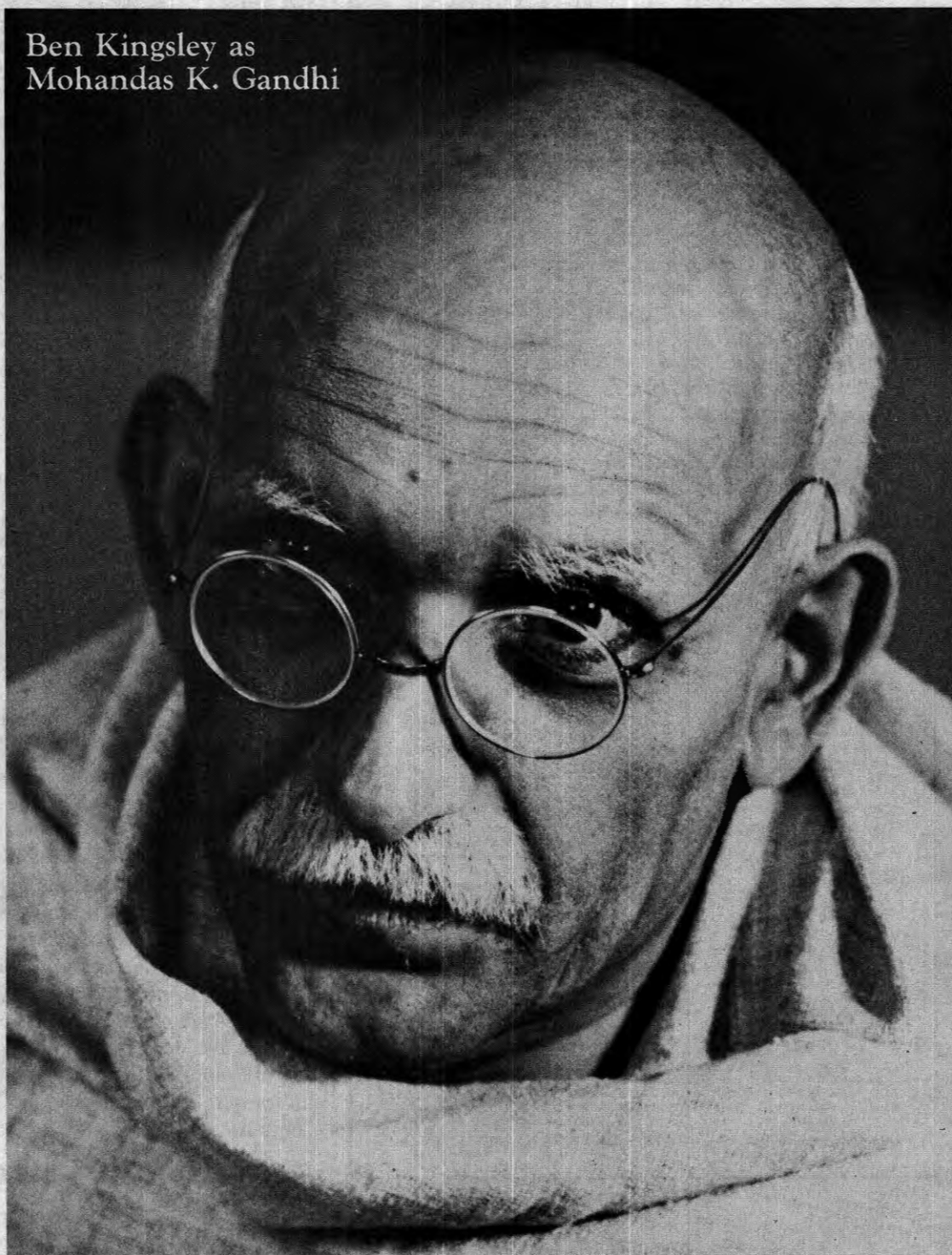


March 15, 1983

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Ben Kingsley as
Mohandas K. Gandhi



Love is the
strongest
force
the world
possesses
and yet
it is the
humblest
imaginable.

—Gandhi



FRIENDS JOURNAL

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AMONG FRIENDS

In Touch With the Gandhian Movement

I marvel at Richard Attenborough's singleness of vision over the dozen or so years in which he gathered the support and ultimately produced his monumental film, *Gandhi*. In a project that had to be done right the first time, he succeeded marvelously. Never before has the philosophy of nonviolent direct action been expressed in film so vividly and uncompromisingly. (See Jim Bristol's review.) Friends have, of course, felt close to the Gandhian movement from early days. A number of British Quakers became rather directly involved as advocates in Britain and as colleagues in India. We are fortunate to have Horace Alexander's recollections in this issue.

U.S. peace workers, especially through the American Friends Service Committee and the Fellowship of Reconciliation, have also been in close touch with Gandhian activists. I recognized only one person portrayed in the film who was among the many Indians who visited the U.S. under AFSC auspices. That was Sushila Nayer, who is seen as Gandhi's physician during the final fast protesting the Hindu-Moslem rioting. She was in our home in Texas while on a speaking tour. She later became the minister of health in the new Indian government.

There might well have been another treasured friend of Gandhi's in the sequence showing him attending the Anglo-Indian Round Table Conference on independence. The Indian leader accepted the invitation of Muriel Lester to stay at Kingsley Hall, the settlement house she had founded in London's poor district and named in memory of her brother. As a long-time IFOR worker, Muriel Lester became well known to American Friends. She was another wonderful person who came to travel with us in Texas. Well, enough name dropping!

But I do want to comment on what is surely only a coincidence. I have mentioned Kingsley Hall above. Kingsley is the English name chosen by the Anglo-Indian actor who so successfully plays Gandhi in the film. Ben Kingsley is not new to the theater. He had a role in a recent PBS Shakespeare production, for example. But his Gandhi portrayal is central to this film. And, interestingly, we have just learned that the actor, his wife, Alison Sutcliffe, and his son, Edmund, are regular attenders at Broad Campden Meeting in England. Consciously or not, Attenborough appears to have attracted actors who are not only professionally capable but who have been involved in the spirit of the production. Two cast members are reported to have given their salaries to humanitarian causes—one including the American Friends Service Committee.

Olcutt Sanders

March 15, 1983 FRIENDS JOURNAL

Is Our Meeting a Church?

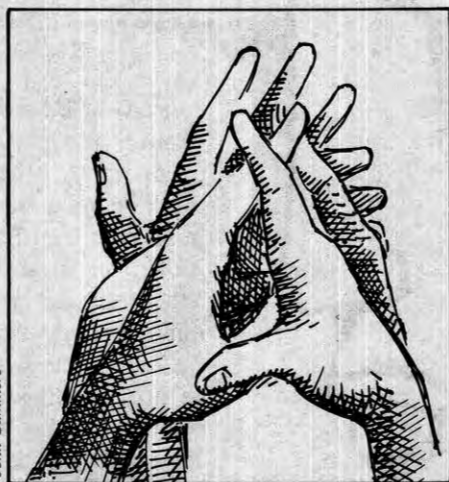
by Marty Grundy

A steeple house, said George Fox, is not a church. It was revealed to him that God did not live in temples made with hands. From his firm grounding in the New Testament, he declared that a church is not a building at all, but a group of people. Modern Friends have no trouble with that concept: we all know (despite our hassles with property) that a meetinghouse is not a meeting.

But neither is a meeting just any old group of people. Some would say a Friends meeting is a group drawn together by a common outlook on life, by shared testimonies concerning peace, civil rights for all people regardless of sex, race, or economic class, and by a set of assumptions about life-styles. Many would be comfortable with this definition of a meeting.

But that is still not a church in the way early Christians used the term. George Fox rediscovered the biblical experience of church as a living organism, a group of people so closely knit they could be called a body—and not just any body, but the body of Christ. This body functioned with Jesus as the head and individual members performing different services. Membership in this kind of group was clearly a whole way of life. It was the most important thing in the lives of its members—more important than job, security, recreation, or social action. Because it was so important, people devoted a great deal of time to it—not just one hour a week.

To differentiate themselves and their total commitment from others who merely talked about religion, early Quakers did not call themselves by the misused label “church,” but rather Society of Friends (“for I have called you Friends”). George Fox explained, “the Quakers are not a sect but are [a



people living] in the power of God which was before sects were” (Philadelphia Yearly Meeting *Faith and Practice*, 1972, p. 52).

Early meetings experienced what Francis Howgill described this way:

The Kingdom of Heaven did gather us and catch us all, as in a net, and his heavenly power at one time drew many hundreds to land. We came to know a place to stand in and what to wait in; and the Lord appeared daily to us, to our astonishment, amazement, and great admiration, insomuch that we often said one to another with great joy of heart: “What, is the Kingdom of God come to be with men? And will he take up his tabernacle among the sons of men, as he did of old? Shall we, that were reckoned as the outcasts of Israel, have this honor of glory communicated amongst us, which were but men of small parts and of little abilities, in respect of many others, as amongst us?” (PYM *Faith and Practice*, 1972, p. 58).

How many of us can describe our modern meetings in such glowing terms? How many of us are content with a common outlook and shared testimonies? Why do we settle for so little when such glory is possible? In his thoughtful article (FJ 4/1/82) Charles Swank pointed the way to corporate spiritual growth

through a greater commitment of our time, both in meeting and the rest of the week, and through a raised expectation of God’s living presence.

It takes a number of things to build a church or a fully functioning meeting. It takes first a desire to know God. We must be as thirsty for God’s living water as a long-distance runner is for a cup of cool wet water. We must hunger and thirst for God’s righteousness—for God’s will to be done. Please, God, let it begin with me: my will is the only one I can surrender to thee. Then, as Jesus promised in the Beatitudes, we will be blessed. We will be joyous—so joyous that people will envy our joy, will ask us why we are so happy and can they be that happy too.

But even all of that has not yet built a church. A church involves more than an individual and God—that produces only a hermit. Jesus taught his disciples to love one another. God’s people were to demonstrate to the world what his kingdom was all about. Its members would care about each other—rejoice with each other, grieve with each other, nourish and sustain the best in each other, discourage and admonish those things that are less than good. Early Friends were reminded to know each other in “that which is eternal.” That is a marvelous phrase which should not be reduced to a Quaker cliché. We need to know and love and sustain each others’ spiritual selves. We must recognize the spark of God in each other, and help fan it to burst into bright flame. We must freely and joyfully join that invisible fraternity/sorority of people who, having met God themselves, recognize God in others they meet.

Jesus’ parable of the talents is applicable to us. We Friends have been given many talents. It is up to us to use them wisely and boldly. There are great opportunities before us, and we will be held accountable for how we have used what God has graciously given. □

Marty Grundy is a mother and wife, “interested in the implications of that as a career.” She is a member of Cleveland (Ohio) Friends Meeting.

by Alfred K. LaMotte

He emptied
Himself. . .
—Phillipians 2:7

But taking up
the Cross of Jesus
is a more interior
exercise. It is the
circumspection
and discipline
of the soul in
conformity to the
Divine Mind
therein revealed.
—William Penn

MEDITATION AND THE WAY OF THE CROSS

Alfred K. LaMotte is chairman of the Religion Department of William Penn Charter School. A graduate of Yale University and Princeton Theological Seminary, he is an attender at Green Street (Pa.) Friends Meeting.

To conceive of God is to give God boundaries and to be God's creator. To conceive of God is pride and essential sin. For the mind tends to create its own gods and make its own world in their image. But can the finite thinking mind fabricate the infinite Being? The mind which conceives God and glorifies its own religious ideals, like idols of silver and gold, ends in jealousy and rage against the gods produced by other minds. The religion that is born of the thinking mind must be in conflict with others, as the thinking mind is in conflict with itself. Only the mind that is free of itself, free from the whole structure of thought, can know "the peace that passes understanding" (Phil. 4:7) and "the mind that was in Christ" (1 Cor. 2:16).

Clearly, the world is tearing itself to pieces through the strife of human ideologies, many of them very idealistic. Each solution to the problem is a new problem, because each solution is a product of human thought, and the problem is thought itself. Is there not another way? A way that is not of the mind? A way of peace that passes understanding, bringing forth a new kind of behavior, a new kind of action that is not rooted in any ideology at all?

Thinking cannot fabricate the infinite. The infinite must come into being through the death of the mind, the sacrifice of thinking. The mind is far more alert when it is not bound up in thinking. It is attentive to what is. Such a mind is sensitive to every impulse, every ripple in the immensity of the surrounding fact, for this mind is not beclouded with its own compulsion to label and describe. This mind does not conceive God but confronts God without the mask of opinion, in the mysterious such-ness of things as they are.

Nothing in itself, seeking nothing but to be nothing, this mind is crucified. The crucified mind is a silent mind, and the silent mind is attentive to the other. The other is all. The humble mind is not obsessed with being right.

The empty mind is not absent-minded, for the absent mind is somewhere else, but the empty mind is always right here. Yet, when the structure of thought is shattered, there is an awakening in simplicity, an explosion in stillness, a penetration into the bottomless ground of *now*. This blessed state arises because the mind is "poor in spirit" (Matt. 5:3), emptied of thought after the pattern of Christ's self-emptying, his *kinosis* (Phil. 2:7). Such a mind is never a dull or distracted mind, but a mind capable of love. Love is the radiance of an empty mind.

Meditation is the practice which humbles the mind until it is empty and radiant. Meditation is the crucifixion of the mind, the death of thought that opens the mind to infinite life. It is an art which exists in the early traditions of every

culture precisely for this reason: to transcend thinking. For the ancients, closer to nature's law, knew that right society is born from right mind, and right mind is powerfully simple, creatively silent, energetically still:

The Way is empty, yet never depleted by use. The Way never acts, yet nothing is left undone. The still is lord of the restless. If rulers and princes observed this, the world would improve by itself.

About the same time Lao-tzu wrote this in ancient China, Isaiah was telling the anxious politicians of Israel, "In returning and rest shall ye be saved; in quietness and confidence shall be your strength" (Isa. 30:15).

These masters do not intend an outward silence of the body alone, rigid and speechless while the mind races on with its plans and its problems. They intend an inward silence, a form of meditation in which thought is transcended. Such



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of thought is shattered,
there is an awakening
in simplicity, an explosion
in stillness, a penetration
into the bottomless ground
of now.

meditation threads through the heart of Christian history. Augustine wrote in his *Confessions*, "I entered into the recesses of my being and saw, *above my mind*, an Unchanging Light" (emphasis added). St. Maximus Confessor, in the first century, declared, "This alone about Him is intelligible, His Infinitude; and to this Nothing is *to pass beyond the thinking mind* (emphasis added). According to the 14th-century classic, *The Cloud of Unknowing*, God "may well be loved, but He may not be thought of," and "to the extent that anything is in your mind other than God, you are that much further from God." The highest form of prayer "takes place altogether in this darkness and in this cloud of unknowing, with a loving stirring blindly beholding the naked Being only of God Himself." St. John of the Cross advises us "to rest from all knowledge and thought," contenting ourselves "with merely a peaceful and loving attentiveness toward God." In this state of prayer, the soul "dwells in its emptiness," and so fulfills the words of Scripture, "having nothing yet possessing everything" (2 Cor. 6:10). (See *Dark Night of the Soul* I.10.4 and II.8.5.)

Among the founders of Quakerism the practice of crucifying the mind and transcending thought was essential to the development of the Inner Light tradition, since the Inner Light is only tasted by an emptied mind. "Give over thine own willing, give over thine own running, give over thine own desiring to know or be anything, and sink down to the

Seed which God sows in thy heart," advised Isaac Penington (see *The Inward Journey of Isaac Penington*, Pendle Hill Pamphlet #29, p. 28).

