

February 15, 1982

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



We need to reaffirm vigorously the joy
of living fully in the present, but to hold steadfastly
to a vision of the future that could be.



FRIENDS JOURNAL

February 15, 1982

Vol. 28, No. 3

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AMONG FRIENDS:

Rising to the Future

Douglas Heath's article on "How Are Friends to Rise to the Future?" is notable for several reasons. For one thing, it is among the longest to appear in the *Journal*. I sincerely hope that the mere length will not make you hesitate to start reading it. You will soon find that it is beautifully constructed—with the recurrence of six main themes, which are defined, illustrated, analyzed, and then applied as challenges to the Religious Society of Friends today. (We have tried to help you follow the structure through the use of bold face type.)

The Heath article was prepared for presentation first as the 1981 Henry J. Cadbury Lecture, sponsored by *Friends Journal* as the highlight of its annual meeting. I regret that it has taken this long a time to find the space to print it without significant abridgement. We deemed all of it so rich and rewarding that we wanted you to have the full text. You may decide that it deserves further discussion in your adult (or even high school) class or meeting forum. Extra copies of this *Journal* (or reprints) are available for 50 cents each plus postage when you order ten or more copies.

I should report that the *Journal* Board of Managers is evaluating the Cadbury Lecture plan and hopes to develop a more effective pattern for future years. Meanwhile, no lecture is scheduled for 1982.

* * *

Another feature of this issue will be immensely valuable to some readers and totally uninteresting to others. I refer to the annual index, covering 1981 *Journal* contents. For the fifth year it is based on the meticulous volunteer work of Lili Schlesinger of Lansdowne (PA) Friends Meeting, who has come to the office after each issue to record basic data on file cards. The staff recently saluted Lili, who has decided to retire—after she had initiated her successor, Jane Burgess, who has moved from Massachusetts to Medford Leas (NJ) Friends retirement community.

A second retiring volunteer is Marguerite Horlander, who assisted a day a week in many valuable ways for the past three years, since her retirement as a staff member.

Do you have time to help the *Journal* as a volunteer? We have useful and interesting tasks to be done in the office and at home.

* * *

Footnote on Harold Smuck's report about East African Quakers: by 1987 the world's Christian population will be evenly distributed between northern and southern hemispheres. Each succeeding year Third World Christians will become more numerous.

Olcutt Sanders



A Thought on Our Ministry

by Margaret Heyboer

This Morning's Silence

*I gather it from the corners
of the meetinghouse,
shape it into a ball,
smoothing,
licking,
kneading....*

*I plunge my thumb into it
to form a vessel,
but the form rebels,
shapes itself
instead
into scarred floor boards,
frayed carpeting,
battered benches,
into groans and squeaks,
whispers and murmurs,
catarrhs and sniffles,
into blood and flesh,
sinew and bone....*

*At last
it breaks free:
impelled
compelled
propelled
by a cascade of voices
into
an
audible
tangible
vibrant
union...
in spite of
all my efforts
to maintain
this morning's silence.*

—Renee Felice

We often explain to non-Quakers, "We have no minister." We might better say, positively, "*We are our ministry.*"

Though we minister to one another in many important ways, a crucial one is surely in meeting for worship.

Everyone present participates in this. Even those who rarely speak are contributing their silence, from which messages may come. The quality of our meditation affects this silence. If our thoughts are shallow, fretful, baffled, the silence is likely to be restless and unsatisfying. If our meditation is concerned, joined, deep, then we leave with that wonderful sense that the meeting was *gathered*.

In deciding whether or not a message is worthy of utterance, we are advised to wait for a sense of compulsion. But "compulsion" is a slippery term. A person may feel compelled to speak out of his or her own need. We must honor this, for who is to judge the depth of another's need? Besides, one person's need may be another's help, may "speak to that other's condition."

In another sort of compulsion, a message may come which one would as soon not utter. We might be more comfortable just to bask in the silence. But there may grow a sense that the meeting needs this message, that it was sent for a reason, and that one must make the effort.

The interplay between silence and speech, between meditation and ministry, is difficult to fathom, but very important. □

Margaret Heyboer is clerk of ministry and counsel of Summit (NJ) Meeting. Her message was shared in meeting last year.

Meet One-Third of the World's Quakers

Right: East Africa
Yearly Meeting sessions
draw thousands
of Friends.

On page 5:
Friends Bible Institute
in Kaimosi
prepares continuing leadership
for Kenya Quakers.

by
Harold
Smuck



Some 70,000 Friends—one-third of the world's supply—are found in East Africa. And they have become highly visible in the past score of years, probably beginning with the Friends World Committee sessions at Kaimosi in western Kenya in 1961. Suddenly Friends of all persuasions in Europe and North America discovered the results of 60 years of missionary effort. And many were surprised at what they found. With another FWC gathering scheduled this year in Kenya, it is time for a look at the current state of Quaker affairs there.

Possibly the first Friend from East Africa to visit internationally was Benjamin Ngaira, who came to the U.S. in 1949. Since then the trickle of visitors in both directions has gradually become a flood. Kenyan Quaker students have also become common not only in Friends schools but in a host of public and private institutions. There may be as many as 100 in North America at any one time. Occasionally an East African Friend has appeared on this continent on business for his government or university and has been in touch with Friends. One of the best known is Simeon Shitemi, counselor to the Kenya Mission to the United Nations.

The first Friends to go to Kenya were three men who

Harold Smuck has given 25 years to association with Third World Friends. The author of frequent articles in Quaker Life, he is 1981-82 Quaker-in-Residence at Earlham College. He is a member of West Richmond (IN) Meeting.

went in 1902 under compulsion to share the gospel. Willis Hotchkiss, a minister in the Society of Friends, had already spent four years in Kenya Colony and returned to the U.S. with what one calls "a burning desire" to reach the people of the Davirondo Gulf area just northeast of Lake Victoria. His zeal attracted Arthur Chilson of Iowa. Their concern caught the attention of Friends in yearly meetings from Kansas to Canada and New England. By 1902 they, with Edgar Hole, a businessman from Salem, Ohio, were backed by a committee and ready to sail for the port of Mombasa.

The story of their early adventures and patient loving labor have been told many times. They and those who soon joined them organized an impressive array of medical, educational, and industrial programs along with the worship and public preaching which they undertook from the earliest weeks after finding a place to settle. That place is still marked on road signs as "Kaimosi Mission."

Beginning slowly, men and women responded to the Good News until there were—in less than 20 years—thousands of worshipers and hundreds of members. The first five years produced 11 converts, Levinus Painter notes in *Hill of Vision*. But by 1920 there were five organized monthly meetings. By 1931 both missionaries and nationals were requesting the setting up of a yearly meeting.

The answer came 15 years later when on November 17,

1946, an estimated 10,000 gathered at Lugulu, 60 miles north of Kaimosi, for worship. The next day some 2,000 gathered for the official opening of East Africa Yearly Meeting of Friends. After a prayer by Johana Lumwaji, one of two representatives from the Five Years Meeting of Friends read the extensive and dignified opening minute including the crucial words, "You are authorized to organize a yearly meeting...."

Within a few minutes Benjamin Ngaira was nominated and chosen as the first presiding clerk. Ten years later he became the first African executive secretary. Still later he became the first secretary of the Civil Service Commission in independent Kenya.

Fortunately the words "East Africa" instead of something more limiting were used in the name of the new yearly meeting. For Friends were already in Uganda, and before long some were to migrate into northern Tanzania. Within a decade and a half they were reporting over 30,000 members concentrated in Kenya's Western Province but scattered from Mombasa on Kenya's Indian Ocean coast to northwestern Uganda almost 1,000 miles away and from the slopes of Mt. Elgon to the Serengeti plains of Tanzania some 200 miles southward. In another

monthly meetings to be organized correspond to the five "mission stations." Three of these were clustered rather near together. A fourth was in the currently labeled "central" area of Quaker concentration, while the fifth, Lugulu, was farthest away to the north.

Lugulu was in an area with minor but significant language and cultural differences from "the South." The missionaries who worked in North and South also in certain important cases had distinct theologies and styles. The North was also indeed far enough away geographically to be at least partly justified in feeling neglected. At least 35 years ago, and possibly much further back, restlessness appeared in the North.

The yearly meeting faced this issue belatedly, the responsibility for this probably resting both on themselves and on earlier missionary leadership. In August 1973 Elgon Religious Society of Friends held its first session, having been properly registered with the Registrar of Societies in the Ministry of Justice. The official recognition they sought from the Friends World Committee and Friends United Meeting was postponed indefinitely in the hope that if recognition was granted it could be done with at least the acquiescence of East Africa Yearly Meeting.

Both international bodies have maintained informal contact with Elgon Friends while continuing official relationship only with East Africa Yearly Meeting. There have also been a number of negotiations between the two East African groups, though nothing conclusive has yet developed.

In 1979 a move toward belatedly setting off a second yearly meeting in the North developed into a decision to divide the yearly meeting into three semi-autonomous sections. Implementing the decision was delayed because it was not made in accordance with the yearly meeting constitution (a legally required document in Kenya). Both southern and northern Friends have nevertheless moved ahead with de facto regions or sections, leaving the remaining Friends to be in effect a central section. On November 12 the Kenya government granted registration of East Africa Yearly Meeting (South) whose members see it as one of these semi-autonomous sections. Final formal relationships are not clear at the time of writing.

Meanwhile Uganda Friends had been forced by political boundaries to be in effect almost a separate body. They had been for many years a quarterly meeting. At the time dictator Idi Amin came to power there were about 1400 of them in four areas—near the Kenya border on the east, near Jinja and Lake Victoria on the south, in the capital city of Kampala, and in the northwest. Some in Kampala were civil servants, in the now defunct East African community and, not being native Ugandans, left. When Friends were banned by Amin, some joined the still legal Anglican church, while others remained faithful



decade they reached an additional 200 miles northward to the southwest shore of Lake Turkana. A fairly reasonable current estimate of membership (there are no firm statistics) is now 70,000.

It is no wonder that administration became an enormous challenge or that diversity produced fault lines where breaks might occur. The first tensions, however, were to show up within a rather small area. Less than 100 kilometers apart, Kaimosi and Lugulu symbolize two diverging blocks of Friends.

Only a simplistic approach could merely draw a line somewhere between these two centers and so define differing Friends constituencies. Yet such a line would have some meaning. Kaimosi is where the three pioneer missionaries settled and where most Friends institutions developed on 1,000 acres of forested hills. The first five

under trying conditions.

