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Staying Aligned with Our Values

As I write, I've just returned from the Friends General Conference Gathering in Amherst, Massachusetts, where, among other things, I attended a weeklong workshop on the subject of “Your Money and Your Values.” Having reached the empty nest, but still paying for my offspring’s college educations, it seemed a good time to re-examine my personal and family financial goals, as my husband and I look forward to the years when the costs of rearing a family will be behind us. I found the workshop, led by Penny Yunuba and Carolyn Hilles, to be excellent, with many useful avenues to re-evaluate our current practices. My experience at the Gathering resonates well with Chel Avery’s “Favorite Writings on Simplicity” (p. 11) in this issue. We Quakers, she writes, “live in a world filled with demands, pressures, temptations, and distractions that serve as constant impediments to our efforts to order our outward lives in a way that nourishes and witnesses to the inward lives we strive for.” She goes on to share four Quaker and three secular readings that have helped her in her efforts to keep her life centered and congruent with the Testimony of Simplicity.

Minding our testimonies, particularly in facing the complexity of the right use of power, has never felt more urgent than at present. In “Police Power for Peace” (p. 6), William Hanson explores the appropriate use of limited force in an international context as a means of preventing the escalating violence that leads to war. Recognizing that many Friends are ambivalent about the need for the use of force by local police, he points out that we rely on that function for daily protection—and that “we need a clear direction favoring world police and a world judicial system as an alternative to the fumbling horror of perpetual war.” He goes on to suggest that Friends become advocates and leaders in developing the minimum-force policing and world law that the global community will need to reach the point of abolishing war.

One could not find a better model of the quiet but firm commitment needed to effect long-lasting social change such as this than in the example of Mary Stone McDowell, featured in “Gentle Persuader and Loyal Friend” (p. 16) by Mary Lee Morrison. Mary Stone McDowell was a teacher in the public schools in New York City prior to World War I. In 1918, she was suspended from her position for five years for her refusal to teach a course in citizenship, which she deemed was “a euphemism for support of the war.” After five difficult years, and a legal case that ultimately “represented the first test of pacifism and academic freedom moving through a state court system in the United States,” she was reinstated as a teacher in the New York City public schools in 1923. The president of the School Board admitted that her case had occurred at “the height of war hysteria.” Her firm commitment to her pacifist values and long involvement with peace activities through a state court system in the United States, she said, “helped her in her efforts to keep her life centered and congruent with one’s values.

During these slower days of summer, I hope that Friends will find much here to contemplate in thinking about how to keep one’s life congruent with one’s values.
Police Power for Peace
William L. Hanson
Friends should promote minimum-force police strategies locally and internationally.

Hiroshima/Nagasaki Unresolved: A Present Danger
Marjorie A. Smith
The U.S. has never dispelled its illusion about past and present nuclear weapons.

Favorite Writings on Simplicity
Michel Avery
Seven authors offer guidance on this elusive testimony.

Simplicity and Convenience
Judith Stiers
It is a mistake to think that these two are synonymous.

Amachi: Faith-Based Mentoring to Children of Prisoners
Susanna Thomas
This national program earns mixed grades.

Gentle Persuader and Loyal Friend: Mary Stone McDowell
Mary Lee Morrison
A Quaker teacher lost her job during World War I for noncooperation with the war effort.

Flood
Elizabeth Echlin
Groundwater is a powerful metaphor.
Encouraging spiritual fire

I discovered Patricia McBee’s article “Quaker Spiritual Disciplines for Hard Times” (FJ Aug. 2003) just in time to offer it at our meeting’s recent retreat as a superb reference on what we can do to encourage the possibility of spiritual fire among us.

Patricia speaks perceptively of how many Quakers run in spiritual circles, never able to affirm practices that remotely resemble form. Because of this, we have a rough time identifying with each other in any consistent way when it comes to spiritual practices, i.e., disciplines. Is pride in our ability to intellectualize our personal beliefs or fear of emotional affect preventing us from worship sharing that would allow us to connect and share personal disciplines?

The phrase “holding in the Light” is fascinatingly abstract. How do we each practice that? What do we feel when we practice that? How do we feel when we sense God? In what forms do we accept guidance from the Inner Teacher? In what ways do we release (or even define) the “slaves” that Patricia speaks about as binding our spirit from making progress, so that the Light can shine through? Unless our meetings are in the process of helping Friends on a consistent basis to define and redefine these concepts, what are we really set up to do? Fifty minutes of silence is form, and it sure can be empty form.

Are we like adolescents, rebelling and wanting our own way, determined that we as individuals can each discern our own way? Quakers make it very easy to assume that individual perception is enough.

What is it about group interaction beyond silence that puts us off? We go through lengthy business meetings, processing important details about finance and outreach with admirable aplomb. What happens when it comes to sharing our individual paths? What happens when it comes to needing help as individuals? What happens when it comes to sharing our individual personal disciplines? Does being strong on the value of the individual spiritual walk preclude our needing to share? Can “group fire” develop simply from the Inner Light of individuals who sit together 60 minutes per week in silence?

I can see the newest Quaker form of cartoons: “You can’t light my fire if I can’t share your hee-eat.” Or: “I won’t share my fire because you want it too badly.”

Can sharing our spiritual successes help us to continue seeking and understanding the amazement of the amazement? Will it be, as we grow closer, that the fire among us will have all the elements it needs to spark and burst into flame?

Thank you, Patricia McBee, for your suggestions of traditional disciplines we can feel are healthy approaches to a spirit-filled life that have the potential of encouraging group spiritual fire.

Ginger W. Swarek
Zanesville, Ohio

More on Thich Nhat Hanh

Congratulations to Phyllis Hoge (“Retreating with Thich Nhat Hanh,” FJ April) for taking her curiosity about Thich Nhat Hanh from book form into experience! She and her friend Tina ask, after a day’s workshop with this world-renowned teacher of Zen Buddhism: Is there passion in this practice of Engaged Buddhism? Is it possible to open to deep emotion as Friends do in meeting? What about the authority of a teacher? Where is the silence?

These and “How do I sit?” are frequent questions asked by newcomers to the practice. Would it be possible to understand the depth and flavor of Quaker practice from a one-day visit to a meeting largely populated by other first-time visitors? I encourage Phyllis to explore further and to notice in particular that Thich Nhat Hanh teaches us not to be bound by any dogma, even Buddhist dogma. After 15 years of sharing in the life of my own local Thich Nhat Hanh community along with 40-plus years of being a Friend, I conclude as she does that there is much these two traditions have in common. What interests me most is how they differ.

In small dharma discussion groups, for instance, much like our worship sharing groups, deep emotion can flow. The silence in the gathered meditation hall during the month I shared of this year’s three-month-long winter retreat (for the full 250-person monastic community and 250 lay people) was deep indeed, as were all but one of the meals.

The question of having a teacher is a wonderful one. On the one hand, if the Holy Spirit is your guide, you don’t need a teacher in the flesh. On the other hand, if you are aware of carrying a shadow (don’t we all?), you know that transforming it can be aided by having an energetic link with those who are more developed. It is just such a practice that Bill Taber has long espoused among Friends: hang out with those who are more seasoned.

What draws me deeply to the path of Engaged Buddhism is the power of its daily practices. It provides tools for staying present and joyful in the midst of suffering. To pay acute attention to each moment is the task of a lifetime. One example: At his home in France, Plum Village, in the summer of 1994, Thich Nhat Hanh said in a dharma talk to those of us present, “If it takes you 15 minutes to walk to the dharma hall, give yourself 30.” Imagine applying this to our everyday lives here and you see the possibility of a great shift in daily living.

Slowing down and stopping, the great practices of this tradition, enable a kind of settling down in life. Over time they make looking deeply possible. Looking deeply makes possible seeing the root causes. Seeing the root causes enables us then to see how we can respond. Phyllis might enjoy looking deeply at questions of authority, for instance, and how she experiences guidance as control rather than invitation. It is just this kind of awareness that Engaged Buddhism encourages and which attracts Friends looking for ways to build within themselves a greater energy of love and clarity.

I was frankly startled when she compared Thich Nhat Hanh to a much-beloved Friend in her meeting. Here is a world figure who has founded an international order, written 40-plus books, inspired hundreds of...
Economics by innuendo and error

by Jack Powelson

David Morse’s “A Quaker Response to Economic Globalization” (FJM May) exhibits many errors in economics. He is correct to sympathize with those in need, but we must always strive to act in light of actual circumstances to offer real, long-term solutions. Otherwise, we risk making the problems worse.

Kenneth Boulding is alleged to have said, “It isn’t that Quakers don’t know economics; it is that the economics they know is wrong.” It often consists of making sly remarks about the economy, emphasizing a particular slant with which the reading audience is presumed to agree. It is usually accompanied by errors in economic history that have been popularly believed. David Morse’s article has done all of these.

Here is the first of his incorrect statements: “What our press touts as ‘free trade’ is, in reality, an elaborate set of rules written by large-scale international organizations to give them a competitive advantage over small-scale local operations.” (p.9). Not so. The rules of free trade are worked out by consulting governments with the World Trade Organization. Using these rules, the WTO has often reached decisions adverse to “large-scale international organizations.” The ruling against “foreign trade corporations” (that get tax advantages by their location on U.S. territory overseas) is one. The WTO demanded that this practice be ended. If the decision is implemented properly, multinational corporations will lose billions of dollars of tax advantages they once held. Likewise, the WTO forced President Bush to renounce steel tariffs, a move that was very costly to U.S. steel companies. In April 2004, the WTO decided against U.S. cotton farmers by supporting Brazil’s contention that U.S. subsidies were illegal by international trade rules. If the U.S. does not withdraw the subsidies, other countries will be authorized to put heavy tariffs on U.S. exports.

Thus some WTO decisions favor corporations; others disfavor them. There is no general pattern, only adherence to international trade rules agreed on by 147 member countries.

David Morse also opposes sweatshops, as do many Quakers. But “sweatshops” as we call them are the universal type of factory employing unskilled workers throughout the less developed world. Most have never traded with the United States. Oxfam has done a study showing that if we boycott sweatshops, we may drive their workers into even more harmful conditions, such as prostitution, factories that are less safe, or harm work amid poisonous chemicals. Several economists have done similar studies with similar results, but David Morse does not mention any of them. The way to upgrade labor (and wages) is not through such quick-fix methods as refusing to buy their products, but through the arduous task of training to increase worker skills.

Here is an innuendo: that the International Monetary Fund and the World Bank insist that “Bolivia, for instance . . . reduce inflation by tightening the money supply . . . .” As economic advisor to the Bolivian National Stabilization Council in 1960 (to fight inflation), that is exactly what I suggested, as any economist would. The Bolivian government had printed money to feed its cronies. It was loaned funds by the United States and the IMF on its promise to stop that practice and balance its budget. The Fund required cutting down on government expenditures. I was there to monitor that this happened. Although we stopped the inflation, ultimately the Bolivians went back to their old tricks, and the case is essentially the same today.

For eight years I worked for the IMF (though not in Bolivia). I can assure you that my colleagues and I never considered the Fund to be an imperialist organization. Its duty was to help governments whose bad (corrupt) policies had caused balance-of-payments deficits. We insisted, in exchange for loans, that good (honest) policies replace the bad. No government is forced to borrow from the Fund, but if it does borrow, it must accept the Fund’s conditions.

Some minor errors also occur in David Morse’s article, such as that the World Trade Organization was “Bretton Woods inspired.” The WTO was actually founded 50 years later than the Bretton Woods conference that created the IMF and World Bank.

He refers to his own earlier article, “The Message of Seattle,” in FRIENDS JOURNAL, March 2000. He also mentions the Viewpoint in the May 2000 issue by Brewster Grace, who was in Quaker United Nations Office in Geneva. But he does not mention that Brewster Grace’s Viewpoint was intended to correct the errors of David’s article—many of which are repeated in his FJM May 2004 article.

In fact, Brewster’s article opens with the sentence, “David Morse’s article on the protests in Seattle contains a number of factual errors about the World Trade Organization.” Here is another innuendo: “Clearly, we need to examine as a society what is meant by such terms as ‘marginal’ and ‘efficiency.’ Do they reflect the social costs and the environmental consequences?” (p. 9) These are technical terms in economics that (like numbers) have specific meanings but may be used in different ways by different authors. Sometimes they reflect social costs and environmental consequences, and sometimes not, depending on the author. However, David hints that these economics terms are always used as tools of a hypercapitalist society, which would be analogous to saying that numbers are always used in some insidious way.

Remaining innuendoes, which permeate the article, are too many to mention in a brief response.

The worst characteristic of this article is that it assumes (by innuendo) that his position is “Quakerly.” But there is nothing Quakerly about it. I have long criticized the politicization of Quakers on points in which we have no experience. This article is but one more example.

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Police Power for Peace

by William L. Hanson

Pacifists like me, many of whom are Friends, have made accommodation to the police function and criminal justice system. We rely on that system for daily protection, but we are unclear in our relationship to it because it involves force. We extend that same ambiguity to the use of force in foreign policy. This means we are unsure about world law.

Peace as a way of life and not an interval between wars requires a world community of law rather than one of competing military forces. Disarmament is possible only as a product of a degree of governance. That requisite minimum of world law is the goal of our effort to emerge from the chaos of wars.

Let us apply our Peace Testimony to the world’s most urgent problem: war. As Friends, we need a clear direction favoring world police and a world judicial system as an alternative to the fumbling horror of perpetual war.

The Encarta World English Dictionary defines “police” as follows: “[verb:] control, guard, patrol, watch; [noun:] a civil organization whose members are given special legal powers by the government and whose task is to maintain public order and to solve and prevent crimes; the enforcement of law and the prevention of crime in a community.”

Friends and other pacifists have not paid attention to police. There is a discontinuity here. Our literature, from the basic journals and letters of early Quaker leaders to current programs and materials, almost entirely omits law enforcement. In our public efforts, we engage with police and criminal law at several main points: demonstrations, confronting police abuse, the death penalty, and various other issues surrounding prisons. We have voluminous writings and programs to promote nonviolence. However, few of these consider the need for and appropriateness of police. It is almost as though the police and criminal justice systems existed in an alien, parallel universe. Our constant concern about violence coexists awkwardly with our constant acceptance of protection by police.

If we were truly engaged with police issues, we would work for minimum-force police weapons and tactics. We would work on the thorny task of creating world police forces that would not wage wars. But we don’t do those things. Instead, we seem to regard police work as an unpleasant necessity best done by someone else. Yet even absolute pacifists rarely assert that we can get along without police and the criminal justice system.

