salem, OR 97301, or telephone Peter Bergel at (503) 371-8002 or Sam Hall at (503) 370-6118.

---

Scattergood Friends School is a co-educational, college preparatory, boarding and day high school for 55 students

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

For additional information, or to arrange a visit, call or write, Director of Admissions, Scattergood Friends School, Route 1, Box 32, West Branch, IA 52358-9715 (319) 643-7600
**Books**

**Being in the Middle by Being at the Edge: Quaker Experience of Non-Official Political Mediation**


In Northern Ireland, the Middle East, Sri Lanka, and other “hot spots” of intergroup strife around the world, Quakers have been quietly at work for many years seeking opportunities to foster communications and understanding that may eventually lead to negotiations and peace.

Such work is often slow to yield tangible rewards, and when it does, the sponsoring Quaker organizations must generally refrain from taking credit for efforts that are necessarily conducted privately and confidentially behind the scenes of the public playing fields. Nonetheless, the American Friends Service Committee and Quaker Peace and Service of Britain Yearly Meeting have faithfully supported such peacemaking efforts that Quakers—known for their trustworthiness and impartiality—are uniquely qualified to do.

Sue and Steve Williams—U.S. Quakers who worked in Northern Ireland under QPS auspices—have found a way to bring the inner workings of these projects to light in a document developed out of extensive interviews with more than a dozen seasoned Quaker “mediators.” (A more common term in the United States for this kind of pre-negotiation peacemaking is “conciliation.”

Without offering specific recipes, the book delves deeply into how the conciliators do their work, how they think about it, the dilemmas, the frustrations, the rewards, and the lessons learned. Quotations are used extensively, and the multitude of thoughtful voices blend into a rich dialogue, analytical yet personal.

In a passage that captures the essence of their service, the authors describe a conversation with a partisan who was unwilling to speak with his opponents, but opened up to the Quaker representative because, “You don’t want to kill me.” They go on to observe:

This man will probably, one day, have to sit across the table from someone who has tried to kill him, and calmly sip his tea and argue about article two of the constitution and the boundaries of voting districts. The mediator listens in order to help him to listen.

The book’s strengths are its thoroughness, thoughtfulness, and depth of insight. It is a must for anyone entering into international conciliation work, and a worthy read for those attempting conflict resolution within communities and institutions. Such persons will probably find it worthwhile to tackle the book’s...
Centuries of Economic Endeavor


John Powelson has participated in about a dozen Quaker workshops, and has written the 1988 book on Dialogue with Friends as well as about 17 articles for Quaker periodicals. Centuries of Economic Endeavor is fascinating for lay readers because it provides an excellent perspective on how economic factors have affected history through thousands of years. It explains why short-term, top-down abolition of price controls fail to achieve an adequate free market of institutions.

Powelson started out as an accountant and CPA. He was a visiting professor at Oglethorpe University in Atlanta, Georgia. A grass roots democracy, involving successful negotiated resolutions of neighborhood disputes, as distinguished from the mere ceremonies of elections, is a part of the foundation for significantly increasing economic productivity. Powelson refers to the "lverage" which the peasants and other lower classes have used for strengthening their influence in society when neighborhood empowerment flourished, and contrasts that with the more widespread pattern of ongoing violent confrontations between the rich and poor.

Both in Japan and in Northwestern Europe during a period from about 800 to 1800, the peasants gained significant autonomy while the rest of the world persisted in its traditional patterns of overcentralization.

National leaders seek to build the future global system based upon what has prevailed during the past 50 years, that is, a neocolonialism featuring modernized blunders closely resembling the blunders of the colonialism of the previous 300 years. It is time to learn from history. Quakers can learn to emphasize dras-
Los Angeles—
• More than 80 language groups
• 12 million people
• Countless ministry opportunities

The Friends’ Center, part of the C. P. Haggard School of Theology at Azusa Pacific University, is ideally located 26 miles northeast of Los Angeles. The program features authentic Friends teaching, real-world ministry training, and Christ-centered theology. Most important—calling, experience, and spiritual gifts determine each student’s curriculum.

There is no better place to prepare for evangelical Friends leadership.

The Azusa Pacific University Friends’ Center
Now offering master’s degrees in:
• Religion
• Divinity
• Nonprofit Leadership and Management
• Church Planting and Renewal
• Educational Ministries

Call or write to Gayle Beebe, Friends’ Center director, today for more information:
Azusa Pacific University Friends’ Center
901 E. Alosta Ave., PO Box 7000,
Azusa, CA 91702-7000,
(818) 812-3049.

The Irish Quakers:
A Short History of the Religious Society of Friends in Ireland


Quakerism came to Ireland through the preaching of William Edmondson, Barbara Blaugdone, Edward Burroughs, Francis Howgill, and others, mostly to the English-speaking military forces and settlers. Faithful adherence to the peace testimony saw them through the terrors of revolt after the accession of William and Mary, and again during the rebellion of 1798. Although an affirmation formula was worked out in 1721, Friends continued to suffer seizure of goods for non-payment of tithes. They were spared the worst economic injustices aimed at Catholics during penal times, but up to 2,000 Friends emigrated, many to Chester County, Pennsylvania.