In his epistles George Fox constantly recommended the practice of transcending mental activity, "The Light within . . . will show thee the daily Cross, which is to crucify the carnal mind" (#19). "Dwell in that which is pure in you, lest your thoughts get forth" (#15). "Take heed of being hurried with many thoughts, but live in that which goes over all" (#52). His Tenth Epistle is a short treatise on the art of transcending thought in deep meditation:

After thou seest thy thoughts and the temptation, *do not think, but submit, and then power comes*. Stand still in the Light and submit to it. . . . And when temptations and troubles appear, sink down in that which is pure, and all will be hushed and fly away. And earthly *reason* will tell you what ye shall lose. Harken not to that, but stand still in the Light. . . . When your thoughts are out abroad, then troubles move you; but come to stay your minds upon the Spirit. . . . If ye do anything in your own wills, then ye tempt God; but stand still in the Power, which brings peace. (emphasis added)

For Fox, the silence within was the original uncreated state which was there before God said, "Let there be light." "Waiting in that which is pure . . . will lead you into that which was before the world was" (#43). The empty mind, then, is not dull or asleep, but alive in creative silence, burning with the Presence of God's Word.

One of the most active men who ever lived, William Penn practiced transcending the mind in meditation: it was the source of his energy. Describing the practice which he used both at meeting and in private, he speaks of "the silence of the Holy Cross" as a state where "thou must not think thy own thoughts" (see *William Penn, Mystic*, Pendle Hill Pamphlet #167):

Wherefore stand still in thy mind, wait to feel something that is divine. . . . In this taking up the cross and shutting the doors and windows of the soul against everything that would interrupt this attendance upon God, how pleasant so ever the object be in itself, how lawful or needful at another season, the power of the Almighty will break in, His spirit will work and prepare the heart, that it may offer an acceptable sacrifice.

In another work he speaks of that mystical visitation of light when the meditator "feels the heavenly substance brought into his soul by the immediate hand of the Lord." But this can happen only when the meditator "asks not in his own words, strivings, or will, but as one empty of his thoughts. . . ." The voice of God, says Penn, "is not to be heard in the noises and hurries of the mind" but in silence. "No man can hear His Voice who is not silent in himself." Therefore he continually advises, "Love silence, even in the mind; for thoughts are to that as words to the body, troublesome." Penn suggests a daily program of morning and evening meditation to his children, meditation in which the mind transcends thinking: "So soon as you wake, retire your

mind into a pure silence from all thoughts and ideas of worldly things, and in that frame wait upon God" (emphasis added).

Following the method of *The Cloud of Unknowing*, Penn does not advise us to replace bad thoughts with good thoughts, but to release the mind from *all thoughts*, "resting from your own will and workings, and waiting upon the Lord, with your minds fixed in that Light wherewith Christ has enlightened you." Thus the Quaker meditator does not even concern his or her mind with "pleasant" objects, however "lawful or needful at another season"; for according to Penn—as to the masters of the Catholic mystical tradition—the "Evil One will present you with lawful objects, businesses and callings" to distract you from pure meditation when the demonic spirit cannot succeed in doing it with "representations of old lusts and pleasures."

The technique of meditation described by these early Friends does not involve imagination, visualization, or intellect. It is transcendental, passing beyond all mental activity whatsoever. This meditation allows awareness to settle into its simplest state, the state of *Pure Consciousness*. Quakers describe this restful but lively awareness as "waiting upon the Lord." Waiting upon the Lord, as Howard Brinton pointed out, does not mean waiting *for* the Lord. It is simply being in the Presence, with unwavering attention. It is the mental state of a handmaiden at the feet of the Master, self-will utterly poured out, emptied to receive the Master's word—Mary poured out at the feet of Jesus, her mind centered in "one thing" (Luke 10:42). The Word of God fills the soul when every human word is silenced.

Students of meditation will recognize the similarity between the Quaker experience and the ancient Vedic wisdom of India. The Yoga Sutras define meditation as "stilling the thought-waves of the mind." Mandukya Upanishad describes it as a "fourth state of consciousness," distinct from deep sleep, dreaming, and ordinary waking thought. Actually, it is the *easiest* state of awareness, less complex than thinking. It is the Witness behind thinking, "without boundaries, ineffable and beyond thought, known only by becoming it." But, teaches the Zen Master Huang Po, "as soon as you form a thought of it, you ruin the reality itself." The Lankavatara Sutra of Buddhism declares that our own Buddha-nature is expressed "when all these thoughts are tossed out and there is a state of imagelessness" (emphasis added). "What is known as the Real Idea is no-idea," says the Heart Sutra. "They are Buddhas who are free from all kinds of ideas."

From this meditation, one goes forth into activity radiating peace and spontaneously performing acts of love. But this love has no motive, no ideology behind it. It just is. The Diamond Sutra states that "when a Bodhisattva practices charity he should not be cherishing any idea of it." Says Bodhidharma in *The Transmission of the Lamp*, "There is no specific consciousness on their part that they are engaged in any meritorious deed." Such is true charity, the *action of selflessness*, described by Christ as not letting "your left hand know what your right hand is doing" (Matt. 6:3). This

spontaneous charity is completely different in quality from action arising out of ideology or anxiety. This action communicates a stillness. It arises from the depths in me and touches the depths of you. "Deep calls unto deep" (Ps. 42). The action that flows from meditation is not mere body touching body, the Spirit touching Spirit through the body.

Pure Consciousness, the blessing of meditation, is the still ocean of action. Every wave of action rises from this stillness. Pure Consciousness is not a *higher* state: it is a *simpler* state, a state of essence. Nor is it consciousness of something infinite—for that would be a thought—but rather, infinite consciousness. Here consciousness is its own content, its own object, extraordinarily clear and effulgent with mysterious Light. Says the Mundaka Upanishad, "Beyond all conception shines the One Light. . . . When the mind becomes still, then the original Being flashes forth."

While this tradition of meditation is recorded in Catholic and Quaker writings, its systematic teaching and methodology have been lost. But the work of the Holy Spirit in this age is to unify the world in Christ, and this means a sharing of East and West. It is the Spirit itself which brings the Eastern meditation-masters to us, to kindle long-slumbering flames of Inner Light through the specific instructions which they have preserved, and which once were part of Christianity. Does the church have the humility that the Christ-child once had: to accept the gifts that "wise men from the East" lay at our feet?


Some meditation courses that preserve the tradition of transcending the mind are Chogyam Trungpa's Dharmadhatu centers, Swami Muktananda's Sidha Yoga



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does not mean waiting
for the Lord. It is
simply being in the
Presence, with unwavering
attention.

Foundation, and the Transcendental Meditation (TM) Program. The TM Program I recommend above all. It involves no-nonsense instruction, direct and simple. The student is shown how to experience Pure Consciousness from the very first session. No religious baggage is added. The experience speaks for itself, in silence. The practice is effortless and therefore graceful. *Grace* becomes practical in the specific instructions that liberate the mind from its own effort.

With our do-it-yourself American individualism, we cannot imagine why formal instruction is necessary. But most of us find that when we *try* to still the mind, it only becomes more restless. When there is any *effort* to meditate, we are trapped



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in endless webs of thinking about trying to meditate. Is this not our *fallen nature*? We are incapable of *doing less*. We know how to complicate our mind, but we don't know how to let it be simple. Cut off from its original innocence, the mind is so bound in its tendency toward effort that it cannot still itself or turn inward. The Way must be shown. It must be *given*. The mind must be turned inward by an impulse that is not of its own doing. This is the grace of initiation.

As a personal note, I have found through Transcendental Meditation that the Inner Light is not a metaphor or symbol, but a *real* Light, a real Power, the substance and energy of Christ within the soul. The energy gained through meditating can be used in daily activity, "that energy of Christ's which is so powerful a force within me" (Col. 1:29). The energy comes from the silence within. TM is not an escape from action but a preparation for more dynamic action. A person who has true inner silence tends to be dynamic in outer activity.

Meditation cultivates surrender. Surrender is the humility that knows we can never know by knowing. When thinking dissolves, we understand. We see that the whole structure of thinking in which we were trapped was the product of a desperate anxiety—the anxiety to be somebody, to have a shape, a definition, an ideology, and to conform the world to our shape. But this mind-shape, with its constant interior monologue, is the "old self" which Paul tells us must be "cast off" so that we might "put on the new self created in the image of God" (Eph. 4:22 and Col. 3:9–10). This "old self," the fallen adamic nature, is the very shape of *sin*. Sin is not this or that particular thought: it is the nature of the mind itself, twisting like a serpent in its own cleverness, bound in coils of thought (Gen. 3:1). This mind must die, must be emptied after the pattern of Christ's self-humiliation. We do this by daily meditation; as Paul said, "I die daily" (1 Cor. 15:31).

But then, "if we have become one with the pattern of his death, so also of his resurrection" (Rom. 6:5). Precisely when the old self dies, a "new creation" occurs in our very core (2 Cor. 5:17), and we are "transformed by the renewal of our mind" (Rom. 12:2). Death on the cross of meditation leads to a new self: "the mystery of *Christ in you*, the hope of Glory" (Col. 1:27; emphasis added). Then our souls can say, "I have been crucified with Christ, and it is no longer I who live but Christ who lives in me" (Gal. 2:20). Or in

George Fox's words, "I was not more; but the Father and the Son was all in me, and we are one" (Braithwaite's *Beginnings of Quakerism*, Vol. 1, p. 179).

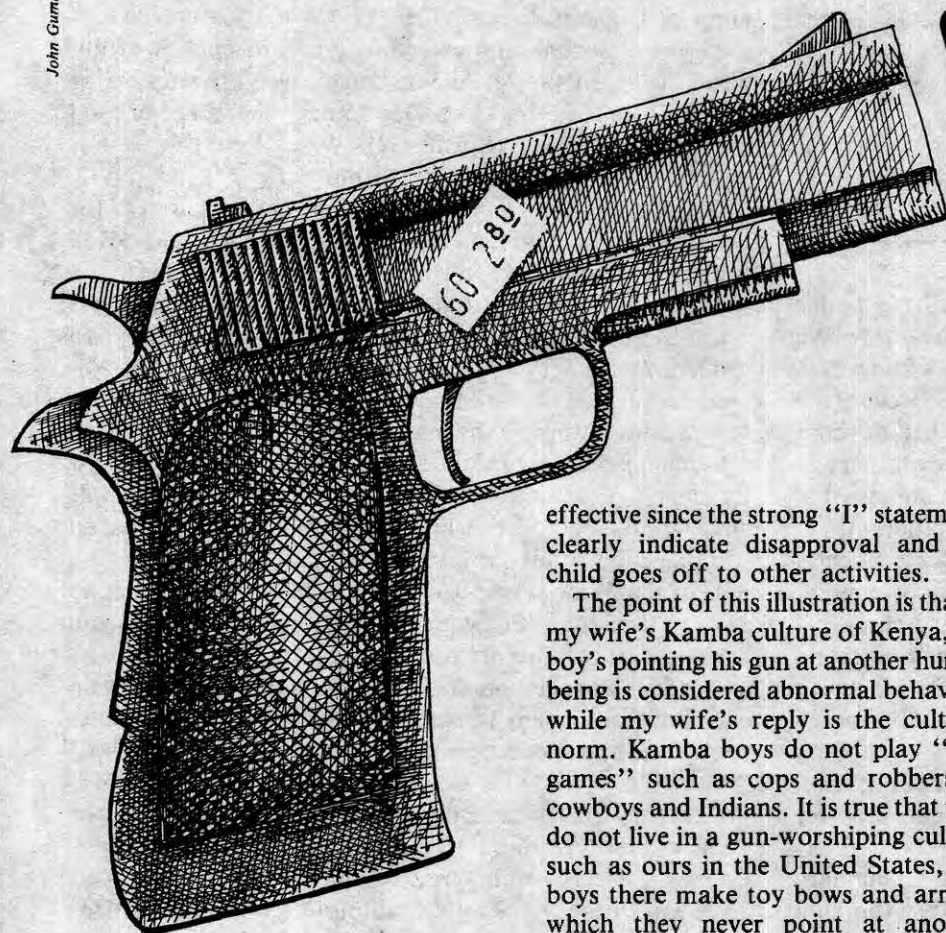
Through meditation, the crucifixion of the mind, we transcend the fallen nature. As Fox taught, we "grow up out of the Fall" by "waiting upon God to have the image of God restored within us" (Epistle 32). When "our old self is crucified," we are dead to sin (Rom. 6:6).

Did Jesus teach a form of meditation? Noting our need for "retired frames," William Penn points out that "Jesus loved and chose solitudes, often going to mountains, gardens, and seashores to avoid crowds and hurries, to show his disciples it was good to be solitary and sit loose to the world" (see *William Penn, Mystic*, Pendle Hill Pamphlet # 167, p. 20).

In the Sermon on the Mount, Jesus turns the thrust of the Jewish law inward, showing the role of mental states in determining behavior (Matt. 5:22). Then he gives instructions for emptying and simplifying the mind, even telling the people not to think at all: "For which of you by taking thought can add one cubit to his stature?" (Matt. 6:27). He points to a state of simple awareness where we can be one with the Father prior to thinking: "For your Father knows what things you have need of even before you ask" (Matt. 6:8). He instructs us to practice meditation: transcending thought, with its "vain babbling" and "many words" (Matt. 6:7), you should "enter your closet and shut the door; pray to your Father in secret" (Matt. 6:6).

Paul calls the regenerating experience of transcending the mind a "new creation." Describing this second birth with Genesis imagery—light, water, spirit-wind—the Gospels declare us "begotten of water and spirit" (John 3:5), baptized "with the holy spirit and with fire" (Matt. 3:11). In what sense does meditation recreate us? Perhaps these biblical authors knew the deepest secret of physics: the meditative state of Pure Consciousness is also the ground of physical energy, the creative source of stars and galaxies. This was Fox's intuition when he wrote, "Waiting in that which is pure . . . will lead you into that which was before the world was."

When the mind is transcended and the old self is cast away, then I am born in silence. There is a new Genesis in me. Over the emptiness of no-mind, "formless and void," the spirit of God hovers and cries, "Let there be light!" (Gen. 1:1–3). Then I hear the Word of God, the vibration of very silence, breathing new life through every atom, energizing every cell of my body. I am "in the beginning with God" (John 1:2). My emptiness is filled, my nothingness renewed with being. My darkness shines with a Light beyond knowledge, for the Light shines in darkness but the darkness cannot comprehend it (John 1:5). Light-waves, finer than the finest fabric of an atom, yet trembling with the energy of distant suns, dance in the depths of consciousness and re-create me. For this Light, "the true Light which gives Light to everyone," is not a flicker of my own imagination (John 1:9). It is not of the mind. This is the real Light "through whom the world was made" (John 1:10). □



GUN GAMES

by David Zarembka

Bang! Bang! You're dead!" says my two-and-a-half-year-old next door neighbor as he shoots my wife with his toy pistol. A natural, normal activity, you would say, for a small boy; surely it occurs millions of times per day.

"Don't shoot at me! I am not dead!" my wife responds. Obviously the answer of a naive, world-reforming, pro-gun control pacifist, you think. But it's

David Zarembka, a member of Pittsburgh (Pa.) Meeting, is a food coop wholesaler. He is treasurer of the National War Tax Resistance Coordinating Committee.

effective since the strong "I" statements clearly indicate disapproval and the child goes off to other activities.

The point of this illustration is that in my wife's Kamba culture of Kenya, the boy's pointing his gun at another human being is considered abnormal behavior, while my wife's reply is the cultural norm. Kamba boys do not play "gun games" such as cops and robbers or cowboys and Indians. It is true that they do not live in a gun-worshipping culture such as ours in the United States, but boys there make toy bows and arrows which they never point at another human being. To do so is a cultural taboo.