A central doctrine for pacifists is the value of every person: that there is a core of goodness in everyone, expressed by Quakers as “that of God.” To most absolute pacifists this means that each person can somehow be reached by loving nonviolence. Nonviolence is constructive in social change and dispute resolution, but it does not work in all situations. It is not reliably effective when an offender is attacking, or in response to physical crime. Persons who are hard to reach quickly through loving nonviolence may include any of the following: the enraged, the sociopath, the brain-damaged, those whose cortexes are anesthetized by drugs, the career criminal, the fanatic, and the committed terrorist. Some pacifists seem to take for granted the belief that conscience is inborn and universal, but, in fact, the emergence of conscience is, in many ways, a learned trait.

Many criminal attacks do not involve a dispute, so, for these, the dispute resolution power of nonviolent techniques is irrelevant. We live in a time when brutality still exists and when occasional personal resistance to attack, the defense of others, and the aid of police are required. We employ police to do the gritty work of law enforcement, including stopping offenders and delivering them to the courts.

The disconnect between pacifists and the justice system extends to terminology. Many pacifists object to the term “criminal” as defining a category of prejudged persons. But in the traditional world of the criminal justice system comprising police, prosecutors, courts, judges, jails, and parole systems, there is some progress in terminology, with movement toward more use of the terms “suspect,” “offender,” and “perpetrator.”

We Friends are properly respectful of our founders, but we need to keep in mind that they were seekers as we are. George Fox’s declaration to King Charles II, that, “All bloody principles and practices we do utterly deny, with all outward wars, and strife, and fightings with outward weapons, for any end, or under any

Above: a medal of the Multinational Force and Observers, an independent (non-UN) peacekeeping mission created as a result of the 1978 Camp David Accords and the 1979 Treaty of Peace. Various nations have contributed personnel to serve in Egypt’s Sinai Peninsula as part of this organization.

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Many conscientious objectors have been unaware of a basic right secured by the good work of Friends Committee on National Legislation during World War II. Executive Director E. Raymond Wilson and his colleagues persuaded Congress to include in the Selective Service Act a validation as COs of those who believe in police and personal defense.

The sources of pacifism in the Western world include biblical materials. The ancient Hebrew commandment, “Thou shalt not kill,” meant at the time of the Exodus, “Thou shalt not murder.” Yet at that time there were capital offenses. The seemingly absolute statement has exerted moral force against killing, but absolute pacifism would be ineffective and unethical when applied to a central purpose of government: maintaining the peace. Minimum force and maximum nonviolence are more appropriate.

Volunteer opportunities are increasing in minimum-force police work. New programs have been started in several U.S. cities using citizen volunteers in patrols and other community policing work. Parallel with these efforts are proposals for volunteer groups to act in places where peace is threatened internationally or in domestic insurrection.

On the international front, serious problems abound. Many see the U.S. as degenerating into an imperial posture, hostile and contemptuous of the UN. We have refused submission to the compulsory jurisdiction of the International Court. But it will be necessary for the international judicial system of a world police force never to be under the control of one country or a group of aggressive nations. The world is united by trade and communication, but it remains divided with regard to political values and sense of community.

A search through Friends writings from the founding years of the mid-1600s reveals a dearth of comment on force when used by the protectors of society. There is much material on imprisonment and punishment suffered by Friends, but only a few statements about “the magistrate’s sword,” referring to civil police power, and these statements seem ambiguous. Howard Brinton, in The Peace Testimony of the Society of Friends, wrote: “From the first . . . Friends have acknowledged what they once called ‘the power of the magistrate’s sword’ if wielded lawfully and justly as a restraint against evil doers.” Brinton characterizes policing as “different from war in which there is neither law nor justice.”

Ideally, police power, including physical force, is directed toward offenders and is intended to protect persons and property. Offenders may need to be removed from society and face imprisonment and/or parole. Further, ideally, judicial action acts as “restorative justice” to compensate victims and rehabilitate offenders. In contrast, war usually involves indiscriminate destruction, killing, and maiming, and the objective is often to take territory and resources rather than to protect people.

Logically, one would think members of a peace church like Friends would have a great interest in minimum-force police work. Buddhists at the Shao Lin Monastery in North China did have such an interest and developed defensive martial arts such as Judo (in Chinese, Ruh Tao: soft way). Here in this country, we have let a TV show teach more than many pacifists do about minimum force: Star Trek’s Captain Kirk says, “Set your phasers on stun!”

Here in this country, we have let a TV show teach more than many pacifists do about minimum force: Star Trek’s Captain Kirk says, “Set your phasers on stun!”
On August 19, 2003, the Washington Post carried a front-page story and picture headlined "Enola Gay, Waiting in the Wings No More: Restored A-Bomb Plane Unveiled at Dulles." The story stirred emotions I was already feeling during August, the month of the bombing of Hiroshima and Nagasaki in 1945. The Enola Gay was identified as the Boeing B-29 Superfortress that "helped end the war when it dropped the atomic bomb on Hiroshima in 1945, killing an estimated 140,000 Japanese." That grim statistic stated, the article proceeded to highlight the plane's meticulous restoration and to announce that it would be among the main attractions at the National Air and Space Museum's new facility at Dulles International Airport in Virginia when it opened in December. How, I wondered, could the Enola Gay be displayed with such apparent pride? Though it is a symbol of triumphant technology and has come to stand also for the end of World War II, the triumph came at a morally unacceptable price, in my view. Thus I regard the Enola Gay and its sister plane, Bock's Car, which bombed Nagasaki, as symbols of repressed American guilt and shame. For we have never acknowledged as a nation that it was wrong to incinerate the populations of two cities.

August 6 and 9, 1945, were cataclysmic days not only for Japan but for the United States as well. Hiroshima and Nagasaki suffered losses of tens of thousands each when "Little Boy" and "Fat Man" were dropped by U.S. planes on their people without warning. Thousands more suffered and died from radiation sickness or bomb-related cancer, or lived with horribly disfiguring burns, as the cities gradually rose from the ashes. Within hours of the first detonation President Harry S Truman announced that the bomb had saved up to a million U.S. lives which would have been lost in the invasion of Japan planned for November. This became, and has remained, the official story. When evidence was brought forward that Japan's surrender was near before the bombs were dropped, the journalists and historians who mentioned it were labeled anti-American or unpatriotic. The process of what psychiatrist and author Robert Jay Lifton calls "psychic numbing"—the inability to feel pain, guilt, and sorrow—had begun. So had the cover-up, as photographs and documents of the indescribable destruction and suffering were declared top secret and kept from public sight for decades. Thus I believe that those August days were as disastrous for the United States in moral terms as they were for Japan in flesh and bone.

Lifton and co-author Greg Mitchell open their book, *Hiroshima in America: Fifty Years of Denial*, with this categorical statement: "You cannot understand the 20th century without Hiroshima. . . . Fifty years later, Americans continue to experience pride, pain, and confusion over the use of the atomic bomb against Japan. . . . It has never been easy to reconcile dropping the bomb with a sense of ourselves as a decent people. Because this conflict remains unresolved it continues to provoke strong feelings. There is no historical event Americans are more sensitive about. Hiroshima remains a raw nerve."

Amen to that! I find that my strong feelings of guilt and shame are countered by people who defend the official story, i.e., that they or their loved ones might otherwise have been killed in the invasion. As a result, so much about Hiroshima has been hidden that, as early as 1946, writer Mary McCarthy called Hiroshima "a hole in human history."

Why was the bomb built in the first place? During World War II there was a real fear that Nazi Germany might develop the bomb. Albert Einstein wrote President Franklin Delano Roosevelt a letter expressing this worry. Undoubtedly many of the scientists who worked on the Manhattan Project to make this monster of a weapon joined the effort for that reason; but before the test bomb was exploded in Los Alamos, New Mexico, in mid-July, Germany had surrendered. In fact, according to James Carroll, writing in the *Boston Globe* on August 6, 2002, the United States had discovered in November 1944 "that Germany's atomic program was embryonic." A number of the scientists, awed by the dazzling, dreadful power of that first bomb, sent a petition to President Truman cautioning him about its use against Japan. To be the first nation to use the bomb would carry a heavy moral responsibility, they said. An atomic attack on Japan could not be justified unless Japan were first given a chance to surrender, with the terms made public. Foreseeing the arms race between "rival powers," they warned that U.S. cities as well as those of other nations would be "in continuous danger of sudden annihilation." According to Martin Harwit in his book, *An Exhibit Denied: Lobbying the History of Enola Gay*, Harry Truman never saw this petition.

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United States Journal
But Secretary of War Henry Stimson had made the same points in briefing Truman on April 25, less than two weeks after Roosevelt's death and Truman's swearing in. Roosevelt had not told his vice president about the super-secret Manhattan Project. So it fell to Stimson to inform the new president about the new weapon which would soon be at his disposal. After their meeting Stimson wrote a detailed memorandum covering what he had told the president. He was remarkably prescient, foreseeing that this weapon was unlikely to remain the exclusive possession of the United States, and that Russia would likely be the next nation to produce it. He also foresaw the moral dilemma posed by the enormous destructive power of the bomb and pointed to the fact that, with technical development ahead of "moral advancement," the world was in peril of destruction. Anticipating the arms race, he foresaw the difficulty of control. Stimson did not advise Truman to use or not to use the bomb.

Was its detonation necessary to end the Pacific war, which had started with Pearl Harbor and included the atrocities of Bataan and Corregidor? No, according to historian Guy Alperowitz, who wrote in "The Fire Still Burns" in Sojourners, July/August 1995, that the prevailing belief among experts is that the Japanese would have surrendered before the invasion planned for November. And Howard Zinn, in A People's History of the United States, wrote that Hanson Baldwin, military analyst for the New York Times, said that the Japanese military was in a hopeless position by the time the Potsdam declaration for unconditional surrender was made on July 26. Did Truman know that the bomb was not needed to end the war? Historians believe that he did. The Japanese had one condition for surrendering, i.e., that they be allowed to keep their emperor.

Why, then, was the bomb dropped—on not just one, but two, Japanese cities? The decision, says Guy Alperowitz, was to give the Japanese no other way to surrender. Another factor was attraction to
We have never acknowledged as a nation that it was wrong to incinerate the populations of two cities.

another scientist on the Manhattan Project, Hiroshima was "a crime and a sin" not because it was the last event of World War II but as the first event of a future that's intolerable." Other scientists with misgivings were Robert Oppenheimer, Leo Szilard, and Eugene Rabinowitz.

We are left, then, to contemplate the death by incineration or radiation of well over 200,000 Japanese people in order to frighten the Soviets and keep them in line. No wonder so much of the truth in photographs and documents was marked top secret for decades! Hiroshima and Nagasaki are indeed raw nerves. It is too painful to look at what was done in our name.

Several years before 1995, the 50th anniversary year of the bombings, Martin Harwit, director of the Smithsonian Air and Space Museum, began work on an exhibit that was to include the recently declassified documents mentioned above: Einstein's letter to FDR, the scientists' petition to Truman, and Stimson's memorandum after his April 25 meeting with Truman, along with pictures of the bomb's victims. A veritable storm of protest broke from veterans' groups, out-raged that the end of the war and U.S. soldiers' sacrifices should share space with pictures of the bomb's victims and its aftermath. This resulted in the cancelation of the exhibit in January 1995, and later in the resignation of the museum's director. Congress, the president, and the media were also hostile to exhibiting anything that questioned the official story.

To me this failure to look at the dark side of our history was, and continues to be, deeply disappointing. One would hope that now, after almost 59 years, the truth could be faced in a time of commemoration of the tremendous sacrifices made on both sides of the conflict. Greg Mitchell wrote in "A Hole in History" in The Progressive in August 1995: "To commemorate is to combine memory and ceremony, to remind or be mindful—to witness again." If not in 1995 or 2004, when will we be ready to come to terms with Hiroshima and Nagasaki?

In the 59 years since those first mushroom clouds and their terrible consequences on the ground, Americans have been alternately attracted and repelled by the bomb. The bomb sent the United States on a power trip of threat and, soon, counter-threat by the Soviets and a growing number of other nations joining the nuclear club. While many acknowledge that the bomb is too dreadful to use, we have never rejected it for the diabolical thing that it is. During the almost 50-year Cold War, one of the many strategies declared in an attempt to claim the bomb was under control was called Mutually Assured Destruction: MAD. What an appropriate name! Is there not a similarity between our affair with the bomb and that of fatally attracted lovers who ultimately destroy each other? Although there are individuals and groups working to disengage from this destructive affair, our national leadership embraces the bomb. President George W. Bush has withdrawn from the ABM Treaty, and Congress has passed a bill calling for further research on nuclear weapons. If we don't plan to use this terrible weapon, what is the point of further research?

In the mid-1960s a group of hibakusha (atomic bomb survivors) visited several cities, including Peoria, Illinois, where I lived at that time. After recounting their personal experiences of pain and loss in that holocaust, they said, "We forgive the past," but declared that the bomb should never be used again. Their words echo down the decades, calling us to destroy the bomb before it destroys us. I agree with Greg Mitchell that as long as the official version of Hiroshima persists, with Americans defending and justifying its precedent, there is risk that we will make the fateful decision again. Instead of listening to the Japanese and learning from the horror and terror of their experience with the exploded bombs, we are in danger of embarking on a new arms race and a future too dreadful to envision. President Bush stated more than a year ago that nuclear war was one option in the conflict with North Korea. The earth penetrator, or bunker buster, that he wants to build is 70 times more powerful than the Hiroshima bomb. If we don't reverse course soon, we could well be headed for disaster. In August 2003, a group of U.S. administration representatives met at Offutt Air Force Base in Omaha, Nebraska, to plan a new generation of so-called "low-yield" nuclear weapons. Both the time, August, and the place were ironic, since it was that month in 1945 that the A-bombs were dropped on Hiroshima and Nagasaki by the Enola Gay and Bock's Car, which were both built at that base.

The International Physicians for the Prevention of Nuclear War (IPPNW) recently called for building "a global coalition of ordinary citizens to demand an end to the madness (of U.S. nuclear policies) and the elimination of nuclear weapons. Pressure must be brought to bear not only on the handful of nuclear states, but also on the rest of the world's non-nuclear governments. Only the combined efforts of citizens and supportive non-nuclear governments can persuade the nuclear powers to choose a better future." We have a choice to make, they say: for a future too horrible to contemplate, in which nuclear weapons are a threat to everyone on Earth, or for one in which the threat to use them is "proscribed by international treaty and enforced by the world's international powers."