Irish Friends, like those in Britain and the United States, were affected by currents of deism and evangelicalism. They, too, suffered disownments and resignations in the 18th century. The “White Quakers” separated in the 1830s; they were a puritanical group who veered off into communalism and eccentricity. Irish Quakers were heavily involved in business and industry, and with this secure financial base worked hard to oppose slavery, the opium trade, capital punishment, alcohol, and the British corn laws—attracting the epithet of “anti-everythingarians.”

Their aid during the potato famine has earned Friends a secure niche in Irish hearts, although perhaps more important than the amount of soup served was their inquiry into the causes of the famine and ways to prevent its recurrence. Toward the end of the century they became involved in revival movements and foreign missions. The Franco-Prussian War of 1870 spurred Friends from Ireland and Britain to organize relief, under the symbol of the red and black eight-pointed star later used by the American Friends Service Committee.

During the 1916 uprising, the “troubles,” and the violence in Northern Ireland, Friends quietly worked to assist those hurt and to build bridges of understanding and peace be-
between warring factions. The book provides an even-handed story of Friends' relations to the complicated sectarian and political scene in both parts of Ireland.

Maurice Wigham has not tried to write a definitive history, and some acquaintance with Irish history and the wider Society of Friends would be helpful but is not essential. He has a clear grasp of the issues and events, and gives a great deal of information in brief, topical segments. He provides helpful summaries of Quaker faith and practice as they changed through the centuries. A short collection of anecdotes exemplify some Quaker traits, but interestingly many of them have been told elsewhere, attributed to other Friends. There are many small sketches of individual Quakers who may not be known to North Americans. One of my favorites is Will Warren (1906-1980), of whom a Catholic bishop said, "He did all the things St. Francis urged in his prayer for peace."

This is an excellent book, even though the illustrations are not particularly well reproduced and a map would assist those not familiar with Irish geography. But Quakers who want to know more about fellow Friends, past and present, in another part of the world, would do well to add this book to their library.

—Marty Grundy

Marty Grundy is a member of Cleveland (Ohio) Meeting. She and her family lived in Galway, Ireland, in 1979-1980.

In Brief

Six Weeks to a Simpler Lifestyle

By Barbara DeGrote-Sorensen and David Allen Sorensen. Augsburg Fortress Press, Minneapolis, Minn., 1994. 125 pages. $8.95/paperback. The authors outline an action/reflection model for simplifying one’s lifestyle by putting God first. The book begins with a lifestyle survey and continues with daily Bible readings, action ideas, and journaling suggestions based on weekly topics. Many Friends will find this book helpful, but others may stumble over the authors' faith tradition. The first day’s journaling exercise concludes: “Close your writing time with a heartfelt prayer. If you don’t know what to pray, a brief time of silence is adequate.” Day two concludes: “When you close in prayer, remember to pray ‘in Jesus’ name.’” The authors include guidelines for using the book in small groups, and there is a helpful bibliography.
WILLIAM PENN CHARTER SCHOOL
303 Years of Quaker Education
Operated under Charter issued by William Penn. The William Penn Charter School is a Quaker college-preparatory school committed to nurturing in girls and boys the education of the mind, the quickening of the spirit, and the development of the body. Penn Charter stresses high standards in academics, the arts, and athletics.
Friends are encouraged to apply both as students and as teachers.
Earl J. Ball III, Headmaster
3000 W. School House lane, Philadelphia, PA 19144
(215) 844-3460

SANDY SPRING FRIENDS SCHOOL
“Let Your Lives Speak”

- Boarding Option Grades 9 to 12
- Day: Pre-K through 12
Five or seven day programs
Outstanding college preparatory curriculum incorporating traditional Quaker values.

- Upper School AP courses
- Required community service
- Strong arts and athletics programs
- Travel abroad opportunities

Situated on 140 acres in historic Quaker country, an hour’s drive from Washington, D.C., Baltimore, or Annapolis.

For further information: SANDY SPRING FRIENDS SCHOOL, BOX 3, 16923 NORWOOD ROAD, SANDY SPRING, MD 20860
Phone: (301) 774-7455 Fax: (301) 924-1115

QUAKER PROFILES by Jewell Conrad Edgerton
Thirty-eight spiritual journeys that led to Bloomington Friends Meeting
“The autobiography of a Quaker community . . . an unusually interesting and vibrant one.” (Thomas D. Hamm)
“A happy union of a gifted writer and a very responsive, vital group of subjects, many of whom have enjoyed wondrously rich lives.” (Edwin Bronner)
“Merits a place on every Friend’s bedside table . . . ” (Stephen Cary)
“A collection of vignettes about some very dedicated persons who aim to incorporate the spirit of God in their daily lives.” (Wilmer Cooper)
Friends everywhere will profit richly by reading and re-reading Quaker Profiles.” (Seth B. Hinshaw)
Available from FGC Bookstore (800-966-4556) for $13.95.