Although some far-sighted leaders saw it as an eventual necessity, Ugandan Friends were never set off as a separate yearly meeting. They were indeed fairly few in number and not too strong in leadership. Still in 1980 they held their first yearly meeting session, so labeled on their own initiative.

Much further in the past there have been other fault lines where fellowship was actually broken, not simply strained and tested as in more recent years. In 1927 a semi-pentecostal type movement encouraged by a missionary resulted in the defection of a group called The African Church of the Holy Spirit. They are distinguished by wearing red crosses on their clothing. The high priest wears a decorated robe and turban.

They claim a history of persecution. However, investigations have at least in large part discredited this claim. Almost 20 years ago they were sponsored by East Africa Yearly Meeting (from which they had separated) to become one of the first "independent" churches to join the National Christian Council of Kenya. At times they have obtained Bibles and hymnbooks from Friends Bookshop and in other ways had close and friendly contact with at least some leaders of East Africa Yearly Meeting. I know of at least one instance where a Friends United Meeting overseas worker was invited to preach in one of their meetings. In 1975 they became an associate member of the World Council of Churches (not being large enough to be full members).

The Kenya Churches Handbook (1973) lists a very small Lyahuka Church of East Africa, which used to be called the Church of Quakers in Africa, and then African Church of Red Cross. They claim to be the original schism from Friends African Mission in 1927.

One could look at the record and speak of disintegration, but this would be a gross mistake. The 1927 schism is almost certainly permanent, with relations now on a friendly basis. The other separations of the past ten years are very likely growing pains of a large body dealing with political and ecclesiastical independence and rapid social change while seeking a structure appropriate to their size and geographical spread.

While the yearly meeting was established in 1946, the mission operated all institutions and programs until late 1963, just before national independence. At that time Friends United Meeting agreed to complete independence. One extremely well informed Kenyan Friend stated categorically to the writer that their freedom was greater than any other denomination in the country.

Missionaries, now called overseas workers, and financial aid continued to be asked and offered in a close and cordial partnership. The number of overseas workers has gradually declined from over 40 adults to four—three of them in medical services. Financial aid to the yearly

meeting has slowly declined to almost a nominal sum, while major funding is still supplied to medical services and religious leadership development.

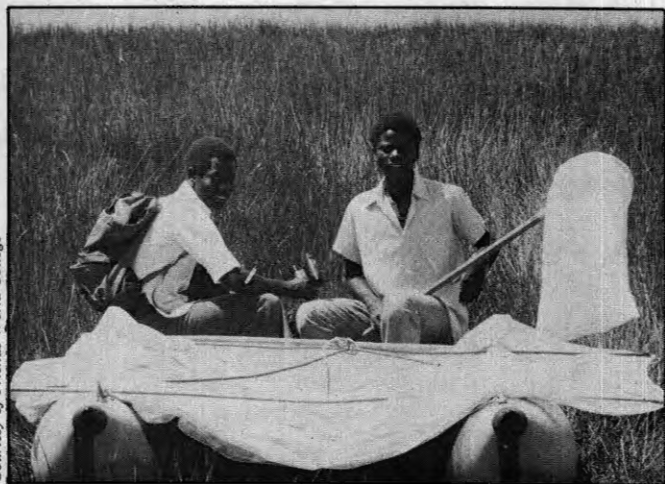
East Africa Friends operate, with aid from government and North American Friends, two rural hospitals. They sponsor (an official type of relationship) over 100 high schools, ranging from prestigious to rudimentary. They founded and still have ties to a teacher college. They operate a Rural Service Program (with help at various stages from American, German, and Danish Friends). They operate a Friends Bible Institute with numerous extension training programs for members as well as Sunday school teachers and other leaders. They also operate Friends College, a two-year institution offering post-secondary training in secretarial science, accounting, and some related business skills. They participate in Partnership for Productivity, an American-funded, Quaker-sponsored program of upgrading the skills of entrepreneurs and small business operators.

Friends in East Africa and elsewhere can be thankful for this record. They would not say they are "proud" but rather would use the words of the famous first telegraph message, "What God hath wrought." □



This well will serve the new Friends Meeting at a famine relief camp in Turkana.

Courtesy of FUM



John Ochieng (right), Jay Armour's assistant, and a friend collect butterflies by the lakeshore.

Education for Global Survival

by Linda Benninghoff

As part of his college education, Jay Armour spent a year in Kenya, studying the ecology of a soda lake. The lake, he says, demonstrated a very "simple ecological system." In describing the lake's foodchain, he mentions also morning bird walks and sightings of gazelles and giraffes. His words display an easy co-existence between scientific knowledge and aesthetic appreciation.

Jay studied the lake as part of a project at Friends World College. While there, he educated young Kenyans on the ecology of the area and taught at a school. The end of the week was spent keeping a journal which traced the development of his ecological study and his project at the school; there was also a place for more personal reflections.

Jay's experience, while unusual in the general population, is typical of Friends World College, where students study and live in another culture as an expected part of their education.

The choice of Africa as a destination was not haphazard; a fully established college center is located close to where Jay made his studies. Even journal-keeping, an activity of personal value, is carried out with purpose, structure, and plan. Yet the enigmas and possible idiosyncracies of an education in Kenya make sense best when examined in a philosophical context.

In a pamphlet entitled *World Education, an Examination*

Linda Benninghoff is an English major at Johns Hopkins and is interested in a journalism career. She is a member of Westbury (NY) Meeting.

tion of Its Philosophic Underpinning, Bart Sobel of the University of North Carolina traces the history of ideas that led to the founding of Friends World College.

The most traditional education, says Sobel, follows an Aristotelian approach. Knowledge is pursued as something absolute; it is worthwhile simply for its own sake. Hence, in such education, there is often little connection made between the intellectual and the moral and social spheres of life. Knowledge is sought in the classroom without being integrated into the broader world outside.

In the early part of this century, John Dewey described learning as a process engaging all aspects of the self—intellectual, moral, and emotional. He stresses the initiative taken by individuals when they reflect on experience. In our life, experience is constantly reconstructed to allow for new insights. Dewey's education involves change—knowledge is refocused and made relative to the present time.

A second modern movement in education is called Reconstructionism and is connected with Theodore Brameld. Its basis is anthropological. In Brameld's eyes a culture is continually renewing itself, reshaping itself in order to survive. In education we are not simply preparing young adults to survive and become members of an established society; we also depend on them to criticize its obsolete institutions and select the more viable from among them. Change and reshaping are necessary if a culture is to grow.

In today's world, says Sobel, we are faced with problems which are very much problems of survival. These problems are shared by other cultures besides our own. World Education draws on both Dewey's Progressivism and the anthropological ideas of Reconstructionism. Education is directed toward the concerns which confront the whole of society.

Just as important as these concepts, however, are the moral concerns which Friends World College upholds. In the words of a small brochure, the college encourages men and women from every nation "to consider all of humanity as their ultimate loyalty." It is probably just such a basic belief that most easily bridges the differences of culture and ideology.

The students themselves do not speak in broad terms of solutions to worldwide problems. Instead, a feeling of "at-homeness" in the countries they have visited comes through. There is also a strong awareness of the differences of their education from traditional learning. As David Vanderbilt, a student who spent a junior year at Friends World College writes, "Learning is by doing; learning is unified with work and with life. This immediacy forces a kind of intellectual honesty in analysis of issues that are otherwise of only 'academic interest.' "

How are Friends to Rise to the Future?



by Douglas Heath

Quakerism faces a paradox. Its values and testimonies are more compatible than those of any other religion I know with those of large numbers of our most sensitive and idealistic youth: the importance of direct experience as a guide to living and skeptical attitudes toward authority; egalitarianism, social justice, and social liberalism that include the rejection of racial prejudice and sexism; environmental concerns; peace; simplicity; even the form of our marriage and death ceremonies. Yet, Quakerism is not attracting even those who are its "natural" constituents. Less than one percent of Bryn Mawr and Haverford College students, for example, regularly attend Fifth-day meeting for worship.

Why such a paradox? Are there deeper reasons why Quakerism does not appeal as persuasively as it might to such youth? I cite five vignettes describing many of today's youth that provide, I believe, clues for understanding.

First, consider what one consultant to hundreds of nursery school teachers was saying when she identified this quotation as representative of what she had been hearing:

They flit or they can't seem to stay with anything for very long any more. My children today prefer the stapler to the paste, which is harder to manage. And

they will not stay with a project when several steps are involved that take longer than a few minutes.

What are the implications of such a character change for meeting for worship, for developing persistent commitments to social change, for the vitality of visions like the Kingdom?

Second, I think of Annemarie, who, like many typical 16-year-olds, came home from school to turn on her stereo to almost painful levels of loudness and who badgered me to put a radio in our car because she "couldn't stand being alone with the silence." What does this dependence on external stimulation imply for meeting for worship and the Quaker way of knowing Truth?

Third, think of nine-year-old Stevie, who asked his grandmother, "How old are you?" She replied, "I'm quite elderly." "You are lucky," Stevie said. "Why?" "Because I am going to die in four years from a nuclear war." Just what does this widely shared fear of youth imply for Quaker assumptions about the future, about the ultimate realization of the Kingdom, of perfection, and of hope?

Fourth, I recall a Haverford student who in meeting for worship not long ago rose to say that he was not moved by a film of maimed Vietnamese children, but he cried when he saw the Wizard of Oz. It is indeed easier for some today to be moved by the misshapen Wizard or the maimed R2D2, the computerized robot of *Star Wars*, than by hurt humans. It is more dangerous to be tender with or compassionate for another person than it

Douglas Heath is professor of psychology at Haverford College and the author of numerous books and articles. He is a member of Radnor (PA) Monthly Meeting. His article was presented as the 1981 Henry J. Cadbury Lecture.

is to be infatuated with or moved by the characters of space fiction. Just what do such examples mean for Quaker values like compassion and service and the sacredness of life?

Finally, recall John Lennon's death and how millions remained silent for ten minutes that Sunday afternoon as their witness to peace and love. Yet, why did no Quaker in our local meetings for worship mention his death or share in the mourning of their symbol of love and, for some, God?

These are not unique experiences of what it means to be a youth today. They illustrate pervasive changes in the character of young people that provide clues about the "why" of the Quaker paradox. They suggest to me that a profound change is beginning to occur in underlying religious assumptions about the meaning of wholeness, purpose, and ultimate reality.