The choice, as I see it, is between life and death.

A quotation from Roman philosopher Seneca resonates with me:

"Power over life and death—don't be proud of it. Whatever they fear from you, you'll be threatened with."

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Favorite Writings on Simplicity
by Michel Avery

Pure Land Buddhists are devoted to the Amida Buddha, who in his compassion for the difficulties people face in achieving enlightenment in this world, has created a Pure Land which they will enter in their next life. The Pure Land is not Nirvana, but a place from which it is easy to reach Nirvana. Instead of distracting and tempting the faithful away from the path to enlightenment, the Pure Land is a world in which it is easy to pursue that path.

Quakers are not so lucky. We live in a world filled with demands, pressures, temptations, and distractions that serve as constant impediments to our efforts to order our outward lives in a way that nourishes and witnesses to the inward lives we strive for. Early Friends, responding to the outward distractions of their own times, found their way into the practice of plainness, and this laid the groundwork for what today we call the Testimony of Simplicity. It is a testimony that affects many facets of our lives. Most familiar is material simplicity—our possession, use, consumption, and waste of things, resources, and money. We also seek simplicity in our treatment of time—time management and the use of our time in livelihood, recreations, and service. There is simplicity of speech—which has to do both with honesty and with the ways in which we choose to use speech: as ministry, as a tool, as entertainment, as a weapon, or to show off. And, ultimately, there is simplicity of thought and attention: what values or principles organize our inner lives?

The practice of simplicity is one of constantly making choices. Depending on the different ways that people understand simplicity, the standards that govern these choices may be spiritual, religious, moral, political, ecological, aesthetic, or based on efficiency, to name only a few. It is apparent that we understand simplicity in a variety of ways when we look at the different terms Quaker writings have identified as the opposite of simplicity. Elaine Prevallet claims that the opposite of simplicity is “duplicity”; Thomas Hamm says that it is “materialism”; for Richard Foster, it is “anxiety.”

From whatever direction we approach it, simplicity is hard. We live in a world where opportunities, responsibilities, temptations, and pressures lure and assault us from every side. Each of us must pick our own way through this jungle of choices. It is a demanding exercise—it requires spiritual searching, serious thought, self-understanding, and discipline.

Learning from the experiences of others helps. For several years now, I’ve maintained a correspondence about simplicity with a friend who is not a Quaker and whose interests in simplifying her life are a mixture of a desire for stress reduction and a desire to be true to her own spirit. Our discussion has ranged from such mundane matters as commuting, dry cleaning, and organizing our file systems to the more lofty ones of inward and outward integrity and making oneself receptive to divine guidance. We are both readers, and in the context of this ongoing conversation, I have developed my own list of helpful writings that I turn to when I need inspiration or practical advice for seeking simplicity in our very complex world.

This list of seven books is not the list that I hand out when I teach workshops on simplicity, although it does overlap somewhat with that one. It is my private list of readings that have helped me personally in my search for clarity, motivation, and guidance as I try to live simply.

Four Quaker Readings

The following writings by Friends ground their discussion of simplicity in the relationship between our outward and inward lives:

(1) Frances Irene Taber, “Finding the Taproot of Simplicity: The Movement Between Inner Knowledge and Outer Action,” a chapter in the 1987 anthology, Friends Face the World, edited by...
Leonard Kenworthy. It's out of print now, but worth hunting for. Fran Taber writes that early Friends "saw that all they did must flow directly from what they experienced as true, and that if it did not, both the knowing and the doing became false. In order to keep the knowledge clear and the doing true, they stripped away anything which seemed to get in the way." Starting with the spiritual implications of plainness for the first Friends, she relates those implications to present-day efforts by Friends and others to live simply.

(2) Thomas Kelly's essay, "The Simplification of Life," in his book, A Testament of Devotion, explores the relationship between the chaotic frenzy of modern life and the fact that we contain multiple, divided selves with competing loyalties, commitments, and goals. When the voices of our different roles make their separate demands on our time, attention, and energy, we are like a committee whose members are trying to shout one another down to get their own way. He suggests that "the Quaker method of conducting business meetings is also applicable to the conducting of our individual lives, inwardly." If we can reach an inward unity on our primary intention, that of keeping God at the center at all times, simplicity will follow.

(3) The Journal of John Woolman contains considerable practical arguments for material simplicity and simplicity in our use of time. But it is not John Woolman's rational explanations that bring me back to him again and again. It is the inspiration of his own example, as he carefully considers the implications of even the most pedestrian of choices. In his efforts to rid his life of what is "distinguishable from pure righteousness," he is a model of putting God at the center.

(4) Richard Foster, "The Discipline of Simplicity" in his book, Celebration of Discipline. The author has written another entire book on the subject of simplicity, and it is a good one. But this single chapter is enough for me. Grounding his discussion in Scripture—e.g., "Where your treasure is, there your heart will be also" (Matt. 6:21)—Richard Foster insists, "The central point for the discipline of simplicity is to seek the kingdom of God ... first, and then everything necessary will come in its proper order." If outward simplicity is not in the service of inward spirituality, and not a natural expression of that spirituality, it will become mere "legalism." Building on an exploration of the risks of such legalism, and on the relationship between acquisitiveness and anxiety, he then provides ten helpful guidelines for material simplicity.

Three Secular Readings

The following books have helped me in the practical aspects of simplicity, particularly the management of time, money, and leisure.

(5) First Things First, by Stephen Covey, et al., speaks to busy people on the use of time. It is a book about making sane choices when there is too much to do, too much of it important, and too much urgent. It is about identifying your inner compass and remaining oriented to "True North," rather than being a slave to deadlines and to-do lists. The ninth chapter, "Integrity in the Moment of Choice," is a secular guide for clerking that inner committee of your divided self described by Thomas Kelly.

(6) Your Money or Your Life, by Joe Dominguez and Vicki Robin. I should begin by cautioning you that there is a premise at the heart of this book that makes me uncomfortable, as I suspect it will many Friends: that having a job costs us too much, and that the solution is to accumulate enough funds to live frugally on the interest. But whether or not you share the authors' goals, this book offers an admirably hardheaded, clear-thinking approach to the role of money in our lives. Where does it really come from, where does it really go, and what are the hidden costs if we live our lives, maybe not keeping up with, but at least trailing in the wake of, the Joneses? The things I learned from this book about the role of money in my own life were at once liberating and disconcerting.

(7) There Must be More Than This, by Judith Wright. One of John Woolman's complaints about too
THE ICE
McNabb, Ill.

"... watch everyone to feel and know his own place
and service in the body..."—Isaac Penington, 1692

Largess of self, that American
malady, consumed each child beneath
the crenellated ceiling fan, broad
gilled circle, the room's only
ornament. Its center finial
bore down in silent stricken
moments

like the one all-seeing eye of God.
Across our farm flat region, in parlors
and fluorescent rooms, ringed by elders,
things were much the same. We sat alone,
examined by that coursing inner scourge,
shamed and sweetly punished for the swung
leg

banging its own rhythm on the back bench.
Come the velvet-leaved soy fields, the Yearly
Meeting late July, we had one rampant

drunken rush for talk and company,
a delirious, sleep-shriven week
in the separate universe of youth.

Our parents sat at business, the wooden
white divider lifted high, an ancient
pitcher filled with ditch lilies centered there

between them. And we were exiled then, free
to make our own discursive circles
and flatten pennies on the freight rail tracks.

Left alone we learned to kiss by passing
dwindling chips of ice, held through clenched front teeth,
all around the pile of us. In languor

and quelled frenzy, we could find a common
tenderness, a way that opened from the lonely
self into the corporate fire of faith.

—Katharine Jager

THE SOUNDS THAT FEED US

Stretched beneath the maples
in the Brush Creek churchyard,
tables spread out like Canaan
for dinner on the grounds.
What a hot and holy buzz:
women chattering the covers off
their most requested dishes,
a pickup quartet practicing
in the church house, their chords
drifting through the windows,
old folks chewing, spitting, fanning,
children squabbling as they scramble
around their mothers' weary feet,
young folks stealing hats
and shrieking through a game
of keep-away which looks
like courting, and beneath it all,
the low hum of honeybees,
gathering around the privies,
strafing the casseroles
and sweet tea, the relish, the babies,
the honeysuckle. In my memory
it's all music. And the finest voice is
Miss Liza Langrall's coconut cake.

—William Jolliff

Katharine Jager is a member of Northside Meeting
in Chicago, Ill.
William Jolliff teaches Writing and Literature at
George Fox University in Newberg, Ore.

—Katharine Jager
Prison has always been a part of my life. I grew up hearing stories of my mother and my older sister going to Alderson Women's Prison in West Virginia, where my mother helped facilitate nonviolence trainings.

Amachi: Faith-Based Mentoring to Children of Prisoners
by Susanna Thomas

with Community for Creative Conflict Resolution, a precursor to the Alternatives to Violence Project. When I was a child, a 15-year-old playmate of mine from my meeting was sentenced to 35 years in prison. When I was 21 years old, I spent three weeks in an Italian prison on suspicion of "criminal association" in the wake of a political demonstration in Genoa where I had been working as a journalist and researching the techniques of nonviolence. My codefendants (the members of our society, those from whom where I had been working as a journalist Susanna Thomas is a member of Summit (NJ) with Community for Creative Conflict Philadelphia and pursuing an internship in immigration law. She also works as a translator, massage practitioner, sales representative for an organic dairy, freelance journalist, and website administrator within the Independent Media Center of Philadelphia.

reason, I became interested in Amachi. It is difficult to draw conclusions about Amachi, a national initiative to provide caring, committed mentors to the children of prisoners. No one can deny the program's tremendous impact, nor the need that it addresses. The program has grown nationwide at a dizzying rate and is currently the most extensive and best-organized one-on-one mentoring program for children of prisoners in the United States.

Since Amachi was started in Philadelphia in April 2001, 25 cities across the country have adopted the Amachi model, and 75 more cities in 37 states have adopted similar programs, influenced by Amachi's work, to mentor the children of prisoners. As of March 31, 2003, Amachi had 482 mentors; 82 percent of these mentors are African American, a much higher percentage than that generally found among large-scale mentoring organizations.

However, as with all programs funded by the President's Faith-Based and Community Initiatives program (FBCI), it raises disturbing First-Amendment questions about the federal government's role in encouraging religious activities, especially among one of the United States' most vulnerable populations. In addition, questions remain as to the best ways to heal the social wounds caused by incarceration.

Amachi is innovative in its format: parents are contacted directly in prison and give organizers contact information for their children's caregivers, while volunteer mentors are recruited through church congregations either local to the children's communities or working in partnership with a local church. For a year or more, mentors spend at least one hour a week with the children they are paired with, engaging in recreational, cultural, educational, and religious activities.

Amachi's financial management and oversight is provided by the national nonprofit research and consulting agency Public/Private Ventures. Organizational expertise in screening and training mentors comes from Big Brothers Big Sisters of America (BBBS), a nationwide program with 100 years' history of providing guidance and academic assistance to children through committed, long-term, one-on-one mentoring.

Two-thirds of Amachi's funding comes from private sources such as the Pinkerton Foundation, whose goal is to "reduce juvenile delinquency." The remaining third comes from municipal and federal sources such as the U.S. Department of Health and Human Services, Temporary Assistance for Needy Families grants made available to delinquency-preventing programs via the 1996 Welfare Reform Act, and the Corporation for National Service. The White House FBI O office now also offers special grants to programs that mentor the children of prisoners.

Amachi's theoretical basis comes from the criminology research of John J. Dilulio Jr., former director of the White House FBI O Office, and Byron Johnson, both professors with University of Pennsylvania's Center for Research on Religion and Urban Civil Society. Byron Johnson's study of a "Christian prison" in Houston, Texas, provided part of the theoretical foundation for Governor Jeb Bush's controversial "faith-based prison" initiative in Florida.

John Dilulio may be best known to some as the man who coined the term "superpredator," in 1996, when referring to the urban children whose families he called "fatherless, Godless, and jobless" and who he warned would soon sweep the United States with violent crime. Much of the public fear of urban youth generated by that warning led to harsh mandatory-sentencing laws for first-time and juvenile offenders that have caused the juvenile jail population to triple between 1990 and 2000; ironically, violent crime has continued to drop steadily since 1994.

Describing Amachi, presidential press secretary Ari Fleischer reported, "Without effective intervention, 70 percent of these children will likely follow their parent's path into prison or jail." Many Amachi mentors hope the program will encourage academic achievement, community involvement, self-esteem, and social skills. However, this emphasis on preventing "juvenile delinquency" raises the question of whether Amachi's funders view the children of prisoners as a threatened population, or as a threat.

The name "Amachi" comes from Nigeria—an Ibo word that, when given as a child's name, means, "Who knows what God has brought us through this child?" However, the program's founder, Rev. W. Wilson Goode Sr., pointed out to me in a telephone interview that teaching African heritage and culture is not
When I asked one Amachi mentor which of his Little Brother's parents had formerly been incarcerated, he answered, "The subject never really came up. We've never really addressed it." As I observed his mentoring session, however, his Little Brother brought up the topic of incarceration himself, saying, "My friend got locked up for trespassing and fighting with somebody in the school. He wasn't supposed to be in the school yard. He was suspended from school. They took him to juvenile hall."

The child then offered the most cogent analysis of social causes for "juvenile delinquency" that I have come across thus far.

When the mentor then asked, "Why do you think people fight?" the boy answered, "If they jealous of the other person, or maybe that person talking about something they don't want to hear." When I asked him if he ever felt jealous of someone, he answered, "No, never."

The mentor then encouraged the child to type a response to a survey he was going to administer to the child. The child later typed, "I feel that if you are jealous, you can just ignore the person that you are jealous of."

Wilson Goode explained, "The children are recruited by my going into the prison and talking to the incarcerated parents." To sign up children for the program, the parent gives the name, gender, and caregiver of the child, and there is no further involvement with the incarcerated parent after that point." Wilson Goode knows firsthand the devastating effect that the criminal justice system can have on families; he was mayor of Philadelphia in 1985, when police dropped an incendiary bomb on the MOVE family home at 6221 Osage Avenue in West Philadelphia, killing six adults and five children. However, when I questioned him as to how that experience has affected his work, he answered, "It is not an issue. It has never come up."