Milestones

Births/Adoptions

Bouchard—Katherine Airlie Bouchard, on Jan. 2, to Peggy Galloway and Larry Bouchard, of Charlottesville (Va.) Meeting.

Davis—Elizabeth Anne Davis, on May 29, 1994, to Anne Powell Davis and Cameron F. Davis, of Pipe Creek (Md.) Meeting.

Fessler—Stuart Alexander Hastings Fessler, on Dec. 10, 1994, to Mary and Raymond Fessler, of Winchester Centre (Va.) Meeting.

Hardesty-Dyck—William Miller Hardesty-Dyck, on July 8, 1994, to Beth Hardesty and John Dyck, of Reston (Va.) Meeting.

Haverlah—Alexa Katharina Haverlah, on Feb. 21, to Kirsha Haverlah and Stephen Timothy Hofmann. Stephen is a member of Austin (Tex.) Meeting.

Herrin—Jacob Racette Herrin, on Jan. 28, to Frances Racette and Jeff Herrin, of Charlottesville (Va.) Meeting.


Moreno—Emma Elizabeth Moreno, on Oct. 7, 1994, to Amy and Carlos Moreno, of Upper Dublin (Pa.) Meeting.

Paulmier—Malia Rose Paulmier, on Jan. 25, to Kathleen and Christopher Paulmier, of Germantown (Pa.) Meeting.

Phillips—Sara Anne Lewis Phillips and Alina Elizabeth Ford Phillips, on Nov. 29, 1994, to Terry and Ron Phillips, of Richmond (Va.) Meeting.

Robinson—Clayton Bailey Robinson, on Aug. 8, 1994, to Lisa DeBrito and Peter Robinson, of Charlottesville (Va.) Meeting.


Marriages/Unions


Sable-Lavery—Allan Lavery and Nina Sable, on Jan. 14, under the care of Berkeley (Calif.) Meeting.

Wright-Isebell—Frances Isebell and Priscilla Wright, on Nov. 12, 1994, under the care of Live Oak (Tex.) Meeting.

Deaths

Colson—Jeanne S. Colson, 76, on Feb. 13, at her home in Westampton, N.J. Born in Camden, N.J., Jeanne was educated in Philadelphia, Pa., earning a bachelor’s degree in social work from Temple University and a master’s degree in library science from Drexel University. She worked as a high school librarian in Mt. Holly, N.J., until her retirement in 1983. Jeanne was a longtime member of Fallsington (Pa.) Meeting before transferring to Mt. Holly (N.J.) Meeting. She served Mt. Holly Meeting as a member of the library committee, and by watching the hospitality committee and the adult
discussion group. Jeanne was a volunteer and active member of many organizations, including the Mt. Holly Library, the Burlington County Historical Society, the World Affairs Council, Elderhostel, and Philadelphia's orchestra and ballet. She did weekly prison visitation at the Burlington County women's prison, worked with the local Red Cross bloodmobile, and volunteered with Habitat for Humanity. Jeanne traveled extensively and hosted groups from other countries with Friendship Force. She loved theater and ballet, bicycling, swimming, and crossword puzzles. Jeanne is survived by two daughters, Robin Galasso and Bonnie DeHart; a sister, Virginia Thompson; four grandchildren; and a great-grandson.

Hammarstrom—Helen Hammarstrom, 77, on Feb. 11, at Westminster Village retirement community in Allentown, Pa. Helen was born in Upper Montclair, N.J., and later graduated from Temple University with a degree in education. Known for her life-long commitment to nonviolence, she was fired from a teaching position in a New York City kindergarten in the early 1940s for refusing to march in a War Bond parade. Following that incident, she took a job with Moorestown Friends School in Moorestown, N.J. In 1945 Helen married Bryn Hammarstrom and the couple traveled to Puerto Rico, where she taught sixth grade. The Hammarstroms returned to the United States and Helen worked as a substitute teacher in the Southern Lehigh, Pa., School District. In 1958 Helen took a job with the Bethlehem Globe-Times as writer and editor of the education and energy sections. She received two awards for her environmental column, one in 1980 from the Saucon Association for a Viable Environment, and one from the Pennsylvania Governor's Energy Council. She retired in 1983. A member of Lehigh Valley (Pa.) Meeting, Helen actively campaigned against atomic weapons testing and the Vietnam War. She also helped found the Southern Lehigh Public Library. Helen is survived by her husband, Bryn; a son, Bryn Hammarstrom, Jr.; a daughter, Wendy Hammarstrom; three grandchildren; and two sisters, Faith Bissell and Marion Siegelthu.