"So what?" you respond. "Ninety-nine point nine percent of these boys in the U.S. grow up and never come close to shooting anyone dead." But that small percentage that does use a gun in homicide learned that behavior as children. (I have written with the male pronoun, since playing with guns as children and homicide among adults is primarily a male, macho problem.)

A large part of childhood play is adult role-modeling. This has two implications: children play doctor, nurse, fire fighter, truck driver, house builder; they draw, paint, and construct objects modeling on the adult world. So in playing gun games, they are also adopting possible adult behaviors. Second, the prevalence of gun games among boys must indicate a strong gun ethic in the adult population, which the boys are imitating.

The U.S. does have an extremely high homicide rate, equal only to such

repressive regimes as the Republic of South Africa, and frequently over ten times higher than other countries including Britain, Japan, the Soviet Union, and Kenya. As much as we are unwilling to admit it, the U.S. has an underlying cultural ethic that assumes killing another human being is acceptable.

In Kamba culture, men, drunk or sober, do not think of killing others in argument, since that behavior has been forbidden since childhood. Some Kenyans with whom I have spoken have no desire to visit or live in the U.S.—regardless of its reputed material wealth—because they perceive Americans as people who kill each other when they get into arguments over girl friends or order in a gas line. Unfortunately, compared to Kamba culture, their perceptions are accurate, for if they would move to the U.S., their chances of being killed in a homicide would have increased over ten times. These same Kenyans perceive the U.S. political process—that democratic freedom which we so ardently defend worldwide—as one based on political assassination: "Why did *you* kill John F. Kennedy, Robert Kennedy, Martin Luther King, and all the others?" is a common question. The personal "you" nature of the question indicates their feeling that the phenomenon is a cultural one rather than a private one of Oswald, Sirhan, or Ray.

I would suggest that the next time a child points a gun at you, you make another "strike for peace" and respond as my wife does. No lecture or moralizing is needed: the strong "I" statements

"Do not shoot me! I am not dead!" are sufficient. I have tried to follow my wife's custom and, as one who shot each one of my playmates hundreds of times while a small boy, I found my wife's response difficult to make quickly, effectively, and naturally. This difficulty is due to the fact that the disapproval of gun games is contrary to accepted cultural norms. But here is a small, yet difficult, step that everyone could make towards a less violent world: "Do not shoot me! I am not dead!"

But if our analysis stops here, we will have covered only the superficial aspects of the religious basis. We need to look more deeply. In African religious thought, a person does not wish evil events onto another person. For example, Kamba do not curse at other people, another common custom in the U.S. When the driver at the green light fails to move, my wife objects to my saying under my breath, "Get moving, buster." To her, I am abusing another human being.

According to Kamba religious tradition, I cannot think or say, "I hope John breaks his leg." If John does happen to break his leg, I might feel guilty about this, but the real intent is psychological. If I wish John to break

his leg and then I meet John (with or without a broken leg), my interaction with John will be strained. He will probably perceive this and even though he doesn't know I want him to break his leg, he will understand that our relationship is not satisfactory. In time, if this continues, a hostility will develop between John and me. To block this, Africans consider it taboo to wish evil deeds on others.

In the States we are so used to armed police that we assume they are essential to keep people from killing one another. But police (as keepers of the peace versus guards for the tax collectors) are a rather modern innovation and societies have developed many other techniques to ensure that people live together peacefully and in harmony. So Kamba society, which forbids the thought of killing (i.e., not only "thou shalt not kill," but "thou shalt not even *think* of killing") has less need of armed police to keep order.

If we adopt this African religious concept that we should not even think of doing evil unto others, then we have gone beyond Christian ethics as I understand them. ("If a man lusts after a woman, he has committed a sin in his heart" does not seem to be expanded

into a general principle of not wishing evil unto others.) Under this ethic, we in the U.S. are monstrous transgressors: for if it is bad for me to wish that John break his leg, it is an ultimate transgression that my country not only thinks of—but plans and implements—methods of killing not only one Russian, but millions and millions of them. In other words, the conception, the construction, the pointing of an atomic missile at a Russian city is a sinful transgression. The evil does not begin when the missile is launched and the bomb explodes; it begins with the conception itself.

The implications based on this conclusion are far-reaching. A person who participates in strategy sessions developing scenarios for the destruction of Russia transgresses the divine order. A person who is employed in developing or building a weapon transgresses. A person who works directly or indirectly for such a military transgresses. A person who participates in the payment for these weapons transgresses. A person, such as the president of the United States, who thinks of using these weapons, who threatens to use them (as President Kennedy did in the Cuban missile crisis), who proposes to "negotiate from strength" (a current euphemism), transgresses the divine order.

I do not wish to evade politely the personal and societal consequences of this thought. As individuals we are almost all involved and implicated in the U.S. military stance and we surely all benefit materially because of the Pax Americana. We as a country are evil-doers by our military intentions. Like the prophets of the Old Testament, we must realize that our whole world view, the whole intent of our society, is based on a divine misordering of our lives and society. We must stop. Each individual must stop joining the military, must stop working for the military in any fashion, must stop owning stock in corporations that profit from military contracts, and must stop paying military taxes.

In other words, to save ourselves, to attune ourselves to the divine order, we must, regardless of what the Russians do, stop pointing our missiles at them. We must disarm unilaterally. Only then can we begin to have a true peace, a shalom, the right ordering of our relationship with the rest of the world. □

Teaching Our Children to Be Monsters

by Helen W. Zimmerman



Any imaginative adult can remember reading about monsters as a child. More recently, American technology enabled children to see monsters in vast profusion, with no limits on the horror or gore developed for commercial gain.

But perhaps people do not realize that we have now reached the ultimate in this area, and are teaching our children to be monsters! Yes, we are.

The video games are single-mindedly concerned with destruction, obsessed with the fine moral goal "get him before he gets you." In the lighted living rooms, which

appear so serene and peaceful from the outside, sit numbers of little children learning how to zap.

"When you kill him, he turns black," says Mom, thinking perhaps to enlighten the child about the real world. These games encourage rampant militarism in even the youngest child. What attitudes and values can you expect someone to have who spends hours a day trying to "perfect his extermination skills" as the educators would say?

All the E.T.s and Gandhis in the world will have little influence in competing for the hearts and minds of the young against this avalanche of profitable machinery. Are we really trying to raise a generation of monsters?

Helen W. Zimmerman lives in Saunderstown, Rhode Island. Her article appeared in the 12/30/82 issue of the Narragansett Times.

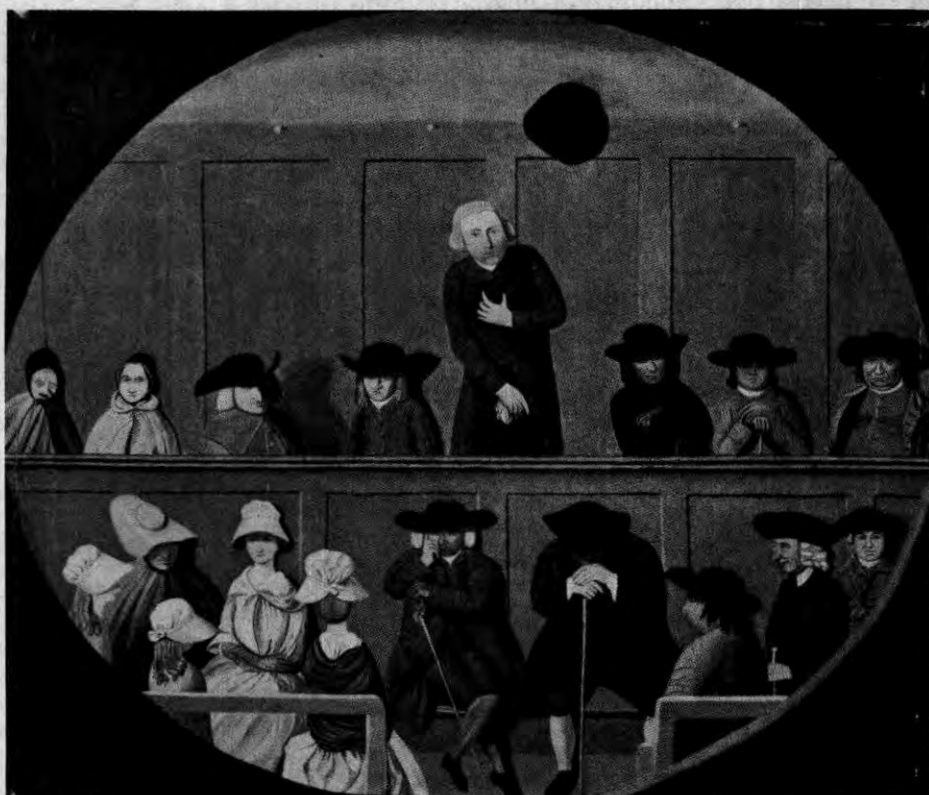
The Adventure of the Quakers

1793-1983

by Jay Worrall, Jr.

*Dearly beloved Friends,
These things we do not lay upon you
as a rule of form to walk by . . .
for the letter killeth
but the spirit giveth life.*

—The Elders of Balby, England, 1656



In 1793, ministers were a select class, carefully chosen for their spiritual gifts.

Here on this desk lie two slim books. Both of them are books of discipline, published by Baltimore Yearly Meeting. The book with the kelly green cover was published in August 1982. The second book, brown and spotted after 189 years, its "s's" looking like "f's," was published in 1793. Both books were written by committees of dedicated Friends who took years painstakingly to distill and set down on paper the essence of the Quaker faith.

What can we learn by comparing these two statements by one Quaker body—the one made 150 years after the Quaker movement began, the other 189 years still further along the Quaker way? What new insights have come to Friends since 1793? What has been discarded,

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and what has been changed, and just as important, what remains constant and unchanged through all the years?

The new 1982 book is about 2½ times longer than the old, with some 34,000 words instead of the 1793 edition's 13,400 words. The additional length comes from the 1982 committee's care to spell out some Friendly practices, such as transfers of membership and committee procedures, that were barely touched on or not touched on at all in 1793. But we will be concerned mainly here with the advices about faith that the two books contain and that are at the very heart of Quakerism, and not so much with the practices prescribed for carrying out that faith.*

WHAT'S NEW

Three new subjects are dealt with at length in the 1982 discipline which really have no counterparts in the early discipline:

- *Concern for the World and Its*

Society—Present-day Friends are startled to learn that their forbears' concern in 1793 for poor and unfortunate people is focused on poor and unfortunate members of the Society of Friends. The section headed "Poor" directs only "that where Friends want ability in the world, their monthly meetings assist them" (emphasis added). True, there are sections on "Indians" and "Negroes" in the old book, but there is no advice about helping or caring for those maltreated peoples: the section on Indians directs only "that Friends should not purchase or remove to settle such lands as have not been fairly and openly first purchased from the Indians"; and on Negroes, it directs only that Friends must not own slaves or hire them where the owners receive the wages, or act as slave overseers.

The new 1982 book emphasizes that "the basic Quaker belief in the Light within each person . . . underlies the practice of bearing witness to the social



The discipline of 1982 emphasizes the role of the meeting as a spiritual and caring community.



Cynthia Kerman

testimonies, . . . the administration of justice, . . . racial and other discrimination, consideration of the disadvantaged and aged, and stewardship of human and natural resources."

In the light of history, it appears that the Society of Friends for its first 150 years centered on evangelizing, on convincing the whole world of the Quaker Truth. Only when this hope faded did Friends turn their major attention to social testimonies. In 1795, just two years after the old book was published, Baltimore Yearly Meeting did set up a Permanent Committee for Indian Affairs, to assist the members of the harassed Indian tribes. The activities of this committee mark the beginning of the yearly meeting's present attitude of warm social concern.

The new book emphasizes that "the basic Quaker belief in the Light within each person . . . underlies the practice of bearing witness to the social testimonies. . . ."

"Take care to keep to . . . plainness in language, habit, deportment, and behavior; that the simplicity of truth [may] not be lost."



Courtesy of the Philadelphia Free Library

- *The Value of the Arts*—The 1982 book declares that "art . . . can be a meaningful spiritual force" and that "Friends may express their own creative spirit" in music, poetry, sculpture, painting, architecture, or any medium that seems appropriate. This concept is altogether missing in the 1793 book. Indeed, it appears that Friends in 1793 considered the creative arts as superfluous and distracting, if not worse. In the discipline of that year it is "seriously advised, that no Friends suffer romances, play-books, or other vain and idle pamphlets in their houses or families."
- *Science and Religion*—Of course the 1793 discipline has nothing to say about science, for the great science-versus-religion debate did not begin until 1859, when Charles Darwin produced *The Origin of Species*. The new discipline, however, devotes a page to the subject of science and religion, concluding that the Quakers' inward search for spiritual Truth and the scientific method for acquiring knowledge about the material world are compatible, not conflicting.

DISCARDS

Just as three new subjects have appeared, so three subjects that were emphasized by Friends in 1793 have practically disappeared from the discipline of 1982.

- *The Reputation of Truth*—Again and again, the old discipline speaks of the

need to keep up the reputation of our Society in the eyes of the world. The matter of reputation is dealt with separate and apart from the reality of the Society's vitality and relevancy. "A bitter, indecent behavior will cause our profession to be evilly spoken of," it says; and "where any professing truth are guilty of such disorderly or indecent practices as shall give or occasion public scandal" such an offender is to be speedily dealt with "for the clearing of Truth."

- *Meekness*—Friends in 1793 were required to practice meekness, to use few words, and to avoid aggressiveness. "A Christian prudence and meek deportment will bear a becoming testimony," declared the discipline. Let "the restoring spirit of meekness and Christian love abound," it urges a few pages later. All Friends are advised to "use few words in their dealings, lest they bring dishonor to the Truth of God through their forwardness."

- *Salvation as the Goal*—The old discipline plainly indicates that the purpose of living a godly life in this world is to obtain a better life in the next world. Friends are pleaded with to live so "that they may at last receive the crown of righteousness, which will never fade away." This goal is not mentioned at all in 1982. It appears that modern Friends see the search for Truth as its own reward.

CHANGES

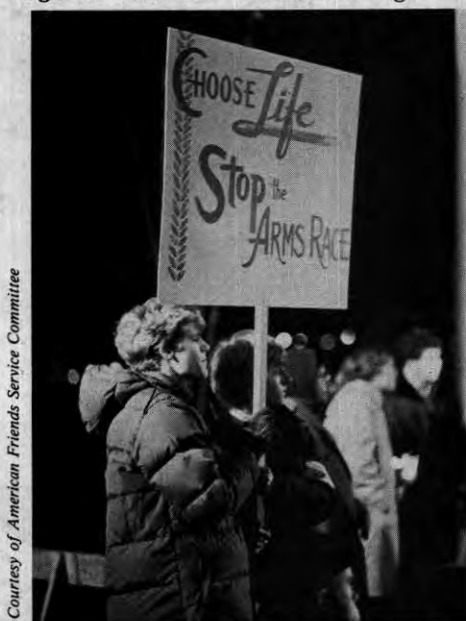
To say that Quakerism is a "movement" and not a static organization implies change, and in three important items of faith Friends have certainly changed since 1793.

• *The Authority of the Meeting and the Freedom of the Individual Friend*—There is always a tension in any community of men and women, between those who regard the judgment and discipline of the whole community as most important and those who believe that the individual person must be free to work out his or her own destiny. This pull has been strong in the Society of Friends ever since George Fox's day, between the authority of the meeting on the one hand, and its mystically minded members on the other who feel themselves taught of God and jealous of any authority but that of the Light Within. It is clear from reading our two books that the authority of the meeting was more controlling in 1793 than it is today.