Mentors' relationships and activities with children must be approved by the children's primary caregivers and parents, but, in general, mentoring activities take place in a context outside of the child's normal family life. When I asked Rev. Paul Karlberg, associate pastor at Bryn Mawr's Proclamation Church, whether parents were involved in the mentoring process, he answered, "No, they just allow us to come in and work with their children, and we talk with them on the side."

Continued on page 36
In December 1955 the New York Times published an obituary, titled “Mary McDowell, Peace Crusader.” The subtitle read: “Teacher Dismissed in '18 for Pacifism and Re-instated in 1923, a Quaker, is Dead.” Mary Stone McDowell, age 79 and a member of Brooklyn Friends Preparatory Meeting, had passed away that month after a long bout with complications from cancer. Her meeting's memorial minute, adopted First Month 1956, was a strong affirmation, stating that “those who knew her will always remember her for the values which she so untiringly and staunchly upheld. She lived in selfless simplicity, close to her Heavenly Father, devoting her time, her thought, her every effort toward bringing about a peaceful and better world for all of her fellow men. Gentle and serene in the face of endless obstacles, she spent herself courageously for others.”

The years leading up to and during World War I brought many charges against teachers refusing to sign loyalty oaths and to teach “citizenship,” a euphemism for aiding their students in draft registration. Many teachers left their jobs before actual charges could be brought against them. Mary Stone McDowell, a high school Latin teacher in the New York City public schools, lost her job for a period of five years because she refused to join what, in retrospect, may be seen as a conflation of patriotism and war hysteria. Her case represented the first test of pacifism and academic freedom moving through a state court system in the United States. Throughout this ordeal, she is remembered as never waver ing in her belief that her faith compelled her to “live in the virtue of that life that takes away the occasion of all wars.”

Robert K. Murray, in his book, Red Scare, notes that during the years 1919-1920 there was a marked increase in the U.S. government’s “conversion of thousands of otherwise reasonable and sane Americans into super-patriots and self-styled spy chasers.” This was fueled by the establishment of several agencies devoted to perpetuating a conservative ideology, groups such as the National Security League, the American Defense Society, and the American Protective League. Some of these were funded privately. Their task was to root out those individuals who were potentially guilty of sabotage and sedition. The U.S. Committee on Public Information, in tandem with the media, was preaching messages of patriotism. So-called “draft dodgers and slanderers” were particular targets. People were beaten and tarred and feathered for refusing to buy war bonds and for refusing to support local Red Cross drives. Many of these espionage laws predated U.S. entry into the war and remained on the books long after, such as the Espionage Act of 1917 and the Sedition Act of 1918.

Mary Stone McDowell was a Friend from birth, born in 1876 in Jersey City, New Jersey. She was one of three children, two girls and a boy. Later her family moved to Brooklyn. Mary's father Joseph McDowell's family was of Scotch-Irish descent. A merchant, he died in 1911. Her mother, Annie Livingston Stone, came from a Maryland Quaker farm background. Mary never married. Until Annie's death in 1943, Mary resided with her, nursing her mother tirelessly during the last years of Annie's life.

Mary McDowell attended Friends Seminary in New York, and later Swarthmore College, graduating in 1896. She had prepared to be a teacher, and in 1897 she won a Lucretia Mott Fellowship to study for a year at Oxford. In 1900 Mary received a master's degree from Columbia University. She was an outstanding scholar, very serious and studious, although lively and social as well. She and her mother hosted many gatherings at their home. Physical fitness remained important to her throughout her life.

After returning from England, Mary obtained a position teaching Latin and Greek in Jersey City. Later she also taught English. In 1905 she moved to the New York City public schools and remained there until her retirement in 1946, with the exception of the five years she was suspended due to the charges made against her. During the years of her suspension, she first taught at George School in Bucks County, Pa., and then worked for Fellowship of Reconciliation. Her teaching skills were superb. Even in the midst of her trial, her superiors never doubted her sincerity.
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In 1917 the Board of Education began insisting that New York teachers sign loyalty oaths to actively support the war effort. This involved the requirement to teach a course in “citizenship, once or more a week,” which Mary refused, wishing to qualify what she thought of as a euphemism for support of the war, to more reasonably reflect, given her views, what she felt she could teach. In January 1918, she was brought before the Board of Superintendents and asked to resign. She refused, citing several specifics including that she did not think it an obligation of a teacher to train his or her students to support the United States government in its measures for carrying out the war. In May 1918, she was given a hearing before a special committee of the New York City Board of Education in the Matter of the Charges of Conduct Unbecoming a Teacher Preferred Against Mary S. McDowell.

She was supported and defended by a cadre of prominent civil libertarians and Quaker attorneys, including Wilson Powell, chair of the Law Committee of the New York Yearly Meeting. The defense based its case on that of religious freedom, on the argument that schools cannot fire teachers based on their beliefs, according to the First Amendment and the Bill of Rights. The argument was made that she would have to forego her religion in order to retain her job. Attorney Austen Fox concluded with an impassioned plea for the retention of the right of conscience in the classroom and a reminder to the Board that Quakers have always been patriotic and law-abiding citizens.

Excerpts from the testimony include the following: “that she did not want to carry on the present war and that she was unwilling to assist the government by every means in her power...; that she would not urge her pupils to support the war...; that she would not urge her students to buy Thrift Stamps...; that she does not believe that a teacher is under special obligation to train him or her pupils to support the government in its measures for carrying on the war...; that she is opposed to the war of the United States against the German government.”

In her defense, McDowell stated that she never specifically refused to carry out any of the duties that the Board had asked her to perform. She had objected to certain passages in the Loyalty Oath, requesting to modify it and also to be relieved of her assignment to teach citizenship once a week. The defense also cited a long history of conscientious objection in the United States, beginning with George Washington having exempted Quakers from service during the Revolution, and continuing during the Civil War, when Quaker teachers were not required to bear arms.

Mary McDowell was relieved of her duties as a teacher at the Manual Training School. This was a difficult time for her, as she was the sole support of her widowed mother. The case was appealed to the New York Supreme Court but to no avail; it cited the “peace and safety of the state” as paramount.

Mary Stone McDowell’s case represented the first test of pacifism and academic freedom moving through a state court system in the United States.

Included among these are Fellowship of Reconciliation, Friends Committee on National Legislation, Peace Committee of New York Yearly Meeting (of which she was clerk for many years), and the Brooklyn Meeting Ministry Committee and First-day school. She is remembered as tireless in bringing issues of peace before her meeting, Vernon Martin, currently a member of Keene (N.H.) Monthly Meeting, received help from Mary McDowell in 1950 in renouncing his commitment to the Naval Reserves. Martin remembers that some Quakers inwardly groaned as Mary rose to speak in meeting for business, as they knew they were about to be asked again to examine their consciences and put before the public some issue that required action. Mary McDowell continued to be active in local socialist gatherings and to write voluminous letters, many of which are contained in her archives at Radcliffe College. She was immensely disappointed when several socialist organizations with whom she was associated supported the Korean War. She also wrote to President Harry S. Truman in the early 1950s, urging him to withdraw support for the atom bomb and to work toward disarmament.
income taxes each year and, according to Vernon Martin, the IRS dutifully "attached part of her pitifully small teacher's pension, out of which she also gave to charity."

In her later years, Mary McDowell wrote many letters, editorials, and pamphlets, some self-published, some published in Friends Intelligencer, and at least one published by American Friends Service Committee. In What Shall Be the Future of Our Country? she wrote, "If the people who support the new Patriotism are willing to risk their lives as do the soldiers, God will support them and their influence will grow. What part will you take in the great adventure of making durable peace?"

Though quiet and reserved by nature, Mary McDowell enjoyed Friends gatherings at her home, often directed to meeting, peace business, and other social purposes. She was fond of music and played the piano; the composer Edward McDowell was her cousin (though the families were not close). She is remembered as a kind and sympathetic friend who spent little on her own comfort or possessions. Throughout the ordeal of her trial, she refused to show anger or recrimination. A socialist friend later remarked, "I could only marvel at her tolerance and patience." Others remember her as quietly stubborn, particularly when it came to causes in which she held deep beliefs. Often she felt stung by the criticisms directed at her, but would hold her tongue and at some of these times be found smiling, after a period of quiet waiting, "She is a Quaker," a point emphasized by her high school principal and which was the driving force for her life, according to Anna Curtis, who wrote a brief biographical piece on McDowell for New York Monthly Meeting in 1960. "To be a Friend was in itself a distinction and always a responsibility. Whatever services she rendered to individuals, or for the cause of peace, she performed as a Friend, because she fully realized the deeper meanings of Quakerism and what it stands for."

In 1964 Mary Stone McDowell's life was featured on the TV series "Profiles in Courage," based on the 1956 Pulitzer Prize-winning book by John F. Kennedy. Each episode highlighted the life of an historical person who, in spite of vilification and public pressure, took an unpopular stand and stood by his/her beliefs. Each was an exemplar of outstanding character in the pursuit of justice. The legacy of Mary McDowell also lives on in a Brooklyn school named in her honor.
Every sandcastle requires a second hole. Not the moat's descriptive circle, but a mining hole, dug off to the side. A hole that goes down through the dry sand that blew between the pages of my mother's book, held open by her hand as she rapped. Through the damp sand, cool as the underside of a ceramic bowl, and through the wet sand, each scoop heavy as a sleeping fist, to water.

Every hole on the beach dissolves into water. Dig deeper and the sides sheer off, making quicksand, a cool soup for hot feet. Every hole in the backyard—fort's sink, China's tunnel, gold's pursuit—was really a search for the same water. Rainy season was a cheat, but satisfying. Dig a foot and wait an hour: a thin mirror of water appears. Or dig and wait for rain, then stir with a stick, rain guttering off your hood into the hole. The other season yielded just more dry dirt, tree roots to be hacked off with spade's bright edge, or maybe a marble or an old medicine jar, the glass smoky with age and burial. No water. Just like You.

At least, I want it to be You who doesn't show up. That way I am the eager seeker, the faithful digger, and You prove yourself unavailable once again. Not a tap to turn on, a pump to lean into, or a glass of water on the bedside table. You are somewhere else, deeper than I can dig.

Some worship times I find myself hole-deep. I've run through my excuses: why I am not kinder, why I am lonely, why I cannot trust Your leadings and why, therefore, I am not faithful. My excuses are familiar and I love them. They hold up the fiction of my life: cardboard walls buttressed with kindling. When the walls give way—from fire or wind—I'm Dorothy in Kansas, hysterical, my hands empty, my voice hoarse from calling, "I'm hungry, I'm angry, I'm thirsty!" The bottom of my hole is dry as chalk and hard and rough as a sidewalk. This is not where prayer is supposed to lead me, I say inside. This is not what I have been asking for.

It's there, crouched and sulking, that I hear the trickle build. In the prayers I hear under seventy breaths. Holes around me are filling, overflowing. I find my feet damp, then wet, then suddenly I'm waist-deep in water, the hole is spilling over, and I have more than I can use. What wetness are You? Groundwater, tapwater, spring water, salt water? I feel the thick swell of a wave, sweeping into the shore as one long arm, lifting me on its muscle off the sandy floor.

Elizabeth Echlin was a regular attender at Strawberry Creek Meeting in Berkeley, Calif, until her recent move to France.
There are many birds mentioned in the Bible. Some of them you may not have even heard of, so we have given references in case you want to look them up. Can you find all the birds listed below by looking up, down, forward, backward, and diagonal?

by Sonia Randall

dove (Matt. 3:16)
eagle (Isa. 40:31)
falcon (Job 28:7)
hawk (Job 39:26)
heron (Lev. 11:13, 19)
ostrich (Job 39:13-18)
owl (Ps. 102:6)
partridge (Jer. 17:11)
quail (Exod. 16:11-13)
raven (Gen. 8:6-7)
sparrow (Luke 12:6-7)
stork (Ps. 104:17)
swallow (Ps. 84:3)
swift (Isa. 38:14)
thrush (Isa. 38:14)
vulture (Lev. 11:13)

Sonia Randall, a freelance writer in the religious field, lives in Corvallis, Ore. She used the New International Version of the Bible to create the puzzle.
George Fox

walked cheerfully over the Earth answering that of God in both the ortho- and the heterodox.

He even tried to straighten

out the folks back home in Fenny Drayton.

Margaret Fell
could not always tell
the difference between an epistle
and a ballistic missile.

William Penn's
refusal to doff his hat shocked his father's friends.
Later on, his holy experiment
occasioned his peers much merriment.

Robert Barclay
commented darkly
that Quaker theology
was in need of an apology.

John Woolman,
if given the chance to ride in a Pullman,
could never have reconciled traveling by sleeper
with being his brother's keeper.

Bernard Barton
wrote poems by the carton.
A visiting Quaker minister
found this pastime eerie and sinister.

Rufus Jones
always knew in his bones
that on First Day the Spirit would tweak
him at eleven sharp to rise and speak.
With all the bad news in the world, where can you find signs of hope?

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and considering how each cast light on the problems, needs, and wisdom of the others.

This integrity gave her writing on scientific ethics a certain tang. In a little piece called "The ethical problems of scientists," Lonsdale describes her understanding of the nature and interaction of science, ethics, and religion, and the axioms of Christianity. She goes on to a tough-minded discussion of the situations in which ethical challenges can arise for a scientist, and ends: "Scientists need to consider whether they have any special contribution to make to the solution of the world's problems, apart from their specialized technical knowledge. . . . The scientist is trained to admit his mistakes, and it would be well if the world's statesmen could sometimes do the same thing. . . . The most important thing, however, is that a scientist should feel a sense of personal responsibility . . . to think out his fundamental axioms and the system of ethics he builds up on those axioms, and then . . . attempting through personal decisions and personal actions to make the world the kind of place he knows it ought to be."

