

*January 15, 1979*

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



***“For the body is not one member, but many.”***

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The front cover photo, taken by Ted Hetzel, is of the William Penn Treaty Elm at Haverford College. It is a reminder of the "only treaty ever sworn to and never broken."

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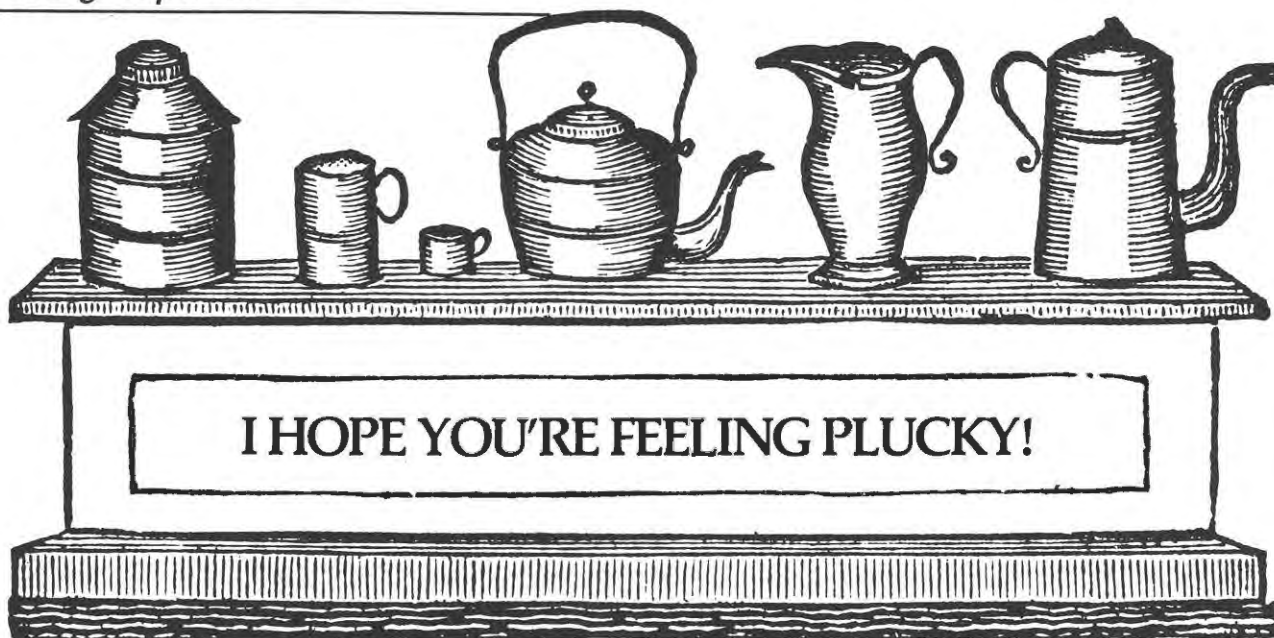
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As way opens...



Late January is a lugubrious time of year, when our New Year's resolutions have already "gang aft a-glaz," we are enveloped in sleet and storm warnings, and the latest news bounced off the satellite seems to bring us nothing but dire reports of vulgarities and bloody, inhuman machinations on the part of the human race. We, too, are embroiled, and there is no escape, since there is not even a desert island left to which one could retire.

In the face of such overwhelming circumstances, some of us feel the need for a touch of frivolity now and then to produce at least a feeble bounce in us. Food is one of the condolences we seek, with new cookbooks in the ranks of the leading bestsellers, and recipe-swapping strongly in vogue. Let me share my own favorite recipe with you. It is the most *organic*, earthy one I have encountered, and for that reason, perhaps, it tickles my fancy.

"Haggis and Neeps" it is called, and it is always served (so they say) on Robbie Burns' birthday on January 25 (*that* time of year!). The dish is piped in by a kilted piper, after which someone recites Burns' poem, "Address to the Haggis," before everyone falls to. Here are the ingredients:

- the stomach bag of a sheep
- the pluck (heart, liver, lights)
- one-half pound minced beef suet
- one cup toasted oatmeal
- four onions (parboiled)
- one pint pluck boilings
- salt and pepper

And here's how you do it: Wash the stomach bag well. Put into hot water and scrape it, leaving it to soak in salted cold water all night. Put the pluck into a pan, letting the windpipe hang over the side, and boil for two hours. When cold, cut away the windpipe, grate a quarter of the liver, mince the heart, the lights, the suet, and the parboiled onions. Mix with the oatmeal and a pint of the pluck liquid. Fill the bag half full, sew up with a needle and thread, and put the Haggis in a pan of hot water to boil for three hours. Be sure to prick the stomach bag every so often to prevent its bursting. Serve on a hot plate.

The Neeps? Simply boiled, mashed turnips. "Whip up and serve" says the recipe, which, by the way, appeared in a collection of international recipes put out by a field hockey group. (It would appear field hockey gives one a strong stomach.) In a time of finicky palates, doesn't this strike you as being as sturdy and thick as a good Scotch brogue? None of your wheedling appetites with sanitized frozen dinners from the supermarket, or epicurean enticements for pampered taste buds. Simply the robust Burnsian blandishments of a hardy race brought up on heather, ancient traditions of feuding clans, and the near-

sightings of the Loch Ness monster.

But can you imagine what a microwave oven would do if confronted by such a gastronomic delicacy as Haggis? To my mind, both the oven and the housewife whose well-manicured finger pushes the oven's buttons, might be in mortal danger of nervous collapse. That is, *if* there is a housewife anymore—since many are fleeing the oversimplification of housewifely duties engendered by microwave ovens and such like. Besides, what woman would be around anymore for the long hours required to scrape the stomach and dip the pluck boilings out of the pan? To say nothing of doing all that pricking of the stuffed stomach, and the taking care to see that the windpipe is hanging out at the proper time? Above all, where on earth would she find a sheep's stomach—let alone a sheep—these days?

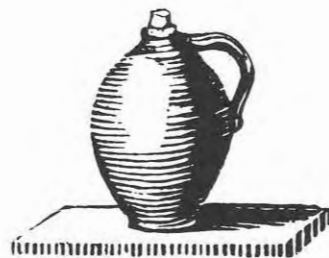
Well, friends, if you're not cheered up now, at this low point of the year, at least *I* am. My elation at having escaped the yearly preparation of Haggis and Neeps (and I don't care *how* great the poet it celebrates!) is tremendous. But perhaps I'm merely provincial. The Scots love Haggis, I hear—or at least they *did*, when their ladies were around to prepare it. And I *do* like Burns' poems and the ruddy cheer they generate. I have nothing against him, in spite of the Haggis.

And if the dissemination of this recipe causes nausea on the part of my vegetarian friends and the alienation of my Scottish ones, I am all contrition itself. Let them take refuge in the Quakerly volume reviewed in this issue: *Quaker Flavors*, published by an All-American Quaker meeting in these parts.

I can't close this dissertation on the joys and perils of Haggis and Neeps without appending a scientific assessment, carried by the *New York Times* (no less) on November 1961 in a brief article entitled, "Haggis Analyzed at Last—Canadians Do the Job." In referring to "that most mysterious and sanctified of Scottish dishes," the *Times* reports that some Canadian Scots tried to send a shipment of Haggis to a group of Scots in Brazil, only to have its entry barred by customs officials, saying it fit into no permissible import classification.

Whereupon, recounts the *New York Times*, "Canada's trade department stepped in, had the Haggis chemically analyzed, and convinced Brazil to permit its entry—as fertilizer."

RK



# On Speaking Truth To Power With Planning



Photos, clockwise: (Upper) Conference on human survival opens at UN headquarters on May 25, 1970, sponsored by the Charles F. Kettering Foundation; (Lower right) Joe Volk gives a presentation in Evansville, November, 1974, during the campaign to stop the B-1 bomber; (Lower left) In 1971, a woman addresses the American Friends Service Committee West African Seminar.



Worth/Courtesy of American Friends Service Committee



## by Larry Spears

In the September issue, *Friends Journal* published Ursula Franklin's talk at Friends General Conference, Ithaca, New York, entitled "On Speaking Truth to Planning." We are grateful to her for raising this important concern of the Quaker role in planning.

A most serious criticism of Friends today, as of other religious people, is our failure to participate sufficiently in planning processes at each level of our lives. As families, we should plan to live within our financial means, and to provide continuing care for our children and social concerns through the preparation of a will. We should participate in long-range planning for the structural, legal, and financial health of our meetings and the deliberate religious education of our members. We should plan for the organization and use of our yearly meetings as vehicles for the continuing expression of our Quaker concerns. We should assist Friendly organizations in long range planning for their present and future good works. Each of these areas calls for our planning participation.

Participation by Friends in planning activities of government, business, and voluntary organizations is as essential as it is in personal and Quaker organizations. It is the religious role to call these organizations to the need for envisioning the future, and to participate in these planning processes.

Underlying Ursula Franklin's article, however, is a tone of fear and reservation about the role of planning in the future of the world and about the role of Friends in secular planning processes. She warns Friends to take a more searching look at these secular planning activities, particularly their underlying moral and ethical assumptions. This is a difficult, frustrating, and thankless task, but one not rejected historically by Friends due to its weight and complexity. Reflection and caution are appropriate if they are united with energy and determination arising from the spiritual understanding that Friendly participation is essential in the planning processes of this world. Each reservation should be considered within a commitment to Quaker participation in these planning processes.

Four objections have been raised by Ursula Franklin against planning. First, past and present planning processes have not foreseen, sufficiently reduced, or eliminated the detrimental effects of modern change. Second, past and present planning processes have failed to consider, improperly rejected, and thereby precluded desirable futures from developing. Third, planning

processes are tools of power which thwart change. Fourth, participation in planning gives legitimacy to the current power structures and to their actions. In conclusion, she offers the hope of discovering a nonviolent form of planning which could permit Friends to embrace participation in the world's planning processes.

The danger in the counsel which these criticisms imply is the beguiling justification of the refusal of Friends to participate in the world's planning processes. Let us look at each criticism in turn in light of our responsibilities and leadings as Friends.

The first objection is that past and present planning processes have not foreseen, sufficiently reduced, or eliminated the detrimental effects of modern change. The incorrect assumption of this objection is that planning, if properly performed, would foresee or eliminate the detrimental effects. Human planning processes and the participants in planning processes are not omniscient or omnipotent, despite the pretensions of enthusiasts. The recognition of the finitude of the planning processes and the finitude and sinfulness of its participants is not a new discovery applicable only to planning. It is a truth equally shared with all important human processes and people in government, business, family life, religion, and the arts. Fallibility is the human condition, but a fallible planning process and sinful participants are better than no planning processes at all. This fallibility is a reason for renewing our determination as Friends to contribute with humility our finite wisdom to these planning efforts.

The participation of Friends will not guarantee beneficial results in these secular planning processes. Participation and success are not the same. Faithful participation cannot even guarantee better, but less than perfect, results, due to the complexity and uncertainty of any human enterprise. However, our participation is essential as an expression of that faith.

The contrary perfectionist position would exclude Friendly participation in any planning process in which there is risk that the result will fall short of Quaker expectations. It is clear to me that the planners of the American Friends Service Committee should not have terminated their efforts because of the anticipated rise of military arsenals in a reconstructed Europe. Nor should the risk of easier future wars in the implementation of an all-volunteer army have deterred Friends from participation in that legislative process.

As to the second objection, that past and present planning processes have failed to consider, and improperly rejected desirable future options, this reality is its own reason for the addition of Friendly leaven to the planning dough.

Planning processes analyze available data, consider needs, define problems, assess available solutions, and

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propose action. By sifting, sorting, and choosing, some values and options are discarded or restricted by subsequent actions based on planned decisions. If the process is open and careful, such sorting and restricting of options is the success of planning.

This choosing process is not an usurpation of God's role in choosing among alternative futures. It is the process of playing the human role fully, in accepting responsibility for the future and exercising our choice. With difficult choices goes the awareness of the elimination of destructive, ambiguous, and desirable options. However, in the Gospel we are reminded that we are called not to be successful in our choices, but only to be faithful to the Light which is available to us.

