

October 15, 1979

FRIENDS JOURNAL

Quaker Thought and Life Today



The history of religions has shown progress from coercion to coexistence, and will, we hope, move on to cooperation.

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Faith

The realm of nature speaks to me of God:
That common spider underneath the pier
Looks up with jeweled eyes, studies the bay,
Then launches herself into infinity;
What seems to her to be the universe
Is to my measuring rod near twenty feet.
She launches out by faith, she swings, she lands.
(So I swing out on strands of prayer to God.)
The realm of nature speaks to me of God.
The common sparrow, building every year,
Blots out remembrance of a holocaust
When wind and rain tore down the little nest;
She moves to some celestial whisper, "Build";
She knows what sparrows were intended for.
She envies not the eagle on the heights.
(I too may build with confidence in God.)

—Mary Heinlein

A QUAKER- UNITARIAN DIALOGUE

by Anthony Cushman

I am married to a Unitarian humanist. The difference in our beliefs is good for me, because it forces me to redefine my own beliefs frequently, and it helps me to discern the degree to which my own value system is theistically centered.

Karen and I share a largely identical moral structure, one that requires you to be kind to people, to be peaceable, to be a good, caring, loving person. Karen believes, as I do, that there is a series of rules of human conduct that we can easily discern which all humans should obey: universal "ought-to" laws, one might call them.

But then I go further. I ask, are there additional ought-to laws that I can discover? What are the little, less apparent rules that I should follow in conducting my life, along with the obvious one? How firmly must I adhere to them? For example, is it true that I ought not ever join in warfare? Even to the point of going to jail instead? Ought I not *pay* for war also? Ought I apply myself to stop our government from its warlike ways? Karen asks these questions also, but my search is somehow more intense than hers. And in my experience, the seriousness of this quest and the inviolable nature of the rules when they are perceived is more intense in my Friends meetinghouse than it is in the Unitarian Universalist Church which she attends about a mile away. I am not sure I know just why this is so, but it seems to be true.

Of course, many of my Quaker friends go one step further, and ask, where do these ought-to laws come from? Their search then becomes one of trying to comprehend, define and understand the source, or Source, of these rules of human conduct. I confess that I am not usually a part of that group. It is enough for me to know that those ought-to laws get through to me from

somewhere, either within me or outside of me. I often, but not always, feel comfortable using the term "God" as a shorthand way of saying source-of-those-ought-to's—which-source-I-can't-quite-define-or-identify, but that is the limit of what I mean by that term. My humanist spouse really gets hung up on this, especially when people talk as if they have clearly identified that Source, or have come to know that Source quite intimately. Of course, many who claim to know that Source, or Spirit, describe a very different thing than many others do. That sets back my humanist, rationalist wife, but seems quite irrelevant to me. All I need to know for my search and my life is that those ought-to laws can be discerned by me if I try very hard.

How does one try to discover those rules of human conduct? Herein lies, perhaps, the most striking difference between me and Karen's Universalist friends, who read, study, discuss, and reason together. Friends find that guidance come to us in stillness more than in discourse, through mystical channels rather than by rational thought. Ought-to's aren't derived solely from our upbringing or from contemporary Western thought, or from any human writings at all. It is when we empty our minds that we become most able to grow, learn and discern what it is that we are supposed to do and to be.

In like manner, I find I can acquire the strength to do and be by being still, by meditating. Just as with the rules of conduct themselves, the strength to adhere to those laws comes from beyond my rational self, beyond my own willpower and strength of character. I don't know the source of that strength, either, but I know empirically that it is there. And that is what is crucial to me. Once more, my Unitarian Universalist friends don't quite know what I am talking about when I speak of this.

We are, then, different from our humanist friends with whom we often find ourselves allied in our concerns and efforts. We seek direction and strength from beyond, and get that direction and strength by Quaker meditation, by openness to the Spirit that we have learned empirically is indeed at work in the world. □

Anthony D. Cushman is an attorney, on Friends Committee on National Legislation's general committee, president of the Hospice of Maine, a referral attorney for the Center on Law and Pacifism and a member of Portland (ME) Meeting.

Which is the more consonant with the Christian belief that God is love? The belief that there is only one revelation of the truth and one road to salvation? Or the belief, common to Hinduism and to the pre-Christian religions of the Hellenic world, that the heart of the mystery of the universe must be approachable by more roads than one?

Quakerism As Forerunner

Not long ago, I attended a peace committee conference at Swanwick. Looking out of my bedroom window, I saw a car sticker proclaiming, "Thank God for Christ!" That does not sound like Friends, I thought to myself, and sure enough it wasn't. An evangelical group was sharing the conference facilities that weekend. Yet, at the meeting for worship on Sunday, it was clear that most Friends present were professing Christians. This, I thought, would be true of the Society as a whole. Most members would accept the basic Christian beliefs, while preferring to live them out in their lives rather than proclaim them from the housetops.