She was urgently aware of the uncertainties of daily living, and the corrosive and pervasive sense of societal insecurity that so shapes our world. "Our children will inherit from us a world very different from the world we would like to have left them. We would like to leave them a safe world, a peaceful world, a comfortable world. It is more like a smouldering volcano." Nevertheless, she could assert, despite the pain and terrors that abound: "It is still a world of great opportunities for adventure, it is still a world in which we may hear the voice of Jesus saying, even as he sends them out to work for him, 'Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.'" (John 14:27)

Kathleen Lonsdale was very aware that, in order to be able to hear that message, one had to be about the work of faithfulness and experimental living, and she wrote about these with a refreshing clarity of expression. "We have to begin at the center, to control ourselves, and our tempers, to live peacefully with our immediate companions. . . . But when it comes to our own personal lives . . . we may have tried and failed again and again. One thing we can do is to find out why others have succeeded better, and try their method. . . . What all religions have in common is this sense of need, and the reaching out to a higher power for help. Jesus was tempted and he turned again and again in prayer to God. I do..."
24

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For further reading:
I have not found a biography of Kathleen Lonsdale—aside from memorials in the scientific literature, which can be found easily on the Internet. The best way to get to know her writings is in the little anthology edited by James Hough called *The Christian Life—Lived Experimentally*, published by Friends Home Service Committee of Britain Yearly Meeting. This contains some autobiographical material, though much of her other writing on ethics, peace, and religion is very personal as well. Also widely available still, at least in used copies, is her Eddington Lecture, *I Believe...*, published by Cambridge University Press in 1964. I have found this in several meeting-house libraries in my travels about, and I suspect that Kathleen Lonsdale was a resource once more widely known than now.
A Young Friend’s Bookshelf

Growing “young Quakes” in a toxic, white-bread, violent world is tough. Here are a half dozen new books that will help.

—Ellen Michaud, book review editor

Bedtime Book of Bible Stories


Finding an appropriate Bible for the youngest of children is a challenge. Often, in an effort to accommodate limited vocabulary, children’s Bibles rely on simplified language that catches the drift of a story, if not actually telling the story fully. How refreshing then to find Tim Dowley’s Bedtime Book of Bible Stories. Dowley is a gifted storyteller who knows how to use a limited vocabulary in a well-written manner. He tells the stories of Noah, Joseph, Moses, Samuel, David, Jesus in the Temple, the healing of Jairus’s dead daughter, the Good Samaritan, the Prodigal Son, and the Loaves and the Fishes.

Each story is smoothly wrought, slightly embellished with details that may not appear in the original Biblical texts, but are nonetheless historically and theologically accurate, and do much to convey the compelling nature of each tale. For instance, Dowley tells us that Joseph’s descendents lived in Egypt a long time, until one Pharaoh did not like them. “These Israelites are an awful nuisance,” Pharaoh said one day. “What shall we do about them?” asked his top men. “Make them our slaves! They will build buildings for us.”

Dowley also artfully avoids the more lurid aspects of particular stories, while still conveying their meaning. In Dowley’s retelling of Joseph’s life in Egypt, for example, Potiphar’s wife “told lies about Joseph” that eventually landed him in jail. No need to mention that the lies pertained to sexual advances.

Stephanie McFetridge Britt has also done a nice job with the illustrations. She understands her audience. The pictures are colorful and reflect the emotional content of each story well. Although not great art by adult standards, they do effectively draw children in.

Although Bedtime Book of Bible Stories is recommended for children up to age five, older children will enjoy reading them to younger siblings or being read to with younger children in a group.

—Abby McNear

Abby McNear is a mother of two, a freelance writer, and a member of Evanston (Ill.) Meeting.

Henry Climbs a Mountain


This book deserves a prominent spot in every Quaker child’s library. It is a fictional account of the time Henry David Thoreau spent a night in jail for nonpayment of taxes. He refused to pay them because they supported a government that permitted slavery. The night he spent in jail became the inspiration for his theory of civil disobedience: the theory that inspired the work of both Mohandas Gandhi and Martin Luther King Jr.

D.B. Johnson tells Henry David Thoreau’s story through a gorgeously illustrated bear named Henry, who is also thrown into jail for the night for nonpayment of taxes. During the night, he embarks on a Harold and the Purple Crayon-type odyssey, drawing a lush and mountainous world for himself. Henry journeys through this world and meets another bear, traveling northward toward freedom. Henry gives the bear his shoes for the journey and returns to his jail cell at night’s end, where he is granted his own freedom.

Henry Climbs a Mountain models the very best of human behavior: compassion, courage, creativity, kindness, and generosity. The story is simply yet effectively told, and the illustrations are captivating. The story invites conversation, and the pictures remain interesting after repeated viewings. Henry Climbs a Mountain is the third in a series by D.B. Johnson based on Henry David Thoreau’s life. I am looking forward to reading the other two.

—Abby McNear

Giving Thanks


Giving Thanks by Jonathan London is precisely what one would think—a book about the importance of gratitude as we move through this world.

In this particular book, a boy and his father walk through the rich natural bounty near their home on a late summer afternoon as it moves toward evening. As they walk along, the father expresses his thanks to each natural wonder they encounter, from the leaves and the trees, to the insects, to a fox that flashes past. The father encourages his son to express his gratitude as well, in the way of the father’s Indian friends. Once the boy overcomes his initial embarrassment at doing so, he is rewarded as he thanks the first star of the evening for its appearance, and the other stars come out as well, seemingly in response.
This is a sweet, calm, deliberate book that illustrates the importance of developing an "attitude of gratitude" and respect for nature. Children are naturally good at marveling at the wonders of the world around them, although their wonder may not always mirror that of adults. How nice to be able to reinforce this message that all of these wonders, large or small, deserve our respect, our attention, and our gratitude.

Giving Thanks is illustrated by the paintings of Gregory Manchess. They provide a nice counterpoint to the story. Impressionistic in nature, there is always something to attract and move one's eye around the page. Giving Thanks would make a beautiful summer evening bedtime story.

—Abby McNear

God Created


At times it can be hard to convey to children some of the profound mysteries so central to our faith. We spend a lifetime searching for the nature of God, and we want to give our children a head start on that mystical journey, allow them to jump ahead of us on the path. We want them to know God better and more deeply. In the face of that deeply held desire, it is easy to feel inadequate for the task. God Created by Mark Francisco Bozzi-Jones is a deceptively simple book that dives straight to the heart of that mystery, explaining things better than we can often do ourselves.

The message of God Created is simple: our God is our Creator. Everything we experience through our senses, our intellect, and our emotions in this world is by God’s hand. Bozzi-Jones tells this message through rhythmic text that builds on itself, ending with the profound message of God’s love and creation of you, the reader. The text is bouncy and musical, the message simple, but so important:

God created words and meanings, language and stories, shouting and singing, songs, poems, riddles, sound and quiet.

God created all these things: questions, answers, faith, love, hope, and much more.

God created tears and laughter, smiles, frowns, winces, hugs and friendships, too.

God created all these and much more, and much more, so much more.

The text alone is lovely, but what really takes this book over the top is the artwork by Jui Ishida. It is vivid, strong, and rich.

For those blessed to be the designated reader, it will be hard to draw your eyes away from the pictures to concentrate on the text. It is gorgeous.

This is a book you will want to read again and again. It is a message our children need to hear, and as is the case with many truly beautiful children’s books, one we adults need to hear as well.

—Abby McNear

365 Activities for Kids: A Bible Story and Activity for Each Day of the Year


In the midst of summer, most school-age kids are looking for distractions. For those times when it is too rainy or just too hot to be outside, 365 Activities for Kids will provide a welcome bit of fun. Although designed as a calendar, with activities for each day, there is no reason not to treat this sturdy book as a regular activity book. Each day tells a little more of major Bible stories (Noah, Moses, Elijah, Ruth, the Battle of Jericho, David, Queen Esther, etc.) through the use of classic kid puzzlers, of the Highlights variety. There are puzzles, mazes, spot-the-difference pictures, find-the-mistake brainteasers, pictures to complete and color in, and find the odd one out quizzes. 365 Activities is fun, and a great way to increase your child’s knowledge of the Bible with no particular sectarian spin.

—Abby McNear

In Brief

Jeremiah Stokely: Archaeologist


Whether Jeremiah is trying to figure out how to get his mom to a photography workshop she can’t afford, or keep his friend Rita, a wild animal rehabilitator, out of trouble, he’s the kind of straightforward, caring, and responsible person our kids yearn to see more of in young adult adventure fiction. Also available with a pottery-making kit.

—Ellen Michaud

Ellen Michaud, FRIENDS JOURNAL’s book review editor, is a member of South Starkboro (Vt.) Meeting.
Is God Still Sleeping in Rwanda?

by David Zarembka

Blessed are the peacemakers, for they shall be called the children of God.—Matt. 5:9

As with people all over the world, Rwandans think that Rwanda is a special place. There is a proverb in Kinyarwandan (the language of Rwanda) that says, "God goes about the world doing good, but he sleeps in Rwanda." During a trauma healing workshop for survivors of the genocide, one participant changed this proverb slightly to "God goes about the world doing good, but he fell asleep in Rwanda.”

In April 2004 I was in Rwanda and heard the testimony of Patrick Mwenedata, a genocide survivor. Now 21 years old, he just finished George Fox Secondary School in Kigali where he is a member of Kagarama Monthly Meeting. During the genocide ten years ago he was 11 years old, and he talks about it as an 11-year-old saw it. I will share only one particular incident of his long story. After he saw his mother and sister hacked to death by the interehamwe (young men organized by the army into a militia that was responsible for most of the killing during the genocide), a neighbor helped him. There were a total of seven children, and as the oldest, "I was the head of the family," he said. At one point, he was running while holding the hand of this three-year-old cousin. He heard a "bomb" (meaning a grenade) and knew his cousin was hit. He continued, "In order to run faster, I picked up the boy. Blood was flowing everywhere. I put him on the ground, covered him, and ran on."

During this trip, I also attended the Fifth Quaker Consultation for the Peaceful Prevention of Violent Conflict in western Kenya, where I heard Malesi Kinaro speak. On October 21, 1993, when the Hutu president was assassinated and violence erupted in Burundi, she was general secretary of Friends World Committee for Consultation—Africa Section. She visited Burundi five times, commenting that there were only one or two people on the plane going to Burundi, while the planes leaving Burundi were completely full. Between October 1993 and the beginning of the genocide in Rwanda on April 6, 1994, there was a opportunity to forestall the impending genocide.

Malesi Kinaro also visited Rwanda during this time and, as most people knowledgeable about the situation in Burundi and Rwanda, realized that Rwanda was ready to explode into violence. She went to the African Union in Addis Ababa and raised the alarm. She visited Quaker United Nations Office in New York City and raised the alarm at the United Nations. Few were willing to listen, and in April 1994 Rwanda erupted in a well-planned and organized genocide in which approximately 850,000 Tutsi and moderate Hutu were slaughtered.

Malesi observed, "If the international..."
Quaker community had sounded the alert, they could have prevented the genocide." Perhaps it was too late for an aroused peacemaking community to have forestalled the genocide then. But the reality is that we didn’t even try—we were asleep.

I also visited northern Uganda. Here for the last 18 years, the Lord's Resistance Army (LRA) has been fighting the government of Uganda mostly by destroying the countryside, forcing over 1,600,000 people into internally displaced people's (IDP) camps. The LRA specializes in abducting children and turning the boys into killers and the girls into domestic sex slaves. I observed the situation in Soroti where the African Great Lakes Initiative (AGLI) had conducted some trauma healing workshops for children coming to town each night to avoid being abducted by the LRA.

In Lira, also northern Uganda, AGLI was beginning a series of Alternatives to Violence Project workshops, and I attended their first session to make an introduction. As I sat in front of the White House Hotel in Lira, I noticed a young man in a mango tree picking all the mangoes, which I thought were quite green. Perhaps—I thought—they had some use for unripe mangoes I didn’t know about. In about 20 minutes he had expertly picked all of the hundreds of mangoes that were on the side of the tree where I could see him.

Later I visited some of the IDP camps near Lira. So little attention was being given by the international relief organizations and the Ugandan government that some of these internally displaced people did not even have plastic tarps to cover their small dwellings. They told me that when it rained—and the rainy season was just beginning—they ran across the road to the school and waited there until the rain ended. I am not sure what they did when they came back because their houses would have been all wet.

I met a young girl about eight years old named Pamela whose parents had been killed. She was making adobe bricks with her grandmother and was doing a rather nice job. But this meant that Pamela was not attending "school" in a nearby IDP camp, where I saw one teacher with a blackboard and chalk under a large tree teaching over 100 students who sat on the ground.

The next day, when I was in Kampala, I read in the paper that people in Lira were getting sick from eating unripe mangoes. It now became clear to me that they had picked them because they were starving and desperate.

Peacemakers are God’s children here on Earth doing the work of making peace. If we are asleep about peacemaking in Africa, then God is also asleep. Is God still sleeping?
On June 21, a federal judge ruled that Philadelphia Yearly Meeting must comply with a levy on the wages of war tax refer Priscilla Adams, but rejected a 50 percent penalty desired by the Internal Revenue Service. U.S. District Judge Stewart Dalzell agreed with the Quaker argument that complying with the levy "substantially burdens its exercise of religion," because, as PYM General Secretary Thomas Jevons earlier testified, the organization "considers it a sacred duty to support the conscientious actions of its individual members, especially in such historic witnesses as the Peace Testimony." Judge Stewart Dalzell also agreed that the PYM defense "raised novel and important questions," thus demonstrating in this instance that the previous refusal of PYM to comply was not a frivolous activity. But he disagreed that the IRS had practical alternative means to collect taxes from Priscilla Adams. The government should not be required "to engage in a time-consuming, and possibly fruitless, scavenger hunt for other assets." In 1999, the Third U.S. Circuit Court of Appeals had already rejected Priscilla Adams's claim that the government could devise a means for earmarking taxes for non-military expenditures, stating that there were "particularly difficult problems with administration should exceptions on religious grounds be carved out by the courts." —The Legal Intelligencer

On March 30, 2004, grassroots organizers from across the country gathered in Washington, D.C. to lobby members of Congress to support the Latin America Military Training Review Act of 2003 (HR 1258), sponsored by Rep. James McGovern (D). HR 1258 calls for the closure of Western Hemisphere Institute for Security Cooperation (WHINSEC), the successor institute to the School of the Americas (SOA), and a full assessment of all Defense Department training in Latin America. Participants advised members of Congress about new research findings charging that the reforms made in 2001 were cosmetic and fraudulent, and pointed out that WHINSEC continues to train former human rights abusers. This information was made public at a press and congressional briefing on March 29, and included testimony from two Colombians on the notorious reputation of SOA/WHINSEC in their home country. Intensive lobbying efforts resulted in five new cosponsors for HR 1258, bringing the total of cosponsors to 119. —School of the Americas Watch [www.soawatch.org/newsroom]

Peg Morton, a Friend from Eugene, Ore., served a 90-day prison sentence for trespassing onto Fort Benning, Ga., to protest the School of the Americas (now called Western Hemisphere Institute for Security Cooperation). Peg Morton began her sentence on April 6 at a women's minimum security prison at Dublin army base, just east of San Francisco, Calif. —Friends Bulletin

Putney (Vt.) Meeting affirmed the decision by the Massachusetts Supreme Judicial Court that same-sex couples have the right to legal marriage under the Massachusetts state constitution. "This enlightened leap affirms and
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Film students from Brooklyn Friends School are directing and producing a video documentary about Quaker peace activist Priscilla Adams. The students came to Friends Center in Philadelphia to interview her about how her religious beliefs led her to refuse payment of taxes in order to avoid contributing to military funding. The students also interviewed George Lakey, head of Training for Change, and Gene Hillman, adult religious education coordinator for Philadelphia Yearly Meeting. This documentary film may be an entry for Bridge Film Festival, which is open to middle and upper school students at Quaker schools worldwide. —Friends Council on Education newsletter, Spring 2004

New York Yearly Meeting has appointed a new general secretary. Christopher Sammon began his work in July 2004. He has been a resident of Minneapolis, Minn., where he has been active in Northern Yearly Meeting since 1990, serving as its clerk for the past three years. At the 2003 Friends General Conference Gathering he was a plenary speaker on the topic, “Called to Faithfulness: Radical Community as Proactive Peacemaking.” Christopher Sammon has been serving on various FGC committees since 1989, when he began 12 years of service on the Long Range Planning Committee, which provides ongoing governance and policymaking for the FGC annual gathering. For the past six years he has been particularly engaged in activities designed to eliminate racism among Friends.