A principal human function of religions is to provide us with coherent myths, meanings, and basic orienting values about all of our modes of relatedness out of which wholeness and its symbols are wrought. What do I mean? Any religion or world-view must provide meanings that aid us to relate to six factors—

Time: Are we to organize ourselves around the past, the present, or the future?

Nature: Are we basically controlled by nature and so

submit and placate it and its gods; or are we in harmony with or do we seek to master, tame, and control nature?

Each other: Are we but a pawn of a hereditary social caste system that prescribes how we are to feel and act; or are we an integral member of a corporate group whose welfare is our welfare, as in Japan; or are we individualists whose primary goal is our own welfare?

Mode of activity: Are we to seek to be, to express our immediate given "natural" selves; or are we to become, to strive, to grow; or are we to act, to accomplish, to do?

Our view of human nature: Are we fundamentally evil, good, both, or neither? How mutable is our nature, or are we predestined?

Ultimate reality: What is our highest source of value? What defines what is to be sacred? Are we deistic, polytheistic, or atheistic?

We might say, for example, that our American national character, our world-view, values the future, mastering nature, individualism, doing; assumes we are evil; identifies ultimate reality to be God.

Might the answer to our Quaker paradox be that despite the manifest similarity of our beliefs with those of many youth, increasingly they do not share our underlying cosmological-religious assumptions? In other words, the underlying character structure of many (certainly not all) of today's youth to whom Quakerism seemingly might appeal may be evolving in ways not congruent with that required for a vital contemporary Quakerism.

Quakerism as a guide to wholeness has these characteristics:

Quakerism is more oriented to the future than to the past and possibly the present. We believe in continual revelation and the possibility that the Kingdom is realizable in the future. We refer to ourselves as seekers, and we value a Woolman-like steadfastness in working for social change for a lifetime.

It is more ambiguous about what our relation to nature should be. My hunch is that we waver between valuing harmony and seeking to control our environment.

It emphasizes our fundamental corporateness, although we express it in peculiarly individualistic and autonomous ways. Our corporate mode of worship assumes that each shares only a measure of Truth and that individual growth is inextricably dependent upon corporate growth.

It values becoming-doing rather than being unless immediate expression be a leading of Truth. Quakers are enormously restrained and sober persons intent on becoming, living more and more within the Light, and then witnessing that growth in action.

It believes that human nature is at its core potentially





Anything which erodes our capacity to feel, to experience directly and deeply, to "quake," impoverishes our responsiveness to be "religious."



Christopher Byerly

good and so perfectible. Though Fox talked of the ocean of darkness, contemporary Friends dwell little on evil. We act on the assumption that every person is redeemable by love. However, Friends do distrust the vehicle of that love, the body and its sensuous eroticism, so there is some ambiguity in our view of human nature.

It is deistic. Quakerism assumes an Other, Truth, that is immanent as well as transcendent as ultimate reality.

What may be the transformation in the underlying modes of relatedness of the youth to whom Quakerism might appeal which may be making our religious perspective less compelling to them? I believe that more and more young people may be characterized in these terms:

Young people are more present than future oriented. Staplers are easier than paste. The future is too undependable and scary to value committing oneself unreservedly to long-term hopes.

They value more harmonious relations with their environment. Scared by our effort to control nature, particularly nuclear power, aware of our dwindling resources, they seek to live a less manipulatory and exploitative relation to nature.

They are more "me" centered. They value their individualism and right to make their own decisions; they do not feel guilty for being self-centered. They are much less corporately identified; they misidentify the Quaker admonition to heed the Light to mean to follow their own desires.

They value being. They interpret being to mean

self-fulfillment, by which they mean living out their "natural" erotic selves. Increasingly many do not value doing, committing energies to long-term decisions like entering marriage "till death do us part," creating 20 years of responsibilities such as children, or working for many years to have an impact on their society. There has been a drastic decline in the percentage of youth who value serving others from more than 20 percent several years ago to only 12 percent now, as reported in national surveys.

They are more neutral about human nature. They are much less judgmental about what is evil. Their world view is not as moralistically charged about personal—though not necessarily societal—transgressions. Perhaps because they know so much evil—the holocaust, assassinations of their heroes, and the likelihood of a nuclear Armageddon—a belief in the goodness of humans does not have the same compelling motivation that it has for many Friends.

They are less deistic. Ultimate reality is increasingly less likely to be located within transcendent beings or traditional concepts of the supernatural. For example, over one 20-year period for which I have information about the beliefs of entering Haverford freshmen, there has been a 20 percent decline in those who believe in God and a 10 percent decline in the belief that religions help to explain the universe. Whereas 48 percent used to attend church, 20 years later only 20 percent reported attending. Intensive studies of our alumni in their 30s revealed that while deeply ethical persons and very sympathetic to Quakerism, only 5 percent defined themselves as traditionally religious and attended church regularly. Such findings are not confined only to our students; the most recent national study of Catholic youth showed that 75 percent do not accept the infallibility of the Pope.

If such pervasive changes in our fundamental modes of relatedness are indeed occurring, then they must be due to very powerful socio-cultural forces. There are several that threaten the potential vitality of our Quaker modes of relatedness, and so our sanity, in the future.

Certainly within our lifetime there has been an unexampled explosion of knowledge about and so awareness of our natural and personal worlds. There has been a simply incredible shrinkage of mystery, particularly of those mysteries for which religions traditionally have provided explanations. The **demystification** of our world and of ourselves will only continue at a very rapid pace. Religions have always thrived on mystery. God for many is mystery, that which is ultimately unknowable. But to the secular mind, particularly of those who have grown up with the increasing power of science, that which is *in principle* unknowable surely has shrunk. For many, God has lost her/his cosmological grandeur and significance. God has

little relevance to many for understanding their immediate world.

Another related societal trend altering the character of the youth Quakerism might attract has been the **rationalization** of their lives, primarily by way of technology and the current values of our educational systems. Trained skepticism, critical reason, logical analysis, dispassionate evaluation—all marks of highly educated minds—have their unhealthy consequences, as Jung insisted, when he wrote (in *Memories, Dreams, and Reflections*, page 302):

The more the critical reason dominates, the more impoverished life becomes; but the more of the unconscious, and the more of myth we are capable of making conscious, the more of life we integrate. Overvalued reason has this in common with political absolutism; under its dominion the individual is pauperized.... The predominantly rationalistic European finds much that is human alien to him, and he prides himself on this without realizing that his rationality is won at the expense of his vitality, and that the primitive part of his personality is consequently condemned to a more or less underground existence.

A troubling dilemma for Quakerism is that it now appeals to highly rationalized and educated persons. Yet its mode of worship, its "dynamic," is very close to the unconscious, the irrational, the emotional pulse of the spirit, the mystery of the unpredictable. The power of religious belief comes from this dynamism. Religion disturbs, excites, activates, moves, sustains, energizes, lifts us. Anything which erodes our capacity to feel, to experience directly and deeply, to "quake," impoverishes our responsiveness to be "religious."

Highly educated persons require great maturity to be able to abandon consciously the inhibiting self-controls that undergird their intellectual life if they are to experience the emotional dynamic of their religious potential. But what if one is not that mature to be able to will abandoning one's controls? Then one turns to external releasers, seducers, excitors if one wishes more intense emotional experiences. Today's youth are very dependent on such external stimulation. Students of one Friends school were asked at a conference on nurturing the Spirit, "When in your life have you felt most alive?" (the meaning of "spirit"). The most frequent answer was experiencing the vibes while listening to their stereos. Earlier, Quakers had such vibes, the "quakes," as a result of self-induced imaginal meetings with Jesus while worshipping silently. A random survey of Haverford-Bryn Mawr students identified an infinitesimal number who reported that the most intense emotional experience that they had ever had was "mystical" or religious. Unless youth are educated for the maturity necessary to "hear

We should leaven our power to imagine a future Armageddon by also relishing and celebrating more wholeheartedly the joys of the present.

the small still voice within," drugs, sex, and other seductive noises rather than meeting for worship will continue to be their route to their religious "high."

A consequence of the explosion of our awareness and our increased rationalization is a third societal trend producing a change in our modes of relatedness. We are **desacralizing** not just our planet but also life itself. Not only are we close, as astronomers say, to "seeing" the origin of the universe, but so are we close to understanding the creation of life and so perhaps close to creating new life. Not only can we now clone, but we may be close to genetically manipulating organisms to control and accelerate the course of evolution. What then happens to our understanding of God? Do we now say that we are God? And what happens to the value of life when we can create it in the forms that we wish? What then will hubris mean?

So we must ask some very troubling questions:

- What will be the appeal of religious concepts to a youth brought up in such a secular, rational society that has the powers formerly attributed to God?
- What meaning will the Inner Light have for Friends when we create the spark of life that Michelangelo portrayed God giving to Adam? Will we be forced to separate completely the meaning of "divine" from the creation of life itself? I am obviously no theologian; I am just a psychologist concerned about how we Friends may be forced to confront for our own sanity the implications of such changes for our beliefs.
- When is life sacred? What is "sacred" to mean as the transvaluation of our cosmological assumptions continues? If our assumptions are to speak to today's youth, we may need to rethink our attitudes about abortion, the theological basis of the peace testimony, and the doctrine of the Inner Light itself.

Other aspects of our emerging future affect today's youth much more insistently than they do us. After all, we have our memories, our crystallized beliefs, and our responsibilities that tie us to the realities of day-to-day living. They shield us, though less and less effectively, from the claims of the future. But we need to beware that we live in this world rather than in the increasingly illusory one of our memories. We dare not ignore nor

deny the implications of the future now taking root in the character of our children. If we do not heed what new truth the future may be saying through their lives, we may slowly become more insane, that is, estranged in our modes of relatedness.

Some may say that our children really are not vehicles of revelations of Truth. Perhaps, but I do not want to risk failing to understand what new Truth may (even remotely) be being revealed about our future. So let us now turn to the meaning of wholeness, hope, and some directions for Friends in the future that our children may be prefiguring.

The issue is *not* to manufacture a view of Truth that may appeal to youth. Nor is it to alter our beliefs and

practices to keep Quakerism alive nor to maintain some of our testimonies and institutions. The issue *is* to discern what the emerging future working its way through the character of our children may be obscurely revealing to us about the meaning of wholeness. What may God be saying about what our relation to time, nature, each other, our way of being in the world, our understanding of our own nature, and the meaning of ultimate reality may need to be in the future?

Just as I began with some vignettes in seeking to understand young people, I now seek guidance from other vignettes about the meaning of hope for our time.