Yet there is surely a third category, some of whom are in the Society and perhaps many more who hesitate to join because of its Christian bias. I mean the sort of people who are "not at ease in Zion," who cannot easily use the terms "God" and "Christ" because of deeply held agnostic convictions and a commitment to Truth as they understand it. One such person wrote movingly in a letter to the *The Friend* (7/1/77):

It is clear that my agnosticism departs fundamentally from essential Quaker doctrine. Hence it is also clear to me that I could only attend meetings for worship in a purely passive capacity. Nor does it help me that many people who think as I do are evidently able to reconcile their divergent views with orthodox Christian belief.

John Linton is a British Friend, formerly Quaker International Affairs Representative in South Asia and Indian Programme Organiser of the British Broadcasting Organisation. He is a member of Gloucester and Nailsworth Meeting of London Yearly Meeting.

by John Linton

It was clear from the rest of her letter that the writer was at one with the Society in fundamental attitudes. As one who has joined the Society through sharing her views, my heart went out to her. Have I been guilty of an unworthy compromise in joining the Society? It seems to me that the Society would be greatly strengthened by the influx of people who claim to be agnostic rather than Christian and yet who sincerely share the fundamental



HINDUISM: Footprints of the god Vishnu

aspirations of Quakers. I shall therefore argue not merely that the Society should admit such people as a fringe element of "second-class members" (which is what they feel at present), but that it should widen its own basis and give up its claim to be a specifically Christian organization. I think this should be done not just as a matter of expediency, but in the pursuit of Truth, because I believe the Truth is wider than Christianity. And I like

to think that Quakerism is about the search for Truth.

What I have to say may be unacceptable to those Friends who claim to be Christian, but it is not meant to be hurtful. Of course the Truth may be hurtful, but I do not claim to know the Truth. Let each Friend judge what is true for her or himself. Much, perhaps all, of what I say will be acceptable to some seekers. Much may even appear obvious and commonplace. Yet the implications of what I say have not, in my view, been sufficiently faced by Friends.

I refer to the claim of Christianity to be a unique revelation of Truth. Other seekers will, no doubt, like myself reject this claim, and it would be interesting to know how they individually came to reject it, assuming they were brought up to believe it. It may be of some interest and relevance to recall how I myself came to reject it. I was brought up in an orthodox Anglican family and was, in fact, for two years an Anglican



CHRISTIANITY: *Abbreviation of Jesus' name, in Greek*

ordinand. During this period I gradually felt a growing rift between what I was expected to believe on the one hand and my understanding of reality, of the real world, on the other. In the end this sense of rift became so strong that I gave up the idea of ordination. After a time I became a professed agnostic and joined a humanistic society. However, after many years I came to feel that the humanists had thrown out the baby with the bathwater. There was nothing wrong with people's religious instincts. What was wrong was the irrational element in religion.

It was at this stage that I applied to join the Society of Friends. My intention was not so much to go back into the Christian fold, but to join a group of sincere seekers who had eschewed dogmas. However, I soon found that the basic Christian dogmas were still tacitly accepted by the majority of Friends. At one point this caused me to leave the Society, only to come back again. Eventually I determined to try to change the situation from within, and make the Society more truly free from dogma.

What I had found particularly difficult about the Christian claim to be unique was the geographical

limitation of Christendom. The same applied, of course, to other religions claiming uniqueness. Most people are Christian because they happen to have been born in a Christian country; if one had been born in India, one would probably have been a Hindu, or in Indonesia a Muslim. Consequently it seemed to me nonsense to claim absolute Truth for any one religion such as Christianity. Otherwise, why did the good God condemn large parts of the globe to ignorance, superstition and, according to the more orthodox, an extremely uncomfortable life after death, while reserving the knowledge of the truth and salvation mainly for natives of Europe and America? Could the knowledge of the true religion really be a matter of accident?

Moreover, despite the hopes of Christian proselytizers, there seemed, with the demise of the British Empire, even less likelihood that the mass of Hindus or Buddhists would ever be converted to Christianity. With nationalism came a natural tendency to promote the indigenous religion, while Christianity seemed too often to be a mere adjunct of imperialism. Of course there is always a stock Christian answer to such difficulties, and that is to say that, "God moves in mysterious ways," and that it is not for us to think that we know better than God. The only trouble with this argument is that it can be adduced by anyone—Jehovah's Witnesses, Seventh Day Adventists, or, shall we say, the latest sect from Outer Mongolia.

It is part of the same picture that Friends writing in *The Friend*, almost always refer back to the Bible rather than to the scriptures of other religions. While this is perhaps natural, from a universalist point of view it seems rather parochial. Here we are in Christendom quoting the pronouncements of, or about, God or Christ, while religious folk in the Middle or Far East are doing the same in terms of Allah, Mohammed, Krishna or the Buddha. It is all very well saying, "Our God, our Prophet, our Wise One, is the best." The others think the same. But, you may say, are our judgments merely subjective? Is not the Gospel of Jesus ethically superior to that of the Prophet or the teaching of the Buddha? I suggest you must leave this to the Truth behind all truths. I look forward to the day when, in every country, there will be devotees of Jesus, of Mohammed, of Krishna, of the Buddha, of Bahauallah, and many others. Let every person choose her or his own way to salvation, to the saving Truth, not judging or condemning others who choose differently. Let us choose when we know what the choice is. If we choose Jesus, well and good. Whatever we choose, the Truth will still be above and beyond anything that we can now understand.