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Vanessa Julye and Donna McDaniel prepared the topic, “Fit for Freedom, Not for Friendship” for presentation at Baltimore Yearly Meeting on July 27. They examine the complex, often “arms-length,” relationship between Friends of European descent and African American Friends and non-Friends in the precolonial period, and the often dangerous work of freeing and educating the enslaved. Also explored is Quaker ambivalence within the abolitionist movement, participation and lack of participation during the racial strife of the 20th century. A book on this topic is scheduled for publishing in 2005 under the care of the FGC Committee on Ministry and Racism. —Interchange, Baltimore Yearly Meeting newsletter, Summer 2004

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reassures us... Massachusetts makes clear that civil unions are a separate but equal compromise on the path leading to full acknowledgment of equality for all citizens. Putney Meeting expresses its deeply felt respect, gratitude, and praise for the Massachusetts court’s rendering of this important legal decision.” —Putney (Vt.) Meeting

On January 11, 2004, Summit (N.J.) Meeting approved a minute on the “recognition and celebration of committed relationships,” which states, in part: “It is our direct experience that the gifts of the Spirit are bestowed without consideration of gender, race, age, disability or sexual orientation—that there is ‘that of God’ in everyone. It is also our direct experience that committed, loving, and spiritual relationships that are enduring, unselfish, and mutually tender and supportive are greatly beneficial to individuals, to our meeting community, and to society as a whole. Quakers have traditionally recognized and celebrated such committed relationships under the care of the meeting... We therefore affirm that we will hold meetings for worship to recognize and celebrate such commitments under the care of the meeting, for couples (at least one of whom is a member of the meeting) irrespective of gender, race, age, disability, or sexual orientation.” Requests for such “celebrations of commitment or marriage will be considered in the manner of Friends (including a process for clearness).” —Summit (N.J.) Meeting

On February 15, 2004, Durham (Maine) Meeting approved a minute regarding sexual orientation: “As a community that seeks to follow the leadings of the Inward Christ, the spirit of God, we look for that of God in every person. We celebrate and are enriched by diversity. Therefore we welcome as equals all who feel called to join with us regardless of sexual orientation. We unite in our support of all who have made such sincere commitments to each other.” —Durham (Maine) Meeting

On March 6 Earlham School of Religion, Richmond, Ind., hosted a spirituality conference exploring “Prayer and Our Bodies.” Workshop leaders invited participants to pay attention to the way they pray and to what their bodies might be teaching them about prayer. Topics explored were the natural healing of prayerful touch, learning to notice God in the body, and meditating with God as the source of energy. Presenters included Stephanie Ford, assistant professor of Christian Spirituality; Julie Murray, spiritual director and cofounder of Cincinnati’s The Center Within; and Jackie Speicher, energy worker and ESR student. The reason touch works, Jackie Speicher said, is because “We live in a touch–deprived society. Touch has a powerful impact to soothe and to alter a person’s emotional state. In giving this single-pointed attention to someone and involving the divine element, we call two powerful forces into action.” —Paul Quock for ESR

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Upcoming Events
- August 26-29—Annual Quaker Lesbian Conference at Powell House in Old Chatham, N.Y. For details visit <www.quaker.org/qlc> or e-mail <qlconf@aol.com>.
- September 2-6—North Carolina Yearly Meeting (FUM)

Opportunities/Resources
- On June 3, peace advocates Laura Shipler Chico and Matt Chico departed from Silver Spring, Md., to cross the country by foot and bike to mark the tenth anniversary of the genocide in Rwanda. Matt is running the 3,973-mile journey while Laura rides a bicycle. They intend to raise $20,000 for African Great Lakes Initiative for its support of the Rwanda Friends Peace House, a Quaker organization based in Kigali, Rwanda. The Peace House brings recovery to many individuals and communities who suffered trauma during the genocide and supports reconstruction of the country. During their travels Laura and Matt will be hosted by Quaker meetings and supportive individuals, and will offer communities the chance to learn about the genocide in Rwanda and efforts to heal the country. The couple will journey through Washington, D.C., Virginia, Kentucky, Illinois, Missouri, Kansas, Colorado, Utah, Nevada, and California, before concluding their trip in San Francisco in late October. For information about supporting or hosting Laura and Matt, contact Dawn Rubbert at (314) 647-1287 or <auntndawn@charter.net>.
- People to People Ambassador Programs is coordinating a delegation of professionals specializing in peacemaking and conflict resolution to travel to South Africa October 16-17, 2004. Delegates will meet with those specializing in conflict transformation, reconciliation, peace studies, and other related areas. The exchange will include extensive discussions on the application of diverse conflict resolution and peacebuilding strategies to address critical social issues, such as racism and the residual effects of slavery and apartheid, domestic violence, and the AIDS epidemic. For details visit <www.embassadorprograms.org> or call (877) 787-2000.
- Downtown Meeting in Manhattan, an allowed meeting of New York Quarterly Meeting, will be gathering to worship from 6 to 7 P.M. each Thursday (weather permitting) until the end of September, under the trees in the northwest corner of Battery Park near Labyrinth for Contemplation. For more information, visit <www.downtownmeeting.org>.

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Deaths

Agard—Robert Mason Agard, 87, on September 15, 2003, at home in Amherst, Mass. He was born in Williamstown, Mass., on April 1, 1916, and educated at Deerfield Academy and Wesleyan University. He earned masters’ degrees in Library Science from Columbia, and in History from Brown. He worked as a librarian at Brown, the Library of Congress, Ripon College (Wisconsin), and in 1950 became the librarian for Earlham College. “That’s where he got mixed up with these Quakers,” said his father, who had raised his son in the Congregational Church. Impressed with the Quaker form of business used at faculty meetings and with Friends alignment of faith and worship with political conviction and commitment of peace and social justice, Bob and his wife, Phyllis joined West Richmond Meeting. In 1961 the family moved to Amherst, Mass., joining Middle Connecticut Valley Meeting (now Mt. Toby). Bob was the librarian at Bennington College from 1961 to 1981. He was active in Bennington (Va.) Meeting, serving as clerk there and, with Phyllis, as co-clerk of Mt. Toby Meeting. In New England Yearly Meeting, Bob served on committees for Moses Brown School, Archives and Historical Records, Peace and Social Concerns, Permanent Board, Committee on Prejudice and Poverty, Nominating Committee, Yearly Meeting Program Committee, and the Executive Council. He also served on the New England Board of AFSC. Helping with the West Branch project was a thread in Bob’s life, beginning with Latvians after World War II who were working at Ripon College, later Germans and Hungarians while at Earlham, and, finally, Cambodians. His quiet and loving care was a constant in an ever-changing world, not only for his own four daughters, but also for his Cambodian foster daughter, and the Cambodian refugee families sponsored by Mt. Toby. For over 20 years Bob was known as “Grandpa” by 13 Cambodian children as well as his own grandchildren, and “Dad” by several of the young Cambodian women. His reassuring presence helped sustain the Mt. Toby Refugee Re-settlement Committee. He loved music, gardening, hiking, and skiing. On the trail, at work, and at home, he was always practical, breaking a daunting problem down to its component parts and enlisting others to help him take action. He used this approach in viewing large national and international problems, focusing on specific ways that he could be of service. As old age and infirmities began to limit what he could do, he never allowed his way sense of humor to desert him. He is survived by his wife, Phyllis Agard; four daughters, Anne Agard, Ellen Agard, Susan Agard Krause, and Chamnan Tan; and nine grandchildren.

Besse—Raymond Besse, 45, at his home in Lafayette, La., on December 4, 2003. He was born on January 8, 1958, in Crowley, La., to Dave A., Jr. and Elsie Boudreaux Besse. Raymond attended his first Friends meeting in 1993, and two years later he requested membership in the Religious Society of Friends. In a break from tradition, all of Baton Rouge Friends met with him for clearance, and his request was approved. Raymond was kind and gentle, always concerned about the less fortunate. He was a steward to the cats who shared his home, and to his lawn, which grew freely, allowed to flourish at its own pace. He nurtured and sculpted the weeds and grasses, maintaining his own private ecosystem in the middle of town. He was guided by a wish to live his life in such a way that he would have no regrets if death came unexpectedly. To his brother Kevin, Raymond was a Golden Buddha, vulnerable, loving, and unencumbered by worldly things. He served the Presbytery in New York as a representative as being faithful to Friends tradition. He is greatly missed by Baton Rouge Friends and by Lafayette Friends Worship Group, who met with him weekly. Raymond was preceded in death by his good friend Jim Spivey. He is survived by his brothers, Dave Besse, III, Daniel Besse, Kenneth Besse, and Kevin T. Besse; sisters, Susan Besse, Tina Moche, Pati Gudry, Angela Hackaby, and Becky Gogola; and numerous nieces, nephews, grandnephews, and grandnieces.

Cook—Janet Laughlin Cook, 53, on April 12, 2004, of cancer, at home in Iowa City, Iowa. She was born in Iowa City on September 10, 1950. The second child of six, she was raised on a farm where she happily juggled along helping her dad feed pigs and chickens, milking cows by hand, and participating in the cycle of planting and harvesting crops. Under the leadership of good neighbors she was taught to read. She graduated from Scattergood Friends School in 1968, and spent the following year in Germany, working as a maid and English tutor for two daughters in the home of a physician. Although she earned a bachelor’s degree in German from University of Iowa, there were no graduation ceremonies. It was during the Vietnam War, stones were thrown through store windows in Iowa City, and the university was shut down. In 1979 she married Donald E. Cook. In 1998 University of Iowa presented her with a bachelor’s degree in Nursing. Janet was a buyer and distributor for a club of healthy foods consumers. Janet seemed to have a special affinity and appreciation for the flora and fauna of the natural world. She read widely and was a frequent customer at Prairie Lights Book Store. She was a member of the National Resource Defense Council with a strong concern for the health of the planet. Janet felt that the U.S. is too prone to impose its culture and values on other nations. She studied religions of other cultures, but her spiritual anchor was West Branch Meeting, where she served on the Committee for Ministry and as a trustee. After nearly a year of intense treatments, outstanding courage, and determination to maintain the life she loved, Janet succumbed to cancer. Janet was preceded by a sister, Ruth, in 1986. She is survived by her husband, Donald E. Cook; their son, Darren Cook; her parents, Donald and Lois Laughlin; two brothers, David Laughlin and wife Brenda, and Roger Laughlin and wife Connie; two sisters, Martha Laughlin and partner Kate Warner, and Naomi Laughlin-Richard and husband Scott; and several nieces and nephews.

Fort—Martha Forn, 96, on February 17, 2004, in Sacramento, Calif. She was born on June 12, 1908, in Montogomery, Pa., and spent her childhood in Charleston, W. Va. While a student at Oberlin College, Martha helped found a student peace organization. She received an AB in Political Science from Oberlin and a graduate degree in Psychiatric Social Work from University of Pittsburgh. A social worker in several WPA projects in Ohio, Kentucky, and Florida, Martha also worked for the Red Cross, Veterans Administration in Florida and Pennsylvania, and for Pittsburgh’s Family and Children’s Service. As a single parent after her eight-year marriage ended in divorce, she raised her two daughters while working full-time and participating in community activities. In Pittsburgh she first embraced Quakerism and later became active in Quaker peace issues associated with escalating U.S. involvement in Vietnam. In 1962 Martha moved to California, where she supervised graduate students and taught, first at UCLA Berkeley, then at Sacramento State University. In 1967, during a trip to Vietnam with a rehabilitation team of American Friends Service Committee, she and the team were evacuated when their hospital in Quang Ngai was bombed during the Tet offensive. But in response to the thousands of Vietnamese children orphaned without record of birth, age, or health status, she returned twice more to Vietnam, working to establish growth and development norms for the children. She was profoundly moved by her firsthand experiencing of the horror of war. From 1968 until her retirement in 1975, she was on the faculty of San Diego State University, where she was a founder of the Peace Resource Center. After retirement she worked in Geneva, Switzerland, editing a newsletter for the Women’s International League for Peace and Freedom. During the 70’s she was a volunteer at a Rhodesian School of Social Work during that country’s civil war. Her interest in alternative community constructs led her to spend time with various communities and communities in France, Switzerland, and the British Isles. In the early 80’s she worked with Central American refugees who were detained in camps along the Southwest border. She worked with refugees in El Salvador, Nicaragua, and Colombia, and spent time in Guatemala as a bodyguard with Peace Brigades International. She helped preserve the indigenous languages of the Guatemalan Indians by developing their oral language into a written one. She had the peace book One Hundred Monkeys, published with her Spanish translation. In 1986, back in San Diego, she was instrumental in the restoration of the trees at Chollas Lake Reservoir and in the struggle to save the wetlands. She worked to secure affordable housing in San Diego by organizing resident committees at housing projects, serving on the mayor’s task force, and helping her meeting on the board of the Interfaith Housing Project. She was active in the United Nations Association; International Women’s Conferences in Mexico, Africa, and Beijing; the National Association of Women’s International League for Peace and Freedom, Grandmothers for Peace; League of Women Voters; Audubon Society; and the Sierra Club. On her 90th birthday, Martha packed a tent and camp stove and traveled solo up the coast from San Diego to Oregon, spending almost two months exploring alternative ways people develop community as the visited communities, religious centers, and friends. In 1999 she moved to Sacramento.