Now that Annemarie is 20, she has discovered the silence of nature and has become more her own person, less dependent upon the surrounding noise of constant others.

My other daughter, Wendilee, buffeted when young by sarcasm and put-downs from her peers, has now a resiliency and sense of self that helps her view such recurrences from a calmer perspective.

Russell, my oldest, lives closer to the demands of the future than I; he has learned to live very non-exploitatively, very simply, in his relation with nature and could adapt to whatever catastrophe befell us.

Then there are those innumerable dedicated and caring people that I encounter in every part of this country who are the loving community. Because their collective voices are not organized, we do not hear them.

Finally, read what a minister, called by the assassination of Martin Luther King to devote his life to eradicating white racism, wrote in response to my query, "What are the sources of your hope?"

First, I hope because I cannot stand the alternatives:

a. Action gone berserk—violence—shoot up... If I were one of the oppressed, that choice might come more easily for me. The people who critique the violent response are very often doing that from a privileged, white, middle-class setting, and I find it hard to tell other human beings, especially the oppressed, what is the appropriate way to express their outrage.

b. Give up, leave, retire to chop wood, grow vegetables, watch everything from a detached distance... as a stand for my life, I find it no alternative.

Second, much of my hope is theologically based. But don't press me too much on the theology! "God" is a word which needs new definition... if it is to point to any reality in which I believe. I do [believe]... that at the base of the universe there is an intention that oppression should not exist... For me, the commitment which I now live out as best I can is grounded... in that incredible confrontation by I know not what/who/whichever back on Easter Sunday morning, 1968.



Third, an understanding that history brings to a sustaining hope. I have studied the origin of racism probably more extensively than most. On the one hand, that study produces a despair that could lead one to give up. But for me it has led to long-range hope. I am not the slightest bit tempted by "instant success" theories, wars on poverty, massive programs. I know that we are in for one long struggle [and]... that gives me hope for today and sustains me beyond the defeats of tomorrow...

And fourth, is people... who hold fast to the values of real equality, freedom for self determination. People who... show that they obey other than the false gods of the majority.

What do I learn about the potential for wholeness and therefore of hope from such vignettes?

Annemarie reaffirms that humans seek wholeness by compensating for past developmental excesses. Deep within healthy living systems is an equilibrating principle that is the impetus to self-healing.

Wendilee reveals what psychologists are learning. We need not be prisoners forever of child and adolescent experiences nor need we be eternal slaves to the onslaughts of our environment. As we mature, our wills become freed and are more under our own control. Our direction becomes more and more ours to assert.

Russell and the host of caring persons I know remind me of how responsive and adaptable we can be and how widespread among us are the wellsprings of the loving community.

And the minister reveals to me how the miracle of transformation is always with us. There is an essential unpredictability to our lives. No matter how dark is our despair, we have the potentiality to transcend it.

None of these revelations is inconsistent with what I know from research on healthy, maturing persons.

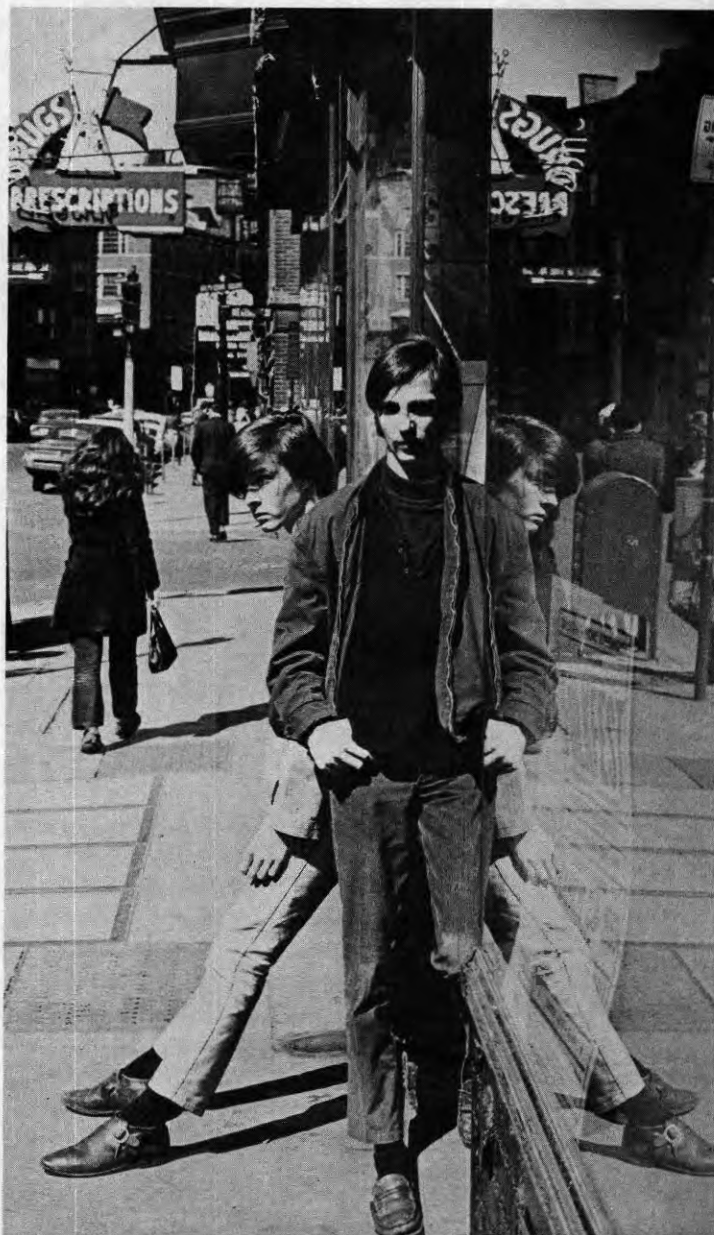
What our time needs is a religious faith that builds on such insights about the human potential for wholeness and so creates a moving vision of hope for our future. So let us now return to our children and the emerging future that they may be revealing to us to learn how as Quakers we can live more wholly in our different modes of relatedness.

What may they be telling us about how to relate to Time? I think that they are struggling, frequently inarticulately and at a very deep level, with the contingency of our existence as a species. As a youth I never once thought that within 45 minutes our species could for all practical purposes be eliminated or that the probability that that could occur would be much closer to 100 percent than to 0 percent. I know that. I do not feel it. They know *and* feel it. They may be telling us to foreshorten our sense of time. But I do not think the future itself is urging us to take only the "now" route, even the one Jesus admonished us to take when he said, "Be not therefore anxious for the morrow: for the

morrow will be anxious for itself. Sufficient unto the day is the evil thereof." The potential redemptive power of our educated minds is that we can imagine and anticipate. We can imagine what our options of Armageddon and the Kingdom could be. We can anticipate what the effects of pollution, wasteful use of energy, intellectual arrogance can be and so begin to transform our lives today. We dare not ignore our likely future, for we can alter it.

What then may our children and the future be telling Friends who are so scrupulously aware of how discrepant is our current reality from that of the Kingdom? When we expect too much of the future, we risk destroying hope. And hope may be more necessary to keep alive than a perfectionistic ideal of the Kingdom. The head of one Friends school wrote me:

Ofttimes the most sensitive and most aware cry Hold! Enough! We are aware of the wretchedness of the



Peter Vandermark

Each of us is like all
other human beings; each
of us is like some other
persons; each of us is not like
anyone else in the world.



Thomas M. Dunne

world. We are aware of suffering, pestilence, war, injustice. Stop casting such a pall over us and let us enjoy life a bit; enjoy Thanksgiving and Christmas; enjoy the beauty of the earth rather than fear its dark side.

So Friends, perhaps to live more sanely in our emerging future, we should leaven our power to imagine a future Armageddon by also relishing and celebrating more wholeheartedly the joys of the present.

What about the Secular Other, including the world of nature and other persons? Sanity or wholeness requires not the confirmation but the confrontation of ourselves. We do not become more whole by transforming nature into an image of our desires. Nor do we become more sane by remaining devoted to our own individualism. Both courses can lead to narcissism. Human sanity requires an Other—an Other that is not too yielding, an Other that demands us to search for and nurture other potentials not fully known, an Other that clearly marks what is the edge between reality and illusion.

Our natural world is becoming less prodigal, more harsh and barren of easily secured sustenance. Our population increases combine to force us into more intimate interdependencies. The emerging future tells us that we must learn how to live more harmoniously and simply with our physical world. Increasing dependence on others also demands more of our relations with others. Our children may be revealing to us through their more casual and tolerant acceptance of diverse emotional, sexual, and friendship patterns as well as their reduced commitment to narrow parochial values, like national sovereignty, how we may need to live more harmoniously in the more pluralistic, interdependent planetary society

of the future. Our future requires us to be more genuinely accepting of a larger domain of our own human potentials.

So what may our children and the future be telling us? We need to reaffirm the value of simplicity in our relation to the natural world. We need to deepen and extend our understanding of the universal implications of our *corporate* assumptions about our relations with each other. We grow into wholeness through opening and reconciling, not by closing and imposing. We will not grow into wholeness in the emerging future by seeking to transform those who differ from us into copies of our own parochialism, as do those of the Moral Minority, disguised as the Majority, who claim to speak for God's prescriptive will.

What about mode of activity in the world? How is a religious vision that speaks to the needs for wholeness in the future to provide guidance about how we are to relate sanely to this palpable, sensory, temporal planetary home of ours? We have a fundamental choice: either deny this world or learn how to live with it.

Many religious faiths can assert that wholeness, sanity, fulfillment, enlightenment are achievable only *if we deny the temporal and carnal world*. We can transcend the pain, suffering, and despair of the physical world and the evil of our sensual carnality by denying and abolishing both. We can even create a belief, like that of a Christian Quaker fundamentalist to whom I talked recently, that welcomes the coming nuclear holocaust, Armageddon, for then we will be able to enter into the Kingdom. His faith gave him the serenity to endure, even welcome, the prospect not only of his but also our species' death. He felt no call to live in and transform this world except to gather as many converts to his certainty as possible.

There are many shades of such a mode of transcendence in all of us that deny the contingency and uncertainty of life. There are those who claim that final truth is knowable now. One can assert that one has "found" Truth, God, Christ, only if one denies the contingency of today's Truth and so denies the possibility that new Truth may be revealed. The consequence of this stance toward our own sanity is, of course, to die progressively to this world and become increasingly separated from the changing reality of loved ones, one's children, and most others seeking to adapt to a changing future. Undoubtedly, such a mode of being makes the present and future tolerable. Armageddon does then become the Kingdom. Such is the extraordinary power of the human imagination to deny the temporal world.