What, then, I am arguing is that Quakerism should abandon its claim to be part of the Christian church, and move toward a universalist position. It should take the line of Hinduism: that Truth can be approached from

many quarters. To put it crudely, has it not ever occurred to birthright Friends that they may only be Christians because they have been brainwashed? The Jesuits claim that, if they have a child up to a certain age under their control, they have got him or her for life. The same applies to other religions. Of course it is all done with the best intentions, but it is nonetheless brainwashing, or if you prefer, indoctrination. What Christian has studied the other religions sufficiently deeply before deciding to become a Christian? Very few, I suspect. And those who make such a study do not necessarily end up by becoming Christian. One thinks, for example, of an Englishman turned Buddhist who wrote a remarkable letter to *The Times* criticizing the Archbishop of Canterbury's appeal to the nation. The writer said that the majority of citizens need something more than good advice and a fatherly telling-off. They need a method and an example which can be seen to work here and now in their own lives. "In this country today," he went on, "there are many hundreds of practicing Buddhists whose lives testify to the effectiveness of the methods described in great detail more than 2,500 years ago." It takes time, of course, to study other religions and get used to their thought processes, and perhaps especially to a religion in which there is no creator god in the Christian sense. And yet, if we had been born into a Buddhist community, where Buddhism was the accepted religion, as say in Sri Lanka, would we have felt the need to be converted to Christianity? Probably not.

We come back, then, to the position held, I imagine, by many Friends, that while we do not accept the Christian claim to uniqueness, we believe that Christian teaching is superior to that of any other religion, and so we not only go along with it but actively support it, claiming to call ourselves Christians as well as Quakers. I would like to suggest that even this position, preferable though it is to orthodoxy, does not stand up to the promptings of Truth. I say this for two reasons. On the one hand, the religious divisiveness which arises from claims to superiority is still one of the great dangers facing humanity. One need only point to the partition of India and Ireland, or to the situation in Lebanon, all arising out of religious exclusiveness on both sides. On the other hand, a position of religious tolerance and liberalism within any denomination or creed is vulnerable to attack from those who want to restore what they claim to be the true faith. One only needs to look at the comparative success of the Catholics, or of even more authoritarian though less respectable sects. Religious intolerance can only be countered by the abandonment of all claims to superiority.

So it is not enough, in my opinion, for Quakers, while admitting the possibility of Truth in other religions, to go on sticking to the assumption of the superiority of the

Christian religion. The only tenable position, it seems to me, is that of Hinduism. Let those who wish follow the way of Christ: others may wish to follow other "gurus." As Dr. Radhakrishnan has pointed out, behind all the different formulations of words, the Truth remains the same:

The Hindu tradition discriminates between essential spiritual experience and the varying forms in which this experience has in course of time appeared. While the former is universal and unifying, the latter is diverse and divisive. . . . These interpretations are bound to be divergent as they are conditioned by the varied historical circumstances in which their formulators lived.

One is inevitably dealing here with the nature of belief.



BUDDHISM: *A lotus blossom, symbolizing flowering of the human spirit*

Why is it that seekers are drawn in so many different directions? Why does one person have no difficulty in accepting the creedal requirements of the Catholic Church, another ends up in a humanist or atheist position, another is won over to a Buddhist or Islamic point of view? If we could *de novo* see all the religions of humanity in this completely detached way, would we voluntarily come back into the Christian fold? I suggest we should find the Christian Church surprisingly parochial, with its basis of Judaistic thought, its theological concepts, its dependence on miracles and other supernatural happenings at a certain point in history. We might still want to follow Jesus, but that is a different matter. That is still perfectly acceptable within a universal framework.

Yes, you may say, but Jesus claimed to be the Son of God. He was not just another prophet, like Mohammed. Son of God or Prophet, what difference does it make: it is just a matter of words. The Buddha is held in as great respect by millions as Jesus or Mohammed, yet he did not even talk of God. Ah, I can hear some Christian say, you obviously have not had a genuine experience of Christ, otherwise you would not talk like this. To this I reply, I also underwent the experience of "conversion." I also felt the immense appeal of the personality of Jesus. I

responded with my whole heart to Christian hymns like "When I Survey the Wondrous Cross." I can still feel and understand the sense of devotion to the Master, as exhibited in the lives of selfless Christians. But so in their



TAOISM: *The Chinese sign for water, a life-giving source*

own way can Muslims, Hindus and Buddhists. They can all feel the sense of dedication to something far above them, but they identify that something differently, perhaps with the founder of their own religion.