The older book states positively what the members of yearly meeting *must* do or not do, while the 1982 edition has a much less authoritarian tone, rather a tone of *shouldness* or *oughtness*. The title of the older book is *The Revised Discipline*. . . . The new book is titled *Faith and Practice of the Baltimore Yearly Meeting of the Religious Society of Friends*. It then explains in its preface that "such a volume [as this] is often called a 'Book of Discipline,' but it is not intended that it shall be authoritarian in the sense that uniformity to the letter is intended."

The 1793 discipline lists a long series of practices for which offending Friends are to "stand disowned, till they shall repent and give satisfaction." The list includes "excess of drinking, swearing, cursing, lying" and "unseemly company-keeping with women." It includes "such as run races on horseback or on foot, lay wagers or use any gaming" and "such as do not maintain our ancient Christian testimonies against taking oaths, military service" and the like. It prescribes also that such shall be dealt with as disorderly who "write, print, or publish any books or writings tending to raise contention or occasion breach of unity, that have not first had the perusal and approbation of some Friends appointed by the yearly meeting for that purpose."

Our testimony for peace and against war . . . remains strong.



The discipline of 1982 contains none of these rules and restrictions. Rather, it emphasizes the role of the meeting as a *spiritual* community and as a caring community. Nothing is said about disownment. The section headed "Termination of Membership" requires only that "members who completely disregard the obligations of membership should be labored with. . . . If continued efforts exerted over a period of at least five years are unavailing . . . the member may be dropped."

• *Ministers*—In 1793, ministers in Baltimore Yearly Meeting were a select class, carefully chosen for their spiritual gifts. They met together in "a select meeting of ministers and elders, once in three months." Friends were generally grouped as "ministers" and "hearers," and the hearers evidently were to speak in meetings for worship seldom or not at all. "Let the hearers be watchful over their own spirits and not forwardly judge or censure the testimonies which may be delivered among them," reads the 1793 discipline.

The 1982 book reads quite differently: "Every Friend is and should be a minister of the Lord," it says, noting that although "the yearly meeting has a committee on recording ministers . . . in Baltimore Yearly Meeting the practice is not common," and it is not the thought or intent that any type of ministry ever should become the mono-

poly of recorded ministers."

• *Relating to Other Groups*—George Fox urged Friends "to walk cheerfully over the world, answering that of God in every[one]." It appears, however, that the Friends of 1793 were quite closed to the idea of relating with other groups. "Avoid mixing," advises the 1793 discipline, "with those in their human policy and contrivance, who are not convinced of our religious principles." The more tolerant advice of the 1982 book represents a return to Fox's concept. It says, "Our belief in that of God in every person requires that we cooperate with other religious bodies. We are aware that we have much to learn from the religious experience of other groups, Christian and non-Christian."

THESE THINGS CHANGETH NOT

After all the additions, discards, and changes that we have noted, there remains a profound kinship between the two books that bridges the six generations between their Quaker authors:

• *Love and the Truth* are words written over and over in both books. They describe the Quaker concept of what God is like, and they also are used as the principal guideposts for Friends to follow in the living of their lives. "Love" appears 18 times in the old book, 43 times in the new. "Truth" appears 31 times in the old book, 26 times in the new.

• We still rely on *silent, mystical, inward waiting* as our primary way to learn about God and the unseen that hovers just beyond the seen.

In 1793, the discipline urges, "Stand open to the leadings of the love of God," and again, "When gathered in your religious assemblies be truly concerned to retire to the divine and heavenly gift . . . though you may perhaps have not outward teaching . . . wait without being restless or uneasy," and in 1982, "The meeting for worship is . . . founded on faith that man can enter into direct communion with God. In expectant silence we strive to center inwardly."

• We still are *followers of Christ* and respecters of the Judeo-Christian tradition:

1793: "All Friends [gather] in the name of Jesus . . . in the Church of
continued on next page

GANDHI



Hundreds of protesting miners led by Gandhi lie down in front of charging mounted police.

The first time I saw *Gandhi* it made a tremendous impact on me. The second time (just four days later) was even more moving. I was with two 11th-grade girls who, profoundly stirred themselves, could not believe that the picture had run for more than three hours.

My wife and I and our two daughters were in India from 1957 to 1959, arriving nine years after Gandhi's assassination. Understandably the scenes of India—in a number of cases places where we had actually been—we found authentic and compelling. Moreover, we had met several people portrayed in the film, and a few we knew quite well.

Even for those not "initiated" as we have been, the film thus far in its run is making a deep and lasting impression. *Gandhi* has universal appeal because at its core it portrays in the life of one man the centuries-old struggle against oppression and injustice. At both previews I attended, the majority of the audience remained seated in hushed and respectful silence for a considerable time after the film ended as extensive credits unfolded on the screen.

The making of the film is almost a

Jim Bristol has had long association with the American Friends Service Committee. A student and author on the subject of nonviolence, he is a member of Germantown (Pa.) Meeting.

Christ." The 1793 discipline refers to the Bible 12 times and refers to Jesus of Nazareth or The Christ 5 more times.

1982: "Friends find . . . God exemplified in Jesus of Nazareth. The divine spirit became so wholly Jesus' own that his teaching, example, and sacrificial life are a full revelation in humanity of the will of God." There are 22 Bible references and 14 references to Jesus.

• We still value *simple* life-styles:

1793: "Advised that Friends take care to keep to . . . plainness in language, habit, deportment, and behavior; that the simplicity of truth [may] not be lost."

1982: "Simplicity and moderation are vital to all dealings of life. . . . Self-indulgent habits and luxurious ways

of living dull the senses. . . . Moderation in all things assists persons to [be] sensitive to spiritual values."

• Our testimony for *peace* and against war remains steady:

1793: Stresses the "importance of being clear from the blood of all men"; advises all to walk "in the peaceable spirit of Christ"; and directs that "such as do not maintain our ancient Christian testimonies against . . . military services . . . let them be speedily dealt with."

1982: "With inward peace and love for all persons, hatred, conflict, and violence tend to disappear . . . Friends . . . renounce war and violence. . . . Recently, Friends have taken active leadership in developing techniques of conflict resolution."

Here on the desk lie two slim books, one kelly green, the other brown and spotted with age. See them now, mileposts of a great movement, a grand adventure. The adventure is into the mind of God. The adventure continues. □

* Baltimore Yearly Meeting began Fourth Month 1672 (June; Julian calendar) at a gathering of Friends on Chesapeake Bay near present-day Galesville, Maryland. The yearly meeting's first printed discipline appeared in 1759, and the 1793 discipline (compared here) was the second to be published. It was followed by revised editions in 1806 and 1821. In 1828, the yearly meeting separated into two bodies, Orthodox and Hicksite. Each of these bodies issued nine disciplines, or books of faith and practice, as some of them were titled, between 1828 and 1968. Then in 1968 the yearly meeting reunited. The book published as a provisional edition in August 1982 (compared here) is the first to be published since 1968.



Ben Kingsley as Mohandas K. Gandhi.

saga itself. It is a 20-year story of Sir Richard Attenborough's great dedication and determination. He persevered in spite of difficulties and frustrations that would have defeated a lesser person and finally, at repeated personal sacrifice, brought the undertaking to fulfillment.

This superbly crafted production, beautifully and sensitively photographed, flows from event to event, from experience to experience, from realization to realization. It moves steadfastly on from Gandhi as a young British-trained barrister in South Africa, so proud of his sons because they "behaved like little English gentlemen," to his conviction that he must defy the unjust laws of South Africa, to his embracing of nonviolence—with almost spellbinding calls to fight injustice, but only with nonviolent methods. He tells

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a cheering audience that he will fight and die if need be, but he will never kill. "They can torture me, break my bones—even kill me. Then they will have my dead body—not my obedience."

The tension builds as Gandhi returns to India dressed in Indian garb, no longer the well-groomed English gentleman. Nehru and others somewhat younger than Gandhi turn to him to confer and map strategy. At one of these sessions in a plush Indian home he states quietly that "all slavery must end," and then, relieving the Indian servant of the tea tray he is carrying, proceeds to serve tea to all those present. He proposes a day of fasting and prayer nationwide. "Oh," says Jinnah delightedly and approvingly, "a general strike!" Gandhi says no, although he notes, "You cannot work when you fast and pray." India is brought to a halt that day to the baffled amazement of the British. The viceroy is nonplussed. Throughout the

film the growing frustration of the British is wondrous to behold!

The first half of the film climaxes with a scene which vividly re-enacts the British massacre of unarmed women, men, and children at Amritsar. The film recounts Gandhi's halting of the campaign for Home Rule because Indians in one town have reacted violently to police harassment ("but victory is within our grasp," remonstrate his closest followers), the renowned March to the Sea to make salt illegally, and the nonviolent "storming" of the Dharasana Saltworks. (Who can ever forget the mixed fear and resolution in the faces of the nonviolent cadres as they walked forward line after line to be cruelly beaten down by the long wooden staves of the soldiers?)

How a great nation won its independence from a vast empire by nonviolent fighting is vividly and believably pictured in this extraordinary film. And

Crowds mass along the route of Gandhi's funeral procession.



that Gandhi fought and believed in fighting is inescapable as is his deep and abiding commitment to nonviolence.

Although we are indebted to many people for the creation of *Gandhi*, two are especially worthy of high praise—Richard Attenborough, the selfless and indefatigable producer/director, and Ben Kingsley, the Anglo-Indian actor who was able to convey so convincingly what was going on inside the man, who finally became Gandhi. Pandit Nehru had urged Attenborough in 1963 not to deify Gandhi; Attenborough and Kingsley avoided that pitfall, but I still left the theater with the sure and certain conviction that Mahatma Gandhi was no ordinary mortal.

The flashes of the man's humor that come through from time to time helped with this. When he had fasted for a dangerously long time to protest the outbursts of violence in the freedom struggle, Nehru comes to tell him that

people everywhere have ceased any show of violent force, and that they are even garlanding the police and the soldiers. Extremely weak though he is, Gandhi at this news says with a twinkle in his eye, "Perhaps I have overdone it."

Obviously everything cannot be included in one picture; it is almost incredible that Attenborough found space for as much as he did. One gem not here is a response Gandhi gave to a question about his attire when he had an audience with the king. The questioner was aghast when Gandhi indicated that he wore his usual loin cloth. Seeing the other's consternation, Gandhi hastened to reply with reassurance that "the king had enough on for both of us."

Two lovely touches that among many bear mention: the judge's rising—prompting everyone else in the courtroom to rise—as Gandhi, the prisoner on trial, enters; and the importance Gandhi attaches to a small boy's lame goat, as Gandhi leaves the leaders of the independence struggle on an ashram porch to minister to the ailing animal.

The cast of Indian and British players is excellent. Several British film stars well known to American audiences make brief but effective appearances. South African playwright and actor Athol Fugard plays General Smuts. Candice Bergen as photojournalist Margaret Bourke-White, has little chance to act. She and Martin Sheen, who played a *New York Times* reporter, are the two Americans in the cast. Both Sheen and Edward Fox, a British actor who as General Dyer orders and presides over the Amritsar massacre, were so moved by the experience of being in the film that they donated their entire salaries to charity.

The absolute bedrock necessity of fighting for freedom nonviolently comes through loud and clear. Never preachy for a moment, this thoroughly professional production delivers an unmistakable message, inducing a recognition of the reality and the cruelty of institutionalized violence. Says Gandhi in the latter part of the film, "Poverty is the worst form of violence."

When I go to the movies with great expectations I am frequently disappointed. I do trust that high anticipation on your part does nothing to diminish *Gandhi's* impact. □

GANDHI:

Some Reflections On a Friendship

An Interview With
Horace G. Alexander
by Norma Jacob

Horace G. Alexander lives with his wife at Crosslands, a Friends retirement community, in Chester County, Pennsylvania. At 93, his memories of his 20-year friendship with Mohandas K. Gandhi are fresh and vivid. He was asked to recall some of them on January 29, 1983, after he had seen the film Gandhi.

Q. When and where did you and Mr. Gandhi first meet?

A. I visited India during a sabbatical year from teaching international relations at Woodbrooke; I was interested in imperial connections in Asia, and my friend Charles Freer Andrews was involved in the effort to get rid of the traffic in opium and other drugs, from which the British administration was deriving revenue. C. F. Andrews urged me to visit his friend, M. K. Gandhi, at his ashram at Sabarmati, near Ahmedabad, and I spent a week there in March 1928.

Norma Jacob, member of Kendal (Pa.) Meeting, has known Horace Alexander since 1936. She is a retired social worker and is the author of two Pendle Hill pamphlets.



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Q. When did you next see him?

A. Two years later C. F. Andrews, who was then at Woodbrooke, was much concerned because after the famous Salt March there seemed no way to bring the viceroy, Lord Irwin, and Mr. Gandhi together. At his urging I received support from British Friends to go to India and try to bring about a reconciliation. I visited Mr. Gandhi in prison. I also talked to Lord Irwin and found each disappointed in the other and distrustful. Lord Irwin and I talked about ways of trusting other people and becoming trusted by them. I don't know whether this contributed at all to the fact that the two men did meet some months later and made an agreement, the Gandhi-Irwin Pact, but I am glad that two remarkable men did finally discover one another.

Not long after came the Round Table Conference in London, to which many Indians came—perhaps too many, because this made it appear that there was no one who could speak for all India. Mr. Gandhi was not happy with what went on at this conference, but I did manage to go to London every week to talk with him. I got to know him and his friends very well, and when they left London we started the Indian Conciliation Group, with a British Friend, Carl Heath, as chairman and Agatha Harrison as the indefatigable secretary. All through the 1930s we kept in close touch with Mr. Gandhi and his friends through correspondence.

In 1942 the Friends Ambulance Unit decided to send to India a team of workers with experience in the London blitz, to help look after people in case the Japanese invaded or Indian cities were bombed. I was in Calcutta with this unit from May 1942 to August 1943. When we arrived we found a state of ominous tension between the viceroy and the nationalists. Mr. Gandhi and his friends were all arrested soon after our arrival, but I did manage to visit him in prison for 45 minutes in the spring of 1943, while he was fasting in protest against the cruel way, as he saw it, in which the nationalist movement was being suppressed.

Q. Were you there when Indian independence was finally achieved?

A. At first I could not get permission to return to India because the British government was displeased at things I had done and said which they felt were too much on the nationalist side. However, after the election in 1945 in which Churchill was voted out and a Labor government came in, I was able to go back and carry the message that the new government really did want India to be handed over to its own people as soon as this could be done in an orderly manner.

A mission including Lord Pethick-Lawrence, secretary of state for India,



Horace G. Alexander in a recent photo.

Sir Stafford Cripps, and A. V. Alexander (no relation) came out in April 1946; the nationalist leaders had been released and it became possible to talk about the future. Some progress was made in overcoming difficulties and working out plans for the transfer of power. I joined in these talks, at Mr. Gandhi's insistence, along with Agatha Harrison, and then remained in India until after his assassination in January 1948.

I was with Gandhi when he decided to spend Independence Day in Calcutta, where there was much violent conflict between Hindus and Moslems. This was in August 1947. A Moslem leader, Surawardy, had been a Gandhi opponent but finally agreed to spend Independence Day with him in Calcutta to prevent violence, and this was successful; people in the streets, instead of killing each other as they had done for a year or more, were calling people of the oppo-

site group "brother." The new viceroy, Lord Mountbatten, called Gandhi and Surawardy a two-man boundary force.