The alternative fundamental choice that we have is to live in this world. Somewhat ironically it is the narcissism of our children that tells us to keep alive this choice. They are aware of, dependent upon, and immersed in it. They are so defined by its claims that they experience its despair and suffering even more poignantly and vulnerably than do many adults of traditional religions.

One might say that in a rather perverse way their self-centeredness reaffirms the value of aliveness, of sensory experience, of bodily eroticism, of our creaturely capability of becoming more and more alive-in-this-world. What else does the commitment to self-fulfillment mean for many than the expectation that there is more potential, more Truth perhaps, to be revealed?

What is wholeness, sanity, to mean to Friends in such times? We must first decide by what route are we to seek wholeness. If we choose the option of denial, we can construct and experience wholeness that is purely symbolic and so take no heed of the palpable reality of this world. But if we elect to accept the natural world of our bodies and desires, of other people and their loves and hates, and of the physical world of sunrises and sunsets, then wholeness is not an end state that is achievable once and for all one's life. Sanity is always contingent. Our bodies change over time; other persons make our collective future unpredictable; the environment is always eluding our domination and control. This touchable world of our senses and desires requires constant adaptation, openness to risking, discovery of new ways of relating, acceptance of the inevitability of suffering.

To live in this temporal, carnal world requires, paradoxically, developing the maturity to believe and act with commitment, finding one's serenity in a *contingent* certainty that keeps one open to hearing the voice within saying that we may be erring, that there may be another way, that there is more of Truth to be revealed. Does our faith allow us to remain open to a new transformation, like to the miracle that happened to my minister friend? Or is our faith based on such certainty that we can never know error nor ever again experience the unpredictable miracle? Do we so live to be alive to the miracle of renewing hope, the organismic principle of self-healing, the impetus to growing wholeness in this temporal and carnal world?

What about human nature? What is the expanding knowledge of the future likely to tell us about the goodness and evilness of our human natures? We need to remind ourselves of three very simple but powerful insights about ourselves: each of us is like all other human beings; each of us is like some other persons; each of us is not like anyone else in the world. There is a universality to human nature that provides the bio-social basis for a planetary allegiance and for commonly shared values. A potential source of hope for the future is the deepening understanding of our "oneness." We are learning of the shared "personhood" that enables us to understand empathically and relate lovingly to any other on some level regardless of the religious, ethnic, social class, and sexual differences that so readily divide and which may still destroy us as a species.

Old-fashioned American values like self-sufficiency, aggressiveness, emotional suppression, fear of tenderness do not facilitate genuine interdependent relationships.

When we ask if human nature is "good," evil," "both," or "neutral" we must ask about specific intentions or urges. Are humans innately cruel, lustful, loving, giving? If we redefine the query to be, "Are humans bio-socially built with the capability for rage, lust, sadism, joy?" the answer is clearly, "Yes." What value we assign to such universally shared potentials depends upon the values of our particular family, country, and religion as well as upon our individual—and thus unique—perspective. In this world, goodness and evil are *our* judgments, though (as I shall shortly suggest) they may not be as relative as some believe.

Young people have been telling us more pointedly these past decades that some judgments we (and our religions) make about what is good and evil are particularistic and parochial, and so increasingly unsuitable for the more universalistic and interdependent relations the future is imposing on us. Such parochial judgments may also be unhealthy and undermine wholeness. Take our traditional American view of the values that define masculinity. The majority of hundreds of males that I have studied for the past ten years now report that our traditional concept of masculinity interferes with their healthy development. Old-fashioned American values like self-sufficiency, aggressiveness, emotional suppression, fear of tenderness do not facilitate genuine interdependent relationships. Such values also deny much of what is healthily human.

What then may our children and the future be telling us about our nature? It may be too simplistic an ideological stance to assume that certain intentions and impulses are intrinsically "good" or "evil." We may need to reevaluate our specific moral prescriptions in the light of more universalistic criteria of wholeness. I think of a Catholic group of theologians which has been doing just this about the Church's stands on sexuality. The group has accepted a much wider variety of sexual attitudes and behaviors as potentially "good" and conducive to wholeness than what the Church has heretofore parochially believed. Friends also need to rethink what we have traditionally defined as evil, using more universally shared criteria of goodness. The central question is, of



course, "In what sense are Friends, all religious groups, to talk of the potential for goodness in *all* human beings?" That query brings us to the last mode of relatedness that defines our wholeness.

What about ultimate reality? What are the ultimate criteria of value for our lives that the future may be revealing to us now? I sketch a view that more young people may be expressing in the future. It is easier to say what our perceptive children may be telling us about our ideas of ultimate reality that may *not* be theirs tomorrow.

Religious concepts that claim to be "explanations" will become increasingly more feeble guides to living for our children. To assert that the death of millions by starvation of the species is God's will just will not be a very compelling "explanation" for them in their future. Advancing knowledge inevitably undermines the credibility of those religious concepts used to "explain." That anything that happens can be called "God's will" will be viewed as nonsense by increasingly knowledgeable, critical, and discriminating youth.

Religions that define ultimate reality in terms of externalized human-like attributes, like "Being," "Father," even "Kingdom," will also lose credibility and hence the power to move and inspire. "God" is indeed a

word that needs a new definition for our times. Our anthropomorphic language is becoming more confusing than clarifying to more and more religious persons. Women are already telling us that.

More positively, what may our emerging future be telling us about how ultimate criteria identify goodness? I do not have the space to marshal the accumulating scientific evidence that supports the wisdom of the great religious traditions about the meaning of wholeness. Irrespective of their obvious differences in belief and cosmology, the Judeo-Christian, Muslim, Confucian, Zen Buddhist, and other religious traditions agree that there are universal commonalities among all people as expressed in the phrase "brotherhood of man," or, more appropriately, "personhood of persons." They all agree that humans are most whole when they are in harmony, "in balance," or in moderation. Excessive development of one virtue distorts wholeness by overshadowing other necessary values. They also agree that healthy growth continues throughout life; maturity is not an achievable endpoint that can once and forever be attained. Wholeness describes a person, not just his or her beliefs. To only believe but not to act on such beliefs is not wholeness.

Now, if one identifies and collates the attributes that the religious traditions use to describe wholeness—Sahaja, enlightenment, self-realization—one finds remarkable agreement about some core dimensions of healthy growth. All the great religious traditions claim that the maturing person becomes more well-integrated and so acts with *honesty* and *integrity*. The more mature person has more self-control of her or his desires and so can act independently of, or even transcend, with *courage* the claims of personal needs and of others. All the traditions speak of the growing person as more other-centered, capable of experiencing *loving compassion* for others. They also agree that the religious way of life involves persistent, disciplined *commitment* which eventually may bring more inner certitude, serenity, and confidence. Such a movement into greater wholeness releases energy for joy. We feel ourselves rising, transcending the petty, even the profound, despair of our day-to-day existence.

This shared vision of human development does not mean each tradition does not disagree about the salience of such attributes or about other qualities necessary for salvation. But what is significant is the possibility that there are universalistic criteria that define goodness, regardless of whether one believes in God or not.

Very important to the secular mind of critical, educated youth is the emerging scientific evidence that also suggests that there may be universal criteria for defining wholeness and so goodness. (See Ch. 1-2, 9 of *Maturity and Competence: A Transcultural View* for a summary and interpretation of such evidence.)

What we select to be our ultimate reality, the rock on which we take our final stance, the final authority for our decisions is, of course, a value commitment that grounds us to the most powerful sources of potential energy. The hope I see emerging is that underlying our diverse theologies and religious languages are universalistic criteria of wholeness that integrate religious with secular insights of science. Our youth are reminding us that the ultimate value must be one that affirms growth, the vitality and wholeness of our collective human lives, not the death of the species. The emerging future is pointing us toward the universalistic stance that our emerging planetary interdependence demands.

How, then, are Friends to rise to the future? What truths can we proclaim that may bring hope to those who will inherit an increasingly troubled world?

- We Friends need to reaffirm vigorously the joy of living fully in the present, as we seek to do in meeting for worship, but to hold steadfastly to a vision of the future that could be.

- We Friends need to be more persuasive models of how to live more harmoniously with our environment. The concept of stewardship must become more salient in

Quakerism offers a vision of a potential for growing wholeness that can be shared by all persons, regardless of their current religious or individual allegiances.

our testimony about our relation to nature.

- We Friends must continue to reaffirm the essentially corporate assumption about healthy growth that is intrinsic to our meeting for worship. Such a reaffirmation provides us with the means to relate to an emerging planetary universalism.

- We Friends need to affirm that wholeness for humans is always a process of becoming in our relationships with *this* world. Our tradition tells us that we test our spiritual growth in *this* world. We do not deny or retreat from this world. We need the maturity to witness a contingent certainty while we continue to search for what is error and what is Truth. Growth ceases when we abandon our belief in continuing revelation. We need to hold to Howard Brinton's insight that the Inner Light is a principle of growth.

- We Friends need to transcend any vestige of moral parochialism to search for more universalistic immanent criteria of goodness. From a different perspective, Friends need to learn that wholeness does not mean the denial of the temple of the spirit, our bodies. Wholeness in this world means the integration of carnality with spirit. After all, spirit has always meant that which breathes, has power, is animated, excited, is alive and passionate. And "spiritual" means having a relationship with another that is in the spirit.

- And finally, we Friends may need to reexamine how the tradition out of which Quakerism emerged may be limiting the search for a more commonly shared religious value life for *all* peoples. In the years ahead, my hunch is that younger Friends will begin to feel that which is universal in our religious tradition from specifically parochial Christian assumptions, doctrines, and language—just as George Fox began to do for his times.