Finally, I can hear a Christian say, "Yes, but the truth of Islam and Buddhism does not compare with the truth of Christianity." Here again, Muslims and Buddhists feel the same about their religion, and resent the assumption of superiority on the part of Christians. This resentment is well expressed by a Jewish writer, Dr. Ezra Spicehandler. Discussing the question of interfaith dialogue in the special circumstance of Jerusalem, with its population of many different creeds, he recalls the history of Jewish-Christian relations over the centuries. In the Middle Ages, he recalls, Jews were often subjected to physical violence and even death by the dominant Christian authorities, unless they agreed to conversion. He goes on to say that physical violence has now given way to moral coercion, which is a step in the right direction, but still not enough. Only very few Christians,



JUDAISM: *The Ten Commandments on stone tablets*

he maintains, have moved forward to the position which is acceptable to him, namely, "Real dialogue is impossible unless it is free from missionary intent."

In other words, the interfaith relationship has radically changed from that of, say, the nineteenth century. In those days of Christian self-confidence, when the British Empire was at its height and "the faith followed the flag," it was a natural assumption that Christianity would spread to the end of the world and all would have the chance of "salvation." With the end of the Empire, the Christian religion has also gone on the defensive. That the world should be converted to Christianity is now inconceivable. Every religion, like every nation, demands equality of status. It is this situation which has brought into focus the absurdity of different faiths each claiming a monopoly of Truth.

Let us now turn to the distinction between the proselytizing and non-proselytizing religions. Of the former, Christianity and Islam are the main examples: of the latter, Hinduism and Buddhism. Someone has made the interesting distinction between theological religions, those which dogmatize about God, and theosophical religions, those which speculate about God. The former insist on certain beliefs, the latter are not too worried about what you believe provided you follow the moral path and search sincerely. (Quakerism, it will be noted, has at least moved some of the way from the former to



ISLAM: *A Moslem creed*

the latter position.)

Now the great difficulty in the former, the dogmatic position, is that it assumes that the various creeds claiming a monopoly of Truth will go on coexisting down the centuries. This is the position taken by Rabbi Hooker in a talk given under the auspices of the World Congress of Faiths. He claimed that one universal religion was neither possible nor desirable. He appealed for religious pluralism in the same way that we have cultural pluralism, based upon tolerance and the realization that nobody has a monopoly of Truth. The history of religions had shown progress from coercion to coexistence, and would hopefully move on to cooperation. The aim would

be unity of spirit but not uniformity.

The only trouble with this point of view is that religion is not the same as culture. It makes specific claims on a person's intellect. These varying claims cannot, as they stand, be reconciled.

There once appeared in *The Friend* an interesting correspondence under the heading, "An Interfaith Cocktail." This was about syncretism. Chambers' Dictionary describes syncretism thus:

The attempt to reconcile different systems of belief: fusion or blending of religions, as by identification of gods, taking over of observances, or selection of whatever seems best in each: illogical compromise in religion.

I don't think any Friend will argue in favor of syncretism. The different religions and religious philosophies are so disparate that you can either accept one or the other or none at all, in any orthodox sense.

Let us see, then, what the humanists and rationalists have to say about religion. They regard it as an attempt to answer moral and intellectual questions of a given time or place. But religion is essentially made by humans, they argue, and theology, magic, and miracles are all the product of human imagination. There is, however, something called religious humanism which gives a place to human mystical experience. The claim of religious devotees to have had an experience of the presence of Christ or the Buddha can be understood as a yearning after righteousness.

Here again, one can learn from Eastern thought. The Eastern view is that there is more to life than logic. Rationalism is just a phenomenon of Western mental processes, and is not to be taken too seriously. The dogmatic demands of Western religion are the other side of the same coin, part of the Western craving for logic: you had to answer humanistic rationalism by religious rationalism. But Eastern thought makes no such sharp division necessary. The world of reality and illusion (maya) are all mixed up: the idea of the occult creates no intellectual hesitations: astrology coexists with astronomy.

The Hindu idea of *bhakti* (devotional) religion is a neat way out of the dilemma. If you want to follow Jesus or Mohammed or Krishna or Gautama, good luck to you. It all comes within the Hindu frame of reference. Hindu sages have written books with titles such as *The Christ I Adore*. Gandhi, a Hindu, admitted his debt to Jesus. What of Christ's claim to be "the only way"? Of Mohammed to be the one, final prophet? The Hindu answer is: Don't be too logical; it must all be seen in the right perspective, *sub specie aeternitatis* (in their eternal aspect). As Dr. Radhakrishnan, that great interpreter of

the East to the West, has written:

The whole course of Hindu philosophy is a continuous affirmation of the truth that insight into reality does not come through analytical intellect, its mysteriousness can be grasped only by intuition.

Some of the great Western thinkers have got the message. Arnold Toynbee, in his *Study of History*, rejected the claims of certain races to be a "chosen people," and of certain creeds to be a unique revelation of the truth. He did not accept the idea of a divine incarnation at one place or time. He asks:

Which is the more consonant with the Christian belief that God is love? The belief that there is only one revelation of the truth and one road to salvation? Or the belief, common to Hinduism and to the pre-Christian religions of the Hellenic world, that the heart of the mystery of the universe must be approachable by more roads than one?