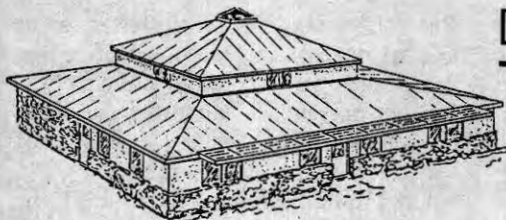
There was terrible fighting, however, on the border in the Punjab. Along with Richard Symonds, the first leader of the F.A.U. [Friends Ambulance Unit], I worked in the refugee camps trying to keep things as peaceful as possible. The two new governments [India and Pakistan] felt it was a good idea to have neutrals supervise the camps where thousands were waiting to be repatriated. Finally, Mr. Gandhi undertook a fast to bring about an end to the fighting. I saw him for the last time the day before he began this fast, and remember him laughing with a little girl over a snapshot showing the two of them together. I was astonished when the fast began next day; my last memory of him is of a happy man laughing with a small child. A truce was reached so that he did break his fast, but many young Hindus were angry because they felt he was protecting their Moslem enemies, and he was assassinated a few days later.

Q. Did you feel that the film gave a fair picture of the man you knew?

A. Yes—in fact I wondered how it was possible for any actor to identify himself so completely with another man, and once or twice I found myself thinking, "This is the real man!" The film emphasizes what he most cared about—showing that nonviolence is effective. I have a few minor criticisms, but the film as a whole, to a remarkable degree, is as full and fair as could be expected.

Q. Were there things you would have liked to see added, or treated differently?

A. I'd like to have seen Mr. Gandhi walking at the ashram with a group of children, as he did almost every day. He always walked fast—but especially when walking with the children! Some of the minor parts I thought were poorly represented, especially the first viceroy, Lord Irwin, who is treated in a way not quite fair to what he really was. He did use police at times, but this was not typical of how he acted in general. I am sure he was very happy when an understanding was finally reached. When I first met him at Simla, he said: "I want to see them running their own show." □



Two New Meetings On the Texas Frontier



Top: Architect's drawing of the projected Friends center near Kerrville, Texas. Above: South Central Yearly Meeting volunteers pull nails from lumber being reclaimed for the building project.

by Claire Galbraith

Thinking of dynamic Friends meetings brings to mind two new meetings in Texas; one, Fort Worth, where none of the founders were members of any monthly meeting or ever had been; the other springing to life full grown when experienced Friends discovered a number of them had congregated in the Hill Country of Texas.

Fort Worth

As there had twice previously been Fort Worth worship groups, the Dallas Meeting was happy to encourage Jane and Cliff Dermer when they went to meeting in November 1980 with a Fort Worth Friends worship group in mind. Jane had written to *FRIENDS JOURNAL* and put an ad in a local question-and-answer column. Galen Gregory, who had previously tried to get a meeting started in Fort Worth, joined Cliff and Jane, who had been attenders at the Princeton, New Jersey, Meeting. Bruce Smith of Rochester, New York, heard

Claire Galbraith teaches fourth grade social studies and is the author of a book, Victor. She is a member of Dallas (Tex.) Meeting.

through Nashville Friends about the *FRIENDS JOURNAL* inquiry. The four people met weekly. By spring numbers grew to 14. Members of other meetings residing in Fort Worth had found the young people.

The group regularly sent someone to Dallas Monthly Meeting 30 miles away, and a Dallas Friend felt called to come to help nurture the new meeting. The first meeting for business was held at the home of Judy Bonata in April 1981. At the April 1981 South Central Yearly Meeting, to the joy of those present, Cliff Dermer and Dana Gustaffson announced the formation of their worship group. They would look to the Dallas Monthly Meeting for guidance.

Membership had grown during the next year to 18 irregular attenders, from five to eight adults worshipping together each week. On Easter weekend, at South Central Yearly Meeting of 1982, Fort Worth Friends Meeting became a new monthly meeting. They met at the Fire-side Lodge Retirement Community without cost, until children's needs for First-day school led them to move to the University Christian Church near Texas Christian University in November 1982.

A variety of people worship together, mostly teachers, including several university professors. One couple, an artist and a teacher, had lived in the Monteverde community in Costa Rica. As far as age is concerned, the meeting represents a good mix—a number in their early 30s, several in their 40s, ranging to the 80s. The children range from 18 months to 10 years. More men than women attend regularly.

Fort Worth Friends love to have newcomers. As the meeting is small, they cannot get lost. Everyone welcomes visitors. Regular attenders are often friends of Friends, including one Mennonite. "Meeting runs about an hour from when we start, about 10:45. It happens by itself. We are visiting, then suddenly meeting starts," Cliff Dermer says.

Initially meetings for business were like any meeting's, but later they followed meeting for worship without a break. About 45 minutes into meeting the clerk asks if the meeting is ready to consider matters of concern. They feel they thus do not lose the leading of the Light, do not lose the settled-in feeling.

That first year, they tried to structure the meeting to meet the nonmaterial needs of their members. In considering adult education, the group could not agree, though in another year everything fell into place, and the adult education program came about naturally. Jane Dermer says, "Initially we tried to go too fast."

The meeting has some especially sensitive, nurturing people. At meeting, people share concerns about those who are away or are ill. "We hold them in the Spirit of the Light . . . sometimes physically hold the person in our arms. Depending on how deep is the meeting, there is acceptance or a tendency to pull away from problems."

By December 1982 there were 26 regulars with a really strong commitment to each other. Potlucks once a month with meeting and two casual parties for Friends and friends of Friends have

ULSTER QUAKER SERVICE COMMITTEE PROJECTS APPEAL 1983



*Beth Rodgers (Boston, Mass.)
and children at Quaker
Cottage, Belfast, N. Ireland*

Financial help is needed to fund the work of Friends in Northern Ireland. The work includes *The Visitors' Centre, Maze Prison*: This service consists of a Playgroup, a Canteen, and an Advice Centre for relatives/friends visiting prisoners.

Quaker Cottage: This provides a unique opportunity for children from both sides of the community to be involved in constructive leisure activities under the guidance of three resident volunteers. It also includes a Mother & Toddler group and work with young unemployed.

Care of the Elderly: A Day Centre providing contacts and stimuli for the elderly confused. Also a Lunch Club for 20 elderly folk who go on our annual holiday. We also run a *Holiday Scheme* for disadvantaged families and a *Transport Service* for many community groups, etc.

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brought local people together. Friendships have developed as couples get together for dinner: they all share in the same concerns, in peace activities, where their lives overlap, and in other areas.

The few children in the meeting vary widely in age, which precipitated the move to give children a structured biblical program. One Sunday a month, First-day school is led by a Friend, with Quaker roots emphasized. The new home at the University Christian Church is seen as nice, adequate, quiet, private, and free.

In 1980 South Central Yearly Meeting accepted a gift of ten acres of undeveloped land near Kerrville. Accompanying the gift of land was a sum of several thousand dollars to be spent in developing it. They have a fundraising goal of \$10,000 to acquire further materials for a 5,600-square-foot building with insulation, heat, ceiling fans, windows, running water, and an adequate septic tank system. The cement foundation is due to be laid in early 1983. They dream of housing the yearly meeting and providing a peace study center which offers retreats, workshops, and courses.

Now, there is no treasury to speak of. The meeting held a rummage sale which produced \$207 for the peace center project in Kerrville. Three members moved the office equipment for the Tarrant Area Community of Churches in lieu of \$50 of the \$100 membership.

The meeting in belonging to the Community of Churches stands on the historic traditions and is recognized as a

Peace Church. They sent a letter to the Department of Defense, deploring the draft registration process. They feel the Quaker presence is becoming known in the community because so many of them are active as individuals.

On Human Rights Day in 1981 the meeting, with Amnesty International, sponsored George Sawyer, long-time civil rights advocate and AFSC stalwart. On June 12 Citizens for Education about Nuclear Arms and the Friends meeting sponsored an interfaith demonstration at the Fort Worth Civic Center. Balloons were released into the air, which, along with the New York demonstration, attracted media attention.

Hill Country

The Hill Country Meeting sprang into being as part of the convergence of several Friends on a section of the Sun Belt over a two-year period.

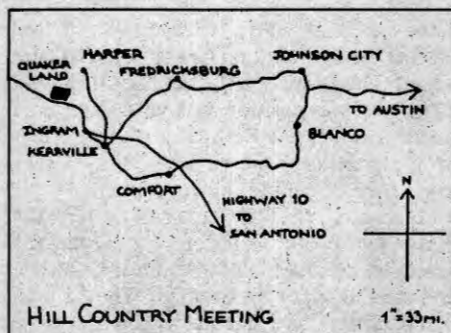
Cathy Wahrmond and her son, Jeff, appeared at the Austin Meeting in the summer of 1980. Cathy was in Texas from Anchorage, Alaska, because of her sister's illness. Jane Laessle, a member of Dallas Monthly Meeting, was visiting the Austin Meeting the same day.

Jane, using the *Friends Directory*, had stayed with Sara Parks and her husband Jack, while looking at Shreiner College, Kerrville, for her daughter, Sallie. The Parks had ten grown children in the area, "practically a meeting right there," thought Jane.

Lilian and Clyde Watford, and representatives working in 17 states for the Friends Committee for National Legislation, had found the Parks through



Fort Worth members and attenders join with the Fellowship of Reconciliation for an anti-nuclear demonstration at Carswell Air Force Base.



the Houston Friends Meeting.

After the Wahrmonds became permanent residents in Kerrville, the group first met when Jane Laessle announced, "You've been here six weeks now. That's long enough."

Don and Dottie Warrington, retiring from worldwide assignments with the YMCA, went to Blanco, Texas, to build their home adjacent to members of her family. The Warringtons had been with American Friends Service Committee during the China years. Living 60 miles from Austin, the Warringtons began coming to the Hill Country Meeting.

In Fredericksburg, Jack and Bernie Swanzy joined Jane Laessle in bringing peace issues to the Hill Country community. Elizabeth and Martin Walker, in finding the Quaker fellowship, have become convinced Friends, and have joined the meeting.

The Hill Country Meeting is comprised of members from many small communities, the largest being Kerrville, with 17,000 inhabitants. Ranching and retirement are the main occupations of the area, as of the members of the meeting, two medical doctors with young children being the exceptions.

As some people travel 60 or more miles to meet, activities were confined to Sundays. For spiritual growth, the meeting immediately set about an intellectually stimulating period following meeting for worship. They began with "New Call to Peacemaking" and moved on to creative listening. Members feel that the months spent in creative listening have given each an appreciation of others and welded the meeting. They moved on to worship sharing with two or three questions per session. This cemented the group, creating a firm bonding. Recently they have completed a study series based on Leonard Kenworthy's *Quakerism*.

As they began to meet weekly, the

Wahrmonds' newly completed home became the meeting place; gradually when the meeting realized how far others drove they decided to rotate the meeting place.

New people are accorded a truly unique welcome by the entire meeting in the discussion period after meeting for worship. Children are not regular attenders, so First-day school is prepared for anything. They use Friends General Conference material. The 11-year-old is delighted to play with the little ones, and now and again two teen-agers come.

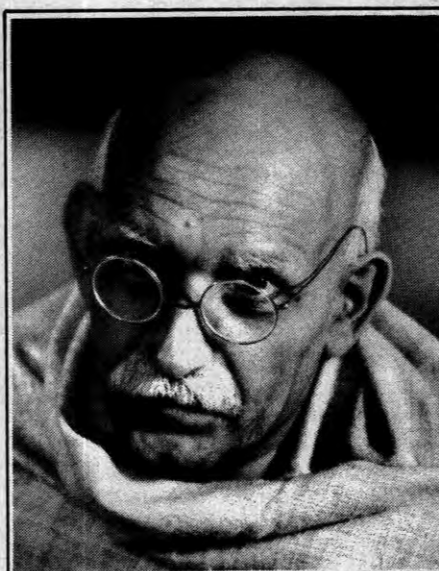
Members do interact outside of meeting. They exchange information all the time, by telephone and frequently over supper at each others' homes. They support each others' projects and share recommendations on architects, builders, and materials, and their experience in resettling and restoring houses. There is now an interest in establishing a retirement community along Friends' principles to meet a perceived need in that area.

In fact, interaction has been so involving that the Watfords have persuaded the Wahrmonds to become the FCNL representatives for the wide area the Watfords have been serving. Publicly, as individuals, Friends are identified in the communities as writers of letters to the editor of local weekly newspapers.

The Kerrville Peace Council, which originated with Friends, is loosely organized, and meets at Shreiner College, has full support of the campus ministry. People now in the leadership are affiliating with Ground Zero, and ripples are felt further out in the community as study groups of 10 to 12 people are organized.

Local Friends are kept well informed by nationally active members. The meeting warmly receives those who travel through on Quaker quests, as recently a person from the Dallas Friends Service Group visited the meeting while en route to and from Guatemalan refugee camps in the Mexican state of Chiapas.

Testimony from a member: "These people are very important to me. Both mystic and pragmatic Friends share their experiences. We are building a community of people who feel a goal and purpose in their lives. It is just as important to each of us." □



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The Catholic Bishops' Pastoral Letter on Peace

by Robert Dockhorn

The Proposed Pastoral Letter on War, Armaments, and Peace grew out of a spontaneous discussion at the General Meeting of the National Conference of Catholic Bishops (NCCB) in November 1980, where it was not on the agenda. Archbishop Joseph Bernardin of Chicago, recently elevated to cardinal, chairs the five-member NCCB Ad Hoc Committee on War and Peace that produced it. The current second draft was issued in October 1982. A third draft is expected in March or April, with final action expected in May. It promises to be a meaningful response to Vatican II's challenge to the Catholic Church "to undertake a completely fresh appraisal of war." Addressed not only to Catholics but

to "all people of good will," it certainly deserves careful study and responses. The following highlights those passages that are of special interest to Quakers.

The draft includes 23 three-column pages and contains four major divisions. The first part examines the roots of doctrines of war and peace in the Bible and in church history. The concepts of peace and justice in the Old Testament are elaborated. True peace is "deeply connected to the quality of the relationship between God and the people," and further, it can "not be maintained for some at the expense of others." The teachings of Jesus are portrayed as centered on love, forgiveness, and nonviolence. In the first four centuries the church maintained "a certain level of opposition to military service." Thereafter, the "just war position" emerges as the dominant church doctrine. St. Augustine held that war could "be used, in

some cases at least, to restrain evil and protect the innocent." Thomas Aquinas later added self-defense to the defense of others. This just war position involved criteria of justness, which the Pastoral Letter describes in some detail. One of these tests is the avoidance of killing noncombatants.

According to the Pastoral Letter, the nonviolent posture lay dormant except, for example, among the Mennonites, Quakers, and the Church of the Brethren. These Christian pacifists "have acknowledged that some legitimate goals can perhaps only be protected by using lethal force, but in such a case Christians, following the example of the nonviolent crucified Christ, ought to forego the good in question rather than use violence to achieve or protect it." Catholic support for a pacifist option re-emerged in the teaching of Vatican II. Both the nonviolent posture and the just war position are considered in the Pastoral Letter to be "legitimate modes of Christian witness."

The second part of the draft deals with nuclear warfare. Nuclear weapons are portrayed as so indiscriminate and out of proportion to any good to be accomplished that they are rejected totally. "Limited" nuclear war is also seen as involving

Robert Dockhorn is coordinator of Testimonies and Concerns of Philadelphia Yearly Meeting.

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unacceptable dangers. Next, a delicately worded and controversial section of the draft deals with the issue of deterrence. On the one hand, it states that "not only is it wrong to attack civilian populations, it is also wrong to threaten to attack them as a part of deterrence." On the other hand, Pope John Paul II is quoted as saying in June 1982: "In current conditions 'deterrence' based on balance, certainly not as an end in itself but as a step on the way toward a progressive disarmament, may still be judged morally acceptable." Within this framework the draft rejects destabilizing weapons systems and states that the MX missile "might fit into this category." It then voices support for a nuclear freeze, followed by "negotiated bilateral deep cuts."