Nepley—Katharine Cryer Nepley, 75, on Jan. 4, at Pennswood Village, Newtown, Pa. Born and raised in rural Bucks County, Pa., Katharine developed a love of nature, an interest in the area’s history, and a receptiveness to the philosophies of the many Presbyterians and Quakers surrounding her. She was raised a Presbyterian, but certainly was not overwhelmed by Calvinistic doctrine. Katharine became involved with Young Friends, enjoying the fellowship and learning the teachings of George Fox. Later her experiences allowed an easy transition to membership in Byberry (Pa.) Meeting and a happy, loving, and understanding marriage to Rodman Nepley, also a Friend. Katharine was a warm, sincere, and happy human being. She was overflowing with interest, kindness, and a natural, unrehearsed ability to find good in everyone. She was a quintessential Quaker, whether at Friends General Conference, Philadelphia Yearly Meeting, Bucks Quarterly Meeting, or Byberry Meeting. Katharine participated in Byberry Meeting as a First-day school teacher, and served on the Byberry Friends School Committee, worship and ministry, overseers, trustees, and at the quarterly and yearly meeting levels. Her vocal ministry was a constant, positive, and optimistic force. An employee of Byberry Hospital, Katharine sought to

We Invite You to Discover the Value of a Westtown Education
A 200-year-old tradition of Quaker Education

Westtown is a Quaker, coed school, offering a day school in grades pre-K through 10 and boarding in grades 9 through 12. Pre-K class begins at age 4-1/2 with extended day available.

Please contact the Admissions Office
Westtown School, Westtown, PA 19395 • 610-399-7900

For a free prospectus and other materials call toll-free 24 hours a day:
1-800-767-1729

Pax World Fund shares are available for sale in all 50 states.

What kind of a world do you want
Environmentally Sound?
Peaceful?
With Equal Opportunity?

Then Consider Pax World Fund*

Pax World is a no-load, diversified balanced mutual fund designed for those who wish to develop income and to invest in life-supportive products and services. Pax invests in such industries as pollution control, health care, food, housing, education, and leisure time.

The fund does not invest in weapons production, nuclear power, or the tobacco, alcohol or gambling industries. Various opportunities are available: Regular Accounts, IRA's, Educational Accounts, SEP-IRA's, and 403(b) Pension Plans. Minimum investment $250. Send no money.

*Pax World Fund is the only mutual fund in the nation affiliated with a foundation that, for twelve years, has supported tree planting in areas of the deforested Third World.
help others, and many were comforted by her kindness and understanding. Kathryn is survived by a daughter, Adele; and two sons, David and John.

Steere—Douglas V. Steere, 93, on Feb. 6, of Alzheimer's disease, at the Quadrangle retirement community in Haverford, Pa. Born in Harbor Beach, Mich., Douglas married Dorothy MacEachron in 1929. He received a bachelor's degree in agriculture from Michigan State University in 1923, a master's degree from Harvard University in 1925, bachelor's and master's degrees as a Rhodes Scholar at Oxford University, and a Ph.D. in philosophy from Harvard University in 1931. He was the recipient of honorary degrees from numerous colleges and universities. Douglas was an emeritus professor of philosophy at Haverford College, where he taught from 1928-64, and held the T. Wistar Brown professorship in philosophy. Throughout his life, Douglas worked to promote and advance ecumenism. As chairman of the American Theological Society, he was an active member of the American Philosophical Society, and was a member of Paulina (Iowa) Meeting and Iowa (Conservative) Yearly Meeting. Douglas attended Mapleside Friends School and, later, business college in Cedar Rapids, Iowa. During the 1930s and '40s Merle and his father helped organize and worked in the O'Brien County Farm Bureau and later Merle joined the Farmer's Union. During the Great Depression he worked with the local Farm Security Administration to provide credit to young farmers. For 20 years he served as trustee and clerk of Union Township, and was on the election board. Merle was a charter member of the Dairy Herd Improvement Association and served as its secretary. In 1937 he helped other farmers organize the O'Brien County Cooperative Creamery, which continues as a thriving business today. He served as its first secretary-treasurer. In 1943 Merle and Ellen were among the organizers of Friends Committee on National Legislation in Richmond, Ind. Later Merle served on the Scudder Good Friends School Committee, and in the 1950s he was a volunteer fundraiser for Olney Friends School in Ohio. All four of his children graduated from Olney, and he was later made an honorary alumnus. He was also active on the Iowa committee that founded the Des Moines Regional Office of the American Friends Service Committee in 1949. Merle is survived by his wife of 72 years, Ellen; two sons, Wilmer Tjossem and Lawrence Tjossem; two daughters, Mary Ellen Barnett and Arthid Tjossem-Marris; 14 grandchildren; 32 great-grandchildren; and a sister, Blanche Haskins.