Aldous Huxley has written similarly in *The Perennial Philosophy*. He speaks of "a certain blandly bumptious provincialism" even among learned Christians, which makes them feel and write as if nobody else had ever thought about the eternal verities.

The core and spiritual heart of all the higher religions is the Perennial Philosophy; and the Perennial Philosophy can be assented to and acted upon without resort to the kind of faith about which Luther was writing. . . . So long as the Perennial Philosophy is accepted in its essential simplicity, there is no need of willed assent to propositions known in advance to be unverifiable.

And what is the Perennial Philosophy? It is, in Huxley's words:

the metaphysic that recognizes a divine reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with, divine reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being.

Beneath the revelations of all the great world religions, the teaching of the wise and holy of all faiths, and the mystical experiences of every race and age, Huxley argues, there lies a basic unity of belief which is the closest approximation people can attain to truth and ultimate reality. This is the Vedantist position, which

makes belief in exclusive theological positions unnecessary.

There appears, then, to be a fundamental polarization of thought processes between East and West. The American psychologist Robert Ornstein has sought to explain this from the field of physiology. According to this theory, each hemisphere of the human brain is specialized, the left in logical "masculine" thinking, the right in intuitive "feminine" thinking. For some reason, the West has come to be identified with the left hemisphere, the East with the right. Both approaches are one-sided, and need to be supplemented by the other, since only the development of the "whole" person can bring a solution to human problems. The task of our century is to create a synthesis of Eastern and Western thinking, of intellect and intuition. (Synthesis, it should be noted, is not the same as syncretism. To quote Chambers' Dictionary again, it is "Putting together, making a whole out of parts, the combination of separate elements of thought into a whole.")

The exciting thing about Quakerism is that it makes a first move towards this synthesis. The turning away from dogmas, the following of the Spirit of Truth wherever it may lead, these are steps in the right direction. Perhaps I can give an illustration of the sort of thing I have in mind, where Quakerism can lead the way. At the Quaker Centre in Delhi, we used to advertise the Sunday meeting as "for worship and meditation." In this way, it was possible to accommodate different temperaments and approaches, Hindu, Muslim, Sikh, Christian, agnostic. Such a meeting was a unique way of bringing people of all faiths or of no faith at all together in a common concern for spiritual values. As I wrote in a letter to *The Friend* in May 1971 from Delhi, "It, more than any other religious

gathering that I know of, can provide a nucleus for the universal faith that I believe must come, a faith that no longer divides but unites humanity."

For what, after all, is the concern of the great religions of the world? It can surely be summed up in the phrase "spiritual values." Nothing else matters—the dogmas, the magic, the miracles. These ingredients were part of the mental processes of humankind at the time when the various creeds entered history, but they are not essential. Humanity clings to them from force of habit, because we have been "brainwashed," if you like. But, however difficult it may be, the sooner we get away from irrational dogmas, the better it will be for humankind.

The weeding out of irrational dogmas, however, does not, in my view, mean adopting a rationalist position. I believe in mystical religion. I think we have no inkling of the whole truth yet. What I envisage for Quakerism to become is a meeting-place for spiritual seekers of all faiths or none, where they can worship or meditate as they feel drawn. It will be a world-wide religion, without any particular bias, Christian or otherwise, but enshrining the supreme truths of all religions. My personal view is that the more one knows of other religions, the less can one stick rigidly to any one religion. Is it not time, as I wrote in a letter to *The Friend*, that "those who no longer need the forms and assurance of orthodoxy should be prepared to move out into the deep waters, growing through and beyond old ways of thought to a higher conception"? □

First given as a talk to the Seekers' Association at London Yearly Meeting of the Society of Friends, 1977. Printed in The Seeker, Spring 1977 and reprinted in Vedanta for East and West, Issue 160. This talk led to the formation in England of the Quaker Universalist Group. For information write to: John Linton at Mill Close, Tredington, Shipston-on-Stour, Warwickshire. CV36 4NQ.

Disconcordat

Even then
in those early days
when the fire flamed high,
the tree grew supple and green,
and the return was expected
momentarily
there was disagreement
with the one rejecting the other
believing his to be
a truer way...

the ashes
of their disagreement
have settled around us
obscuring the flame
and sullyng the branches
in mute reminder
that few are given signs
and fewer still the ability to live
a total life of truth and love
without rank.

—Pollyanna Sedziol

Some Queries On Evaluating Christianity

by Charles W. Heavilin

After reading the article that appeared in the July issue of the *Friends Journal* entitled, "Some Queries on Christianity," I was perplexed. It took me awhile to unravel the source of the confusion, for it was not located in an obvious place. Much of what was said in the article was not new to me. This kind of critique of the Christian religion is rather common, although it is not as popular as it was several years ago.