What is the hope that Quakerism can offer? Its hope is its vision of a potential for growing wholeness that can be shared by *all* persons, regardless of their current religious or individual allegiances. And the measures of that wholeness are its immanent values of honesty, integrity, loving-compassion, commitment, and courage. Such are the universal ultimate values that may define the Inner Light as a principle of growth for more and more younger Friends for their future. □



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"Veiled Majesty," Dean C.T. Bratis, 9/1-15: 9-10

SIMPLICITY

"Friends' Affluence and the Third World," Jack Powelson, 3/15: 10-13

SPIRITUAL GROWTH

"Angels: a Personal Response," Martha Holden, 12/15: 9-10
"Being Whole in a World in Pieces," Jim Best, 11/1: 3
"Be Still and Know," Barry Morley, 4/1: 16-18
"Commitment to the Unknown," Paul Niebanck, 1/1-15, 2-3
"Confessions of a Closet Quaker," Ann Morrisett Davidson, 12/15: 16-17
"Genesis Reborn," Jennifer Haines, 11/15: 3
"God as Creator, God as Humankind," Perry Treadwell, 5/1: 15-16
"Heart Speaks to Heart," Arthur M. Brown, 10/15: 15
"Jesus: Fundamentally Divine?" Dean C.T. Bratis, 5/15: 5-7
"Keeping our Eyes on the Prize," Ross Flanagan, 1/1-15: 5-10
"Let There Be Light," Barry Morley, 5/1: 4-7
"Pilgrimage," Kristen Randlev, 5/15: 3-4
"Prayer," Geraldine Gourley, 10/1: 3
"Praying for Others," Ruth Stillwell, 1/1-15: 15
"Taize: Parable of Reconciliation in a Broken World," Kenneth Henke, 10/1: 4-6
"The Image of the Radical Preacher," Warren Sylvester Smith, 1/1-15: 13-14
"The Ministry of Prayer," Martha Dart, 3/15: 14-15
"The Peaceable Kingdom Is at Hand," Susan Furry, 8/1-15: 3-6
"The Place of Evil in Wholeness," Dorothea Blom, 4/1: 15
"The Presence of Angels," Pieter Byhouwer, 12/15: 6-8
"The Use of Silence," Calvin Keene, 7/1-15: 8-9
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"When We Are Gathered," Fortunato Castillo, 12/1: 3

STEWARDSHIP

"Friends' Affluence and the Third World," Jack Powelson, 3/15: 10-13

WAR TAX RESISTANCE

"A Clear Witness Against War Taxes," William Strong, 2/1: 18-20
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"First Woman Doctor Remembered," Olcott Sanders, 5/1: 21
"999 Women Who Came to Dinner: a Review-Essay," Sabron R. Newton, 12/15: 18-19

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The High Cost of Living and Loving

by John Sullivan

John Woolman, the wise American Quaker of the 17th century, said, "Love is the first motion." Jesus said that the two great commandments are centered on love: love of God and love of our neighbor as ourselves. This is the spirit in which the AFSC is rooted. We want to try, as William Penn said, what love can do. The AFSC, with all the inevitable weaknesses and fallibilities that go with any human association, is dedicated to the practice of love. But we know that there is a high cost of loving in the way that the world needs love.

This love can never be a one-way street. If it could, why would we be commanded to love God? Would it not be enough for God to love us? Would it not be enough to love ourselves and let our neighbors find their own love? No, the love of which I speak demands at least as much from us as from those for whom we want to express it.

It is a love which says: if you believe in equality, you must care enough for the children of others to want for them what you want for your own, and to be prepared to pay the price which that will cost. You must care enough for those with different cultural, racial, economic, and social backgrounds that you want for them what you would prize for yourself. You must consider others' views of what they want for themselves.

This love says: if you believe in justice, you will recognize it as a 20th century scandal that there are people who are hungry and economically deprived. This must be changed because if you love them, you will be prepared to adjust your own national standard of living to make it possible for them to increase theirs. You will take a new look at the human rights set forth in the Universal Declaration of Human Rights, which our country helped to write. You will accept the fact that it is a human right to have not only political and religious freedom but adequate food, shelter, health, education, and

opportunity.

This love says: if you believe in peace, you must be peaceful. You must join in the efforts of those who renounce weapons and who persistently oppose the mad dash for armaments, which is literally condemning millions to death—not just through the obvious slaughter that would come with their use, but through the diversion of resources from the hungry and needy in this nation and to a far greater extent in other nations. For the logic of arms and preparedness for war provides that the poor will be further impoverished, long before they and we may be blasted off the face of the earth.

The love of which I speak requires the courage to see and say that the emperor has no clothes. It is not tolerable that South African prosperity, which means markets for American products, shall be based on the enforced poverty of black South Africans; it is not tolerable to kill people to prevent them from becoming Chilean socialists or Vietnamese communists. Peace is not found by preparing for war; safe streets are not achieved by building more prisons, overfilling them, and then building more. I am sure there is none here today who does not see that love demands not only this ability to see and to speak, but to act.

But the love I speak of does not stop there. It says that when you are defeated in your efforts, you must find the strength and courage to go on, not just by doing what you have always done, but by seeking to understand more clearly why your efforts have fallen short and then trying to discover more relevant and imaginative ways of acting.

In the AFSC, it means that the Quakers in it must learn better how to embody and express the love we believe in. It means that those who are not Quakers will not be put off if some Quakers fail to fulfill their expectations. For Quakerism demands much of Quakers, and a Quaker organization demands much of all who are in it. Quakers must always be ready to learn from those with whom they work, inside or outside AFSC, if the example of John

John Sullivan is AFSC associate executive secretary for information and interpretation. His article was part of a talk given at the AFSC annual meeting in November 1981.

Woolman is to be vibrant and alive. It was he who went among the Indians to seek the leading of the light among them and to learn from them. Those who are not Quakers must also be ready to understand what has given Quakerism its reputation, and to see that the source of the actions that led to that reputation is available to all where the hearer stands in perfect sincerity.

Love requires much of us: to dare to love here and now, not when things have become better and it will be easier to love. To dare to love means, in the Quaker phrase, to follow our leading

suspensions and distrust. We have seen people who are stooped over straighten up in new dignity and determination. We have seen human nature reveal its beautiful side. These advances, sometimes small, sometimes isolated, strengthen our hope and faith, and we can see by the small examples what is possible on a larger scale.

As we have carried out our international work, our effort at educating about peace and the roots of war, our determination to make the benefits of our society available to all Americans and all who come to our



John Sullivan addresses the AFSC annual meeting.

where it may take us. We need to be concerned when others say we are going too far and too fast. We want to go in a forward direction in the company of as many as will go with us. But we should not be diverted because of names we will be called nor because these newer and more difficult times demand that we achieve new understandings and insights. We should not wait until such understandings are accepted by all those who have not yet been exposed to the harsh realities of poverty, injustice, inequality, war, and violence. For I believe that neither history nor the God who works through history will wait.

There are many ways in which the cost of loving is high. But again and again, in this country and abroad, AFSC has seen the miracles of love. We have seen bitter enemies come at last face to face in negotiation. We have seen the outflowing of compassion soften old

shores, we have seen the new birth of faith and hope in others. This gives us the courage to speak and to act forthrightly and vigorously, yet always to have the vision of what our country and our world ought to be and to show by our actions that it is this vision, not some partisan ideology, this refusal to make human beings into enemies, this readiness to have the courage to want for all others what we can reasonably want for ourselves, that motivates us.

So I find myself thinking, yes, the world that we live in is a beautiful place. If we dare to love, we will be trying to keep it a beautiful place, to stop the plunder of it, the poisoning of it, the destruction of it and of the human beings who depend on it.

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IREPORTS

AFSC Annual Meeting Views Social Needs vs. Arms

The worries of the world, the concerns of Friends, the hope and the love that bloom even in situations of despair gripped attenders at the 1981 annual meeting of the American Friends Service Committee November 6 and 7 in Philadelphia.

The board of directors heard a deeply moving report from Susan Gunn of Boulder (CO) Meeting, who had spent five months exploring program possibilities in Ethiopia and Somalia, giving particular attention to the needs of uprooted nomads. The board also welcomed a proposal for work with refugees from El Salvador who are finding that U.S. authorities are seeking ways to return them to their grim homeland.

The corporation welcomed the appointment of a committee of its members who will give direct attention to the need for sustaining and improving communications between AFSC and other Friends. The committee is chaired by Olcott Sanders of Philadelphia.

At the public meeting on Saturday, David Molineaux, just returned from four years in Chile, described the economic shift in that country from emphasis on social needs to increasing militarization, capped by the violence of the regime. Cushing Dolbear, a Washington Quaker observer, warned of the still greater cuts to come in U.S. human and social services. Jack O'Dell, an official of Jesse Jackson's PUSH organization, said the arms merchants are threatening to snuff out the moral lights around us.

The principal address was given by John A. Sullivan, the AFSC associate executive secretary for information and interpretation, on "The High Cost of Living and Loving." (see p. 24)

FWCC Annual Meeting Urges Ban on Nuclear War

"We urge all members of the Religious Society of Friends to engage their neighbors, friends, politicians, and military personnel in meaningful dialogue about the necessity of outlawing nuclear war." So began one of two minutes approved on the subject of the arms race by the annual meeting

of Friends World Committee for Consultation—Section of the Americas, meeting at the Epworth Forest Retreat and Conference Center in North Webster, Indiana, November 20-22, 1981. Offered by Marvin Fridley on behalf of Illinois Yearly Meeting, the two minutes addressed a concern which was widely felt and discussed at the sessions.

The first minute called upon the governments of the world "to outlaw nuclear war and to take such steps as are necessary to reverse the arms race." The other called upon all Friends to involve themselves directly in creating the atmosphere in which such government action could occur. Circulating petitions of the World Disarmament Campaign, endorsed by the World Office of FWCC, was one involvement suggested.

Though a broad range of concerns occupied the nearly 200 Friends present from 30 yearly meetings and groups in Canada, the U.S., Mexico, and East Africa, the arms race and the need for disarmament received particular attention. Royal Buscombe of Illinois Yearly Meeting led a special interest group on the subject on Saturday afternoon, and the entire Saturday evening program was devoted to the same subject.

Edward F. Snyder, executive secretary of Friends Committee on National Legislation, had represented FWCC at a meeting in September in Stockholm, where Quakers from three neutral countries of Europe, Quakers from three NATO countries, and representatives from the peace committees of three Warsaw Pact nations met with Ed Snyder from the U.S. and Yuri Davidov from the Soviet Peace Committee to discuss "Why does disarmament not begin?" The meeting was arranged by Swedish Friends. Ed Snyder's report of this important and illuminating meeting and of the deep concern of Europeans that a nuclear confrontation between the super-powers will be acted out on their soil was the major item Saturday night.

His account was supplemented by Robert Cory's observations on the preparations in Washington for the Second Special Session on Disarmament of the United Nations General Assembly and by Barry Hollister's report on planning for inclusion of disarmament as a major program item at the FWCC Conference on Friends International Witness in Kenya in August 1982.

Mary Margaret Bailey of New York Yearly Meeting informed the meeting of the plans being made at the Quaker United Nations Office in New York and

with other non-governmental organizations for work in support of the Second Special Session. The question and answer session showed the depth of this concern in all parts of Quakerism in the Section of the Americas.