The results of our human planning and action are always uncertain, and the choices in public policy are seldom comfortably clear. With less than complete vision and wisdom, our forebears were unable to eliminate the need for the Civil War, world wars, and the Vietnam War. In current affairs there is a possibility that Friends' efforts to plan for a basis for a just peace in the Middle East or for rethinking sexual ethics may be counterproductive. This ambiguity does not give us a reason to refuse to enter these planning processes. Nor does our failure to attain the objects of our plans lessen the mandate of faith to participate in these planning processes.

One quality of the modern combination of interdependence, complexity, and technology is the enhanced power of planning decisions to limit the efforts of others to later present or to implement conflicting decisions. Modern anti-hijacking and anti-terrorist planning is limiting the opportunities and options available to hijackers and terrorists who view themselves as oppressed nationalists and freedom fighters. The planning efforts of the United Nations, the World Bank, and the European Economic Community limit the options of members as economic and political free agents. Urban and land use planning have the same effect.

The opportunities for random, spontaneous, unplanned change are reduced by planning. Some of the sense of mystery, pioneering, surprise, and freshness of life is limited by this development, which is mourned in part of each of us. But on balance I rejoice.

The positive side of this development is a movement toward a long-term political stability which limits the most disruptive and destructive tendencies in local and global society. This stability does not mean the absence of change but does limit and channel its developmental explosiveness. The abolitionist movement planning foreclosed the continuation of the tradition of legal slavery. The suffrage planning and action foreclosed the tradition of limited male suffrage. The American Friends Service Committee planning foreclosed much starvation and disillusionment in many areas of the world.

On the negative side, the planning for treatment services for the mentally ill in separate hospitals failed to foresee and did foreclose community treatment and normalization options for the mentally ill for many years. The planning of the penitentiary movement thwarted local correctional alternatives and produced crime schools while destroying the worst aspects of previous norms of corporal punishment.

Planning and action to carry out planning decisions does foreclose future options. But this is not a strong objection to the planning process itself, but is rather an individual evaluation of the impact of particular historical planning processes. Historical hindsight gives us changing assessments and judgments on these processes. Over time, our assessments of the results of earlier planning processes which produced multi-lateral foreign aid programs, rural electrification, wildlife protection, nuclear electricity generation, and birth control programs may change.

We must guard against rigidity in planning processes which do not remain open to new possibilities and improvements in present plans. No human plan can stand up completely to the test of future reality. To the extent of our Light, it may be a special Friendly role to encourage and sustain this openness and flexibility within planning processes as the future unfolds.

As Friends we are both satisfied and pained by some results of our participation in the world's planning processes. But we cannot renounce the participation in the world's planning forums because our participation in past planning efforts was mixed in its results. We cannot because we know that we are called not to be successful or omniscient, but to be faithful to that partial Light which we are given at each moment. We can celebrate the acts of faithfulness to the Light in our past participation in the world's planning, just as we can harness with humility our determination to participate in the future planning by the partial Light we will be given. The message of grace releases us from guilt for the evident failings of our planning, and the message of judgment releases us from the burden of pride in its good results.

In regard to the third objection, it is partially true that present planning processes are frequently tools of power. However, it is not true that the significant planning processes of this world are constructing a changeless status quo. This is why there is such a need for speaking truth to power through worldly planning processes.

There is a widespread belief that there are businesses, governments, and private groups which encourage the development of planning in the belief that the stability which is enhanced by planning stops the process of change. In this ill-motivated belief they are self-deceived. We must clearly distinguish the motives of some from the planning process itself.

Planning as a process will neither solidify nor undermine the present distribution of power in our society and our world. Planning is a neutral tool, available in the vacuums of life to those who choose to use it. The planning of petroleum-exporting countries, after decades of disorganized impotence and the developing cooperation of the other national producers of raw materials, indicates that planning can produce unexpected results. The effective use of planning in the civil rights and anti-war movements has brought substantial changes in the balance and distribution of power in this country.

Change will continue and its speed will increase, but the range of changes will be narrowed due to planning. This narrowing of the range of change and the scope of change options is the price we pay for greater stability. For example, planning to establish long-term stability in the Middle East has the effect of limiting the spontaneous and unplanned changes which could otherwise be produced by the parties to this conflict, to the benefit of the entire interconnected world.

In response to the fourth objection we may ask: does participation by Quakers in the planning processes of this world give legitimacy to the sponsors and the detrimental results of those processes? The choice before each of us is between a perfectionism of non-involvement, and participation with the risk of failure. Quaker lobbying, planning, and cooperation in the all-volunteer army concept and in the establishment of legal categories of conscientious objection can be seen as a legitimization of compulsory military service or as steps toward the protection of conscience and support for peacemaking work. With our dim sight we cannot say with certainty,

and yet Quakers cannot avoid choosing and participating.

Any process which enjoys widespread participation is thereby given stature and legitimacy. If Quaker participation is unthoughtful and lazy, detrimental results may not be offset by the effect of Quaker influence in improving these results. There is no guarantee that the effect of Quaker participation will offset any legitimacy conferred by our participation. But can we risk the consequences of planning without Quaker involvement?

The search for a nonviolent approach to planning as a pure means, is a mirage which diverts and deters Friends from bringing their resources, now, to participation in the planning processes of this world. There is always a temptation to search for the pure means to participate in the choices of the future. But there is no Methodist, Catholic, Moslem, or Quaker approach to planning, apart from the concerns and thoughtfulness which arise out of the faith which each individual person brings to the planning process.

The solution to the problem posed by planning is neither disengagement from the planning processes of this world, nor the development of a special nonviolent approach to planning. Planning is itself morally neutral. It can be used by many powers, small and large, for good or evil, violent or nonviolent ends. What the world needs is wise, prayerful, and tenacious participation in its planning processes. Friends are called to participate, as are all people. Friends can bring their special questions, perspectives, and reminders of the constant movement of the Spirit to these planning processes. With this participation, we can speak truth to planning for our future and that of our children. □

*American Friends Service Committee Tripartite Conference in August 1973.*



# Is Love An Indulgence?

by Betty-Jean Seeger

I am plunging in where angels fear to tread—to the subject of child-rearing or, rather, to the misapplication of theories of child-rearing. But I am greatly troubled by the lack of moderation, balance, and just plain common sense among many in the Quaker constituency in their responses to children—and my concern is for the children as well as the adults.

None of us wants to return to the Victorian days of children quaking at the sight and sound of parents, and the small, repressive brutalities, both psychic and physical, that accompanied them. Nor do we want to imitate the early theories of our century which emphasized physical separateness and distance from infants and children and curtailed fondling and touching.

We are, however—and this is important to recognize—merely being enslaved by our past if we instill behavior patterns in our children that arise out of a virtual abandonment of a parental role and a cultivation of promiscuous permissiveness—all done under the guise of beatific love. Both these opposite poles of child-rearing—the too repressive and the too permissive—are ineffective and destructive methods. The latter one, in addition, is the more dishonest, for we are not showing love for children when we abandon them to their impulses without direction, firmness, and guidance; when we are afraid to show we are angry, to say and mean “no,” when we are afraid of losing their love as a result. All we are showing is confusion in knowing how to act, insecurity in knowing how to cope. And while we wrestle with all the conflicting emotions their behavior arouses in us—and the guilt this generates—we become paralyzed, and can only indulge and placate children. One can almost measure the degree of ambiguous and conflicting feelings between parent and child by the degree of beatific facade and indulgence—poor substitutes for a caring love, as any child will confirm.

A meeting for worship is not a playground for children nor a coliseum for adults. Important programs that have taken much care and energy to plan and to which resource persons and audience have traveled long distances to attend have, at times, become a shambles simply due to the

racing and running about and shouting of youngsters present—with nary a restraining hand or word being offered them, for such seems to be considered taboo and a horrible restriction of spontaneous youthful exuberance.

To transmit to children an awareness and sense of place, no matter how young the age, is a valuable piece of knowledge that will enhance their perceptions and sensibilities in later life and expand their sensitivities and respect for others. It will also help inculcate that precious attribute—self-discipline.

Because pre-schoolers and young schoolers cannot suddenly become mature when they are taken from environments of play and child-care (where they most likely would prefer to remain) and brought into meetings for worship or other adult programs and meetings, restraint and control of unruly or disruptive behavior is obligatory. I’ve often felt that this forced collectivity merely gives vent to adult misconceptions that such participation represents some kind of sharing and togetherness. I’ve also often observed that the very children who are most difficult to control (or where discipline is most lacking) seem to be the ones most often brought “everywhere.” It is almost as if others are asked to endure what the parents are enduring. Or perhaps willful, unruly behavior is mistakenly viewed as precocity—this being again an overcompensation and reversal of the kind of over-subdued, inhibited child the Victorian age often produced.

Most of the time, indulgence of children is merely an expression of helplessness and an abdication of a parental role and its responsibilities, or a misguided attempt to correct past rigors—real or imagined—through such overcompensation.

Sometimes, however, more complicated forces are at play. Children can often be used as vehicles for a kind of self-expression parents cannot obtain or even admit to. It is here that power and manipulation are involved, two unfortunate human qualities that are learned at so young an age and hardly ever put to rest. Does the child manipulate adults? Do the adults manipulate children? Do adults manipulate other adults through their children? These are, I believe, important questions we cannot turn away from. Does parental abdication and indulgence contribute towards any kind of power play, manipulation, and exploitation—this is the central issue. My observations and readings have shown it does, and, if so, how can we learn to become strong enough to really love our children, and not merely indulge them?

Having had the opportunity to share in family events with Asian people, where American youngsters were also present, I have been struck by the stark difference in behaviors—and many people are aware of the attitudes Asians have towards their children, of the extreme doting, love, and even reverence they reveal towards them. Yet, no matter how young, Asian children display

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Kenneth P. Miller



Courtesy of American Friends Service Committee



Theodore Herzel



Michael Somerson



Margaret Perry



an untroublesome behavior that I know must heighten and intensify the pleasure of any event they share with adults, and vice-versa. This is not *subdued* behavior; it is what I call *aware* behavior, and it does not prevent these children from being smart, cheerful, quick, and curious.

A common text in the education field, *Childhood and Adolescence* (L. Joseph Stone and Joseph Church, Random House, 1968), mentions the importance of setting firm and definite limits for toddlers and showing concern not only towards *their* well-being but also towards the rights and conveniences of others. It finds no room for "reasoning with" the toddler, "which indeed may be less satisfactory for the toddler than an abrupt command."

Piaget, in his investigative studies on children's concept of rules and morals, points out that rules are quite naturally conceived differently at different ages. The younger the age the more they are "accepted as given—timeless, immutable." The middle years bring a wondering of who sets rules and why, and it is only in the later school years that children begin to realize that "rules are arrived at by consensus merely to define the conduct and purpose of the game in an orderly way." Educators point out that "children in the school years are not usually ready for full democratic self-determination" and that "sound authority, even when it hurts them the most, is on their side and is aimed at producing sane, rational, sensitive, humane adults." (Op. cit., page 395.)

Donald Barr, former head of the Dalton School, writes in his book, *Who Pushed Humpty-Dumpty?* of the need to "perceive the creative side of authority," its importance as reassurance for children, and to realize the frustration children feel when there seem to be no limits and no one says "no" to them. He further elucidates the matter by saying that over the past fifty years "freedom" has become celebrated as a moral goal with a built-in assumption that the human personality which develops "freely," "according to its own inclinations," will be a loving, creative, and happy one. He reveals that there is no evidence that this is so. The civilizing process is cumulative; transmitted, not unchanged, from an older generation to a younger one. It consists not only of transmitting information and intellectual skills, but "includes a complicated scheme of restraints and imperatives."

I suspect there is a wider "silent minority" than is probably recognized in the Quaker constituency, who are under constraint to speak up on this issue. Certainly there are enough family gatherings and events where real "togetherness" can be shared with children—in comfort, joy, and real love—to make unwarranted their presence at inappropriate times.

Some meetings have begun to deal intelligently and creatively with this matter. I hope that others will feel moved to continue to shed light on this important aspect of growth. □

# The Risks of Letting Go

by Raymond Paavo Arvio



I sat patiently. It was not easy (I have a tendency to want to pop up and say something at meetings for business). The carefully-worded and discreet messages of concern were counterpoised by enthusiastic, rapidly-spoken expressions of concern by others.