In order to clear up some of the fog, I began to sort out the things in the article which the author valued. The last paragraph paid homage to the classical philosophical trinity of Truth, Beauty and Goodness, equating these with God. There is no real problem here except that, given a choice, I would probably have chosen to have expressed myself differently. It is a rather serious business identifying God. The writer goes further in clarifying the concept of truth by referring to it as universal and coherent. Again no problem. The difficulty is the premium the author places on understanding and humanness. Somehow the value of a thing is decreased if it cannot be understood or if it is not human. Here is the source of the confusion.

It is assumed that there exists some direct relationship between truth and understandability. It seems to me that this attitude is overly optimistic. Even the best minds have blind spots, and all of us are fallible. To limit the truth to human understanding exposes what is universal to a test that is subjective and arbitrary. It is somewhat arrogant on my part to assert that if I, being fallible, do not understand something, it cannot be true. If on the other hand, truth is truly universal and above me in some sense, then it is not surprising that at points I cannot fully comprehend it. To be aware of one's humanity is to

recognize his or her limitations and not be ashamed of the fact that there are some questions which cannot be answered.

This is why I have difficulty with the author's making a virtue out of humanness. To say that Jesus' sacrifice would be greater if he were only human is to assume that I know what it is like to be God. The writer assumes we all have this knowledge when she states that it would be easy to suffer if we were God. How do I know this? How can I be sure it would not be worse? There is a confusion and a fallacy here similar to the error concerning understanding. To exalt humanity to this degree is to forget that to be truthful, after you have listed all of humanity's virtues, you must also include its limitations and failures, not to mention its treachery and devilry.

The name for this error is naturalistic humanism. Its basic premise is that the human being is the measure of all things. It is difficult starting from this position of humanity in the center to arrive at any objective standard of value, for all things are relative to the one who is doing the measuring. Nothing has meaning, there is no sense, there is no value unless it meets the personal, subjective criteria of the individual in question. Since truth is therefore individualized, there is no end to the confusion.

A better solution, it seems to me, is to accept the position that all human beings are fallible (including myself) and that our approach to truth is asymptotic. Since truth is universal and in some sense above us, all people have some truth and no one person has all the truth. Each individual has the task of seeking out all the truth he or she can comprehend, while at the same time remaining somewhat skeptical of her or his own ability to evaluate the truth discovered. No one person is to be taken too seriously (including myself) and no one is to be dismissed too lightly. The value of a person or a thing is dependent upon the quality of the truth that shines through. It is the totality of the impact, rather than the individual fragments, that is the key to true significance and value.

Why is a book written in Palestine more authentic than any other book ever written? It is not because it is free of mistakes. It is not because of my personal evaluation of it. It is because of the quality of the truth and Spirit that shines through. It is the honest evaluation of the totality of its impact upon the world. While it is true that other authors and writings may be able to match certain passages in sublimity, the total impact of the book we call the Bible is different from any other book. Anyone who has taken the time to compare is struck by the difference. Anyone who says all sacred writings are the same probably hasn't read any. Since truth is universal it is not surprising that each religious writing occasionally glistens with divinity. What the honest individual needs to confront is the total impact of this book, the Bible, and its central character, Jesus Christ.

Charles W. Heavilin is the pastor of Lynn Friends Church in Lynn, Indiana. His article was written in response to Gene Hoffman's article, "Some queries on Christianity," which appeared in FJ 7/1-15/79.

The person who dismisses the Bible without serious consideration needs to examine carefully the reasons why he or she is doing so. If I say I can't believe it because of the miracles it contains, all I am really saying is that I have never seen a miracle and if they don't happen to me, they can't happen. This is the same fallacy of putting oneself in the center of things. If I say the Bible is just a bunch of legends—invented stories based on a minimum of facts—I am, in effect, saying that I am trustworthy, but other people aren't. Everyone is fallible but me. The only honest approach is to give to others the same credence I give to myself. On this basis, there is no reason to suppose that the writers of the Scriptures were not telling the truth, for they knew, just as we know, that this is serious business.

To evaluate adequately who Jesus is, is not an easy task. Whatever one may think of him, his life and work have had such an impact on our society and his principles and values are so inextricably woven into our culture, no one living in the Western world can say she or he is untouched by this man Jesus. In attempting to identify the central meaning of his life, we each should be aware of our own prejudices and emotional involvement, and try to avoid raising to prominence our own pet values, thereby falling into the same fallacy for which we have derided others. Some degree of objectivity can be reached by trying to discover not what people think about Jesus, but what he thought about himself. I would like to draw your attention to two points.

Many people would like to make a case for Christ's uniqueness on the basis of the miracles he performed. What is even more remarkable and more to the point is Jesus' attitude toward them. Time after time—on fourteen different occasions if you count them—following some extraordinary event, Jesus tells those present not to tell anyone else about it. He tells them in much more polite language to go home and shut up. Doesn't that strike you as somewhat strange? Why should the writer record that Jesus said such things as that? Add to this, Jesus' expectations of the people about him, especially his disciples. He was constantly disappointed in their inability to perform miracles. How often do you read of his upbraiding them for their lack of faith? He seemed to think that miracles were no big deal and that anyone should be able to do them. I find this attitude amazing. I certainly haven't performed any miracles. Either this man is totally naive, or he is something quite unique and extraordinary.