Young—Mildred Binns Young, 93, on Jan. 29, in Urbana, Ill. Mildred was born in Barnesville, Ohio, and raised in Barnesville, Salem, and Cleveland, Ohio, with three sisters and two brothers. She attended Friends schools, including Barmesville Friends Boarding School and Friends Select School in Philadelphia, Pa. Mildred married Wilmer J. Young in 1922. The couple lived in Kansas City, Mo., where their first child was born, before accepting an assignment with the American Friends Service Committee in Poland in 1924-1925. Their second child was born in Warsaw, Poland, in 1924. Upon return to the United States, Wilmer taught until 1936 at Westtown School in Pennsylvania, where their third child was born. During the early years of the Great Depression, the couple undertook many projects with AFSC: feeding impoverished miners in Kentucky in 1932, directing a gardening and canning program for unemployed men of Philadelphia in 1933, and directing the first AFSC summer work camps for students in 1934 and 1935. In 1936 they moved to the Delta Cooperative Farm near Hillhouse, Miss., to help resettle poor sharecroppers who had been evicted from plantations in Mississippi and Arkansas. Assisted by the AFSC and other Friends, the Youngs began their own farming project in 1939 with the purchase of Little River Farm near Abbeville, S.C. The program helped poor tenant farmers buy the land they already occupied, move out of cotton culture into diversified crops to provide food for families and feed for cattle, and rebuild depleted soil. The Youngs themselves farmed one of the 22 tracts involved for 15 years, until their retirement in 1955. During these years, Mildred wrote several essays, published as Pendle Hill pamphlets, on simple living and rural life. In 1955 the couple moved to Pendle Hill in Wallingford, Pa. Mildred taught there and wrote several more pamphlets on Quaker topics. In 1967 they moved to Guild House in Philadelphia, where Mildred worked with the Friends Council on Education and continued her writing as well as serving on the board of managers of Friends Journal. She was an active member of Arch Street (Pa.) Meeting, serving on several committees. While living in the Philadelphia area, the Youngs participated in numerous vigils and demonstrations for various peace concerns and protests against preparations for war. When Wilmer became disabled in 1982, they moved to Ralston House in West Philadelphia, where Wilmer died in 1983. Mildred moved to Stapeley Hall in Germantown in 1985, and then to her daughter's home in Champaign, Ill., in 1988. While there she enjoyed visits from relatives and friends. Mildred is survived by two sons, Daniel T. Young and William R. Young; a daughter, Gretka Wolfe; nine grandchildren; ten great-grandchildren; a sister; and two brothers.

Classified

For information call (215) 241-7729. 55¢ per word. Minimum charge is $11. Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six. Appearance of endorsement does not imply endorsement by Friends Journal.

Classified Ad Deadlines:

August issue: June 12
September issue: July 17

Submit your ad to: Advertising Manager, Friends Journal
1501 Cherry Street
Philadelphia, PA 19102-1497
Fax: (215) 566-1377

Accommodations

An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: 0171-537 5846, fax: 0171-537 3722, or write to: 1 Byng Place, London WC1 E 7JH.

Friends Southwest Center. Reasonable guest accommodations. R.V. facilities also available. Mild climate at 3,000 ft. altitude in southeastern Arizona. Convenient to Coronado National Forest and Mexico. Please write R. T. Box 170, McNeal, Az. 85617, for reservations.

Recently in large apartment with kitchen privileges, Green Village, New York City, Cuz, countryside, sunny, convenient. July 16 through September. $750/month. Telephone: (212) 568-0692.

Little River Farm near Abbeville, S.C.—at the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: 0171-537 5846, fax: 0171-537 3722, or write to: 1 Byng Place, London WC1 E 7JH.

Friends Southwest Center. Reasonable guest accommodations. R.V. facilities also available. Mild climate at 3,000 ft. altitude in southeastern Arizona. Convenient to Coronado National Forest and Mexico. Please write R. T. Box 170, McNeal, Az. 85617, for reservations.

Recently in large apartment with kitchen privileges, Green Village, New York City, Cuz, countryside, sunny, convenient. July 16 through September. $750/month. Telephone: (212) 568-0692.

Recent in large apartment with kitchen privileges, Green Village, New York City, Cuz, countryside, sunny, convenient. July 16 through September. $750/month. Telephone: (212) 568-0692.
Comfortable, Seattle accommodations, University Meeting. Bed, shower, walking distance to restaurants. Donations accepted, Receipt shall be sent. (206) 626-9363.

Short-term, efficiency, sleeps two. Hisiscit district, Santa Fe Monthly Meeting, 630 Canyon Road, Santa Fe, New Mexico 87501.

Big Island Friends invite you into their homes for mutual Quaker sharing. Donations, H.C., Box 21-2, Captain Cook, Hawaii 96704; (808) 325-8711, 325-7232, or 322-3116.


Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All tasks welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3824. (617) 227-9118. Overnight accommodations also available.

NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

Comfortable, central location for all tourist activities. NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.


Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All tasks welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3824. (617) 227-9118. Overnight accommodations also available.

NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

Comfortable, central location for all tourist activities. NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.


Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All tasks welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3824. (617) 227-9118. Overnight accommodations also available.

NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

Comfortable, central location for all tourist activities. NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.


Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All tasks welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3824. (617) 227-9118. Overnight accommodations also available.

NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

Comfortable, central location for all tourist activities. NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.


Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All tasks welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3824. (617) 227-9118. Overnight accommodations also available.

NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

Comfortable, central location for all tourist activities. NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.


Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All tasks welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3824. (617) 227-9118. Overnight accommodations also available.

NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

Comfortable, central location for all tourist activities. NYC-Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.


Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All tasks welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3824. (617) 227-9118. Overnight accommodations also available.
and others within the region; (3) through the promotion and encouragement of application that included regular visits.

The Middle East Representative (MER) seeks to living with an occasional family to manage its 50-bed guest house and service center. Requirements: Familiarity with Arabics, five years experience in service. Contact: Tobin Marsh, Casa de Amigos, 119 Tygert Street, Ripon, Wisconsin.

Resident Friend sought for 20-hour-per-week position at Friends International Relations Office in Winter of 1995. Applicant should be seasoned Friend. Apartment supplied, suitable for couple or individual to rent, and available for a few days a month. Write Rebecca and Osborne Cresson, Apt. 51-5655, Monte Verde de Puntarenas, Costa Rica.

Positions Sought

Pediatrician, board certified, five years private practice experience, seeking to join a practice near a Quaker Meeting and/or school. Please contact: David Channess, M.D., (610) 396-4904.

Rentals & Retreats

Vacation rental. 200-year-old Sandwich, N.Y., home, Modern kitchen, 4 bedrooms (2 in bedrooms), sleeps 7, 40-acre forest, White Mountains, Squam Lake Bathhouse. Thieves Bay, 5 days or week. Photo and description available. (503) 225-2306.

Secluded cottage with surrounding woods in Pennsylvania’s Pocono Mountains. Two bedrooms, family room, deck, kitchen, and bathroom. 100 acres with hiking trails and creek. Excellent birding. No smokers or pets. $300 per week. Call Jim Panam at (610) 964-8331.


House on Lake Windermere, Private dock, lawn, and porch. House sleeps eight. Available July, August, September. Fall and weekend rental. $700/week. Call (212) 682-1441 after 5 p.m.

A Friendly Maui vacation on a Quaker Family Organic Farm, 20 minutes to most beaches. New building of stone and cedar with large octagonal room and skylight, 300 degree ocean view, from the kitchen on second floor. Write or call: Mr. & Mrs. H. V. Smith, 7310 Varnell, Seattle, WA 98172.

House on Lake Walloon, Michigan. 3 bedrooms, 2 bathrooms, 2 miles from town. Great location to enjoy Lake Walloon, Boating, fishing, skiing, and hiking. Write or call: Mr. & Mrs. H. V. Smith, 7310 Varnell, Seattle, WA 98172.
The Meeting School: A Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, and community decision-making. Characteristic classes include: Conflict Resolution, Native American Studies, Peace & Conflict Resolution, Housing, Mythology, Quantum Physics. College preparatory and alternative curriculum. WOOF-supported. Contact: The Meeting School, 55 Thomas Road, Ridgefield, CT 06877. Phone: (203) 438-2548.

Langsdale Friends School—A small Friends school for boys and girls 3 years of age through grade 5. We provide children with a quality academic and a debt-free education in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer camp. Contact: 111 Summer Lane, Andrewtown, PA 19010. (610) 623-2548.

Olney Friends School. A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in education for the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 815 Sandy Ridge Road, Barreville, PA 15713. Phone: (412) 245-3665.

Junior high boarding school for grades 7, 8, 9. Small, college preparatory school, challenging outdoor experiences, community service, consensus decision-making, day and board projects in a small, caring, community environment. Arthur Morgan School, 1301 Hannah Branch Road, Burnsville NC 28714. (704) 675-4265.

A value-centered school for elementary students with learning disabilities, small classes, individual and group attention,高品质 staff, serving Philadelphia and northern suburbs. The Quaker School at Horseshoe, 318 Meeting House Road, Hortford, PA 19016. Phone: (215) 789-0585.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects, board, 1357 Woolman Lane, Nevada City, CA 95959. Phone: 1-888-657-2593.

Services Offered

Friends Helping Friends Grow. Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low-cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 982-7573.

Quaker photographer with over ten years’ experience. Weddings, college programs, featured with several TV stations. B/W and color. Philadelphia Yearly Meeting area. Call or write: David Di Marco, 2840 Bristol Road, Bensalem, PA 19020. (215) 788-0930.

Logos, Brochures, Newsletters, Fliers. Layout, illustration, writing, editing. Personal attention. Quaker artist. Localizing designs, small or large orders, 16 Laurel Lane, Media, PA 19063. (610) 358-1529.