The subject was... the subject was... I find it difficult to finish the sentence because, somehow, "I had been there before." It was a discussion of anything that had ever been discussed in meeting. At one point it was the discussion of drapes in the library, at another it was about the distant whoops of kids in First-day school, at yet another it was whether or not the meeting should conduct, or at least be identified with, a peace

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# First Corinthians: A Model for Friends?

by Chuck Fager

**I**t is obvious, almost from the beginning, that First Corinthians is primarily a practical letter; as soon as Paul finishes the obligatory opening flourishes, he gets right down to business: (1:11) "it has been reported to me," he writes ponderously, "that there is quarreling among you, my brethren." And not just personal quarreling; in the young Corinthian congregation there were a multitude of problems: sexual libertinism, factional maneuvering, arguments over the role of women, near-drunken brawls at the common meals, and a fascination with the gift of speaking in tongues (often many people at once) which, as Paul describes it, must have made the Corinthian worship meetings sound like a pen full of frightened turkeys.

Yes, from all that Paul has heard, this community is a mess, and he immediately sat down to write a stern epistle to the membership which would, he hoped, set things right again. Actually, rather than sitting down, he more likely summoned a secretary, since only the last few verses are declared to be by his own hand. Reading the text, it is easy to imagine him striding up and down as the scribe scribbled rapidly, gesturing for emphasis as he spoke, his emotions shifting rapidly from one passage to the next.

It is not surprising, then, that little formal presentation of doctrine is to be found in this text. It is there, of course; Paul's Gospel permeated everything he wrote. But these Corinthians knew the Gospel; he had preached it to them himself. The problem there was in living it. There were a number of specific abuses which demanded specific replies.

Just because it is so specific, so conditioned by the situ-

ation of that one infant congregation, it is sometimes hard to see the relevance or value of much of Paul's advice. And most modern readers can find in it some pronouncements that are positively offensive to their reason or sensibility. Why, then, in the face of these difficulties, which must have become apparent to some degree very early, was the letter included in the New Testament? And more important, how could a modern reader regard First Corinthians as, in some sense, an inspired religious work?

Part of the answer lies in the fact that the letter is not all irrelevant or offensive; indeed, it contains some of the most memorable passages in the Canon, among them several of particular interest to Friends. But more important, at least for me, is the idea that in this letter we are offered a model of Christian life; not some abstract, idealized image, but the example of one great preacher's struggle to make his religious experience real in the day-to-day life of the community he had gathered.

Struggle is the key word here, although the actual biblical term I am thinking of refers to wrestling. The origin of this model goes way back into the early, legendary chapters of Genesis, to the story of Jacob at the Jabbok River (Gen. 32:24-30), where he wrestled with God all through the night, and refused to let go until God blessed him. In response, God changed his name to Israel, which means "God-wrestler"; to this day the Jews are known as "the children of Israel," and they have been wrestling with God ever since.

Paul, I think, would have been a bit reluctant to admit that his faith rested on, and continued this tradition of God-wrestling. To be sure, that was how things *used* to be, when people had separated themselves from God by sin, and had only the law to show them how to work toward regaining divine favor. But people couldn't, by their own efforts, even with the law, reestablish harmony with their Creator. Only God could do that; and Paul was certain that God had, through the life and death of Jesus. Moreover, since only the small, isolated, and often scorned bands of Christians now understood this, Jesus

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*For now we see in a mirror darkly, but then,  
face to face; now I know in part, but  
then shall I know even as also I am known.*

(1 Cor. 13:12)

was going to come back very soon, in glory, to show the rest of the world what he had done. Paul believed this firmly, as did most of his converts.

This new harmony with God was a state which was already accessible to Christians, Paul also believed. Moreover, it was a "New Age," a whole new level of reality, in which the problems and temptations of the old world were not so much solved as transcended: Christians were beyond them; the old distinctions among people, the old temptations—even the old law no longer applied, because it wasn't necessary.

At least, that was how it was *supposed* to be. But every day that went by without Christ's triumphal return as its climax was a day in which the problems of the old unredeemed world persisted, if only in the way a snake's tail persists in twisting after its head is crushed. As these problems persisted, they generated new ones, and all demanded responses.

The new Christians beset by these problems looked naturally to Paul, their spiritual father, for help; and when they didn't look to him, he as often took it upon himself to deal with them anyway. Yet his vision of Christ and experience of the Holy Spirit, transforming as they were, had not resulted in the delivery of a new set of stone tablets, on which was written the definitive Christian answer to all these mundane difficulties.

Consequently, Paul had to struggle with his faith; he had to apply it, using the vehicle of his human faculties; and along with these came his prejudices, outbursts of emotion, and the other frailties he was subject to.

So what else could we expect then, but a letter marked on every page with the limited humanity of the writer? If any proof of this is needed, we need mention only that in this letter Paul frequently cites verses from the Old Testament (e.g., 3:20, 10:8, 2:9, etc.), yet he almost always gets these quotes wrong, leaving out (or adding) key words, hopelessly skewing the context, remembering a number

inaccurately, and in one instance (2:9), citing as Scripture a verse that is nowhere in the Old Testament at all!

Thus, also, it is not surprising that the text is marked by highs and lows, by Paul at his best and Paul at considerably less than that level. Among the lows is his tirade against women speaking in church, which he concludes by shouting, at those uppity women in the back rows, "If anyone thinks that he [*sic*] is a prophet, or spiritual, he should acknowledge that what I am saying is a command of the Lord." (14:37) Or, after gushing eloquently in chapter thirteen about the gentleness and long-suffering nature of true Christian love, he wraps up his letter by insisting, "If any one has no love for the Lord, let him be accursed." (16:22) Nor does he need any more evidence than secondhand reports, or authority beyond that which he assumes, to pass a chilling verdict on a reported case of possible incest (5:3-5): "For though absent in body, I am present in spirit, and as if present, I have already pronounced judgment in the name of the Lord Jesus. . . you are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus."

This last is a pretty scary version of justice, one the Inquisition could not improve upon. Commentators have explained that Paul's statement constituted not just a cry for the death penalty, but also a formal curse, in a time when people believed that curses were like invisible living things which created a poisoned atmosphere around the victim. Paul's anger, we can see, was a dangerous thing. The lows in First Corinthians sink pretty low; Paul's wrestling was not always successful, nor even edifying.

Fortunately, the highs in the letter are pretty high. For instance, the classic discourse on love in chapter thirteen rather starkly illuminates the pettiness of some of his judgments; and it comes on the heels of a discussion (12:4-31) that is both a model of practical good sense and an important doctrinal aside on its own terms. In this

*But covet earnestly the best gifts;  
and yet show I unto you a more  
excellent Way.*

(1 Cor. 12:31)

earlier passage he describes the community as the body of Christ, in which various individuals and gifts are like different organs, all equally important and interdependent. This passage is so meaty that the Catholic Church has made the metaphor into a doctrine, that of the Mystical Body: that the community of believers in a special way actually constitutes the presence, the body of Christ in the world, pending his return in glory. This interpretation is fully consistent with the text.

Later, in a passing advice in chapter sixteen, Paul shows that this metaphor too was meant to be applied practically, through the gathering of a large collection for relief of the Christians in Jerusalem, to which other of his missionary congregations were also contributing. The purpose of the collection was not simply relief for a community that was poor and subject to frequent persecution; the Jerusalem church was the center of Jewish Christianity, whose leaders were still suspicious about the horde of pagans and Gentiles the self-appointed apostle Paul was bringing into their faith. The collection was meant to help overcome these cultural divisions by a concrete act of reconciliation. Paul's program was thus not only faithful; it was wise, even shrewd, and the more attractive for being so.

Here we begin to see more positive aspects of Paul's humanity at work, especially the pragmatic sophistication of a cosmopolitan preacher who is able to say frankly that, like a good salesman, "I have become all things to all men, that I might by all means save some." (9:22) The passage this summarizes (chapters eight through ten) discusses in a very provocative and illuminating way the dimensions and tensions that come with being freed from the dictates of a formal ethical code like the Jewish Law. "All things are lawful" for Christians, Paul admits candidly (10:23), "but not all things are helpful. 'All things are lawful,' but not all things build up." Elsewhere (6:12) he expands on this: "All things are lawful for

me,' but I will not be enslaved by anything."

In other words, if there are not authoritative rules for Christians, they are not without guidance. This notion should sound familiar to Friends, because that is just the nature of our testimonies on peace, simplicity, and so forth: no Quaker (or group of Quakers) can say definitively what they require of us; but all of us are called upon to bear these testimonies as faithfully as we can. Paul's injunctions to avoid anything that would deprive us of the capacity to hear and respond to God, or would similarly undermine the integrity of our fellowship, are counsels that are clear and constantly challenging. They are useful, however much we may doubt the wisdom of some of the apostle's efforts to apply them.

Nor is this the only concept in the letter which is familiar to Friends. After reproving the Corinthians for the excesses in their worship, Paul goes on to describe the form of worship he prefers (14:26ff): "What then, brethren? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification. If any speak in a tongue, let there be only two or at most three . . . and let one interpret. But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God."

Biblical scholar Clarence Craig, analyzing this passage in *The Interpreter's Bible*, sees the implication:

*The Corinthians' order of worship does not strike us as very formal. . . . The service resembled the Quaker form more nearly than any in existence today, not because of any stress on silence, but because every member was free to speak as he was moved by the spirit. There was only one restriction: everything should be done for mutual edification and nothing as private exhibitionism.*

That is advice well worth remembering.

Much of Paul's advice in this letter is similarly sober

*And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.*

(1 Cor. 13:2)

and sensible. For that matter, despite all the mischief some of his texts have been used to excuse, there is something encouraging even about his failures of judgment, if only because they have an unmistakably contemporary ring. It sounds paradoxical, but the same goes for the problems in Corinth that he is grappling with. I have been in meetings which were faced with practically all of them, with the possible exceptions of everybody speaking in tongues simultaneously and drunken brawls at potlucks. And in business meetings I have seen most of Paul's errors of judgment, loss of temper, and arrogance; indeed, I have displayed many myself.

These characteristics are encouraging because they are human, and because their familiarity gives us a point of contact with the early churches. They establish continuity, connect us with what the Apostle's Creed calls "the communion of saints." If we suffer from much the same failings as Paul and his Corinthians, maybe we also have available as many spiritual resources, even if it often doesn't feel that way. And if a person as vain, inaccurate, overbearing, and even silly as Paul often is can still provide genuine, enduring religious leadership, then perhaps there is hope for some of us; maybe even for me.

This sense of verisimilitude is at the heart of what makes this letter a religious statement to be taken seriously. For that matter, the same sense is central to my own understanding of the Christian message. For Paul, the life and work of Jesus was important because it was both the means by which harmony was reestablished between people and God, and the model of life for God's people to emulate, a model he is trying to put flesh on in this letter.

But this Christian model is very different from others available in Paul's day, or for that matter, in 1978. For instance, in Paul's day one other model was the law: the more completely one could carry out its numerous dictates, the closer one could get to God. Other models, es-

pecially among the pagans, stressed the acquisition of secret knowledge, or the perfection of elaborate physical and mental disciplines, or performance of complicated sacred rituals: one or more of these would bring the pilgrim into unity with the divinity.

A common element in these models, as I see them, is that they are all centered elsewhere than in the universal experience of life: work, play, family, community, joy, pain, sickness, death. But in Christianity, it is precisely these everyday elements to which we are directed: God reached out to people by becoming human, by becoming a man who, while certainly unique, was subject to the common elements of life, and ultimately the final equalizer of death. It was through this living of a life that we were to be "saved." And it is to the living of our own lives, in both their unique and universal elements, which Christianity calls us as the primary act of faith. "For Jews demand signs," Paul says (1:22ff) "and Greeks seek wisdom, but we preach Christ crucified, a stumbling-block to Jews and folly to Gentiles."