In his book, *Mere Christianity*, C. S. Lewis points out a similar phenomenon. Many times in his relationship with other people, Jesus forgives someone who had done him no personal harm. It is as if you and I were having an argument and a third unrelated person would stop us and say, "I forgive you." Why should someone

who is a complete stranger offer his forgiveness? Either Jesus is totally weird or he is no stranger and our disagreements are his business. His opinion of himself seems to be that he is the Son of God come in the flesh to reconcile the world unto himself.

The result of this candid appraisal of the New Testament attitude toward Jesus is that he is a unique person. It is not that *I want* him to be, but that he considers himself to be something special. If I decide that Christ is not unique, the only alternative left is that he is a charlatan, the greatest impostor the world has ever known. If Jesus is not who he pretended to be, and if I sincerely believe that he is less than the Son of God, the Christian religion is a hoax and my participation in it is incoherent. It makes no sense to maintain a religion totally different from what its founder intended, and still call it by his name.

But doesn't that make God unfair? Doesn't that make the author of justice arbitrary in limiting the truth to one place and one man? Doesn't the particularity of Jesus give special sanctions to the masculine sex and to the Jewish race? In no way. This is a misapprehension of what truth is. Universal truth is not conditioned by, nor does it grant special privileges to the particular form in which it is expressed. A flower must be some color and some shape; but these are incidental, not essential, to its beauty. Although truth is universal, it is not uniform in expression, and to draw attention to the incidentals of expression detracts from the significance of the truth. Some people are closer to the truth than others, and the quality of their lives shines brighter because of it. The writer of the article assumes she is closer to the truth or there would be no sense in presenting any arguments. Christianity asserts that Jesus Christ was the closest any human being will ever be to the truth. He said of himself, "I am the Way, the Truth, and the Life." The Scriptures declare that his truth "lighteth every man that cometh into the world." So truth is universal, for no one is omitted. But truth is not uniform; otherwise argument would be pointless.

The only cure for confusion and incoherence is honestly to evaluate what is important, and to attempt valiantly to be consistent in it. Although the author of the critique of Christianity extols Truth, Beauty and Goodness, it is obvious that her most important values are understanding and humanness. This is the source of the confusion and inconsistency, for goodness and beauty make no sense. There is no reason for someone's being good to me, especially when I do not deserve it. But this is exactly what Jesus did. He said he died for me. I do not understand it. Why a butterfly should be so beautiful and color blind at the same time makes no sense. But God is not understandability; God is love. The assurance that I have of this is that God is like Jesus Christ. □



Albrecht Dürer's woodcut of "Christ Taking Leave of His Mother"

Listening to The "Quaker Gospel"

by Chuck Fager

John has been called the "Quaker Gospel," and with good reason. It is from John that the Society of Friends took its name: "No longer do I call you servants...but I have called you friends." (15:15). It is the Gospel which opens with our favorite metaphor of light (1:45, 8:12). It emphasizes the worship of God "in spirit and in truth" (4:21, 23-24) over ritual; and John is the most mystical Gospel, in which Jesus speaks often of the unity of his followers with him and with God (17:20-23). Also, for the many modern Friends who are drawn to the study of depth psychology, with its stress on myth and symbol, it is in John that we find the most

Chuck Fager is a writer currently working with the Merchant Marine and Fisheries Committee of the U.S. House of Representatives. Actively interested in Quaker ecumenism, he is editor of the Langley Hill (VA) monthly newsletter, and a member of that meeting.

mythical and symbolic discourses of Jesus (for instance, his reference to himself as "living bread" in 6:48-51, and living water in 4:10, 14; or his call to his disciples to eat his flesh and drink his blood in 6:53-57).

These aspects of John's Gospel would seem to give most support to the strain of Quaker religious thought which has concentrated on what is referred to as the "universal Christ," that is, "the true Light that enlightens every man" (1:9) and woman, a base of religious experience that transcends the particularities of doctrine, denomination or culture. This conviction of the universal nature of essential religious experience is indeed a pillar of the original Quaker message. Robert Barclay, in his *Apology*, the basic theological work of the first Quaker generations, makes this plain. Some true believers, he says:

may be outwardly unknown to and distant from those who profess Christ and Christianity in words...yet they have become sanctified by their obedience and cleansed from the evil of their ways. For this is the universal or catholic spirit...By it, the secret life and virtue of Jesus is conveyed to many who are far away.... There may be members of this catholic church not only among all the several sorts of Christians, but also among pagans, Turks, and Jews.

Yet, further study of John shows that he is careful to set this "universal Christ" notion firmly in a context that is historical, concrete and human. "The Word" and "The Light" represent an abstraction, a universal. But the important thing about them for John is not that they are divine, but rather that "the word became flesh and dwelt among us" (1:14); "the light has come into the world" (3:19). And this becoming took place at an actual moment of history in a particular location in the form of the person Jesus. So John at the same time affirms both the universality of Christ the Word and the particularity of the person Jesus as the essentials of his Gospel.