Quaker tbspnaments

Summer Rentals

Co-housing on the Puget Sound. Summer cabin available in Whatcom Co-housing Community on beautiful Bainbridge Island, half-hour by ferry from Seattle. Call: (206) 780-0586.

Kendal at Hanover, N.H. Two-bedroom apartment. Ground level & upper levels. Weekly and monthly. Book early for spring months. 11 a.m. 10:30 a.m. (603) 643-0423. After May 10, (207) 354-5815.

Summer rentals, five-room cabin sleeps nine, in wildlife refuge on Dyer Bay, Steuben, Maine. Beautiful sunsets, lake fishing, boating, telephone provided. $425/week. Call: (207) 564-7472.


Summer Adventure.

Friendship Journal’s 1995 Summer adventure trips.

Inquire for information.

Meetings

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

MEETING NOTICE RATES: $15.00 per line per year. Payable a year in advance. No changes. $8 each.
Montana
BILLINGS-Call: (406) 252-6005 or (406) 652-2163.
HELENA-Call (406) 449-6663 or (406) 449-0013.
MISSOULA-Unprogrammed, Sundays, 11 a.m., winter, 10 a.m., summer, 1861 South 12th Street West (406) 649-6276.

New Hampshire
LONDONDERRY-Unprogrammed worship 10:30 a.m. (July 31, 2011) at 3319 S. 46th. Phone: 488-4176.
OMAHA-Unprogrammed worship 11 a.m.; University Relig., Ct., 101 N. Happy Hollow, 269-4156, 538-9182.

New Jersey
LAS VEGAS-Unprogrammed worship group. Call (702) 971-2975.
RENO-Unprogrammed worship, for information call: 747-4620.

New Mexico
ALBUQUERQUE-Meeting and first-day school 10:30 a.m. 1600 6th St. N.W., (505) 843-6450.
LAS CRUCES-Meeting and worship 10:30 a.m. 2610 S. Solano, Phone: 983-7241.
SILVER CITY-Area Worship and first-day school 10 a.m. Call: 388-3988, 536-9565, or 534-4137 for location.
SOROORO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 635-0135 or 635-0277.

New York
ALBANY-Worship and first-day school 11 a.m. 72 N. Paradise near Science Museum. Call for summer hours. 892-8645.
BUFFALO-Worship and first-day school, 11 a.m. 6725 Main Street.
CANTON-Presence Valley Friends Meeting, 336-384-4454.
CATSKILL-Worship, 65. Grahamsville, November-April in members' homes. (914) 985-7409 or (914) 434-3949.
CENTRAL FINGER LAKES-Penn Yan, Sundays, June through October. (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, N.Y. 11201.
RED HILL-Worship and first-day school, 11 a.m. 72 N. Parachute near Science Museum. Call for summer hours. 892-8645.
BULL HEAD RD.-Worship 10:30 a.m. Sundays, N. Letchworth Co., 1/2 mile E. Taconic Pkwy. (914) 366-2252.
CANTON-Presence Valley Friends Meeting, 336-384-4454.
CATSKILL-Worship, 65, Grahamsville, November-April in members' homes. (914) 985-7409 or (914) 434-3949.
CENTRAL FINGER LAKES-Penn Yan, Sundays, June through October. (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, N.Y. 11201.
BUFFALO-Worship and first-day school, 11 a.m. 6725 Main Street.
CANTON-Presence Valley Friends Meeting, 336-384-4454.
CATSKILL-Worship, 65, Grahamsville, November-April in members' homes. (914) 985-7409 or (914) 434-3949.
CENTRAL FINGER LAKES-Penn Yan, Sundays, June through October. (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, N.Y. 11201.
BUFFALO-Worship and first-day school, 11 a.m. 6725 Main Street.
CANTON-Presence Valley Friends Meeting, 336-384-4454.
CATSKILL-Worship, 65, Grahamsville, November-April in members' homes. (914) 985-7409 or (914) 434-3949.
CENTRAL FINGER LAKES-Penn Yan, Sundays, June through October. (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, N.Y. 11201.
POCONOS-Station-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 699-2593 or 699-7352.

POTTSTOWN-AREA-Exciting Meeting.
Meeting House Rd. off 652, 1 and 91 miles W. of 662 and 569 intersection and Yellow House. Worship 10:30 a.m.

QUAKERTOWN-Richard Monthly Meeting. 244 S. Main St., Richland Meeting and for worship Sun 10:30 a.m. and for meeting 2:30 p.m.

RADNO-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Int. Pa, (610) 666-8029.

READING-First-day 10:15 a.m., meeting 10:30 a.m. 106 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sugar Rk., 2 miles N.W. of New Hope. (215) 259-0054.

SOQUEL-Soquel Church (S.C.)-Worship and First-day school 10 a.m., Adults unm 11 a.m. Street and Grill Hill Rd. (216) 306-0851.


STATE COLLEGE-First-day school and adult discussion 10 a.m. worship 11 a.m. E. Prospect Ave. 18601.