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Yvette, friends camps, checking the men and boosting morale.

Camps, checking the men and boosting morale.

from native first-growth walnut, cherry, and oak, and Shirley developed a pottery-making program using native clays. After establishing a thriving Alpine Industries, the couple moved to Wasatch Academy, a strongly academic Presbyterian Mission school in a small town in Utah, with boarding students from all over the world. Here Paul taught woodworking and Shirley started an art department that eventually developed some outstanding artists. After 28 years in the beautiful Utah mountains, the couple retired to Plaza del Monte in Santa Fe, where they became active members of Santa Fe Meeting and Paul sculpted wood and alabaster, gardened, painted oils of his beloved mountains, took his grandchildren skiing, and became the Senior Olympic Ping Pong Champion of New Mexico.

He is survived by his wife, Shirley Olmstead; his son and daughter-in-law, Chuck and Joanne Olmstead; and two grandchildren, Katie Olmstead and Charlie Olmstead.

Olmstead—Paul Darsee Olmstead, 88, on March 28, 2004, in Santa Fe, N.Mex. Paul was born on April 7, 1915 in Ann Arbor, Mich. His mother was a schoolteacher, and his father a leader in the YMCA. The family had a long history of attending Quaker meeting in Poplar Ridge, N.Y.

Paul studied industrial arts and community planning at the New College, Teachers' College, Columbia University, and visited intentional communities in Europe. During World War II, Paul, a pacifist and conscientious objector, was assigned to the World Resisters' League in New York, and went on to work full-time for the WRL, touring the CO camps, cheering the men and boosting morale. In 1944 Paul married Shirley Bramkamp. They worked in Alpine, Tenn., in a Presbyterian mission station where Paul taught the mountain men how to make furniture, boats, and salad bowls from native first-growth walnut, cherry, and oak, and Shirley developed a pottery-making training program using native clays. After establishing a thriving Alpine Industries, the couple and their adopted baby boy moved back to New York. Paul taught woodworking at the George Junior Republic, a school in Freeville with proven success helping troubled students to develop into law-abiding, self-respecting citizens by allowing them to live and work in a community with its own laws, its own currency, its own student judge, and even student-staffed law enforcement.

When their son was five years old, Paul and Shirley moved to Wasatch Academy, a strongly academic Presbyterian Mission school in a small town in Utah, with boarding students from all over the world. Here Paul taught woodworking and Shirley started an art department that eventually developed some outstanding artists. After 28 years in the beautiful Utah mountains, the couple retired to Plaza del Monte in Santa Fe, where they became active members of Santa Fe Meeting and Paul sculpted wood and alabaster, gardened, painted oils of his beloved mountains, took his grandchildren skiing, and became the Senior Olympic Ping Pong Champion of New Mexico.

He is survived by his wife, Shirley Olmstead; his son and daughter-in-law, Chuck and Joanne Olmstead; and two grandchildren, Katie Olmstead and Charlie Olmstead.

Smith—Cecil Randolph Smith, 79, on February 6, 2004, in Cockeysville, Maryland. He was born to Elsie and Cecil R. Smith in Denver, Colorado on May 31, 1924. He earned his bachelor's and master's degrees at University of Colorado and, in 1955, his PhD under Carl Djerassi at Wayne State University in Detroit, Michigan. After a year of postdoctoral work under D. H. R. Barton at the University of Glasgow, Scotland, Cecil joined the Northern Regional Research Center of the U.S. Department of Agriculture, Peoria, Ill., where he worked until 1985. An internationally recognized researcher in organic chemistry, he worked on unusual lipids, alkaloids, and other natural products, emphasizing biologically active compounds including echinacea. His group did work leading to the discovery of a potential anti-cancer agent, harringtonine. Cecil also worked at Western Michigan University in Kalamazoo; Southern University, Baton Rouge, Louisiana; Institut de Chimie des Substances Naturelles, Gif-sur-Yvette, France; the Arizona State University Cancer Research Institute, Tempe, Arizona; and the USDA Western Cotton Research Lab, Phoenix, Arizona.

Interested in issues of peace and justice and drawn to silent meditation, Cecil and his wife became involved with Friends in Glasgow. When they moved to Peoria they joined Peoria Meeting (later Peoria-Galesburg) and became involved with Illinois Yearly Meeting. As they moved, their membership moved as well, finally transferring to Gunpowder Meeting in Sparks, Maryland. Cecil was involved with FCNL, Planned Parenthood, Union of Concerned Scientists, and the Democratic Party.

He is survived by his wife, Donna Smith; their daughter, Carolyn Smith and husband Earl Brown; their son, Stanley Smith, and David Smith and wife Laura Chang and their children Zachary and Madeleine.

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expressed their opinion.

FCNL’s new pamphlet, Peaceful Prevention of Deadly Conflict, reflects this ambiguity. It speaks of preventing war, but not stopping it. It states (p. 86): “The International Criminal Court is a major advance ... to handle cases of genocide, crimes against humanity, and war crimes when national governments are incapable or unwilling to do so.” The pamphlet proposes “international civilian [meaning nonmilitary] police corps.” If FCNL were not inhibited by the uncertainty among Friends concerning police, these proposals could be elaborated and the policy could deal at length with stopping and preventing wars.

For another indication of ambiguity, see a statement in Faith and Practice of North Pacific Yearly Meeting, 1993: “Proper police activities ... seem necessary and helpful.” The word “seem” suggests hesitation. These policy statements might be revised to clarify and strengthen language in favor of minimum-force policing at all levels.

Mary Lord, in a speech delivered at the 2002 annual meeting of Friends World Committee for Consultation, Section of the Americas (reprinted in FRIENDS JOURNAL in July 2002) made a statement with which I wholeheartedly agree: “On September 12, [2001,] the U.S. immediately began to prepare for war. There was another road that might have been taken—the road of international law, working ... with other nations to find and arrest the members of the criminal conspiracy.”

In 1996, Pendle Hill published A Continuing Journey: Papers from the Quaker Peace Roundtable, containing various views and historical materials. In it Daniel Seeger, a CO in the Korean War and the person who successfully challenged the “superior being” requirement for CO claims, wrote in favor of conscious support of international law with a police/judicial component. He states, “Such progress will require development of a body of international law ... and a capacity for the international community to enforce these laws on behalf of the common good ... This will involve some sort of international police force.”

We witness worldwide strife, but great dangers are great opportunities: this can be the birth pangs for a new world of peace. Let us end 350 years of hesitation and become sophisticated, loving, committed, and effective in our call for peace.

My case here is incomplete, merely an outline of a concern; the next step could be assembling and publishing a booklet on “police power for peace” by FCNL and/or AFSC, as a sequel to AFSC’s 1955 booklet Speak Truth to Power. This could provide a basis for discussion, programs, and public advocacy.

Several actions that could implement a new policy are: programs in meetings and Friends organizations on minimum-force policing; coalition work with the United Nations Association and World Federalists; encouraging Quaker UN Office staff to work on this subject; contributions to research on nonlethal weapons; cooperation on curricula for police academies on minimum-force community policing and restorative justice; advocacy for courses in police history and practice at law schools and universities; and recommendations for all bar associations to create World Peace Through Law sections for lawyers (these exist now only in Washington State, Arizona, Connecticut, and New York City).

The strength of Quakerism has been its unified vision of a Divine Ground, a universal community, matching practices for spiritual strength and growth with steady work for social change and building community. A central Friends doctrine is that revelation is not closed. Persons can experience new visions, ideas, and possibilities for action. Both our intellectual and spiritual integrity now require our attention to the need for law, police, and the judicial process at the world level.
much hard labor was that it tempts people to drink rum. I think about this complaint every time I read my yearly meeting’s query on moderation. Even if most of us manage not to drown our stress in alcohol or other substances, there are many more socially acceptable ways of seeking refuge from reality. Examples include zoning out in front of the television or computer screen, gossiping, daydreaming, over-exercising—whatever we turn to for comfort when we need to muffle the intensity of our lives. This book is about weaning ourselves from these “soft addictions,” as Judith Wright calls them, and opening our lives more fully to whatever is really most important to us. I suspect the author really wanted to write a religious book, but perhaps to appeal to the broadest audience she uses language that is partly New Age and partly corporate motivation speech. Instead of writing about “God,” she uses a term favored by William James and Rufus Jones: “the More.” With a little translation, though, this book is addressing something important, and it has been of great help to me.

Beyond Readings

These seven writers have been a great help in my own personal efforts to grapple with the Testimony of Simplicity. But as much as I value their writings, reading can only offer so much. Ultimately, the learning comes from doing, from what we come to know experimentally. As Sven Ryberg writes (quoted by Fran Taber in the first reading above): “The bread of life within has to be harvested, baked, broken and shared by deeds, not read about in a recipe.”
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with Donald Goergen

November 7–12
Friends' Testimonies
with Chel Avery

Without effective intervention, 70 percent of these children will likely follow their parent's path into prison or jail.

Further the alienation of prisoners from their families. In addition, children of prisoners may live with the threat of being permanently separated from their incarcerated parents because of the Adoption and Safe Families Act of 1997, which allows courts to terminate parental rights if a child is in foster care for 15 months out of any 22-month period; many mothers spend more time than that simply awaiting trial.

Given the social and psychological pressures placed on the children of prisoners, these children's special needs for intensive community support becomes painfully clear. Churches have stepped in admirably to provide support, often with the support of local and federal governments; for example, Greater Exodus Baptist Church in Philadelphia supports not only an Amachi mentorship program, but a neighborhood credit union, a charter school, a public computer lab, after-school programs, welfare-to-work services, emergency food distribution, drug and alcohol counseling, and a range of other services. This demonstrates neighborhood-based ministry at its best, and thankfully,
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Innovative alternative-sentencing programs are being explored in several states to allow mothers to raise their children while incarcerated. In Santa Fe, California, for example, some nonviolent female drug offenders may serve their sentences with Family Foundations, a community-based residential drug-treatment program, which allows them to keep custody of their children until the age of six. In addition, organizations such as The Mentoring Center and Legal Services for Prisoners with Children provide inclusive models for community-based support to families affected by incarceration that incorporates parents as well as caregivers into the process of mentoring and advocacy for the children of prisoners.

One program based on this holistic model is Centerforce, a San Francisco Bay-area program “to strengthen individuals and families affected by incarceration through a comprehensive system of education and support.” Networks of intervention are needed to counteract the social obstacles faced by the prisoners’ children. Emani Davis, director of Centerforce’s project to create one-on-one mentoring relationships with the children of prisoners, explains: “Young people shouldn’t have to be lucky to grow up to be successful, productive, and contributing members of society. As mentors, we realize that we’re not going to be with them forever, and that they have a right to a powerful future. Our role is to support them as they grow into that on their own.”

What Senator Hillary Rodham Clinton, chair of the Advisory Group to the Amachi project in Brooklyn, New York, has said, quoting the African proverb, “It takes a village to raise a child,” is indeed, true—including mentors, parents, caregivers, and the entire surrounding community.

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A slip?

I was reading Margaret Hope Bacon’s fine review of the book Harriet Jacobs: A Life (FJ May) with interest when I felt moved to write. I wish to live in a way that reflects no prejudice toward anyone, and the information about Harriet Jacobs was providing helpful details to fill in a portion of history that I tend to characterize with vague generalizations.

However, when I reached the final paragraph, I cringed with embarrassment and flashed back to a recent column by George Will. He was analyzing a statement by President George W. Bush. The statement had sounded vaguely racist to me, but I didn’t know why. George Will pointed out that when George W. Bush affirmed the belief that “people whose skin color may not be the same as ours” can be free and self-govern, he “seemed to be saying that white is, and brown is not, the color of Americans’ skin. He does not mean that.”

I’m afraid the last paragraph of Margaret Hope Bacon’s review contains the same slip. When I read of “the often complicated relationships between Quakers and people of color” I infer that the two groups have different identities. That is, Quakers are not persons of color.

Did Friend Margaret mean that? Was she forgetting the Friends who do not classify themselves as white? Does she think that only white Friends are really Quakers? Or does she think that nonwhite Quakers aren’t really persons of color any more? I fervently hope that she merely meant that relationships are complicated only between some (white) Quakers and some

say these kinds of things about economics and still be taken seriously?

How can an earnest, sincere, and honest Friend like David Morse make these kinds of errors? It seems to me that he is operating on faith, not science. Yes, of course, faith is a central element of any religion. However, there are two kinds of faith: faith that something which is unprovable, right or wrong, is right; and faith that something which is provably wrong is right. We cannot prove whether God exists or does not exist using the scientific method. It is only right to rely on faith in this matter. In other matters of which science can speak, evidence must override faith. The Earth is not flat, objects fall at the same speed, the WTO is not in the pocket of capitalists, and capitalism is a good thing for all free people.

Russell Nelson
Potsdam, N.Y.

When I read

Or

When I read of “the often complicated relationships between Quakers and people of color” I infer that the two groups have different identities. That is, Quakers are not persons of color.

Did Friend Margaret mean that? Was she forgetting the Friends who do not classify themselves as white? Does she think that only white Friends are really Quakers? Or does she think that nonwhite Quakers aren’t really persons of color any more? I fervently hope that she merely meant that relationships are complicated only between some (white) Quakers and some
(Quaker and non-Quaker) persons of color, and could find no better phrase to express her thought.

Melody Ashworth
Ashland, Ore.

"Fraudulent"?

When I picked up the June edition of FRIENDS JOURNAL, it fell open at John Calvi's article "Quakers, Sexuality, and Spirituality." On completing it, I thought it important to write to you commending the article. We have a history of downplaying, even ignoring, sexuality—especially homosexuality! Thanks both to John Calvi for writing the article and to FRIENDS JOURNAL for publishing it.