As Paul not only preached but struggled to live this faith himself, both his uniqueness and his universality, in strength and weakness, became apparent, especially so in this letter. Many churches, still bound to doctrines of Revelation which make Paul some latter-day Moses-Lawgiver, miss much of the value of his powerful example by having to labor over the questions of whether all his off-the-cuff pronouncements about hair length and men wearing veils in worship are now part of God's Eternal Law, or something less, and how to tell the difference. Friends should consider themselves fortunate; the image of Israel, the God-wrestler, is one that closely approximates our mode of religious experience; and it makes the resources of First Corinthians, not easier to handle, but much more accessible, as a model which we don't have to duplicate, but from which we can, and ought to learn much. □

# The Tragedy Of Friend Richard

by Ferner Nuhn

*Lo, I send you out as sheep in the midst of wolves;  
so be as wise as serpents and innocent as doves.*

—Matthew 10:16

**H**ow can one explain the extraordinary career of the Quaker boy from Yorba Linda, California, who rose to national and world fame and became one of the most controversial figures in U.S. history: the nation's only president forced to resign under threat of impeachment? What part, if any, did his Quaker background play in the story? What is its real tragedy?

The counsel of Jesus, quoted above, makes a good text for exploring these questions. To explore them—to try to understand Richard Nixon—is a task which ought not to be shirked.

RN: *The Memoirs of Richard Nixon* (Grosset & Dunlap, \$19.95) is a huge book of over a thousand large pages. It illustrates more than answers the questions raised. Yet, as such, it should be read. Robert Kirsch of the *Los Angeles Times* has characterized the book very well as "a marbled book by a marbled man, a strange mixture of selective candor and unconscious revelation, of high drama and seedy scenes, of romantic, even heroic ideals of loyalty, courage, zeal and dedication and actions which sacrificed friends and staff, of intense sentiment and cold calculation."

I say "Friend Richard" because, to this day, Richard Nixon remains a Friend, a member of the East Whittier Meeting of California Yearly Meeting of Friends Church. I realize many Friends have questioned his right to call himself a Quaker; some yearly meetings have officially done so. I realize, too, that Nixon himself has preferred to attend other churches; has leaned toward the religious stance of his friend, Billy Graham; and, as president, undertook to set up his own religious services in a wing of

the White House. Still, it is evident that, justly or not, Nixon values his Quaker heritage. And who is to say that it played no part in his deepest dreams and hopes?

Yet, as one reads the *Memoirs*, it appears that Quakerism in its more searching demands, such as the peace testimony, figured less as a conviction of his own than as an admired family inheritance. It also appears that other influences than Quakerism were strongly at work in Nixon's background.

Quakerism came to Nixon through his mother's family, the Milhouses: Irish Quakers who came to Chester County, Pennsylvania, before the Revolution. Later, they moved south to North Carolina, then came north again to Ohio and Indiana with the coming of the Civil War. Some took part in the Underground Railway, aiding fleeing slaves to reach Canada. The Milhouse relationship was impressed on Richard by a succession of matriarchal figures, beginning with his great grandmother, Elizabeth Price Milhouse, and including his grandmother, Almira Burdick Milhouse, and his mother, Hannah Milhouse Nixon. All were pacifists. When he was in college, his grandmother gave him a biography of Gandhi which, he tells us, he read from cover to cover.

Hannah Milhouse Nixon clearly belonged to that strain of Quakers who deeply live their faith but are not demonstrative or even very verbal about it. She was known in her own time as a "Quaker saint." The novelist, Jessamyn West—Richard's cousin—wrote of her that "she did what she did and was what she was through a strength and lovingness which welled up out of her own good heart and because of her own indomitable character." But she was "intensely private," as Nixon says, in her religious feelings. Grace at meals was silent and Hannah made her own prayers behind closed doors.

In sharp contrast, Nixon's father, Francis Anthony (Frank) Nixon was "a scrappy, belligerent fighter with a quick wide-ranging raw intellect." He was a great arguer "on almost any subject." One can see where some of son Richard's qualities came from.

Frank Nixon's life had been one of hardship and struggle. His mother died when he was eight and he quit school early to go to work. A series of jobs as ox-driver, carpenter, potato farmer, sheep-shearer, telephone-installer and street-car motorman brought little success. He tended toward populism in his political views.

Frank met Hannah Milhouse at a valentine party and, despite her family's reservations because Frank was not a Quaker, they were married four months later. Upon his marriage, Frank adopted Quakerism. The Nixon family became moderately successful when they left the lemon grove in Yorba Linda and established a gasoline station and grocery store on Whittier Boulevard in East Whittier.

It was a family of boys. Richard was the second of five, all but one of whom (Francis) were named by Hannah for

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the early kings of England. The temper of the father was a feature of the family life. "He had tempestuous arguments with my brothers, Harold and Don," Nixon relates, "and their shouting could be heard all through the neighborhood." Taking his cue from his mother, Richard was careful not to cross his father. Frank would argue vehemently with the customers in the grocery store, and it was a standing family joke that Hannah or one of the boys "would rush to wait on some of our more sensitive customers before he could get to them."

In summary, Nixon writes of his parents that he loved them "equally, but in different ways." His father, he said, "left me a respect for learning and hard work, and the will to keep fighting no matter what the odds. My mother loved me completely and selflessly, and her special legacy was a quiet, inner peace, and the determination never to despair."

Great, if not invariable, self-control Nixon had, which he may well have derived from his mother. "A quiet inner peace" one has to question. What is clear from the above is the strongly contrasting influences of the two parents.

The *Memoirs* contain no reference to great Quaker figures such as Fox, Penn, or Woolman, or any indication that Nixon had absorbed and been influenced by their philosophies. Other than those of his relatives, the only Quaker name I noticed in the book is that of the distinguished Whittier College professor, Dr. J. Herschel Coffin, whose influence upon him he describes as that of "Christian humanism."

Nixon shows little real comprehension of the Quaker peace testimony. He admired his uncle, Oscar Marshburn, as a practicing pacifist who chose to do humanitarian service rather than take part in war. But his own brief hesitation in applying for a commission in the navy during World War II seems to have been more because he knew it would trouble his Quaker mother and grandmother than that it would violate a conviction of his own. Of Quaker pacifism he concludes:

*I felt I could not sit back while my country was attacked. The problem with Quaker pacifism, it seemed to me, was that it could only work if one were fighting a civilized compassionate enemy. In the face of a Hitler and Tojo, pacifism not only failed to stop violence—it actually played into the hands of a barbarous foe and weakened home-front morale.*

On the basis of this reasoning, there would be little justification ever for the Quaker peace position.

But Nixon's not being a pacifist, regrettable as it may be from a Quaker point of view, is not the tragedy of Richard Nixon. Even his part in the terrible evils and disaster of the Vietnam War (which included, it must be

said, the ending of it) is not peculiarly Nixon's tragedy. Both in its heights and depths his career must be judged on other grounds. The difficult words of Jesus, quoted above, suggest these grounds.

Now Jesus was no softy as to the nature of the world. It is a rough scene; to enter it is as to go amidst wolves. Many "good" people shrink from entering it at all! In girding for it, to be "as wise as serpents" is as necessary as to be "as innocent as doves." It takes both qualities truly to overcome the world.

Nixon's career took him into the thick of the world's struggles: a remarkable fact in itself. The tragedy of it is that, while it showed much of the hard wisdom, daring and nerve of the first part of Jesus' counsel—and achieved no little success because of these qualities—it was deficient in the second part, blamelessness in motive and means. It was this lack that led to his downfall.

Somehow, quite early, it had been impressed on Nixon that life is a power struggle in which he had to prove himself. The family make-up and situation may help explain where this sense came from: the need to make a livelihood, a combative father, the rivalry of several brothers, a selfless and devoted mother. The death of two of Richard's brothers may have added to Richard's compulsion to succeed in the world. "Richard was trying to be *three* sons in one," his mother said (in an interview in *Good Housekeeping*, June 1960). Jessamyn West has suggested that the death of Harold, the first son (of tuberculosis, at twenty-four) may have fallen particularly hard on Richard. Bright and attractive, Harold was the most favored of the children. He was a "Viking," in Jessamyn West's word. "As a result of his death Richard may have had to grit his teeth and dig in in a way he wouldn't otherwise have, I just don't know..." (as told to Sandra Robison, *Quaker Life*, September 1976).

Wherever it came from, this compulsion to prove himself in a tough world carried Nixon into widening arenas: the debate platform in school and college, law school and practice, with its adversary system, a part in World War II (where he learned to swear and play poker), and then his life passion, the great world of politics.

What emerges from the *Memoirs* is that Nixon's sense of the world as a power struggle served him—and the world—best in the widest arena of all, that of geo-politics. For here, respecting, as he did, other wielders of power, seeking, as he did, improved relations among the great powers, his own role seems most genuine and creative. Here, if I may put it that way, he comes closest to meeting the dual demands of Jesus.

In lesser arenas, the latitude he allowed himself in the means of his personal struggle was his undoing. The saddest fact exposed in the *Memoirs* is the extent to which, in the interests of his own career, he was willing to

see not only his opponents injured but his associates sacrificed.

Watergate is the climax of this fatal weakness. In this 1100-page book, the shadow of Watergate begins to fall on page 625. Thereafter it spreads and deepens, encroaching on other, more admirable aspects of Nixon's career, until at last it envelops all and ends the story. And the crux of the whole question of Watergate is that Nixon deals with it as he does with his other political problems, not as a moral question, but simply as a power struggle. Almost to the last, he is tempted to "go down fighting." When finally he does resign, it is only because he has become convinced that his political base in the Congress has eroded to the point that he could not win a vote against impeachment.

For Quakers, Nixon's career holds many ironies. How is it that, with its Quaker background, it reveals so little of that most central of Quaker principles: an inner (as distinguished from outer) touchstone of value, fulfill-

ment and achievement? What does its ideological stance (religious, political) imply about a certain strain of acculturation in American Quakerism?

But there are other ironies. How many of the hopes and endeavors of Friends, unrealized before, were actually carried forward by Richard Nixon? For years, Friends had urged the opening of relations between the United States and communist China. Friend Richard—with the help of his astute appointee, Henry Kissinger—brought that about. For years Friends had urged more open dialogue, increased relations, and specific negotiations concerning armaments with Soviet Russia. Friend Richard made significant progress in this matter. For years Friends have striven for peace in the Middle East. Nixon and Kissinger made a remarkable break-through in this very difficult and complex situation.

In the light of such accomplishments, which are bound to be duly appreciated over the years, the tragedy of Richard Nixon is all the more cause for sorrow. □

*Following Richard M. Nixon's nomination as vice presidential candidate on the Republican ticket in 1952, he was honored with a homecoming celebration at Hadley Field on the Whittier College campus.*





### Summer Community Service in Latin America

The American Friends Service Committee and Mexican Friends Service Committee will have volunteer community service projects this summer in Mexico for young people between the ages of eighteen and twenty-six. Dates are July 1 to mid-August. Conversational ability in Spanish is essential, as the units will be located in small villages or with Mexican rural development teams. Applications should be submitted by **March 15 to AFSC, 1501 Cherry St., Philadelphia, PA 19102.**

*The Reporter, for Conscience' Sake*, monthly newsletter of the National Interreligious Service Board for Conscientious Objectors, carries a warning by a concerned Mennonite parent in Lancaster, Pennsylvania, that there is grave danger that the U.S. military, through its Junior Reserve Officer Training Corps (JROTC) programs in our schools, may be attempting to play the role of savior of their faltering discipline. He predicts that the schools, out of desperation, may all too readily accept this offer to inculcate in our impressionable young people a certain sense of discipline and a "clarification" of values, oblivious of the danger of an organization of youth and society reminiscent of Hitler.

The concerned parent bases his prediction on the following observations:

1. The deterioration of family life and parental apathy and frustration.
2. Failure of current school policies to control or discipline pupils.

## FRIENDS AROUND THE WORLD

3. The inability of the all-volunteer army to recruit enough "qualified" personnel.

4. The present big push to get JROTC into high schools.

5. The general low morale among educators, "caused by many obvious and not so obvious reasons."

Commenting on a "Christ is Alive" sign he saw painted on a rock, the editor of the Scottish Friends Newsletter asks a few pertinent questions about the use of slogans and creeds. "Are negative slogans any more helpful? Do Quakers reject creeds but accept non-creeds? Have we too much of 'I don't believe in' or 'I just cannot agree with?' No war, no oaths, no racism, no creeds, no class, no titles, no ministers, no ritual, no sacraments: must we go on to no Bible, no Christ, no God, no morality? ... Creeds to which assent is enforced are anathema, but we *do* believe something. What do *you* believe? Write it down; change it next week; rewrite it next year; but come to terms with it."