The third part outlines steps toward peace. It calls for intensified negotiations and for "independent initiatives" by the United States and the Soviet Union. It criticizes the increase in international commerce in conventional arms. It calls for development of nonviolent means of conflict resolution and for the creation of a U.S. Academy of Peace. While not questioning "the right in principle of a government to require military service," it supports conscientious objection,

even to "a particular war either because of the ends being pursued or the means being used." A much-questioned passage argues that "some strengthening of conventional defense would be a proportionate price to pay if indeed this will reduce the possibility of nuclear war." Near the end of the section the "chasm in living standards" is mentioned as a threat to peace.

The fourth and final part defines the responsibility of the church and of individuals. "In our own country believers can identify rather easily with the early church as a company of witnesses engaged in a difficult mission." Prayer and penance are emphasized. "We must shape the climate of opinion which will make it possible for our country to express profound sorrow over the atomic bombing in 1945." Educators are reminded that "we have only begun the journey toward a theology of peace." Men and women in the military are told: "We have spoken clearly against the deliberate use of weapons against civilian populations. Catholic military personnel must observe these prohibitions." To those in "defense industries": "... We cannot at this time require Catholics who manufacture nuclear weapons, sincerely believing they are enhanc-

ing a deterrent capability and reducing the likelihood of war, to leave such employment. Should we become convinced that even the temporary possession of such weapons may no longer be morally tolerated, we would logically be required to consider immoral any involvement in their manufacture. All Catholics in weapons industries should evaluate their activities on a continuing basis, forming their consciences in accordance with the general principles enunciated in this pastoral letter. Those who in conscience decide that they must change their employment should find support in the Catholic community."

Friends can certainly welcome this important attempt to reconsider issues of war and peace by the U.S. Catholic bishops. While many Quakers will not agree that anything rightly called a "war" can be considered just, whether nuclear or conventional, or favor the build-up of either type of arsenals, it is clear that many Quakers, Catholics, and others of good will share an increasingly gripping concern for the current threat to the created order. Nor should we forget that peace is not the absence of war, but the presence of justice and love. This pastoral letter is intended to be "a word of hope and encouragement," and for us it truly is such. □



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WORLD OF FRIENDS

"Syracuse's Quakers: The Silence That Heals" was a 12/12/82 headline in the Syracuse, N.Y. *Herald American*. What followed was an effective article describing Syracuse Friends Meeting including photographs and interviews with several meeting members. Featured at the top of the page was a color photograph of the meeting's wall-hanging, based on the "Peaceable Kingdom" painting.

An offer of sanctuary and an offer of shelter to refugees from Central America has been extended in a public statement by Claremont (Calif.) Friends Meeting. In doing so the meeting noted that there are a quarter of a million such refugees in the Los Angeles area, mostly Salvadorans and Guatemalans.

Included in the meeting's statement are these words:

Aware of the implications of their decision, Claremont Friends nevertheless feel committed to this stand in the light of their faith. They feel obliged to oppose policies which are so clearly in conflict with the spirit of Christ. They hope their action may bring attention to the tragedy of oppression and persecution in Central America (aggravated by the policies of our government) and may encourage others to join in efforts to be of help to these victims of injustice.

Legislation to rescind monies for draft registration will be presented to Congress this session. Known as the Sabo/Green bill, it could stop registration and could be a valuable way to continue discussion of the draft by Congress.

Support for the bill is being encouraged by Friends Peace Committee of Philadelphia Yearly Meeting. Information on the Sabo/Green bill is available from FPC, 1515 Cherry St., Philadelphia, PA 19102.

New Faces, New Places: New president of George Fox College is *Edward F. Stevens*. He will assume duties July 1 and will be the tenth president in the 91-year history of the college. Stevens is currently executive assistant to the president of Sioux Falls College in South Dakota. His background is in education, business, and coaching. He replaces *David Le Shana* who resigned after 13 years to become president of Seattle Pacific University.

From the Quaker International Center in Paris came a response recently to the special William Penn issue (*FJ* 10/15/82). Along

with a message from Marguerite Czarnecki came a leaflet titled "Qui Etait Cet Homme?" published by a French Protestant group near Strasbourg. The leaflet contains a picture of William Penn along with "un Peu d'histoire" of the man and his Holy Experiment ("sainte expérience"). The leaflet was a direct result of Quaker outreach; Friends had sent the Protestant group materials on Penn and Quakerism.

A list of 39 existing Friends meetinghouses in New Jersey has been compiled with the assistance of the various meetings and other published sources. It is intended only as an identification of the locations of the various meetinghouses in the state and the date of their construction for historical interest. The oldest is Woodbury Meeting, 1715.

For a copy send SASE to John S. Ruch, P.O. Box 176, Ironia, NJ 07845.

Disarmament referenda were held in more than 130 communities across Canada this past year. While we do not have details on the vote, we understand that it was about 75 percent in favor! Congratulations to those who worked for these results, including many supporters of the Peace Tax Fund concept.

One hundred Salvadoran refugees and 30 religious groups—including the American Friends Service Committee—joined in a lawsuit in January claiming that President Reagan's certification on human rights in El Salvador was issued in bad faith and is false. The group challenged the legality of continued military assistance for El Salvador.

The president recently issued a "certification" to Congress stating that the human rights record in El Salvador had "improved" during the past six months. The certification allows the continued provision of military assistance to the Salvadoran government.

Gilbert White, member of Boulder (Colo.) Meeting, has been elected as a foreign member of the Academy of Sciences of the USSR.

Walking and cycling for peace has been the subject of occasional reports in our pages (last month we reported on Kent Larrabee's walk across Europe). Many Friends joined in walks last year culminating in the large disarmament rally in New York in June.

In mid-April C. B. Hall, attender of Plainfield (Vt.) Meeting, will resume his walk which has now taken him 2,263 miles from Seattle to Omaha. He hopes to reach New York City by November. His plans next year are to continue through Europe and eventually to encircle the globe.

Friends wishing to join "Seeb" Hall on part of his trek may write him at Box 92, E. Charleston, VT 05833.

The life and work of M. K. Gandhi has been a source of increased interest to Friends since the appearance of the new film. Swarthmore (Pa.) Meeting's newsletter in its February issue included a quoted passage on the power of nonviolence from *The Gandhi Reader*, edited by Homer Jack. In the same book, it is noted, appears an eyewitness account of one of Gandhi's arrests written by Haridas Muzumdar, a Swarthmore Meeting member now living in Little Rock, Arkansas.

The human race prevailed over the arms race in a recent demonstration protesting NATO deployment of Cruise and Pershing 2 missiles in Europe. Runners dressed as missiles competed with runners wearing maps to represent the people of the world and posters to represent children, mass transit, health care, and jobs.

"It was a close call," said Matt Becker, "sports caster" for the event, which was held in Philadelphia in the midst of lunch hour crowds. "It looked like the missiles might win, but at the last moment spectators jumped out from the sidewalks and blocked the missiles, allowing the human needs runners to come in first."

The foot race was one of several dozen

demonstrations being held in the U.S. and Europe during "No to NATO Days" in December. December 12 was the third anniversary of the NATO decision to deploy Cruise and Pershing 2 missiles in Europe beginning in December 1983.

The fourth annual conference of the Friends Association for Higher Education will be at Haverford College June 24-27. Theme for the conference is "Quaker Education as Ministry." Confirmed as speakers are Kara Cole, administrative secretary of Friends United Meeting, and Earl Harrison. A wide range of topics will be explored in workshops.

For more information contact Anne and Nate Shope, P.O. Box 18741, Greensboro, NC 27419, (919) 852-2028.

Christmas and Easter gifts to prisoners in two county jails have been delivered by Wilmington (N.C.) Friends for the past several years. The gifts include a copy of the Friends General Conference booklet *By Jesus, 48 Stories and Sayings*, along with playing cards and candy. Included as well is a copy of a brief inspirational message of hope signed by the meeting.

Statement by the Minneapolis and Twin Cities (Minn.) Meetings, approved 1/27/83:

... We are called to nonviolent protest in response to preparations for war. We recognize lovingly that individuals must conscientiously weigh their own commitment to these traditions in the light of their own personal situations and obligations. Yet we are asking all members of our meetings to practice some form of war tax resistance:

- 1) To withhold all or a portion of our federal income taxes that go to pay for war, shifting these resources from preparation for war to the meeting of human needs;
- 2) To aid and support others who refuse to pay war taxes for conscience sake;
- 3) To make every effort to reduce our federal tax liability through contributions to peace-oriented and life-affirming endeavors;
- 4) To reduce our affluence through less than full-time occupations or by other means to diminish income to or below the level of tax liability, releasing thereby also time and energy to devote to endeavors related to domestic and international justice and peace, living simply so that others in

the world may simply live;

- 5) To support and seek passage in Congress of the legislation which would establish the alternative World Peace Tax Fund for receipt of funds from citizens who cannot in conscience aid in the preparations for modern warfare; and
- 6) To include letters of protest with our income tax statements as well as to inform the president and our senators and representatives that we can no longer in conscience share complicity for the current preparations for war.

Our government and others seem prepared to bring catastrophe to humanity and nature through the use of devastating weaponry. We recognize that those who for religious reasons refuse to pay taxes for war are committing acts of civil disobedience. We, members of the Twin Cities and Minneapolis Friends Meetings, affirm civil disobedience through war tax resistance to be one appropriate witness to our religious precepts and to be an expression of deep concern for our country's future.

We ask all citizens of other faiths to consider carefully these conclusions to which we have come and to act in the light of their own consciences.

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FORUM

Article Was Too Selective

It should be noted that Rita Reemer's article (FJ 2/1)—the subject of David Scull's letter below—reflected the space available in the magazine. While the letter is a helpful precaution, we note as well that all potential investors in Milgram enterprises receive a full prospectus. —Ed.

The article, "Open Mind, Open Heart, Open Housing," about Morris Milgram appeared in your 2/1 issue. Morris is an extraordinary person, and this letter is extraordinarily difficult to write. I do not wish to be unfair; honesty compels me to be critical in some respects, but in spite of that my overall feeling is one of admiration. Certainly I would not want to seem ungrateful to the person whose basically sound perceptions and unquenchable enthusiasm first drew me into the field of integrated housing where I have continued to be active for some 25 rewarding years. Yet I think if anyone tries to use *business* structures and methods as a means of reaching social objectives, it is only fair that the *total* experience be subjected to a business-like scrutiny. In particular I feel that I must counsel *caution* for anyone using this article as any sort of guide for investment decisions. I think that the integrity of FRIENDS JOURNAL is also involved, since you have carried advertisements, and have one on page 16 of this same issue, in which Morris solicits further investments in open housing through one of his enterprises.

My principal problem with the article is that it is highly selective. Only a few of the many ventures which Morris has launched—partnerships, corporations, trusts, nonprofit funds—are even mentioned, and even these are touched on with no attention to what happened to them finally.

I do not see anything in the article which is particularly inaccurate. I am, correctly, identified as having been chairman of the board of Modern Community Developers. However, no mention is made of two other Milgram-founded entities which I have also chaired. After naming some of the "powerful slate" of MCD advisors who were assembled, the article moves on to another venture. A report striving to be completely accurate would, I think, have gone on to say that finally MCD went out of business, after merging with another venture, and paid stockholders only a fraction of their original investment. The reasons for this failure certainly included, in part, bigoted opposition in Deerfield, Illinois, but I

think those of us who were closely involved also felt that Morris Milgram's business judgment had some responsibility for the problems.

Interestingly, what has now become the largest and longest lasting Milgram venture is nowhere mentioned, although it is the one which has been chaired by two Friends in succession. It is currently a resounding success, both financially and socially, but this happy situation did not develop until after Morris had severed connections with the organization at the request of the trustees. This is M-REIT—Mutual Real Estate Investment Trust—which owns apartments with around 3,000 units in seven states. Frank Loescher was on the board until his death. I was chairman, followed by Pat Ritter of Hartford Meeting; both of us are still trustees and officers. However the M-REIT experience also points up the fact that the real estate business in general, aside from the matter of racial integration, can present great difficulties for any executive; problems continued under the two presidents who succeeded Morris, but we are very well satisfied with our current president, Jon Blum of Philadelphia. Incidentally, we now have four black trustees who include Robert Weaver (former secretary of HUD) and Margaret Bush Wilson, president of the NAACP. Open housing *can* be a good investment.

The FJ article very properly mentions Morris Milgram's "evangelistic fervor" and "superb fund-raising talent." I have to say that I think it is less accurate in its enthusiasm for his "good business sense." It is where zeal has overpowered judgment that I feel many of Morris Milgram's former associates would be most critical.

I have not kept myself informed on all the ventures for which Morris has provided the spark and which he has carried forward with his boundless energy. I think there may have been 20 or more. A number of Friends, knowing of my earlier association with him, have asked my opinion on the desirability of one or another investment with him. I have simply suggested that they request a report on *all* the Milgram-led enterprises, including how investors fared in those which have now gone out of existence, and then make their own judgments.

I want to end this critical letter on a positive note. I know of no one who has done as much as Morris Milgram to promote and put into practice the concept of socially responsible investment. In seeking to apply his ideas in a pioneering way, his efforts have brought to light a great many problems which would never have shown up except by trial and error. When I myself started the overseas economic development program called "Partnership for Productivity" several years ago, one of its elements involved getting supporters to invest funds in addition to other forms of

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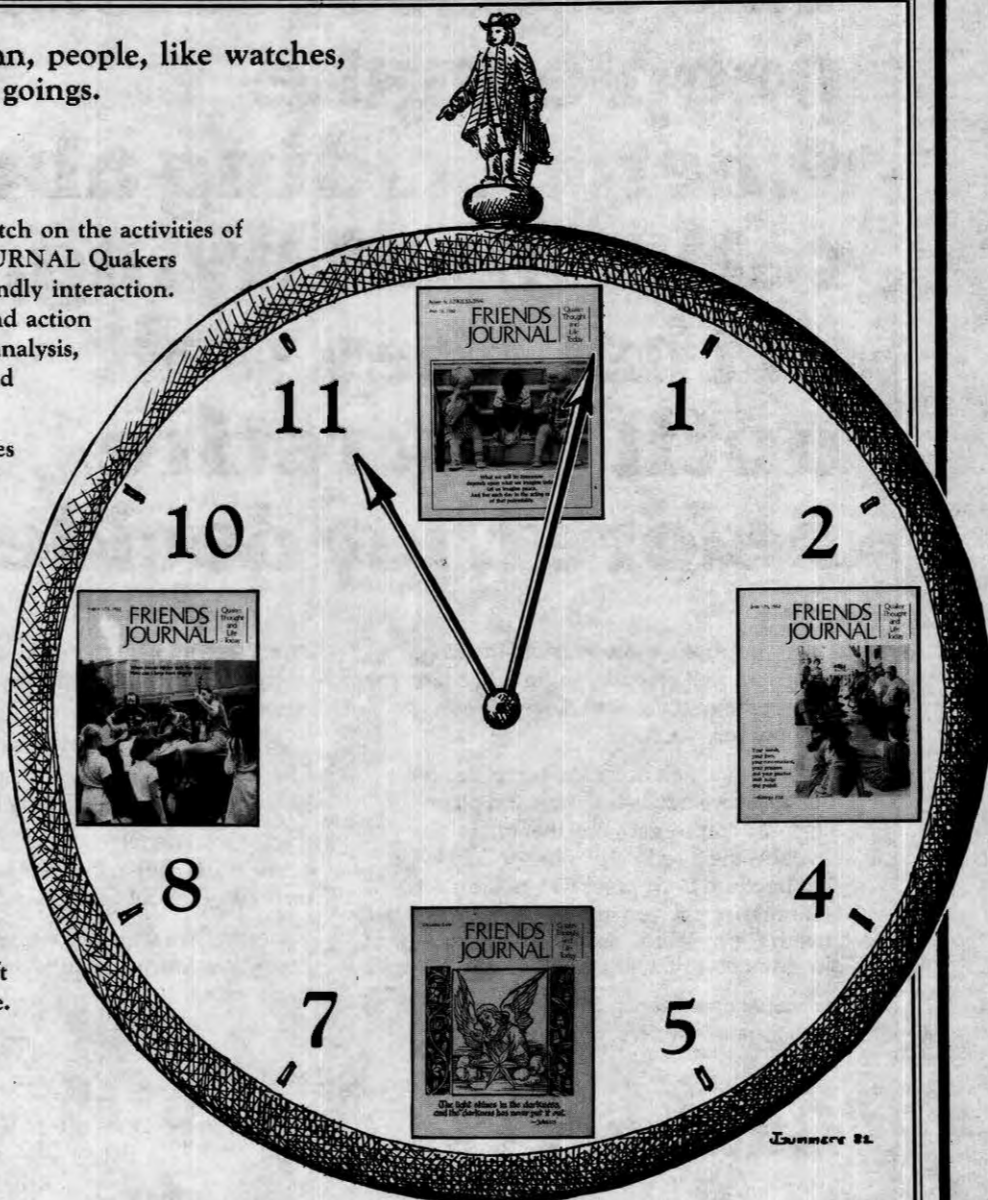
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assistance; the inspiration to do this came directly from Morris and a few others who stood for the creative and socially responsible use of capital.