On the other hand, the article "On Marriage and Divorce," by Anne E. Barschall, in my mind was poorly written, lacked congruence with Quaker values, and fell below the standards of FRIENDS JOURNAL. Of course, there are kernels of truth in what the writer states. So-called "romantic love" has precious little to do with love! Agreed! But we are not "fraudulent" in our practice regarding marriage, nor do we "induce people ... to take lifelong vows" while "whispering worriedly about the couple's chances of success." And yes, a part of marriage is concerned with "promoting financial and emotional stability for families." But can it not also seek the "personal fulfillment" of each partner?

It seems appropriate that Friend Anne E. Barschall is a patent attorney rather than a practitioner of family law.

Barbara G. Cowan
Houston, Tex.

Nurture, not censure

Being twice divorced and now happily married, I agree with much that Anne E. Barschall says in "On Marriage and Divorce" (June), but not that "actual physical danger" may be the only acceptable ground for divorce. A commitment to telling the truth is not the same as keeping a well-intended promise that is proving disastrous. I cannot believe that the loving God wants us to remain in a marriage that is draining God's gift out of ourselves and our children.

A decade among single parents in Fairfield County, Conn., showed me many bad marriages but few bad divorces. Many couples get divorced only after working harder on their marriages than many happily married couples ever have to. Divorce may have grown common, but that scarcely makes it easy. The best that two people can do if they do divorce is to cooperate to the

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extent possible for the well being of their children. The best a meeting can do, I believe, is to nurture the unhappy family, not censure the parents.

Malcolm Bell
Weston, Vt.

Marriage without mutual love

Before responding directly to some of the ideas put forth in Anne Barschall’s recent article, “On Marriage and Divorce” (FJ June), I would like to relate the stories of three marriages. The first is that of my parents. They married with little in common besides their German origin, had two kids right away, and then my mother decided she was incompatible with her husband and left him after his decision to follow an obvious career move to another state. Heavily influenced by feminism, my mother severed all ties with her family for half a year after this move. When she returned, she drove home her hostility toward my father to my sister and me regularly.

The second is my own experience of deep love and commitment to my first wife. I brought her home to the U.S. from Russia, but then I faced mental difficulties and subsequently experienced a head injury. She, Irena, was hugely supportive but eventually had a nervous breakdown and had to return to Russia after a year and a half. After another year and a half of long-distance romance, I became so lonely that I asked for a divorce. We still have a truly committed friendship in which my new wife now participates, regarding her as a sister-in-law.

The third is that of a fundamentalist Christian acquaintance, whose husband remained distant emotionally although intimate in other ways. She also became lonely in her marriage and agonized over divorce, having the value that “we should praise . . . faithful sufferers because of their commitment of the truthfulness of their word to God” (to quote Anne Barschall). Was this the right choice for her?

Could a “village” have saved my parents’ marriage? My own? My neighbor’s? Most probably. Is pain in marriage always therapeutic, as Anne Barschall puts forth? Maybe, but only to the extent that it makes for personal growth and leads to greater understanding between partners. Is generous action all that comprises love in a marriage, or is there something deeper, alluded to by Carl Jung in his notion of “mysterium conjunctionum”? Generous actions derive ideally from love, and while doing service comes from the love of God, marriage.
without mutual love is hollow.

Is our society’s divorce rate caused by lack of “peer pressure,” the influence of “Hollywood,” and “bad therapists”? I think that, in addition to whatever unrealistic expectations these things may bring about, general societal disconnect as manifested in the breakdown of neighborhoods, a widespread inability to compromise, and society’s emphasis on the individual all rank higher among the reasons.

I think that Anne Barschall has fundamentally misconceived the phenomenon of marriage. My impression is that she thinks of it as a duty. Her article leaves me wondering if she has ever experienced utter loneliness in marriage or if, on the other hand, she has ever really had the joy of a soul mate.

As someone who has come upon the love of his life already two times, I would like to assure single readers that there really can be transcendent experience in marriage. It’s available to people in planned marriages, as well as to those who marry for love or for other reasons. If I had a suggestion for singles, it would be not to pay surreptitious attention to those supermarket tabloids, as Anne Barschall says she does. Attention is our most precious commodity. We become what we pay attention to. Quakerism encourages us to pay attention to the leadings of the heart. In my experience it is precisely these promptings that lead to the most fulfilling marriages. I have had two good ones so far, and by the grace of God, may someday even find myself in a third, equally fulfilling, if calamity should befall again. As the saying goes, the world is full of wonderful people. I know that in any case, I will always be true to the woman I marry.

Thomas Harnemann
Havertown, Pa.

Marriage and our true selves

Your “controversial” article on marriage (“On Marriage and Divorce,” FJ June) ran counter, for the most part, to my most deeply held values, so much so that I am writing a reader’s response for the first time ever.

I do resonate with Anne Barschall’s thought regarding the necessity of “continuous exertion toward forgiveness” and equally strongly with the idea that “responsibility for one’s own happiness lies with oneself, not with one’s spouse,” but I am unable to relate beyond that to the attitude put forth.

In my marriage, what holds us together is our belief in our own divinity. My husband, with his personality, set of preferences, and
Are some Quaker perspectives on the wrong track?

Do you want to know what sincere Quakers think, who truly advocate peace, justice, and helping the poorest of the poor, but who think many Quaker perspectives are on the wrong track?

Try reading The Quaker Economist, a free weekly online news commentary on peace, justice, and world affairs, somewhat different from the usual Quaker line.

Over eighty letters have now been published and appear on the e-mails of over 600 subscribers, mostly Quakers. To see them all online, visit http://tqe.quaker.org. To subscribe (free), send an e-mail to tqe-subscribe@quaker.org.
they are stupid, ugly, incompetent, etc.? How much of this non-physical abuse is one supposed to keep taking?

And her comments about therapists. In the interest of full disclosure, I am one. In my experience, the worst thing to do with people in trouble is to tell them what to do. Listening, deep loving listening, works far better. I have worked with couples and never encouraged them to divorce. I have helped them work through their problems. In addition, my second husband and I have been to marital counseling. (Yes, just like doctors sometimes need doctors, therapists sometimes need therapists.) We saw someone who listened deeply, did not take sides, and did not encourage us to divorce. It was very hard, painful work, but well worth it.

I agree that celebrities often set a bad example for society in many ways, but few "real" people come to the decision to divorce lightly, and when they do, they need the support of their religious community, not its censure. I suggest that Friend Barschall heed another saying from the Bible: "Judge not that ye be not judged." (Matt. 7:1)

Name withheld by request

Let's look at a vibrant marriage

I look forward to each issue of FRIENDS JOURNAL for inspiration as well as information on a range of topics that provoke thought and enrich my life. I was recently dismayed, however, by an article, "On Marriage and Divorce," in the June issue, that seemed, in contrast, closed in thought and harmfully judgmental. Filled with false assumptions and lacking critical thought, the article portrayed a very sad and erroneous notion of marriage today and the possibilities it offers those who choose to marry.

George Fox and Margaret Fell redefined marriage for all of us, if we are led to it, offering a marriage of spiritual equals instead of an institution for the purpose of protecting and gaining property or even the procreation of children. Marriage is very much concerned with personal fulfillment as each person encourages, helps, supports, etc., the other. As each spouse grows, so grows the marriage and, one could argue, so does the witnessing meeting.

Marriage is, like other experiences, often the best teacher. Sometimes therapists and/or clearness committees can ask those difficult questions that can provide clarification and new direction for the couple and the meeting alike. It is this modern marriage, firm in its commitment and vibrant in its openness to grow, that I'd
A call to faith in action

 Amnesty International is calling on Christians across the country to become involved and urge their local churches to sign up and participate in the National Weekend of Faith in Action on the Death Penalty (NWFA) from October 22–24, 2004. The NWFA is an annual initiative that takes place every October and seeks to bring together two important approaches to social justice: grassroots human rights activism and faith-based community action. The NWFA is not a national conference or event; rather it is a weekend of solidarity of action organized locally at the grassroots level by faith communities all over the country. Amnesty International invites individuals of all faiths, human rights activists, faith communities, and interfaith groups across the country to devote the weekend of October 22–24, 2004, to the death penalty issue, using your own faith traditions as a starting point. The goal is to reach out, educate, and initiate an open dialogue with the members of your community. In past years, participants have hosted speakers on the death penalty, watched videos, held discussions, led prayers, delivered sermons, and coordinated other such activities. These have taken place on college and high school campuses, in churches, synagogues, mosques, temples, and in various other public forums.

Participants in the NWFA will receive an organizing packet that includes the comprehensive Faith in Action Resource Guidebook packed with information and ideas to help with planning, promotion, and outreach efforts. For more information, or to register, please contact Kristin Houle at (202) 544-0020, ext. 496, email her at <khoul@aiusa.org>, or visit the website at <http://www.amnestyusa.org/abolish/faithinaction_form.html>.

Please urge the local churches of your area to sign up today. By working together we can make a difference!

Michael B. Ross
Death Row
Northern Correctional Institution
Somers, Conn.
**Friends Journal August 2004**
Worship

FREDERIC K-Meeting

UNION

Phone

Lusby, MD

metro accessible.

(301) 631-1257.

CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meadville house open to visitors, S of Hwy 11 near Hall's Ferry House. (301) 931-4301.

FARTHING

SOUTHERN MEETING

7:30 p.m.

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May-Grant Meeting, LAS CRUCES Meeting
SHREWSBURY -Meeting
Olive SOMERSET/MORRIS COUNTIES- Somerset
Summers 9:45 a.m., meeting for worship 11 a.m. Meeting only, June, a.m. 622 N.Mesquite.

TRENTON- Meeting for worship and Primary School

NEWTON- Meeting for worship

MOUNT Kisco- Meeting for worship and First-day school

BARNEGAT- Worship 10 a.m., First-day school 10 a.m., at 10:30 a.m. Phone: (609) 794-6905.

NEW YORK

ALBANY-Worship and First-day school 11 a.m. 772 Madison Avenue. Phone: 436-8812.

New Mexico

ALBUQUERQUE- Meeting and First-day school 10 a.m. 1600 3rd St. N.W. (505) 843-6453.

LAS CRUCES-Meeting for unprogrammed worship 10 a.m. 822 N.Mesquite. Call: (505) 847-1929.

SANTA FE-Meeting for worship, Sundays 9 a.m. and 11 a.m. Olive Rush Studio, 500 Canyon Rd. Phone: 983-7241.
HOOD RIVER AND THE DALLES-MOUNTAIN VIEW
GROUP 10-a.m. worship on first and third Sundays at 10 a.m., The Dalles, Oregon. Contact Lark Leon, (541) 294-3994.

SALEM—Meeting for worship 10 a.m., forum 11 a.m. 490 S. 18th St., NE, phone (503) 369-1908 for information.

Pennsylvania


BIRMINGHAM—Meeting for worship and first-day school 10 a.m., Worship at 10:30 a.m. at West Chester on Rt. 202 to Rt. 926, turn to Birmingham Rd, turn S 1/4 mile.

BURLINGTON—Worship and First-day school. 10:30 a.m. 5684 York Rd. (Rt. 202-2263), Lahaux. (215) 794-2799.

CARLISLE—522 A Street, 17013. (717) 249-8899. Bible Study 8 a.m. Meeting and First-day school, 10 a.m.

CHAMBERSBURG—Meeting for worship 10:30 a.m., 630 Lindia Drive. Telephone (717) 251-0736.

CHERRY HILLS—See Philadelphia listing.

CHRISTIANA—Meeting for worship 10:45 a.m., Sunday, 24th and Chestnut Sts. (610) 394-5800.

CONCORD—Worship 11:15 a.m., Fifth-day meeting for worship 11 a.m. at Concordville, on Concord Rd. one block S of Rt. 1, Concordville. (610) 291-6876.

DOUGLAS-Meeting for worship 10 a.m., 11 a.m., 524 A Street, 17013. (717) 274-9890 or (717) 273-6612 for location and directions.

DOLINGTON-MAKERFIELD—Worship 11:30 a.m.-12:30 a.m., 700 Dolellines on Mt. Ely Rd. Doylestown. (215) 348-4924.

DOWNTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rt. 30, 1/2 mile E of town) (610) 269-2899.

DOYLESTOWN—Meeting for worship 9:30 a.m. First-day school at 10 a.m., 1st S. E. Lewis Village Drive. (215) 348-4924.

ERIE—Unprogrammed worship. Call: (814) 966-0862.


FALLSTON—(Bucks County-Falls Meeting) Main St. Meeting for worship 11 a.m. Five miles from Pennsylvania reconstruction home of William Penn. Gap—Saddlesbury Meeting. Unprogrammed worship 9:15 a.m. First-day school, Simmsontown Rd., off Rt. 41, Gap, PA (Call) (717) 593-7004.

FELLOWSVILLE—Meeting at Christ-centered worship. First Day 10:30 a.m., Fourth Day 7:30 p.m. 16 Huber St., Glenside (near Railroad Station). Telephone (215) 576-1425.

GOODSHEN—Worship 10:45 a.m., First-day school 11 a.m., SE corner Rt. 352 and Paolo Pike, West Chester. (610) 482-4931.

GREATER Projects—First-day school, Burrellville Meetinghouse Rd., 19111. (412) 947-6171. Worship 11:30 a.m. (Jul-Aug 10 a.m.)

GRIST MILL—100 E. Mermaid Lane, (610) 247-3553.

HARRISBURG—Worship 11 a.m., First-day school and meeting for worship 10 a.m., First-day school and adult education 10 a.m. Sixth and Herr Sts. (Phone) (717) 232-7282 or (717) 232-1326.

HAYFORD—First-day school 10 a.m., meeting for worship 10 a.m., worship at 10:30 a.m. at the College, Common Rooms, Buck Lane, between Lancaster Pike and Havertown Rd.

HANOVER—First-day school (except summer) and worship 10:30 a.m. Rt. 611 and Meetinghouse Road.

HUNTINGDON—Unprogrammed worship for meeting 10:30 a.m. For directions call (814) 669-4127.

INHABAL—Meeting for worship 10 a.m., 724-349-5333.


KENTON—Meeting for worship 10 a.m., 724-349-5333.

KINGSTON—Meeting for worship 10 a.m., 724-349-5333.

LANCASTER—Meeting for worship 10 a.m. 110 Tijuana Ter. (717) 392-2762.

LANDSVILLE—First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsdowne and Swartow Aves.
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- Create a trust that includes FRIENDS JOURNAL as a beneficiary

Want to know more?

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