SMARTHORNE-Meeting and First-day school 10 a.m., forum 11 a.m. Whitter Place, college campus.

UPPER DUBLIN-Worship & First-school 11:15 a.m. Sept. through June; 9:30 a.m. Sundays in winter; 10:15 for children's First-day school 10 a.m.

WEST CHESTER-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmuth, (610) 696-0491.

WEST GROVE-Meeting for worship 10 a.m. 153 E. Harmony Road, P. O. Box 285.

WESTTOWN-Meeting for Worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19395.


WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1.

WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable, (215) 951-9305.

YARDLEY-Meeting for worship 10 a.m. First-school follows meeting during winter months. North Main St. York-604 Meeting for worship 11 a.m. 135 E. Philadelphia St. Clerk, Lamar Matthew. (410) 743-2268.

Rhode Island

PROVIDENCE-Meeting for worship 11 a.m. each First Day. 919 Hope Ave., corner of Oney St.

SAYLESVILLE-First-day school 10 a.m. each First Day. Lincoln-Great Rd. (Rte. 128) at River Rd.

WESTERLY-Unprogrammed worship and First-school 10 a.m. Meeting House Rd. (401) 596-0594.

WOONSOCKET-South Shore Friends Meeting, 108 Smithfield Road, (Rte 146-A), Worship each First day at 10:30 a.m. (401) 762-9720.

South Carolina

CHARLESTON-Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 729-5852.

COLUMBIA-Meeting for worship and First-school 10 a.m., forum 11:30 a.m., Harmony School, 3272 Congress Street. (803) 263-2201. Visitors welcome.

GREENVILLE-Unprogrammed worship and First-school 6:00 p.m. First Christian Church, 704 Edwards Road. (803) 233-0087.

HORRY-Worship 10 a.m., Sunday School 10:30 a.m. (unprogrammed). Grace Gilford, Inland, (803) 365-6554.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Cresent Drive, 37411. (615) 899-4191.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. R. R. Box 25, Gladys Draudt, clerk, 484-6920.


MEMPHIS-Urban worship (unprogrammed) and First-school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 372-9130.

NASHVILLE-Discussion 9:15 a.m.; meeting for worship/
Put a Friendly Chill in your Summer Reading

Un-Friendly Persuasion
A Quaker Mystery
By Chuck Fager

A concerned Quaker came to Capitol Hill to do good... But it was MURDER that did very well indeed.

Un-Friendly Persuasion
the new Quaker Mystery by Chuck Fager

Order now at the special pre-publication price of $9.95, plus $2.00 shipping from Kimo Press P.O. Box 1771 Media, PA 19063

Or by phone from Pendle Hill Bookstore (800) 742-3150

Publication date: July 1
Visa and Mastercard accepted for phone orders.

Still available: Murder Among Friends Chuck Fager’s first suspenseful Quaker mystery.

Special Offer: Both books for $18.95, plus $2.50 shipping.

"I warmly recommend Murder Among Friends to all our readers who like history with their mystery."
Mystery Books, Bryn Mawr, PA

"To anyone who knows their 300-year-old tradition of rejecting violence, the term 'a Quaker Mystery' is a delightful oxymoron."
The Huntsville News, Huntsville, AL

"You might be exasperated by this concept, or curious about the plot or thoughtful about the issues raised here. But once you’ve begun, this is a difficult book to put down."
The Canadian Friend

"Friends who mourned the finale of Chuck Fager’s A Friendly Letter will be delighted to discover that the quintessential Quaker investigator is back in print, this time in fiction... With an intriguing plot... Chuck has entertainingly turned his gifts to the genre of murder."
FLGC Newsletter
Some Quaker contributions...

to services for the aging

At the risk of appearing insensitive to our Quaker tradition of understatement, we think Friends should know some of the contributions their programs for the aging have made in this important field.

Quaker programs in New Jersey and Pennsylvania have pioneered in quality care. Among the members of Friends Services for the Aging are organizations that have:

* practiced, promoted, and demonstrated the abolition of physical restraints in nursing home care and successfully advocated federal regulations that drastically restrict their use in the whole nursing home industry;
* developed (early in the 19th Century!) the first model in this country for treatment of the mentally ill based on respect for their humanity;
* provided early models and continuing leadership for continuing care retirement communities, featuring managed care with an emphasis on wellness;
* implemented the first continuing care program for older people in their own homes;
* created innovative architectural designs that provide home-like nursing home settings;
* pioneered in day programs to provide activities, social stimulation, and support to frail older adults.

This tradition of innovation provides a sobering challenge to each of our organizations as we face the rapid changes in health care. What are we called upon to do in the decades ahead that will improve the lives of older adults and assure that more of the increasing number of elders will receive the services they will need?

Write or call for a free copy of Guide to Quaker Services for the Aging for yourself or a loved one.

Friends Services for the Aging
6834 Anderson Street
Philadelphia, PA 19119-1422
(215) 849-4428