When people blaze a trail, others may have to use caution in following the path. This should not dampen our admiration for the pioneers.

David H. Scull
Annandale, Va.

Another Nomination

I have read with interest the letter from S. Clement Swisher (*FJ* 1/1-15) which states, "William Penn did not invent religious freedom in the English colonies. George Calvert, first Lord Baltimore, did." I believe, however, that neither of these outstanding leaders really deserves the credit.

Calvert clearly envisaged a colony with toleration for Catholics, but died before it was settled. His son, second Baron Baltimore, who succeeded him as proprietor, vetoed the code of laws passed by the Maryland assembly, and it was not until 1649 that a statement was approved that all persons professing a belief in Jesus Christ should not be molested or discountenanced for their religion. This was an excellent step toward religious tolerance, but not real religious freedom as far as Jews, Muslims, atheists, and others were concerned; clearly it was freedom for trinitarian Christians only.

Roger Williams deserves the credit for successful initiation and implementation of real religious freedom, not only in the English colonies, but (and this could be debated) in the world. The settlement of what is now the state of Rhode Island in 1636 was with the specific understanding that government had no right to make any statement on matters of religion, and that all beliefs, including non-belief, were welcome. As a result, the first Baptist church in America was established at Providence, and the first Jewish congregation in the English colonies was founded at Newport. The oldest Quaker yearly meeting in the world, antedating London Yearly Meeting by a few months, and Philadelphia by 20 years, was established at Newport in 1661 as a meeting of thanksgiving for the ending of execution of Quakers in Massachusetts.

The Reformation Monument in Geneva, Switzerland, honors ten religious leaders, and one of these, the only American, is Roger Williams.

Samuel B. Burgess
Medford, N.J.

Better Listening Needed

"I cannot 'accept Christ.'" I have always found statements like that by Quakers, whatever their origins, to be puzzling and disturbing. I never thought that the statement was intended merely as a denial of abstruse theological concepts (which, in fact, have never been very

important to me). Rather, what I *heard*, and what I think others have been hearing, too, was: "I take no guidance from the teachings, life, and death of Jesus." What I heard, of course, seemed fundamentally inconsistent with Quakerism. Joy Rosnel Weaver's article (*FJ* 1/1-15) was, therefore, something of an illumination. I hope that with her article in mind I will be more cautious as I listen. I hope, too, that Friends who must deny that they are "Christians" will have a care for what others may be hearing.

David G. Battis
Philadelphia, Pa.

Waiting for More

Three cheers for Caroline Lane's article on Amawalk Meeting (*FJ* 1/1-15). I'm awaiting, as patiently as I can, the rest of the series on dynamic meetings.

Anita Weber
Philadelphia, Pa.

A Letter of Support

St. Louis (Mo.) Monthly Meeting recently sent an open letter to the Catholic bishops in care of Archbishop May, St. Louis Archdiocese. In his reply, the archbishop thanked us for our support. Many Friends are aware of the Proposed Pastoral Letter on nuclear arms that the National Conference of Catholic Bishops is due to consider for adoption this May. In view of the criticisms of the Proposed Pastoral Letter by those who support a U.S. military build-up, other monthly meetings might want to write letters of support to Catholic bishops in their respective areas.

Although the Proposed Pastoral Letter does not signify a rejection of the "just war" doctrine, we feel that Friends can unite with the bishops on many of their arguments and conclusions. The Proposed Pastoral Letter is valuable to Friends, therefore, in providing a new opportunity and a new perspective for considering religious bases for concern about nuclear weapons systems.

Thomas D. Paxson, Jr., Clerk
St. Louis Monthly Meeting

Form Our Own Perceptions

The issue of faith in our Society has been challenged in the essay by Charles Swank (*FJ* 1/1-15) and your recent editorial (*FJ* 2/1). A thought struck me as I reread each. It seems odd that they both lack any reference to our rich body of Quaker literature. Original sources from authors such as Penn, Barclay, Kelley, Jones, and Woolman all culminate to form the wonderful heritage of our Religious Society. As we interpret these works in the spirit of "that of God in every [one]," we may be able to uncover a more common characteristic our faith takes as American Friends. Maybe we are too preoccupied with

measuring others' perceptions of our faith. The spirituality our society may gain from this opportunity could be immeasurable. It is a marvelous test for us to reassess our faith from within. We may yet have a way to reaffirm and reissue our beliefs in the Quaker way of life.

Dennis J. Clarke
Brookfield, Conn.

Another Look at Justice

May I applaud Newton Garver's "To Build a Just Society" (*FJ* 2/15). He argues closely and well, pointing out the nature of justice as a concept in the human mind, its ambiguities and contradictions. After his excellent argument, I cheer his final conclusion: "We should be willing to discard the vision of the just society to join in the task of defending the process of accommodating conflicting interests" (slightly rewritten by me).

With some trepidation I suggest an emphasis which is implied throughout but not made explicit. Justice applies to the relationship between at least two persons. His four examples of principles of justice seem to apply to what one person should receive of the benefits and burdens of society. These principles—equality, equal pay for equal work, payments proportional to achievement and need—are well discussed.

When one looks at justice as applying to the relationship between two—in the sense of what one gives the other gets—a fifth principle comes up. The payments and penalties should be mutually agreed to. Is this a valid principle of justice? Frequently people do things for a reward which is not equally shared among all, which is not equal pay for equal work proportional to achievement or need. But both payer and receiver have agreed that the reward is satisfactory. Is it unjust? Friends meetings operate on this principle, for example, and we'd hate to say we are all unjust.

I believe most of the article actually is promoting this principle of agreement in relations as more fundamental and more desirable than justice. Perhaps he is saying it is the way to justice. Also, agreement is something which can be worked for and recognized when it exists. He points out why justice cannot be defined as a describable goal.

One other concept is worth making explicit in talking about assigning the benefits of society: One cannot get more than one quart of milk from a quart carton. Frequently when the principles of equal pay proportional to productivity and need are followed, one finds that more of the benefits are promised than are actually produced. I believe that rewards, even just ones, are limited by what is available. This is a severe restraint which often is not discussed.

Paul B. Johnson
Los Angeles, Calif.

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BOOKS

Black Life in Corporate America. By George Davis and Glegg Watson. Anchor Press/Doubleday, New York, 1982. 204 pages. \$14.95.

This is a very important book in a slim volume. It assesses the impact of the entry of blacks into management ranks on both blacks and whites in corporate America. It focuses on the more subtle and hidden aspects of these relationships, and brings out the personal point of view of blacks involved in corporate life in a better way than any other work I have seen. In this way, it is unique in its dealing with what the authors rightfully call "... one of the most under-reported stories of the past three decades. . . ."

The authors are well equipped to do this. Both are black Americans. George Davis is a manager at Xerox; Glegg Watson is a former reporter with the *Washington Post* and editor with the *New York Times*. Their work is based on interviews of more than 160 managers and corporate experts and an extensive amount of scholarly research. It is further seasoned with their own experiences. The authors cite the difficulty of addressing all but the most blatant racial issues given the current atmosphere of near-enforced silence on discussion, and the fact that the subtle issues are often ignored while the deep-seated ones are treated as if they don't exist. They also bring out very well the wide disparity in the views of blacks and whites on what is happening. Many whites often believe most of these problems have disappeared while many blacks believe they have gotten worse.

One of the most enjoyable aspects of this book for me is that it is not written as a statistical, sociological tract. A few relevant statistics are provided where needed to illustrate a point. But the book's focus is on the personal interviews which cut across the

range of ages, sex, prior background, and current corporate existence. In a Quakerly sense they are letting these lives speak.

And the blacks interviewed speak of pressures to conform, alienation, culture shock, psychological discomfort, problems of divided loyalties, the increasingly complex environment resulting from conflicts between racial and sexual affirmative action goals, and the changed national climate. They speak of the ever-present influences of racism, that old "snake" which now is often appearing in more subtle guises.

But from the interviews one also gleams a sense of the great personal strengths of these black pioneers: they are hard working, future oriented, determined to succeed, and conscious of having a greater social mission to fulfill. They clearly sense that until "we shall overcome" is as true in our corporate offices and board rooms as in our public accommodations and voting booths; the great dream remains unfulfilled.

This book is important because of the glimpses it gives of a slice of life in our workplaces where our hopes for economic equity will ultimately either succeed or fail. It is also important because of the larger view it gives of the problems of the adaptation of black culture to white culture and white culture to black culture which is required if we are to create genuinely integrated living environments anywhere.

James Fletcher

Tin Aicha: Nomad Village. Prepared by African Program of the American Friends Service Committee, Philadelphia, 1982. 231 pages. \$8.50/paperback.

In Arabic *Sahel* means *shore*, and when we speak of the Sahel we refer to a 3,000-mile stretch of semi-arid land on the southern shore of the Sahara "ocean." Mali is one of six Francophone countries in the Sahel which were devastated by the catastrophic 1968-74 drought. In 1975 when the Malian government provided reasonably arable land, emergency medical supplies, and food, the AFSC supplied project funds and a resident



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representative to set up Tin Aicha, a model village whose aim was to rehabilitate utterly destitute nomad families.

As a radical experiment, Tin Aicha received constant scrutiny as well as internal and external evaluation. AFSC presents this highly readable but detailed report in the hope that what its writers call "lessons learned" will help planners of future AFSC and other developmental projects. From the report's account, Tin Aicha is essentially a success story. From nothing in 1975, the village has prospered and grown to a population of over 1,000 who tend livestock and work lakeshore farms and who now enjoy a primary school, a weekly market, a cooperative store, a mosque, a health clinic, and representative village government.

The project's four field evaluators agree that Tin Aicha "has enabled a group of nomad drought refugees to regain their dignity and the respect of others, to establish an identity without compromising their cultural values, and to acquire the skills to become self-sufficient." To its credit, the report also recognizes mistakes made by project managers. For example, "by closer consultation with the recipients of the livestock very early in the project design," they might have provided the nomads with goats rather than sheep, which are poorly adapted to the environment, are more expensive, need more water, and are more disease prone.

Some of the project's remarkable success may be attributable to what appears to be unusual cooperation, efficiency, and public spiritedness on the part of Mali civil servants—I say unusual in view of the experience of other Americans who have worked in Mali. At least from the report, it seems that no major crises ever developed in AFSC/Mali cooperation.

It remains to be seen how long these nomads will continue to farm and pursue their new, more settled life-style. As one field reporter says, "Sedentarization is a concept culturally objectionable to nomads. Tin Aichans have balanced farming and herding. . . . The Government calls their success

"sedentarization" and the nomads do not." Controlled by agriculturalists, the government has always been intent on getting the nomads to settle down, go to school, pay taxes, and become "good" citizens. For this reason, perhaps the government and AFSC could cooperate on Tin Aicha, but will the nomads, traditionally feisty and resistant, come to see farming/herding as an effete sedentary existence, as a surrender to government?

It also remains to be seen whether, once the press of famine evaporates, the now remarkably egalitarian social structure of Tin Aicha will continue. Will the highly stratified Tuaregs, who have traditionally enslaved the Bella, reassert their domination?

This report is a fascinating and valuable study of a brave and important experiment. The book deserves wide reading, and the project itself calls for close monitoring in the years ahead.

Richard Ulin

New Genesis. By Robert Muller. Doubleday, New York, 1982. 192 pages. \$14.95.

Robert Muller, after 33 years of administrative service in the United Nations, is the assistant secretary general in charge of coordinating the work of 32 specialized U.N. agencies and their world programs. He is not a professional writer, but the concepts he shares here are breathtaking.

From his incomparable vantage point, Muller's earned insights soar with joyful hope for a world that others perceive to be minutes from annihilation. While pragmatic nation-leaders persist in their posturing and positioning, in their ancient tribal feudings, Muller's vision of future inevitability is a world of mutual respect and love, disarmed and at peace.

To a listener and viewer bombarded with endless arguments over the production and deployment of better nuclear missiles, does Muller write blindfolded from the edge of a crevice of inane naiveté? His eloquence, rooted in experience, flowering from unique perception, overcomes the practical doubter.

If nations united can after centuries eradicate slavery, as they have, who cannot believe that they can and will abolish war? Who cannot believe that inevitably a nation's young will be instructed in world law and allegiance as well as love of country?

Giving credit for his own maturing philosophy to former U.N. Secretary General U Thant, a Buddhist, Muller, an Alsatian-bred Catholic, expounds vividly on the "fourfold cries of humanity" that U Thant heard: the cry for physical life, for mental fulfillment, for morality, for spirituality.

Muller believes passionately that love for the individual is the essential tool for overcoming national enmities and violence, but his concept of redeeming love does not lack sinew. Without identifying the malefactors by name, he characterizes the "bargaining positions" that world powers assume to negotiate weapons reductions as plain "lies."

A long-time functionary within the system, Muller is not as much the conscientious objector as the conscientious affirmer.

He asks, why not world law, superseding all national law, establishing the right of every individual not to kill, not even in the name of a nation, nor to be killed? Why not indeed!

John Eisenhard

MILESTONES

Births

Rhodewalt—Morgan Alem Rhodewalt on February 1 to Susan Helen Jones Rhodewalt and Scott Taylor Rhodewalt. The mother and father are members of Providence (Pa.) Monthly Meeting. The maternal grandparents, Thomas and Dorothy

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Jones, are members of Kennett (Pa.) Monthly Meeting.

Rodriguez—To José and Laura Blaetz Rodriguez, a son, *Luis Rafael*, on December 19, 1982, in Albuquerque, N.M. Laura is a member of Mt. Holly (N.J.) Monthly Meeting, in the process of transferring to Albuquerque Monthly Meeting. Luis is the grandson of Harry and Marion Blaetz, members at Mt. Holly.

Marriages

Madigan-Preston—*Michael Preston* and *Barbara Madigan* on October 9, 1982, at Cropwell (N.J.) Meeting. Both the bride and groom are members of Cropwell Meeting.

Centennial

Woodman—*Elizabeth Woodman*, 102, on December 3, 1982. Elizabeth lives at Chandler Hall, Newtown, Pa. According to the Wrightstown (Pa.) Meeting newsletter, she "remains active through reading and staying on top of the world around her. In the last election, she voted and was well informed of the political races. She says, 'I made up my mind to still keep interested in things.'"