**Volunteer teachers for Friends Schools in Ramallah, West Bank**, will again be appointed in the spring. The greatest need is usually for teachers of English, ethics, the physical sciences, and mathematics at high school level. There may be a need for an elementary teacher. Appointments are for two years. Selection will be on the basis of Christian motivation, staffing needs of the schools, and professional qualifications. Teaching credentials, teaching experience, and membership in the Society of Friends are highly desirable.

Application forms may be obtained from the Wider Ministries Commission at 101 Quaker Hill Drive, Richmond, IN 47374. **Applications must be returned by January 31, 1979, to be considered.**

From the book, *Rich Christians in an Age of Hunger*, by Ronald Sider, come the following statistics:

- 900 million persons in the world subsist on less than \$75 per year.
- At least 460 million are actually starving.
- 210 million children in the world are malnourished.
- We in the U.S. spend seventeen percent of our budgets on food; Indians spend sixty-seven percent.
- The U.S. spends one-quarter of one percent of its GNP on economic aid to developing countries. This puts us thirteenth on the list of percentage contributions among Western nations.
- Livestock in the rich countries eat as much grain as do all the people in India and China.
- In Latin America, malnutrition is either the primary cause of—or a major contributing factor in—fifty to seventy-five percent of the deaths of one to four-year-olds.

**Writing in the Southern Appalachian Friend**, Larry Ingle expresses his disquietude at our Friends' tendency to "Put our views down on paper and dispatch them to some authority rather than taking action ourselves."

For instance, he believes it to be "wishful and fuzzy thinking...to expect that a letter to Jimmy Carter will lead him to adopt our position....After all," he reasons, "armaments are not the cause of war." Rather, he feels, we should be dealing with the root causes, to which our own lives add.

For instance, he finds Friends not exempt "from that most American assumption that growth is good, that our high living standards today will soar higher tomorrow, that more is better than less. He concludes that each of our everyday actions, 'the food we decide to eat, the places we go to recreate, even the toilet tissue we use,' is related to the world's problems and the fact of war. He admits that this approach will be more difficult than sending letters to presidents but maintains that it will have a better chance of lasting success.

**PLEASE NOTE:** The "Meeting Directory" in which the locations and times of worship of many local meetings are listed will appear *once a month only*, on the first of the month. Look for it then in our back pages.

**"Lecturing in America, before India** received its independence, a British diplomat was asked by an elderly matron: 'What are you going to do about the Indians?' To which he replied: 'Whose Indians, madam, ours or yours?'"

The anecdote is used by Philip L. Martin to illustrate the "stultifying effect of self-righteousness" as displayed in the August, 1978, World Conference to Combat Racism and Racial Discrimination held in Geneva, Switzerland: Syria wishing to expel Israel from the United Nations; Israel and the United States staying away from the conference altogether; Egypt and other Arab states condemning Zionism as a form of racism; Hungary accusing the NATO powers of supporting racist regimes in Southern Africa; Somalia accusing Cuba of supplying a new type of mercenary; Cuba, along with Albania and the Ukraine, directing attention to racial discrimination in the United States against Indians, blacks, Chicanos, and Puerto Ricans; China regarding Southern Africa as an arena for the struggle between the super-powers: the U.S. seeking to keep its vested interests; the USSR "flaunting the banner of socialism" to control and enslave the African peoples; etc., etc.

Reporting from the Quaker International Center in Geneva, Philip Martin did, however, recognize in the conference some signs of hope and change: Ghana stating that constituent nations had a moral obligation to set good examples of non-discrimination in their own legislation and practices; Canada noting that discrimination affects all societies and hence must be fought by governments, businesses, individuals, and groups; Senegal stressing respect for all citizens, whatever their skin color, ethnic or religious origin, language, or culture; the U.K. wanting negotiation, not bloodshed, in Southern Africa.

**In October, 1978, a paper entitled "The European Parliament and the Right to Conscientious Objection"** was submitted to the Round Table on the Special Rights of Community Citizens meeting in Florence, Italy. The paper was a joint expression of the London Yearly Meeting Peace and International Relations Committee and the European and Near East section of the Friends World Committee for Consultation. Specifically, the paper asks for acceptance in principle of conscientious objection to military service in EEC legislation; for

consideration of those who oppose on humanitarian, as well as on religious, grounds; for increased choice of alternative service possibilities.

**In connection with the fortieth anniversary of the *Kristallnacht* (Night of Broken Glass), November 9 and 10,** when a nationwide public attack on the Jews in Germany destroyed human lives, synagogues, homes, and property, participants in the International Theological Symposium on the Holocaust, meeting in Philadelphia on October 15-17, 1978, gave unanimous approval to a pledge of support for the Jewish people.

Fifteen of these participants represented churches and universities in Germany. In all, eighty-five Christian theologians from North America and West Germany discussed the subject "What Should the Church Teach Now?" before issuing their declaration and the pledge to "join our Jewish brothers and sisters in saying: Never Again!"

In West Germany, the Religious Society of Friends was one of the twenty-two religious, academic, and political organizations sponsoring the various conferences, demonstrations, and symposia which took place in Berlin between November 1-12, 1978, under the general chairmanship of acting mayor Dietrich Stobbe, on the announcements for which the word "pogrom" has replaced the word "broken glass."

In Philadelphia, the Theological Symposium, which was chaired by Dr. Rufus Cornelison, Director of the Metropolitan Christian Council, prefaced its declaration by four pertinent questions as to continuing anti-Jewish prejudice which were then followed by a four-point pledge to oppose anti-Semitism and to build a new and positive relationship with the Jewish people.

**A "Friends Committee on Higher Education"** was formed between November 3 and 5 at Fellowship Farm, Pottstown, PA by thirteen representatives of ten Quaker institutions of higher learning.

One function of this new committee will be to sponsor a conference to be held in June, 1980, either at Wilmington College, Wilmington, Ohio, or at Earlham College, Richmond, Indiana, to deal with the subject "What Future for Friends Higher Education?" Another concern of the committee is to establish a Friends Guild of Teachers. This body

would serve as a place to air grievances, to provide mutual encouragement, to support Friends teaching in non-Quaker institutions, and to help institutions find Quaker teachers. The committee also plans to develop a brochure describing all sixteen Quaker institutions of higher learning. Co-clerks of the new committee are Canby Jones, professor of religion and philosophy at Wilmington College, and Charles Browning, professor of sociology at Whittier College, Whittier, California.

**Between 2000 and 5000 people** are estimated to be living on the streets of the nation's capital. In the District of Columbia, eight people froze to death last year. Twelve died the year before.

In order to focus public attention on these facts and "because the two institutions, church and state, most capable of, and with the traditional responsibility for, sheltering the homeless, refuse to acknowledge their role or meet that need," two members of the Community for Creative Non-Violence, 1345 Euclid St. N.W., Washington, DC 20009, Mitch Snyder and Ann Splaine, moved onto the streets of that city on November 16, 1978, "to live and sleep with the . . . homeless." They share dinner nightly at Lafayette Park with all who come. They have invited many of Washington's religious and government leaders to join them in personally experiencing homelessness by living on the streets.

In addition, they, together with others, planned to move into the National Visitor Center on November 30, "converting it to use as an emergency shelter for all the District's homeless men, women, and children." The CCNV is developing and organizing the necessary food, pick-up and staffing supplies and services.

**Grace and Tom Nelson will be the new resident couple** at Honolulu Friends Meeting, taking over the responsibilities of this position from Stewart and Charlotte Meacham in January, 1979. Both are experienced social workers, having opened half-way houses for men and women released from prison in southern California under AFSC auspices. They have received awards from the Los Angeles City Human Relations Commission for outstanding volunteer service. Tom Nelson has been the Southern California administrator of the National Association for Social Workers, with

office in Los Angeles. Grace Nelson is executive secretary to the president of Assistance League of Southern California and has been active in working for handgun control and against the death penalty. A member of Orange Grove Monthly Meeting, she is clerk of Ministry and Oversight for Southern California Quarterly Meeting.

**A recent precedent-breaking "first"** in New York was the recognition of Barrett and Katherine Hollister, retiring directors of the Quaker UN Program, by a letter of appreciation from the Secretary-General of the United Nations, Kurt Waldheim.

The letter was read at a party given by other Non-Governmental Organizations at the Church Center near the UN building to honor Barry and Kay's nine years of service as Quaker representatives at the United Nations. About 200 people attended.

In addition to providing innumerable meals, beds, and stimulating and informative seminars at Quaker House for delegates to the UN and others, the Hollisters, together with Duncan and Katharine Wood in Geneva, have coordinated the Quaker UN Program in both cities. They have traveled extensively in its interests and have earned love and respect in UN circles on account of their integrity and their positive and knowledgeable approach to the greatest variety of problems.

In 1979, Barry Hollister will become the new chairman of the Friends World Committee for Consultation, Section of the Americas. The Hollisters will be succeeded in New York by Stephen and Mildred Thiermann.

**The New England Friend reports that a small group** of Quaker women from New England is planning to spend several weeks living, working, and sharing with women involved in the peace movement in Northern Ireland. This will take place in the spring or fall of 1979.

**In The Friend (London)** Philip Radley of 53 Sherlock Close, Huntingdon Road, Cambridge, CB3 0HP England, makes an appeal for "material representing the Quaker point of view" on conscientious objection to war. A South African friend of his who is teaching a course on the subject to Philosophy III students at Rhodes University, Cape

Province, received some fifteen books from the Mennonite Central Committee in the U.S., enabling him to build up "a peace and war collection of about fifty books—by far the best in the country."

But it seems that Quaker books are lacking. Philip Radley does not ask for books or money but would welcome "information about possible book titles" since, as his South African friend has written him, "all white Anglican, Congregational, Methodist, and Presbyterian ministers are trained at Rhodes, and so it is not only my philosophy students who will benefit."

**Under the heading "No Nuclear Growth, Quakers Here Urge,"** the *Cleveland Plain Dealer* recently published the following minute of Cleveland Friends Meeting: "Cleveland Meeting of the Religious Society of Friends (Quakers) join in the commemoration of the tragedies caused by the atomic bombing of Hiroshima and Nagasaki on August 6 and 9, 1945.

"We urge continuing efforts to prevent war and to help develop conditions and institutions of peace so that war and the accompanying risk of further nuclear bombing will never again occur.

"We recognize also that the peaceful use of nuclear energy, which was once hailed as a great boon to humankind, appears by current experience to involve unsolved problems and dangers related to disposal of nuclear waste and exposure to radiation of those working in or living near the nuclear installations.

"These dangers seem so great, and their solutions so remote, that further expansion of the nuclear industry should be suspended and the resources that would have gone into such expansion used in the development of other sources of energy."

**Friends School, Baltimore, Maryland,** founded by Quakers in 1784, is going to have its history written. In fact, the three chapters that trace its founding and history prior to the Civil War are virtually complete. Dr. Dean R. Esslinger, professor of history at Towson State University, has been selected as researcher and author. But additional material from attics or archives will be welcomed. Any Friends who have information, photographs, or memorabilia related to the history of Friends School of Baltimore are urged to contact Will Melton, Friends School, 5114 North Charles Street, Baltimore, MD 21210.

**Pacific Yearly Meeting has appointed** a planning committee to explore the possibility of holding a reunion of Pacific Coast Friends within the next two to five years which would include Pacific Yearly Meeting, North Pacific Yearly Meeting, Intermountain Yearly Meeting, and Western Canada Half-Yearly Meeting.

**In writing in the Southern Africa Quaker Newsletter** on how her (Salisbury) monthly meeting has been affected by the Rhodesian situation, Edith Archer quotes several significant statements by meeting members showing the disparity of the views they hold. She comments, "... We are all dedicated to the concept of human rights, freedom, justice, and the dignity of man. All of us, without exception, past and present members, have no racial prejudice. We have (in the meeting) a treasure house of personal philosophy, experience, and conditions of men, all with different interpretations of how to conduct ourselves in this conflict. If we were not Quakers, we would not have this individuality in thought, we would not have developed beyond the laid down creed .... [The meeting] is feeling the strain now because we all feel strongly on what is the right way to achieve a just situation and we also love one another—so we avoid discussion on the subject..."