This was the first residential annual meeting in FWCC history. It was open to all Friends, not just committee members, and included increased time for worship and general programs in addition to necessary business.

Zablon I. Malenge, executive secretary of FWCC—Africa Section, was an especially welcome guest. He described plans being made in Kenya for the 1982 Conference on Friends International Witness and the 15th Triennial to be held in Kaimosi next August. He also spoke of Friends in Africa and helped to prepare those from the Section of the Americas who will be attending the two gatherings for the kinds of experiences and hospitality they will enjoy among African Friends.

Other major programs of the weekend included an entertaining and insightful account of their four-month travel in the ministry by George and Elizabeth Watson; an illustrated report of last summer's Quaker Youth Pilgrimage to the George Fox country in England and to Northern Ireland, given by the leaders, Neil and Marian Hartman of Moorestown (NJ) Monthly Meeting, and three of the pilgrims, Sharon Haworth of Illinois Yearly Meeting, Shelly Stratton of Ohio Yearly Meeting, and Cynthia Passmore of Philadelphia Yearly Meeting; and a gathering under the leadership of Elmer Brown of New England Yearly Meeting of former committee members who wish still to be involved in its work. There were special interest groups on a wide range of FWCC programs, including the Right Sharing of World Resources, New Call to Peacemaking, Wider Quaker Fellowship, and International Quaker Aid. Latin American Friends present described developments in their region and in FWCC's Latin American Program.

The recent retirement of Mary Esther McWhirter, who has done interpretation and publications for eight years, and the planned retirement in April of Lorraine Deibler, for 16 years responsible for financial records and other office services, prompted minutes of appreciation. The Committee plans to hold another residential annual meeting November 19-21, 1982.

Gordon Browne, Jr.
Executive Secretary

WORLD OF FRIENDS

President Reagan has been asked to review and rescind his order to extend draft registration, to which he has repeatedly expressed opposition, by the American Friends Service Committee.

"Preparations to conscript 20-year-olds are one more step in the militarization of this country at a time when what is most urgently needed is leadership for peace," Asia A. Bennett, executive secretary, said.

The AFSC cited the President's letter to Congressional opponents of the draft when President Carter ordered draft registration: "Perhaps the most fundamental objection to draft registration," he wrote, "is moral." With that sentiment, the AFSC concurs.

Asia Bennett said:

The AFSC further agrees with the President's latest statement that no emergency exists that would put a claim on the mandatory service of the nation's youth. Consistency would dictate that the moral and practical reasons for the President's earlier opposition to draft registration still apply.

Practically, the fact that a million young Americans ignored draft registration is divisive and threatens to criminalize many young people who are obviously unconvinced of the rightness of the government action. The unjust prospect of selective government punishment of past and future resisters is truly alarming.

A "Campaign for the Abolition of Torture" will bring Christians together during Holy Week 1982. American Christians for the Abolition of Torture (ACAT) is calling for people to come to Philadelphia for worship, reflection, and public demonstrations on behalf of torture victims. The Holy Week "Campaign" begins April 3 with a nonviolence training workshop and culminates with an Easter sunrise service at a local prison. The daily activities will focus on a torture-practicing country. The countries are the USSR, South Africa, Albania, Haiti, the Philippines, and South Korea. Palm Sunday will focus on United States influence on international human rights policy. The program will include times of retreat and reflection,

worship, public demonstration, prayer, and "torture tableaux."

Contact: ACAT, c/o Tim Ahrens, 300 W. Apsley St., Philadelphia, PA 19144.

A new Quaker Center has come into being—the Quaker Center of Southeastern Yearly Meeting. It includes a 12-unit apartment building and is located next door to Orlando (FL) Friends Meetinghouse. Its residents, half of whom are Friends, form an intergenerational community which helps to direct and support the center's programs. The programs are aimed to strengthen the 23 meetings and worship groups in SEYM in basic concerns of faith and practice, spiritual growth, and social witness. It is

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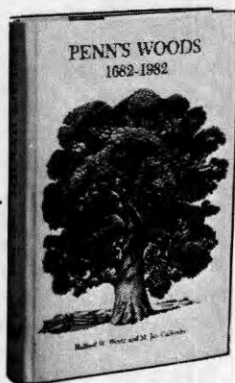
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There were 550 delegates in attendance at the ninth annual session of Elgon Religious Society of Friends last August 19-23 at Friends High School, Kamusinja, Kenya. Delegates were joined by many others who attended the daily worship and seminars. On the last day, attendance was 8,000, including two Kenya government ministers, both Quakers, and a number of other important government officials.

A South African correspondent is "seeking pen pals." She is 22 years old

and wants to get acquainted with people from a variety of backgrounds. If interested, contact Marianne Vandermaelen, 6 Maple Ave., Visagie Park, Nigel 1490, South Africa.

Work with Cambodian and Laotian refugees continues at First Friends Church, Long Beach, CA (see "We Did Not Choose Them," *FJ* 11/15/80). The meeting is helping some 50 adults with their physical and spiritual needs. Some 85 Southeast Asian children, together with 25 to 30 adults, usually attend Sunday School. From time to time another relative arrives from the camps in Southeast Asia. Friends continue to help newcomers to meet their basic needs for clothing and household goods. First Friends of Whittier among others is helping to provide support for Long Beach Friends.

Still Forms on Foxfield by Joan Slonczewski. Ballantine/Del Rey, New York, 1980. 214 pages. \$1.95

Still Forms on Foxfield is a Quaker science fiction novel—that is, a science fiction novel about Quakers, by a Quaker, in the manner of Quakers.

The author is part of New Haven Meeting, and this is her first published book. The story is about Foxfield, a colony of Friends settled in a distant star system, after escaping Earth just before the Last War. Their communities are set up on the model of Quaker meetings, and they are doing quite nicely with appropriate technology and hard work. But suddenly they are contacted by emissaries from United Nations Interplanetary, a society built up by the survivors of the Last War. The purpose of the emissaries is to integrate the Foxfielders into the "System."

The book explores how Foxfielders deal with the introduction of high technology, with its both positive and negative social effects. In this way the author explores many questions about the technology facing us even today—especially the amazing increase in uses of the computer. Though not all of us will agree with the author's answers, she rightly rejects the idea that technology is neutral, and helps us to think about the questions.

The novel is also impressive because it has a Quaker plot structure. But if I explain that, I'll give away the ending—so find out for yourself.

O.S.

Mark Shepard

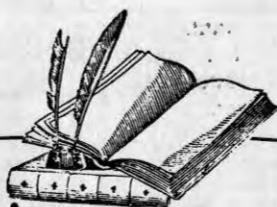
Waldo Emerson: A Biography by Gay Wilson Allen. Viking, New York. 1981. 751 pages. \$25.00

An Emerson biography is more suitably reviewed in Unitarian and literary journals. However, this masterfully comprehensive new account of the "Sage of Concord" does contain scattered references to Quakers. Notable is the influence of the Hicksite congregation in New Bedford (MA), where Emerson preached at the Unitarian church from time to time beginning in 1827. By 1832 he "came around to the position of the Quakers" (p. 187) in rejecting the ceremony of the Lord's Supper.

By 1834 Emerson "had become more Quaker than Unitarian and objected to praying in public unless the spirit moved him." (p. 224) For this reason he was not offered the New Bedford Unitarian pastorate. He was especially influenced by his friendship with the leading New Bedford Quaker, Mary Rotch.

But there were other strong intellectual and spiritual influences as well—Bronson Alcott among them. Emerson moved beyond organized religion into Transcendentalist beliefs, expressed through his poetry, his essays, and his widespread lecturing.

Poets & Reviewers



Renee Felice is a member of 15th Street (NY) Monthly Meeting. Mark Shepard is a Quaker from Humboldt County, CA. He is writing a book on successors of Mahatma Gandhi.

MILESTONES

Births

Henderson—On October 11, 1981, *Carl Star Henderson* to Lynn Carol and George, members of St. Petersburg (FL) Meeting.

Pyle—*Nicholas Hebert Pyle*, November 20, 1981, to Maurine and Howard Pyle. Maurine, formerly of Annapolis (MD) Friends Meeting, is a member of Lake Forest (IL) Meeting.

Spadoni—On January 2, a daughter, *Andrea Lynne Spadoni*, to Charles Bernard Spadoni and Cheryl Anne Spadoni. The father and paternal grandparents, Bernard and Serita Spadoni, are members of Birmingham (PA) Monthly Meeting.

Young—A son, *Joshua Benjamin Young*, to David Earl Young, Jr. and Catherine M. Young on December 1, 1981. The father,

paternal grandmother, Ruth P. Young, and paternal great grandparents, S. Ralph and Mary C. Passmore, are all members of Birmingham (PA) Monthly Meeting.

Marriage

Moyer-Bell—On December 20, 1981, *Britt Bell* and *Jennifer Moyer* at Croton Valley (NY) Meeting, where they are members.

Deaths

Forsythe—In Rio Rancho, MN, *Dorothy Brown Forsythe* on October 21, 1981. Dorothy was a very active member of Springfield (PA) Friends Meeting. She also worked on the board of the Barclay Home in West Chester, PA, and the Philadelphia Yearly Meeting Lunch Committee. Dorothy's husband Henry Forsythe, and daughters Elsie Kinter and Irene Rhoades survive her.

Hall—*Francis B. Hall*, suddenly on Decem-



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George School, Newtown, PA 18940 (215) 968-3811

ber 26, 1981. Fran and his wife Pearl were involved with Bruderhof communities in South America and England from 1948 to 1963. They were then co-directors of Powell House in New York during its first 13 years. Fran later directed Quaker Hill Conference Center in Richmond, IN, until 1978. At his death, Fran had just resigned from the ministry team at West Richmond (IN) Friends Meeting, intending to follow the call to a contemplative life of prayer in the northeastern U.S.

Henderson—At age 79, *Lenore Turner Henderson* on October 8, 1981. Lenore graduated from Goucher College in 1936 and worked with Blue Cross and later with Group Health Insurance, which she helped found. She also worked for the Citizens Conference on Economic Union, a world peace crusade. Lenore participated energetically in Scarsdale (NY) Meeting, and several community groups as well.

Kelling—On November 19, 1981, *Dora Walton Kelling*, age 64. Dora was a member of Boulder (CO) Meeting. She graduated from George School and Wellesley College. For 15 years she was an administrative assistant in the chemistry department at the University of Colorado. She also taught at Stephens College and was for several years an elementary school teacher. Dora leaves her son George Walton Kelling of New York City and daughter Susan Kelling Schnick of Littleton, CO, two grandchildren, and four sisters.