Deaths

Atkinson—On January 11, *Helen Kirk Atkinson*, 75. She was active in Doylestown (Pa.) Friends Meeting and led worship through music. Helen is survived by her husband, Robert; sons, Robert W. and David; sister, Edith K. Allen; and five grandchildren.

Clymer—*Harrie Maris Clymer*, 90, on February 7. Harrie, a member of Doylestown (Pa.) Meeting, was a retired hospital administrator. He is survived by his wife, Louise Sherdiant Clymer; daughters, Adelaide Clymer, Eloise C. Haun, and Maris C. Lang; and five grandchildren.

Conrad—*Byron Tyson Conrad*, 81, in St. Petersburg, Fla., recently. He was treasurer of both St. Petersburg (Fla.) Monthly Meeting and Southeastern Yearly Meeting. For many years he worked for the public works department of New York City. Byron is survived by two brothers, Herbert S. and Albert E.; sisters, Edna Conrad, Lillian Conrad, and Ruth Bostwick; wife, Mildred P. Conrad; daughters, June Komorowski, and Ann C. Weingarten; and six grandchildren.

Dyer—On February 7, *John Richard Dyer, Sr.*, 78. He was a member of Doylestown (Pa.) Meeting. John is survived by his wife, Ruth Darlington Dyer; sons, John R., Jr., and Robert D.; and four grandchildren.

Goetz—*Marie B. Goetz*, 87, on May 6, 1982, in Philadelphia, Pa. Born in Bohemia and trained as a milliner, she came to the U.S. in 1914 and became a citizen in 1921. She joined Germantown (Pa.) Monthly Meeting in 1945 and gave much valued service on the supper and sewing committees. For many years she did packing for the AFSC Material Aids Program. Marie is survived by her son, Elmer; daughters, Marie S. Chambers and Evelyn G. Minter; five grandchildren; one great-grandchild; and a step-sister and nephew in West Germany.

Haines—*Floyd Goldy Haines*, 81, at Friends Home in Woodstown, N.J., on February 2. Floyd, a retired vegetable farmer and trucker, was a member of Woodstown Meeting. He is survived by his wife, Elma White Haines; son, H. Charles; daughter, Lois Livingston; six grandchildren; two great-grandchildren; and a brother, Howard Haines.

Hill—On January 16, *Elinor Twinning Hill*, 91, at Pennswood Village, Newtown, Pa. She was a member of Wrightstown, (Pa.) Meeting. Elinor is survived by her daughters, Charlotte Patterson and

Elizabeth Brody; five grandchildren; and two great-grandchildren.

Hunter—*Jean Hunter*, on December 12, 1982, two weeks before her 86th birthday, in Phoenix, Ariz. She graduated from Knox College and Radcliffe and then taught at Phoenix College for many years. Jean was an early member of Phoenix Meeting and AFSC and was active in many community affairs as well.

Kirby—On December 15, 1982, *Charles Kirby*, 85, a life-long member of Woodstown (N.J.) Friends Meeting. Charles was treasurer of the meeting for over 20 years. He is survived by his wife, Susan Kirby.

McVey—*Herbert Barrett McVey*, 83, on January 22. Herbert, a member of Germantown (Pa.) Monthly Meeting, served with AFSC in France in 1919 and in Philadelphia during World War II. He attended Earlham College and graduated from Wilmington College. For many years he taught history at William Penn Charter School in Philadelphia. Herbert is survived by his wife, Margine Copeland McVey; daughter, Margine M. Holland; two grandsons; and two great-grandsons.

White—*Anne Lamb White*, 98, at her home in Falmouth, Mass., on February 1. She was a member of Croton Valley (N.Y.) Meeting.

CLASSIFIED

CLASSIFIED RATES

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Accommodations

Washington, D.C. Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 223-2995 days. (202) 265-4144 eves. & weekends.

Orlando, Florida. Stay at Southeastern Yearly Meeting Quaker Center at Disney House, 847 Highland Ave., (32803). Rooms available for sojourners by reservation. Also, one- and two-bedroom unfurnished apartments on year-round basis. Next to Orlando Friends Meeting. A Friendly intergenerational Quaker Community. Telephone: 305-422-8079.

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

New York City, The Penington, 215 E. 15th St., New York, NY 10003. Single and double occupancy. Bed and breakfast with evening meal. For reservations write or call (212) 475-9193, David P. Gould, Director.

Give a gift of love. Order a **FRIENDS JOURNAL** subscription for a friend.

Poets & Reviewers

John Eisenhard, from Warrenton, Va., is a retired editor who does free-lance research and writing. **James Fletcher**, a business person, has a special concern for black economic development. He is a member of Chappaqua (N.Y.) Monthly Meeting. **Richard O. Ulin**, Mount Toby (Mass.) Meeting, has worked in southern Africa. He teaches at the University of Massachusetts.

Books in Brief

• A new paperback edition of **Gandhi, an Autobiography** has just been released (Beacon Press, Boston, \$8.95). Written in Gandhi's own words it is a moving account of his first 50 years and his insights into nonviolence.

Author's Query

Quaker women and peacemaking. Women—like to answer a questionnaire on peacemaking? Please contact Thelma Stoudt, Pendle Hill, Wallingford, PA 19086.

Available

The Greenleaf—A Friends boarding home at 28 East Main St., Moorestown, N.J., has a room available. Occasionally there is an apartment available for couples. Reasonable rates, no entrance fee. For information call Marian Westcott, Supt., at (609) 234-5833.

Books and Publications

Magazine samples. Free listing of over 150 magazines offering a sample copy—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

Which U.S. yearly meeting recently went to court against one of its own monthly meetings? The story is in *A Friendly Newsletter*, the independent Quaker monthly. 12 issues \$12, sample free: Box 1361, Falls Church, VA 22041.

Faith and Practice of a Christian Community: The Testimony of the Publishers of Truth. \$2 from Publishers of Truth, 1509 Bruce Road, Oreland, PA 19075.

Is the AFSC really a Communist front? Get the surprising facts in *A Friendly Newsletter*, the independent Quaker monthly. 12 issues \$12, sample free: Box 1361, Falls Church, VA 22041.

Looking for a book? Free Search Service. Please write: Peter Sperling—Books Dept. F, Box 300, Old Chelsea Station, New York, NY 10113-0300.

For Sale

Water is precious and the energy used to heat it costly. The highest stewardship demands that we conserve both (as Pendle Hill is doing). A postal card brings our conservation plan using tested, guaranteed products—with fast payback. Quantity rates for schools, nursing homes, etc. Faith Crown, RD 1, Box 33A, Stony Hill Rd., New Hope, PA 18938. (215) 794-8932.

Maine. Two, forty-acre wilderness parcels on Flagstaff Lake each minimum 750-foot lake frontage. In shadow of Mt. Bigelow, just off Appalachian Trail. Three Quaker families in community. Special rates for Friends. T.S. Cadwallader, P.O. Box 381, Yardley, PA 19067

North Easton, Massachusetts. midway, Boston, Providence. Solar heated condominium, Friends Community. Fifty acres forest for bird-watching, fuel. Two floors, two bedrooms, two baths, full kitchen, Resolute woodstove, ceramic hearth, patio, charming setting. \$81,000. (617) 238-0519.

Limited edition of glowing reproduction of Edward Hicks' famous Peaceable Kingdom. Handsome 20" x 24" prints available for your home, school, public library or meeting house. \$15.00 postpaid. Send check to: Planned Parenthood, Box 342, Newtown, PA 18940.

House. Germantown, Pa., semi-detached. Well-insulated with small third-floor apartment. Bathroom each floor. Near shopping, train, buses, two meetings. (215) 438-5672.

Gatherings

New Foundation Gatherings in 1983—There is growing interest in the Christian message of George Fox and what results from it. The message and the results will be considered in depth at these residential gatherings: *June 19-22*, at Scattergood School, West Branch, Iowa. Contact: Marvin Fridley, 116 Brent Ave., St. Louis, MO 63122. *June 25-29*, at Camp Neekaunis, Waubesa, Ontario, Canada. Contact: Fritz Hertzberg, 966 Finch Ave., Pickering, Ontario L1V 1J5, Canada. *August 19-21*, at Camp Tilikum, Newberg, Oregon. Contact: Mark & Norma Silliman, 1207 East Seventh Street, Newberg, OR 97132. *August 25-28*, at Powell House, Old Chatham, New York. Contact: John H. McCandless, Box 267, Kutztown, PA 19530.

Personal

A Way of Life: A "Creed." 1. I think I have the answer for everyone, for I think I have the answer for no one; each must find their own answer; 2. As to a way of life, truth cannot be taught; it must be self-discovered, self-appropriated; 3. My most reliable authority for what I think and do lies within myself, and I rely on it at my own peril; I have no cocksure certainty; 4. The only good in the world is loving-kindness from people as rain from a cloud; 5. My only way to improve the world is by improving myself. If a reader of this "creed" should be in essential agreement, it would help to know one another personally. F.J. Waldrop, 101 Reservoir St., Weston, WV 26452.

A Friends retirement community is in the planning stages for historic Fredericksburg, Texas. If interested in investment or residence in such a community, please contact: Jack Swanzy, M.D. (member of Hill Country Monthly Meeting), Rt. 2, Box 43 B, Fredericksburg, TX 78624. (512) 997-3263.

Single Booklovers gets cultured, single, widowed or divorced persons acquainted. Nationwide. Established 1970. Write Box AE, Swarthmore, PA 19081 or call 215-566-2132.

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-Continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

Positions Vacant

Curator at Swarthmore College. A selective four-year liberal arts institution. It is a professional library vacancy involving the administration of the college's extensive peace collection. To include staff supervision, collections' decisions, and budgeting responsibilities. The position oversees staff research and correspondence; generates contacts as sources of additional records and gifts; and formulates guidelines for archives and records managements. Requires archival training and/or experience, and prior knowledge of Peace Movement. Background in history and good clerical skills strongly preferred. Send resume, cover letter, and list of three references to: Marietta Lee, Swarthmore College, Swarthmore, PA 19081, by March 15, 1983. An Equal Opportunity Employer.

Partnership in three-person printing collective, 13 years serving Chicago's peace and social-change community. Graphic arts experience essential, preferably including Multi and/or Chief presswork. Minimum 2-year commitment sought, longer desirable. Selection by thorough process of mutual evaluation, including possible on-the-job. Modest compensation; many possibilities in creative self-managed consensus worker-control. Inquire: David Finke, (312) 363-9028.

Schools

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.



Summer workcamp sponsored by George School, Newtown, PA 18940. *Cuba:* June 17-July 15, cost \$1,200 (adults and students are encouraged to apply). *Botswana:* June 26-July 23, cost \$2,200 (students only). For further information contact: Fran Bradley, Director of Studies, (215) 968-3811.

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John Hill, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Calligraphy. Beautifully lettered invitations, marriage certificates, greeting cards, poetry, favorite quotes, signs, posters. Fees negotiable. Sabrina Sigal Falls, 4101 Pine, Philadelphia, 19104. 215-662-1888.

Quality custom woodworking. Book cases, raised panel doors, mantles, cabinets, etc. Warren Cadwallader-Staub, Wood Craft Carpentry, P.O. Box 165, Titusville, NJ 08560 (609) 737-9531.

A responsible 15-year-old Quaker is looking for a live-in job this summer, doing housework or childcare. For more information contact Janet Parker at Westtown School, Westtown, PA 19395.

Summer Camp

Journey's End Farm Camp is a farm devoted to children for eight weeks each summer. Cows, calves, burros, chicks to care for. Gardening, swimming, fishing, nature, ceramics, shop. A wholesome, supervised program centered in the life of a Quaker farm family. For 35 boys and girls, 7 to 12 years. Ralph and Marie Curtis, Box 136, Newfoundland, PA 18445. (717) 689-2353.

Summer Employment

Journey's End Farm Camp seeks counselors, responsible, caring, age 19 and up, for pre-teens. Need practical, farm-related skills including swimming, life-saving, woodshop, first aid, child care. Contact Curtises, Journey's End Farm, Newfoundland, PA 18445. (717) 689-2353.

Summer Rental

Adirondacks—housekeeping cabins on unspoiled, spring-fed lake—swimming, canoeing, abundant wildlife, wilderness trails. Phone (215) 922-8975 or write Dreby, Cranberry Lake, NY 12927.

Travel

Cruise lovely English canals with historian-chef. *England Afloat*, Box 2083, Springfield, MA 01101. (413) 736-5937.

Wanted

Neighborhood wholesome food store, 3 years old, community board, needs capital to realize potential as social change, business venture. Good sense, urban community commitment. Put your money to good work! Inquiries: John or Vicki Cooley, 92 Arvine Heights, Rochester, NY 14611. (716) 436-0994.

Correspondence with Quaker or Friendly coin dealer with help of recent information leading to my sale of foreign coins, or appraisal of coin collections. I also desire correspondence with other Quaker collectors/dealers in antiquarian books, especially with those concerned with natural histories of the U.S. and Great Britain. Write FJ Box T-767 or call evenings: (503) 344-9555.

Copy of Centennial issue (1927) Friend. Contact Frank Freedman (215) 236-8282 daytime, (215) 342-5088 evenings.

Volunteer(s) needed to assist in FRIENDS JOURNAL promotional work. Tasks include mailing packages, stuffing envelopes and similar work. Any amount of time on a regular basis would be appreciated. Transportation costs and lunch expense covered. If you live in the Philadelphia area, have some free time during regular business hours (M-F, 9-5), and would like to help the JOURNAL grow, please call Larry Spears at 241-7279.

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Please enter a subscription to Friends Journal, payment for which is enclosed. One year ☐ \$12; Two years ☐ \$23; Three years ☐ \$34. (Extra postage outside the U.S., \$4 a year.)

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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102

WOOLMAN COMMONS of MEDFORD LEAS

Medford Leas is offering a new concept in retirement living...

INDEPENDENT CARE

INDEPENDENT townhouse living in historic Mount Holly, New Jersey

combined with

LIFE CARE medical services from Medford Leas

About Independent Care

Independent care is the ideal arrangement for individuals or couples seeking both an active, self-directed way of life and the security of a full life care contract. The Mount Holly facility, consisting of 15-20 newly constructed, one- and two-bedroom townhouse apartments, will be located near the center of town, adjacent to the Friends Meeting House. Residents will enjoy independent living—managing their own meal preparation, housekeeping and utilities—with Medford Leas responsible for physical maintenance of the facility. Ample parking space, large garden area, basements, patio and a community room will be provided as well. Access to the medical resources of Medford Leas will be included in the independent care arrangement, thus ensuring complete health care services if, and to the extent, needed. Life care contracts for residents of Woolman Commons will include provision for moving into the cottage apartments and the nursing units at the Medford Leas complex.

About Mount Holly

Located only fifteen minutes from Medford Leas, Mount Holly is the County Seat for Burlington County. Historic Mount Holly has many governmental offices and social service agencies, plus Burlington County Memorial Hospital, the county's largest medical facility. BCMH provides over 80% of the hospital care for residents of Medford Leas, and has several excellent medical departments.

A diverse community, both economically and racially, Mount Holly offers many avenues for civic and social involvement. The town is ideally situated less than two hours from New York City and the New Jersey shore. A reliable system of public transportation, a new shopping mall three miles distant, plus shops, parks and cultural outlets add to Mount Holly's attractiveness and "livability."

If you are interested in further exploring the concept of independent care or would like more information on fees (financial assistance available) please contact Lois Forrest at (609) 654-3000 or make a reservation to attend the Open House program on March 19, 1983.