Her own contribution to the corporate thinking is beautifully expressed in excerpts from a letter she had written to a Quaker friend in England. Here is some of that letter:

"I remember sitting in the dirt and looking at my friend's black feet and my supposedly white feet together in the dusty road and feeling a strong emotion of how all three—black, white, and dust—belonged to each other..."

She then went on to describe her growing feeling of frustration upon realizing that others did not share her love towards African people; the estrangement from friends and family which resulted.

"... If man is stupid enough to replace one evil, domination by white, with another evil, domination by black, then he must put himself back another fifty years and learn all over again."

The answer from England came back: Salisbury Meeting was a microcosm of the dichotomy between one's personal relationship with God and the demands of politics. Since the purpose of politics, in theory at least, was to enable people to live together in harmony, the two

could interact as well as conflict. "[The meeting's] great strength is that within it one can see the painful working out by its members of the needful reconciliation between Christian piety and fellowship on the one hand, and the reordering of the wider social relationships on the other. This experience is infinitely precious and vital and more than anything I wish you all the strength to sustain it."

Edith Archer concludes that the problem is not exclusively one of nonviolence (Quakers do use violence in the form of words) but that "we are not sure just where God is placed in the present Rhodesian situation."

**"I reenter the active world with a new appreciation** for the bonds of friendship that were communicated in letters..." wrote Peter Klotz-Chamberlin on being released from San Luis Obispo County (CA) Jail, after serving sixty-two days of a six-month sentence for "trespassing" on the site of the Diablo Canyon nuclear power plant and for refusing to accept a two-year probation "which required that we promise to break no laws in that time." He added, "I was grateful to meet new friends and to meet old friends in new ways... Relationships are all somewhat changed by the graphic experience of separation at the hands of the forces which protect nuclear power."

The release of Peter Klotz-Chamberlin and Sam Tyson on the same day by Judge Harold Johnson was ascribed partly to the latter's receipt of over 100 letters on their behalf from all around the world, although the judge would not admit this as the cause of his commuting the six-month sentence to "time served." Fred Moore, also sentenced to six months by Judge Johnson, is still incarcerated. He had served thirty days at the time of Peter Klotz-Chamberlin's letter which indicated that Fred, too, would appreciate letters (postcards not permitted) from the "outside." They may be addressed to San Luis Obispo County Jail, P.O. Box 32, San Luis Obispo, CA 93401. Peter's letter concludes: "May you be whole, like the unsplit atom, in the coming winter season."

If anyone wishes to write Judge Harold Johnson on Fred Moore's behalf, the address is: County Municipal Court, 16th Street, Grover City, CA.

**Bruce and Ruth Graves**, of 1209 Roosevelt Boulevard, Ypsilanti, Michigan 48197, have published in the Ann Arbor Friends Meeting newsletter an appeal for letters to the United States Supreme

Court in support of their war tax refusal case.

For years they have claimed a "war tax credit" on their federal income tax returns. Both Tax Court and Court of Appeals have summarily rejected their plea. Although apprehensive of any success for their 1973 tax year case in the Supreme Court, they feel they should pursue the appeal via the newly formed Center on Law and Pacifism in order "to bring its fresh and creative energies to bear upon the judiciary and to the attention of the legal system and the public."

The couple asks that support letters addressed to the Justices of the Supreme Court of the United States (as soon as possible after December 19, 1978) "in the matter of a Writ of Certiorari to the U.S. Court of Appeals for the 6th Circuit entitled *Bruce and Ruth Graves, Petitioners v. Commissioner of Internal Revenue, Respondent*, October Term 1978, stress the following points: 1) petitioners right to First Amendment free exercise of religion and freedom of expression, 2) paramount interests of government not endangered by refusal of petitioners to pay tax, 3) petitioners should be able to re-channel war taxes into peace taxes (via World Peace Tax Fund Act, etc.), 4) IRS regulations should not take precedence over Constitutional rights of individuals, 5) threat of nuclear war must be stopped by exercise of Constitutional rights, 6) other pertinent points at the option of correspondent. They further suggest that letters should be signed as "friends of Bruce and Ruth Graves and of the Supreme Court."

**In encouraging Friends to write their senators** in support of SR405 which would extend the life of the U.S. Senate Select Committee on Indian Affairs, the Montclair (NJ) Friends Meeting Newsletter also makes mention of the American Indian National Bank at 1701 Pennsylvania Avenue N.W., Suite 310, Washington, DC 20006. This bank accepts both time and demand deposits as well as savings accounts and certificates of deposit, and accounts can be opened by mail. With respect to loans, the AINB deals primarily with Native Americans and its capital stock is Indian-owned. It is the first national institution of its kind in the U.S.

**In answer to FCNL's request** for an expression of views on abortion, Hartford (CT) Monthly Meeting, for one, has re-

plied that in its opinion, the problem is one for individual decision, to be made on moral, not financial, grounds. The meeting would oppose any attempt to make abortion entirely illegal again. It would stress the importance of making alternatives to abortion practical and attractive—especially to teenagers. In this context increased support for birth control counseling and sex education, Medicaid coverage for sterilization, liberalization of adoption laws, and additional support, financial and otherwise, for women who accept the responsibility of raising children should not be overlooked.

## CONFERENCE

### Pendle Hill Jubilee

**"How can we make the classroom a space in which to nourish obedience to Truth?"** This unsettling query was posed by Parker Palmer, dean of studies at Pendle Hill, in a workshop on "Living Out Quaker Values in Secular Teaching and Learning" at Mt. Toby Meetinghouse in Leverett, Massachusetts, on November 11. This was the first of a series of regional Jubilees celebrating Pendle Hill's upcoming fiftieth birthday in 1980. Nearly fifty participants converged from Connecticut, New Hampshire, Vermont, New York State, and Massachusetts.

Envisioned as both outreach and reunion, the workshop began with Parker Palmer leading us in a "macro-analysis" of the purposes which actually inform the academic establishment, such as credentialing a select group for upward mobility in the marketplace. In this competitive context, cooperative learning is discouraged. Friends' experience of reality as "communal, personal, and inter-personal" gives us a base for exploring more cooperative modes of knowing Truth—Truth conceived in a dynamic way as "truthfulness," *being* true; not so much "pursuing Truth" as obeying when Truth discovers us! This language felt both intensely Quaker and potentially universal as a way to communicate with colleagues in secular education.

In small groups we shared our endeavor

ors and frustrations in trying to implement what Elise Boulding urged us to call forthrightly Quaker *testimonies* instead of merely *values*. Each group gathered around one of the five proposals for action, which included finding ways to release the creative potential of people dislocated by the breakdown of the credentialing system.

Dusk highlighted reminiscence through slides of Pendle Hill in the forties and a candlelit potluck banquet. Burns Chalmers, who had taught at Pendle Hill's first summer session in 1931, told some of us about Henry Hodgkin, the first director—medical missionary in China, world citizen, co-founder of the International Fellowship of Reconciliation. Pendle Hill was born in a global context. It was chiefly financed, however, by Philadelphia Friends.

The Jubilee was nurtured by Pendle Hill board members Teresina Havens and Diedrick Snoek with the help of Joe Havens and Barbara Snoek, Barbara Parsons of the Pendle Hill staff, Peter Bien of Hanover Meeting in New Hampshire, Howard and Mary Reed of Storrs, Connecticut, and many others. A second Jubilee was held the next day in Cambridge Friends Meeting.

## BOOK REVIEWS

**Quaker Flavors, A Cookbook**, Published by Willistown Friends Meeting, Goshen Road, Newtown Square, PA 19073, 1976. Fourth Printing, April 1978. 250 pages. \$5.00 plus 50¢ postage.

*Quaker Flavors* will not only lift your spirit, but will spark your appetite as well. A unique cookbook, it was published by Willistown Friends Meeting as a bicentennial project and contains many Philadelphia and Chester County favorite dishes, a brief history of Quakerism, a biography of William Penn, local history, Quaker anecdotes, and Quaker humor. Whenever the drawing of a little bonnet appears, it announces a recipe for the spirit. Particularly enjoyed is the one on "How to Preserve Children":

*Take one-half dozen children, two or three small dogs, a pinch of bubbling brook, a few pebbles. Mix the*

*children and dogs well together. Put them in the grassy field, stirring constantly. Pour the brook over the pebbles; sprinkle the field with flowers; spread over all a deep blue sky, and bake in the warm sunshine. When brown, set away to cool in a bath tub. Makes one-half dozen very happy children.*

This easy-to-read spiral-bound book contains an excellent collection of tested recipes donated by young and old, Friends and friends. We found twenty-five different soups, twenty-eight breads, twelve chicken dishes, and eighty-six pages of sweets, so appetizing that even a strict dieter would be tempted.

*Quaker Flavors* is in its fourth printing and dedicated to all Quakers, past and present, who have for generations been aware that people perform according to their physical and spiritual nourishment.

The proceeds from this book go to the AFSC to help feed the hungry. Already \$6,000 has been donated, with the hope of reaching the \$10,000 mark this coming year.

*Quaker Flavors* is a wonderful gift to give or receive for birthdays, anniversaries, weddings, and holidays. It can be purchased at Arch Street Meetinghouse, Friends Book Store, local Philadelphia and suburban bookstores, at the Smithsonian Bookstore in Washington, D.C., or directly from Willistown Friends Meeting.

Faith Hidell



**Rich Christians in an Age of Hunger** by Ronald J. Sider. Intervarsity Press, Downers Grove, Illinois, 1978. 223 pages. \$4.95.

Overheard on the bus: "...Oh no, my dear, not tiring at all. Why, we had comfortable, air-conditioned rooms everywhere... Seoul... Taipei... Hong Kong... wonderful meals... Kowloon

...Yes, we saw the boat people. We were on a sort of big barge. We got smiles from some of the children, but the adults wouldn't smile..."

The bus monologue recurred to me when I read on page eighteen of Sider's book: "Air-conditioners alone in the United States use as much energy each year as does the entire country of China annually with its 830 million people." But this book is not beamed solely at the eighteen-day-air-tourist types. It is written primarily for Christians who have not yet "designed and instituted" in a spirit of "justice, not mere charity... new structures that can effectively eliminate indigence among believers, and drastically reduce the scandalous extremes of wealth and poverty between rich and poor members of the one body of the risen Jesus."

Yes, the book is definitely Bible-oriented. In fact, its subtitle is "A Biblical Study." Nothing, then, for agnostics or humanists? Perhaps, and yet... Though the author disclaims proficiency as an economist, he is able to cite, in addition to some 274 biblical references throughout the book, an amazing amount of pertinent statistical and economic data in support of his central thesis. To sum this up, he quotes from economist Robert L. Heilbroner to the effect that if the affluent world is not going to be willing to simplify its life style in order to share with underdeveloped, poverty-stricken nations, then nuclear terrorism and "wars of redistribution" are inevitable. Item (from the introduction): "One popular fundamentalist newsletter (with a circulation of over 60,000) is calling on Christians to stockpile new dried foods. In a most ingenious combination of apocalyptic piety and slick salesmanship, a recent edition quoted several 'Bible scholars' to prove that some Christians will live through the tribulation. And the conclusion? Since one cannot be absolutely certain where one will be during the tribulation, one ought to purchase a seven-year supply of reserve foods for a couple thousand dollars!"

Abundantly documented, this book seems to have listed every possible biblical injunction relative to poverty and wealth. To each one cited, the author then adds his own comment or interpretation. For example, after quoting Matthew 25:45, he asks: "What does that mean in a world where millions die each year while rich Christians live in affluence?" Methodically he anticipates common misconceptions with a well-placed *but*: "The rich neglect or oppose

justice because justice demands that they end their oppression and share with the poor. But that does not in any way mean that he loves the rich less than the poor. . . He desires fulfillment, joy and happiness for all his creatures. But that does not contradict the fact that he is on the side of the poor. . ."

Biblical solutions such as tithing, gleaning, the Jubilee principle, the sabbatical year, *koinonia*, communitarianism, are evaluated and their relevance to modern conditions discussed. Although for the author the Church remains the responsible "body of Christ," he is well aware of the weaknesses of institutionalized Christianity and does not hesitate to poke fun at some of his theological colleagues. "I read some time ago," he writes, "that Upton Sinclair . . . read [James 5:1-5] to a group of ministers. Then he attributed the passage to Emma Goldman, . . . anarchist agitator. The ministers were indignant and their response was: 'This woman ought to be deported at once!'" And he illustrates "one of the most deadly omissions of evangelicalism today" by citing a study of over 1500 ministers in which "researchers discovered that the theologically conservative pastors speak out on sins such as drug abuse and sexual misconduct, but . . . fail to preach about the sins of institutionalized racism, unjust economic structures, and militaristic institutions which destroy people just as much as do alcohol and drugs."