Kumet—*Hans Kumet*, aged 79, on July 28, 1981. Hans was a member of Clearwater (FL) Monthly Meeting. The meeting remembers him as a deeply committed Christian with great concern for other people, generously helping others in the meeting family.

Milburn—*Richard Percy Milburn*, 87, a charter member of Montclair (NJ) Meeting, on November 29, 1981, following a brief illness. Born on a farm near Arcadia, NE, he graduated from the Stevens Institute of Technology in 1917. Employed for many years with the Public Service Electric and Gas Company in Newark, NJ, he assisted the New Jersey Commission for the Blind in "Braille" gas appliances. He also worked with the Kessler Rehabilitation Institute to develop tools for occupational therapy.

A talented cabinet-maker and amateur naturalist, he had many other interests including mineralogy, genealogy, gardening, and the Newark Museum Association. He is survived by his wife, Lucy Karr Milburn, two children, five grandchildren, and two great-grandchildren.

Moody—On December 11, 1981, in West Chester, PA, *Ruth Williams Moody*, after an illness of several months. She was a member of Birmingham Monthly Meeting. Ruth is survived by three children and four grandchildren.

Moore—In Greensboro, NC, *Alma Chilton Moore*, 80, on November 11, 1981. Alma was a member of Greensboro Monthly Meeting. Although in frail health most of her life, she nevertheless enthusiastically supported AFSC, especially the material aids work, Guilford College, Friends Homes, and Friends' work in Ramallah. She attended both Philadelphia and North Carolina yearly meetings regularly. Alma is survived by her husband, Hugh Watson Moore.

Pimm—A member of Woodstown (NJ) Friends Meeting, *Stanley L. Pimm*, 83, on December 9, 1981. He was a retired dairy farmer. A son, Everett, and a daughter, Hazel Schoenberg, survive.

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Positions Vacant

Two teachers needed. Friends School, Tokyo, Japan, needs women sympathetic to Friends and Friends' testimonies to teach English conversation, two-year commitment preferred, one to start March and one September 1982. For further information contact the Friends Council on Education, 1507 Cherry St., Phila., PA 19102.

Position open: General Secretary, Friends General Conference. FGC has initiated a search for a General Secretary. The applicant should be a Friend with demonstrated management skills, experience in the areas of finance and budget, and ability to interpret the role of FGC to its constituents and to outside organizations. Duties will include managing the office in Philadelphia, coordinating the work of the office and field staff, seeing that the Program Committees are staffed and supported, and providing liaison with other Friends' bodies and religious organizations. Salary range starting at \$20,000 commensurate with experience. Application deadline: 3/1/82. Anticipated beginning date: 7/1/82. Send inquiries and suggestions to Sylvia Perry, 40 Pleasant Street, Dover, MA 02030.

Business Manager. Small school, a not-for-profit tax exempt corporation, seeks qualified individual to begin July 1, 1982. Responsibilities: management and oversight of financial affairs of the school; care of buildings, grounds, vehicles; management of office and maintenance staff; effective liaison with headmaster, development office, staff and parents. Degree in business/accounting and/or equivalent experience required. Address inquiries and resumes to: Robert Henderson, Headmaster, Media-Providence Friends School, 125 W. Third St., Media PA 19063.

American Friends Service Committee seeks Division Secretary for Peace Education Division in Philadelphia, to provide leadership, support, coordination, and administrative oversight of AFSC national and regional peace education programs. Requires extensive experience with peace movement; strong interpretation skills; personal commitment to pacifism; commitment to philosophy and practices of AFSC and Friends; administrative experience. Position begins early Fall '82. Send resume: Karen Cromley, AFSC, 1501 Cherry, Phila., PA 19102 by March 15. The AFSC is an Affirmative Action employer.

Oakwood invites applications from Friends wishing to join the faculty or administration of a co-educational Quaker boarding school for students in grades 9-12. Emphasis on community building, as well as academic and personal growth. Send resumes to: Clark McK. Simms, Headmaster, Oakwood School, 515 South Road, Poughkeepsie, NY 12601-5499.

Friends Select School seeks new Lower School Head for 1982. Communication and leadership skills, teaching experience important. Friends Select is a center city Quaker school; Lower School is 200 students, 25 faculty, grades K-4. Write Lower School Search Committee, Friends Select School, 17th and The Parkway, Phila., PA 19103.

Earlham School of Religion seeks a faculty person in the area of Applied Theological Studies. Experience in Ministry and ability to supervise field work are essential. Primary teaching responsibilities will be in the areas of pastoral care, Christian education, and theory of faith development. Candidates for the position who are Quaker, skilled in teaching, with significant pastoral experience and a Ph.D., D.Min., or equivalent competency will be given prior consideration. Women are particularly encouraged to apply. Position is available in the fall of 1982. Two-year initial appointment with salary and rank negotiable. Applications will be received until March 15, 1982, in the office of Dean Alan Kolp, Earlham School of Religion, Richmond, IN 47374. Earlham School of Religion as part of Earlham College is an Affirmative Action institution.

Earlham seeks Designer/Technical Director/Teacher as second person in two-person Drama Dept. at a liberal arts college. This is a three year non-renewable contract. Production responsibilities: set design, lights, tech direction for two major productions a year; supervising two technical assistants; advising for third major production. Teaching responsibilities over the three years: stagecraft, upper level design & technical courses, introduction to drama, history of theatre, theatre seminar. Some teaching experience preferred. MFA or MA in Design and Technical Theatre required. Salary \$13,500 to \$15,000. Starting date: August, 1982. Send resume, credentials, three letters of recommendation to: Sears A. Eldredge, Convener, Drama Dept., Earlham College, Richmond, IN 47374. Please do not send portfolio at this time. EOE/AA.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; twice weekly Meeting for Worship; sports, service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

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Corona de Paz. Bilingual study, work and recreation experience in rural New Mexico. Small multiaged group of North Americans and Mexicans are sought to study English or Spanish, live, work, and play as guests of small NM town, and begin to know each other's way of life in the first two weeks of July. For information or to apply, write: Jim and Mary Dudley, 2628 Granada SW, Albuquerque, NM 87105 by March 15, 1982. 505-873-0376.

Friends School, Mullica Hill, NJ offers a Quaker alternative to public education in the Greater Philadelphia area. Rural South Jersey setting (20 minutes from the Walt Whitman Bridge); a co-ed day school; K-12; college preparatory with emphasis on academic excellence and social concern. Headmaster: Alex Horsley. Woodstown Road, Mullica Hill, NJ 08062. 609-478-2908.

The Meeting School, a challenge to creative living and learning. A Quaker high school which encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Co-ed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. 603-899-3366.

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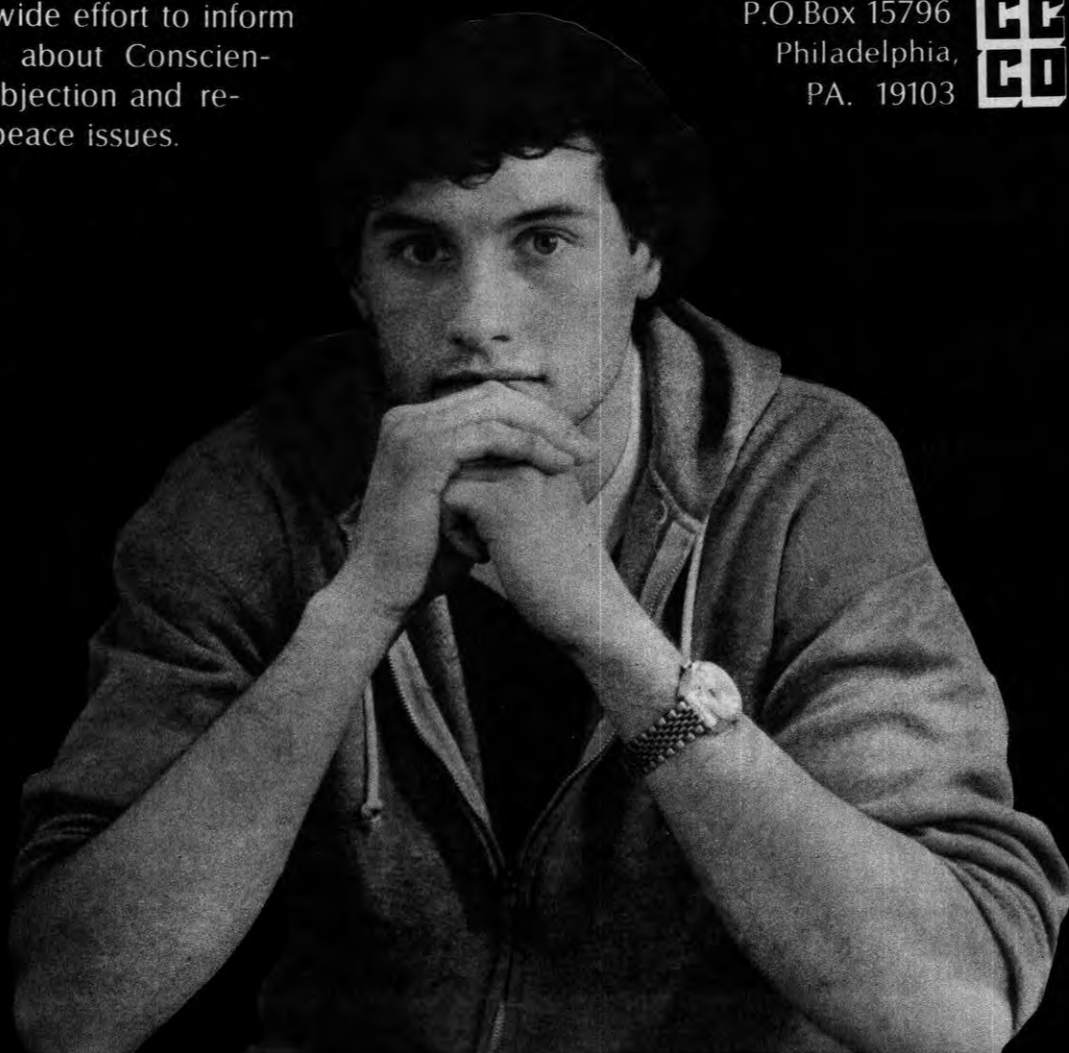
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