Twenty-one statistical tables together with many citations from authoritative works on hunger help to define the problem and also to point to possible modern solutions. Here the author devotes the last three chapters to making practical suggestions and delineating some "New Patterns of Christian Community." He does not shrink from using his own family life style and that of other families as examples for emulation. But he does not underestimate the enormity of the task ahead. He realizes that specific

concrete plans are essential. "An Age of Hunger," he says, "summons affluent people to a lower standard of living. But a general assent to this statement will not be enough to escape the daily seductions of Madison Avenue."

Perhaps it might have made for smoother reading if the author had been more consistent in his use of italics which at times are used for emphasis, at other times to denote quoted passages. In general, however, this is a readable and certainly a very timely book. To be sure, *extra ecclesiam, nulla salus* may not appeal to the agnostic or humanistic readers. If it is read in context, however, even they will, I think, have to admit that Ronald Sider has, along with "Bread for the World" and other organizations mentioned in the final chapter, added one more significant milestone on the road to (life and health) salvation for all.

M.C. Morris

**Non-sexist Childraising** by Carrie Carmichael. Beacon Press, Boston, 1977. 162 pages. \$9.95.

Parents trying to raise their children in a non-sexist fashion will admit, despite their conscientious efforts, the task is colossal and almost futile in a society where sexism operates maliciously and pervasively on the minds of children. Adult models, schools, literature, television, advertisements, clothing and toys all carry the message clearly that boys and girls have separate and unequal destinies.

Carrie Carmichael, a feminist parent and activist, isn't providing us with a fashionable "how-to-do-it" book which, if followed meticulously, will guarantee success. Better yet she presents a realistic appraisal of the struggles

ahead for parents who are committed to helping their children grow to be free to be themselves. She offers no simple solutions, just sound advice.

Some of that advice includes: restructuring parent roles to eliminate sex stereotyping; communal living where children can be influenced by a variety of adult models and where child care is shared by more than the natural parents (especially beneficial for the single parent); how to select a babysitter; how men, even as single parents, can be feminist fathers; how to select toys, clothing, television programs and books which foster healthy, non-sexist attitudes.

Many of the ideas are the author's and the rest are those of parents interviewed. There are examples of successes as well as failures.

*Non-sexist Childraising* is an excellent overview of the sexist conditioning our society imposes on children and adults. At the same time it provides the tools and sympathetic encouragement for parents who want to be empowered to guide their children and themselves, proudly and sanely, through the vestigial barbs of male supremacy.

Jerry Kinchy

**The Acorn People** by Ron Jones. Published privately by Ron Jones, 1201 Stanyan St., San Francisco, CA 94117, 1976. \$2.50.

You are a handicapped child. Your family pampers, protects, and ignores you. You live amid wheelchairs, special ramps, urine bags, and often hospital-like settings. On the street and elsewhere, you are often invisible.

Then one summer you are sent to Camp Wiggin. It's a Boy Scout camp, with recorded military-style announcements, bugles, and schedule arrangements. The director likes it that way, but the counselors at first don't know what to do.

They can't follow the schedule. It's intended for fast-running, sure-footed, sighted, normal children. And *you're* handicapped. They can't follow the schedule, so—so a little magic happens, and the Acorn People are born. Although the camp's director tries to reinforce the schedule with everything neat and neatly labeled: arts and crafts, tree, handicapped child, the magic is alive and afoot including in the heart of a crusty ex-Army nurse named Ms.



Jean Price Norman

Nelson, who rips off the labels and plans the final *people's* extravaganza.

A moving story—told as Ron Jones may have told it around a campfire; and attractively illustrated and printed.

Stephen M. Gulick

**Far Madder, The Further Chronicles of a Quaker Meeting** by Basil Donne-Smith. Countryside Libraries, Ltd., England, 1977. 112 pages. Available at the Friends Book Store, \$2.50.

Basil Donne-Smith has taken us back to the delightful and slightly daft Quaker community of *Much Madder* which he first introduced to his public through the pages of the *London Friend*.

Many of the same persons appear in this volume as in the first, but he has introduced some new ones to add further spice. If *Far Madder* is not quite as hilarious as *Much Madder*, it is because once a clever idea has been exposed to the world, it is often difficult to create something even better in the sequel. It also seemed to this reviewer that more non-Quakers wander into this volume than in the earlier one, and some of the stories have only a slender tie to our beloved Society.

Having expressed some qualifying words about *Far Madder*, I must go on to say that it is a very enjoyable book. The splendid names for places and persons which have been created by the author add greatly to its entertainment. We begin with Lady Bultitude of Great Broody Towers who organized quiz contests between villages. We move on to a romance between Joe Goate-Crossley and Patsy Bonniface which revolves around horse racing, as improbable as that may sound in a Quaker setting. In the next story, Quaker testimonies are threatened even further when a member leaves nearly 300,000 pounds to the Great Broody Monthly Meeting which she won in the pools. The money was eventually turned over to the Friends Social Responsibility Council to be used to deal with the social evils of gambling.

The author takes up the political career of a gentleman named marmaduke Giddleigh, known as Barmy Marmy because of his personal idiosyncrasies. The picture of Barmy Marmy trying to ride a bicycle, to which he had attached a huge sign board announcing his candidacy for parliament, on the boardwalk by the sea in a heavy wind, is hilarious. That story ends up with a slightly naughty description of "Peter's finger."



Basil Donne-Smith makes some serious points about Quaker procedures and the way in which Friends do their business. In "Corporate Commitment" he discusses the muddle which Friends get into when they try to agree on just what they believe. In "The Hassocks" he looks at other aspects of a Quaker meeting and the way in which it responds to the various elements which make up a meeting.

Every meeting library should have a copy of *Far Madder* for it will help the members to laugh at themselves as well as at the odd collection of persons brought to life in these pages.

Edwin B. Bronner

**Quaker Ways: Pictures of Meeting Houses in Current Middle-Atlantic America** by Ruth E. Bonner. Printed by the Kutztown Publishing Co., Inc., Kutztown, PA 19530; ©1978 by Ruth E. Bonner. 95 pages. \$9.95, hard bound.

Aware of the lack of a book containing photographs of Friends' meetinghouses in the eastern United States, especially up-to-date pictures, Ruth Bonner has provided an attractive picture

book in which all the photographs, except a very few clearly indicated ones, have been taken between March 1977 and March 1978.

The term "meetinghouse" has been used broadly to include buildings designed primarily for worship, business, weddings, and funerals; Friends' schools, and retirement homes. The location of all buildings is given in present-day street names and highway route numbers, to encourage Friends and non-Friends to visit the meetinghouses to discover their serene simplicity and charm.

Seldom has so much interesting information been presented in such an attractive picture-book of less than 100 pages. The 314 photographs (including exteriors and some interiors of 174 meetinghouses for worship) while small, are remarkably clear, and are well-spaced. What might have been a monotonous parade of buildings, with many architectural similarities, has been redeemed by Ruth Bonner's perceptive captions pointing out the unique features of various buildings, although perhaps typical of their historical period or geographical location. These captions vary in length from one line to more than a dozen, and often outline some historical events or list names of families connected with the

specific building. The book's end-papers are large photographs of typical cottages at Crosslands, Foulkeways, Kendal, and Medford Leas retirement communities.

*Quaker Ways* is given additional significance by several longer sections of historical commentary interspersed throughout the book. Friends are reminded, and non-Friends informed, although briefly, of the historical beginnings of Quakerism in England, the migration of Friends to the United States, the kinds of activities for which meetinghouses were built, etc. One example is the discussion of Quaker weddings, with facsimile illustrations of wedding invitations and announcements. There is even a 1937 photograph of a bride. Another section, on Quaker dress, is enhanced throughout the book by the hat and bonnet drawings by George Barker Davis from illustrations in Gummere's *The Quaker: A Study in Costume*. The Gummere volume is one of the books included in Ruth Bonner's forty-five-item bibliography.

With photographs sometimes grouped chronologically, sometimes geographically, and sometimes topically, the index by name of the meetinghouse is invaluable.

*Quaker Ways* should be of interest to Friends' meetings, Friends' schools, Friends' retirement homes, Friends' libraries, and historical libraries, and to general public libraries.

A slight volume, its attractive beige cover, sepia paper and photographs, and brown ink throughout should also make this a desirable gift book or an interesting addition to a Friend's coffee table.

Helen A. Ridgway

**Change and Circumstance: The Draft, the War, and the Vietnam Generation** by Lawrence M. Baskir and William A. Strauss. Foreword by Father Theodore M. Hesburgh. Alfred A. Knopf, New York, 1978. 312 pages. \$10.00.

Strong and conflicting emotions rage through me as I read this book, largely a gathering of statistics. It describes coolly how successful we were in fighting against the draft, as seen by two staff persons of former President Ford's clemency program. They wrote this book from the mountains of data generated in that program, as well as "hundreds" of interviews.

They concede that the Resistance was indeed "democracy in action," but fear

for the effect on future wars. One percent did not register, one percent refused induction, and that was enough to end the draft, they say. What if, they shudder, five percent should refuse in the next war?

They classify avoiders, evaders, and deserters. We would call the second group refusers. Their chart of "Accused Draft Offenders" numbers 209,517, shows only 4000 received any prison sentence, including suspended. The Resistance clogged the prosecutors' offices to such an extent that enforcement of the draft law dwindled. Their estimate of 250,000 non-registrants is clearly a guess. In the later years, they say, nobody had to be drafted if they had a good lawyer or good advice.

Poignant accounts are given of the worst losers, as they say: the 563,000 with bad discharges. These have no veterans' benefits, and have difficulty finding jobs because of the markings on their discharge papers. Characteristically, they had done their Vietnam time, and near the end of their service they went AWOL for personal reasons. The authors were surprised to find that the many deserters they interviewed were not left-wing radicals, but ordinary people trying to get along.

Fascinating statistical charts!

Louise T. Robinson

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## LETTERS TO THE EDITOR

### A Symbol for Disarmament

The worldwide movement for comprehensive disarmament needs a symbol, one which every one of us could wear at all times, all around the world, to bind us all together. The early Christians had the fish, then the cross; Muslims the crescent; Marxists the clenched fist, and now the hammer and sickle of the Communists. Churchill's two-fingered "V" for victory outlived WWII. The two letters N and D standing for nuclear disarmament borrowed from semaphore wig-wag and represented by a vertical line inscribed in a circle with two slanting lines left and right descending from the circle's center has been most helpful, from the height of the Vietnam

War to today.

What device should we select now? It should not suggest war or victory and it should not require purchase, as a button or pin.

When Colonel Juan Peron became dictator of Argentina and was recognized as a fascist, openly admiring Hitler and Mussolini, the Argentine public suddenly started wearing mourning—wisps of black gauze and snips of black ribbon on every garment, black neckties and armbands and shoes. Within a month about a quarter of the people on the streets of Buenos Aires were in mourning, and not long afterwards Peron was out. True, he later returned, but that's another story—one which strengthens rather than weakens one's estimate of the efficacy of the symbol.

Mourning symbols do not attract many people today. It is too sobering and even depressing. A bright color, indicating hope and truth and peace would be more appealing. But black does turn one's thoughts to sympathy and compassion, to Hiroshima and Nagasaki, and to the innocent victims of war as well as the soldiers.

Let's think it over.

Richard Post  
Quoque, NY

### To Monthly Meetings

The Wilton Monthly Meeting is considering building an apartment onto the meetinghouse for the use of a caretaker and resident Friend.

We would like very much to hear from members of other meetings which have or have had apartments on their meetinghouse grounds about the good and bad aspects of such an arrangement.

Morrie Ross  
Wilton Monthly Meeting  
317 Canaan Rd.  
Wilton, CT 06897

### Quaker Outreach

Mike Yarrow's article in FJ 10/15/78 deserves more attention than it is likely to get in an issue with several interesting articles on South Africa. He discusses briefly some clouds on our human horizon, and the need for a firm belief in the Kingdom of God. The bulk of the article discusses conciliation and confrontation as themes for Quaker action. I sensed several ideas which call for further emphasis and development.

When the Indians with ready tomahawks left the silently worshipping Quakers unharmed, Mike says this tells more about the Indians. In general, when people of violence refrain from violence when faced with peaceful actions, much credit goes to the people of violence. There is plenty of credit to go around. His discussion of the shift in political control in India from the British Raj to the Congress Party and the Moslem League suggests the British deserve a lot of credit. While Quakers justly always give a lot of credit to Gandhi, perhaps they should say a few kind words for people like Yeats-Brown. In his *Lives of a Bengal Lancer* he reports the British in India in the early part of the twentieth century felt they were in India because India wanted them there. There was full agreement that as soon as India wanted them to go, they would go.

Gross injustice calls for confrontation; minor differences call for conciliation. How do we tell the difference? As I look over the multitude of social issues which reach the papers I always find that one side says the issue is one of gross injustice, the other says it is a minor difference. Just as the theologians have developed a theory of a just war, I presume the Quaker activists are developing a theory of a just confrontation. Many Quakers believe the marvelous theory of a just war. Will the same be true for the Quaker theory of a just confrontation?

What activities are acceptable in a nonviolent confrontation? Certainly vigils and leafleting are included. What about property destruction, such as burning homes (praying, of course, that the family will wake in time to get out)? What about goading to violence? Being irritating, insulting, obstructive and obnoxious; making it clear the person opposite you will be a failure in the eyes of her or his friends unless he or she acts violently? Who gets the credit if no one is hurt?

Where lies the guilt for unfortunate results? The conquistadores, I'm told, used to have a priest read a statement inviting the Aztecs to surrender before every battle. Any injured Aztecs then had only themselves to blame. The conquistadores were guiltless. It was considered irrelevant that the priest stood so far from the Aztecs they could not hear his voice, and that he spoke in Spanish, which the Aztecs could not understand.

Mike did not have space to discuss these and several other similar points. Yet it is just these considerations which affect the specific actions and attitudes of people involved in movements for social change in specific cases. It is not enough to choose the action called for by gross injustice unless one can truly identify gross injustice. Nor is it enough to be personally nonviolent if one leaves a trail of catastrophe in one's wake.

The methods of conciliation do not

have the great potential for error, misunderstandings and unfortunate results which confrontation has. I hope the *Journal* will have further articles in this vein.

Paul Johnson  
Los Angeles, CA

### New Discipline Needed?

I wonder if other Friends see any contradiction between the following sets of statements:

*From our books of Faith and Practice:* "It is urged that Friends be watchful to keep themselves free from self-indulgent habits, luxurious ways of living, and the bondage of fashion. . . . Undue luxury often creates a false sense of superiority, causes unnecessary burdens upon both ourselves and others, and leads to the neglect of the spiritual life. By observing and encouraging simple tastes in apparel, furniture, buildings, and manner of living, we help do away with unwholesome rivalry and we learn to value self-denial."

"It is our tender and Christian advice that Friends take care to keep to truth and plainness, in language, habit, deportment and behavior; that the simplicity of truth in these things may not wear out nor be lost in our days, nor in our posterity's; and to avoid pride and immodesty in apparel, and all vain and superfluous fashions of the world."

*From the October 12 advertisement in the Philadelphia Inquirer for Cadbury, a Quaker-related retirement community:* "Retirement at Cadbury is a time of ease. Your needs, and your pleasures, have been anticipated to bring you a way of living that is as luxurious as it is carefree. . . . The apartment you select at Cadbury will bring you the luxury of wall-to-wall carpeting and accenting drapes. . . . The atmosphere is like nothing so much as a fine hotel. . . . A scenic lake and plush grounds. . . . Comfort is a way of living at Cadbury."

Perhaps it's time to revise our books of discipline to catch up with our modern practice. How about something like the following: "It is urged that Friends be watchful to keep up with the latest fashions and to discover more luxurious ways of living. Lack of luxury often burdens Friends by undercutting their pleasures and carefree approach to life. Let us turn away from unwholesome self-denial and welcome the life of comfort and ease."

Richard K. Taylor  
Philadelphia, PA



Mary Lord

# ANNOUNCEMENTS

## Marriages

**Butler-Tarves**—On November 25, *Merrilee Tarves* to *Carl Robert Butler, III*. The groom is a member of Dublin Meeting, Dublin, IN.

**Burger-Walker**—On June 25, *Gloria Lynn Walker* and *James Oliver Burger*, under the care of Concord (PA) Monthly Meeting. The bride is the daughter of Marian and Charles Walker of Cheyney, PA, and the bridegroom is the son of Elisabeth and Robert Burger of Glen Mills, PA. Both families are members of Concord Friends Meeting.

**Meehan-Newton**—On September 23, *Alice Newton* and *Danny Meehan*, after the manner of Friends in a home ceremony. A celebration/reception was held at the Pentler estate in Cupertino, CA. There the marriage certificate was read and lunch for ninety people prepared by Palo Alto Friends. A trio of cello, flute, and clarinet played chamber music.

The bride's family joined Friends in 1955. She has been a member of Palo Alto Friends Meeting for several years. The groom is from a Catholic family.

## Deaths

**Balderston**—On October 26 while visiting in California, *Walter Balderston*, aged sixty-six, of London, Ontario, Canada. He had been active in Canadian Yearly Meeting and the Canadian Service Committee for many years. He was a member of London Preparative Meeting of Coldstream Monthly Meeting.

During World War II, he served in the Japanese Relocation Center at Poston, AZ, where he made many Friends among the internees. He taught history at the University of Western Ontario from 1946 until his retirement in July 1978. He had just begun to help organize the Canadian Friends Historical Society.

He is survived by his wife, Marydel G., four sons, R. Davis, John L., Stephen W., Peter B.; and four grandchildren. His twin sister, Ruth T. Cope, also survives, as well as sisters, Margaret B. Dupree and Elizabeth B. Maurer.

**Brink**—On November 16, *Paul Brink*, aged seventy-four, of Palo Alto Friends Meeting. Palo Alto Friends Meetinghouse was filled to capacity by attenders at the memorial service. Paul Seaver, associate clerk, stated, "Paul was not an assertive man, but I suspect we all depended, more than we know, on his good-humored common sense and his cheerful courage."

A faithful Friend, Paul served the meeting at various times as clerk, treasurer, and a member of the Buildings and Grounds Committee.

After retirement in 1966, he and his wife, Virginia, spent much time helping develop the Ben Lomond Quaker Center.

He is survived by his wife, Virginia; a son, Austin Brink of Berkeley; a daughter, Paula MacKae of Santa Cruz; and three grandchildren.

**Dunbar**—On October 18 in Ontario, Canada, *Barrington Dunbar*, aged seventy-one, a member of the Fifteenth Street (NYC) Meeting. Born in Georgetown, British Guyana, on February 13, 1907, Barrington Dunbar, at the age of sixteen, came to New York City to further his education. Working during the day, he attended George Washington High School evenings. He earned a bachelor's degree from City College of New York and won a scholarship to Columbia University, where he was awarded a master's degree.

The years at Columbia were marked by contact with an interracial student Christian movement and by membership at Riverside Church, where Harry Emerson Fosdick was pastor. He later became manager of a residential cooperative on Waverly Place, where he met his first Quaker friend and influence, Rachel Davis Dubois, a member of the advisory board.

Barrington Dunbar worked at Wiltwyck School for delinquent boys in upstate New York, at the South East Settlement House in Washington, D.C., and, during World War II, in camps for black migrant farmworkers. After the war he was appointed by the United Nations Relief and Rehabilitation Agency as a welfare officer in European camps for displaced persons, where he considered himself a missionary to whites and succeeded in reversing the racial hatred of a number of former Nazis.

Back in the United States, Barrington Dunbar served as director of Newberry Avenue Center, a Methodist settlement house in Chicago's blighted West Side, where he succeeded in developing a board that operated under community direction. He joined the Fifty-Seventh Street Meeting of the Society of Friends in Chicago, drawn by Friends' traditional concern for blacks, by what he called their "experiential" religion and by experiences deriving from a two-year stay at Pendle Hill.

Returning to New York in the 1960s, he transferred his membership to Fifteenth Street Meeting, where he served on the committees of drug rehabilitation, black affairs, ministry and oversight, and overseers. He continued his work in community organization with Mobilization for Youth in the Lower East Side and became a spokesman for the growing civil rights movement. In 1967, as a representative of the American Friends Service Committee, he attended the famous Black Power Conference in Newark (NJ) and emerged an interpreter for the erupting mood of black militancy and the need to "speak truth to power." Addressing Friends World Conference at Guilford College, NC, his interpretation of black violence as an inevitable response to white violence captured the attention of the national press. Later as a teacher at Friends World College and in various writings and lectures, he affirmed themes of black liberation and nonviolence and challenged the myth of white superiority. He led the struggle for a black development fund under the auspices of New York Yearly Meeting and became its clerk.

After leaving Friends World College, Barrington Dunbar became a consultant to minority students at Friends Seminary in Manhattan and served as "Friend in Resi-

dence" at other Friends schools in the East and at Pendle Hill. He is remembered as both a mediator and a "thorn in the flesh" by the many who were inspired by him.

**Haskins**—On August 30, *Sylvia Shaw Judson Haskins*, aged eighty-one, at Kendal at Longwood, Kennett Square, PA, a member of Lake Forest (IL) Meeting.

She was a graduate of the School of the Art Institute of Chicago, 1918, and studied in Paris 1920-21. In 1952 she received an honorary doctorate in sculpture from Lake Forest College. She is the author of *The Quiet Eye* and *For Gardens and Other Places*. Her name appears in *Who's Who In America*.

Sylvia Haskins is probably best known for her sculpture of Mary Dyer, which faces Boston Common from its site in front of the Massachusetts Statehouse. A three-quarter length bronze, cast from the same mold, is on the Earlham College campus in Richmond, Indiana, and another full-length one stands at the entrance of the Friends Center in Philadelphia.

Of interest, also, is that one of Sylvia Shaw Judson Haskins' sculptures was selected by Jacqueline Kennedy for the rose garden at the White House. She made notable heads of Anna Cox Brinton, Irene Lowy, and Florence E.B. Evans.

Sylvia Shaw was married to Clay Judson (1921-1960), and is survived by a daughter, Alice C. Ryerson, and a son, Clay Judson. In 1963 she was married to Sidney G. Haskins, who survives her.

**Hollister**—On November 11, *Helen Stapler Hollister*, aged ninety-two, a beloved resident of Chandler Hall Nursing Home since its opening. Helen was a lifelong Friend and member of Trenton Meeting. She was one of the founders of Mercer Street Friends Center and had served on a number of yearly meeting committees. She was also active in civic affairs in Trenton, having served on several mayor's committees on housing and civil rights. She is survived by two sons, Charles G. Hollister of Short Hills, NJ, and John S. Hollister of Newtown, PA; five grandchildren, and four great-grandchildren.

**Ries**—On November 1 in his home in Revere, PA, *Philip T. Ries*, aged sixty-six, a member of Richland (PA) Friends Meeting.

From 1959 until his retirement in 1975, he was a real estate appraiser. Born in Philadelphia, he was the son of the late Frederick and Hazel (Christy) Ries.

He is survived by his wife, Mildred Smith Ries; a son, John E. Ries of Quakertown, PA; a daughter, Dr. Kristen M. Ries of South Dakota; and five grandchildren.

**Smith**—On October 22 at West Jersey Hospital, Voorhees, NJ, of cancer, *Ernest C. Smith*, aged seventy-two years. He was a birthright member of Little Britain (PA) Monthly Meeting. After his marriage to Grace Heritage he transferred his membership to Mickleton (NJ) Monthly Meeting where she is a member and he ably and devotedly served on many meeting committees. At the time of his death he was clerk of his meeting. He was a graduate of George School where in 1976 he attended his fiftieth reunion.

He is survived by his wife, his son Robert Heritage, also a George School graduate and member of Mickleton Monthly Meeting, two grandchildren, and a sister, Emeline McSparan of Oxford, PA.

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Ken Miller

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