It is worth noting that at the time John was probably written, there was a school of Christian thought called Docetism, from a word meaning "to appear" or "to seem." The Docetists disparaged the historical side of the Gospel in favor of the universal; they argued that Jesus only seemed to be a real person, but in fact his physical body was just an illusion; it was the transcendent, divine Christ element that was real and important.

Actually, the specific arguments of the Docetists are all but lost; historians have only the polemics of their opponents to work from. John, however, appears to be arguing against such a line of thinking—for instance, by his insistence on Jesus' susceptibility to such elemental human responses as fatigue (4:6), anxiety (13:2), grief (11:35) and by the fact that he bled on the cross (19:34). (John even adds that "he who saw it has borne witness"

to the bleeding, in case any readers still have their doubts.)

But there is more to this than simply insisting Jesus had a physical body. A real person is not only biological, but also a part and product of culture, history and religious tradition. John is directing our attention to the cultural and historical matrix which shaped Jesus as someone of crucial importance to the Christian message. Jesus was a Jew; Judaism's history is long, complex and often bloody; Jesus' own relationship to this tradition was also complex: For instance, he spends much of his time in John in angry disputes with groups of Jewish opponents; yet in 4:22 he tells the Samaritan woman at the well that "salvation is from the Jews." His biography climaxes in the humiliating gore of the Crucifixion, then ends with the credibility-straining account of the Resurrection. From there, the church his followers built has compiled an equally complex and ambiguous record of its own, encompassing many wars as well as many saints.

To some modern seekers, the density and ambiguity of these traditions make them unattractive and incredible. They prefer the cool abstractions of the Light, the Word or the Spirit, which don't seem burdened with such heavy and difficult historical baggage. Yet this perspective is challenged by John's assertion of the mutual reality of both the divine and the human sides of the faith.

Moreover, John's insistence on the importance of both the universal and the particular sides of Christianity's protagonist have become a pillar of orthodox belief. While we have largely ignored the creeds, this is no small matter for Friends, for varying emphases on these two sides have dominated our history and on occasion fractured the Society into mutually hostile factions. John gives some comfort and support to each party in such a division, but also insists that each is incomplete and ultimately erroneous without the other.

John has set down his account and interpretation of Jesus' career and message in order, he says, "that you may believe that Jesus is the Christ" (20:31). Scholars have pointed out that practically all the evangelist's uses of the word for "belief" are in verb forms, words indicating an active response. Why is this? My own judgment is that much of the activity of belief for John consists in maintaining a sense of dynamic balance and integration between the divine and human aspects of the Gospel and its bearer. Moreover, it is as a result of this active believing that the Christian can attain what John calls "eternal life" (3:16). Indeed, it seems to me that maintaining such a dynamic balance is what "eternal life" means. It makes possible the transcending of ordinary, "unredeemed" existence: from this perspective we can see time in the light of eternity, and eternity in the light of time.

The important thing about "eternal life" for John is that it is a quality of experience that Christians can have now. To be sure, he believes in the last judgment and the second coming of Christ to raise the dead. But these are

not very significant for John; in fact, he only mentions them a couple of times in passing, in striking contrast to other Gospels such as Mark and Matthew, where whole chapters are given over to speculations and eerie sayings about the time and character of the end of the world. But in John, "Truly, truly I say to you," Jesus declares (5:24), "he who hears my word and believes him who sent me *has* eternal life; he does not come into judgment, but *has passed* from death to life." The present tense, which I have emphasized, is not unusual in this verse.

This dynamic balance and integration of divine and human, which John calls believing is, incidentally, a close parallel to the psychological processes of healing and maturity associated with the Christ symbol in Jungian analytical psychology. In fact, some interpreters have argued that the Christ symbol and the associated myths are the underlying reality, which have been unconsciously projected upon the historical figure of Jesus by John and generations of Christians since, just as they have been projected on other great religious leaders in other cultures and times.

From the point of view of the Gospel, however, such an interpretation is really another, more modern form of Docetism. The psychological processes referred to are real; the myths involved do have power in the human psyche; yet John is firm in insisting that such abstractions—however powerful—are but half the story, and perhaps not the most important half at that. "The word became flesh." Christian faith, for John requires just as serious an encounter with the Jesus of history, who he says lived, spoke, died and was resurrected in a given time, place and manner, as with the Christ of myth and symbol. To assimilate or reduce one to the other is to miss the point. Integrating them may not be easy, since divinity and humanity are usually thought of as opposites. But John doesn't say it is easy: only that, for a Christian, it is necessary.

If we look to John, as part of the Bible, as something that has been called Revelation, or as early Friends described it "the words of God," what can we find in it? In earlier articles on Mark and First Corinthians, I suggested that what I found in these texts was not dogmatic answers, but rather challenging questions. What questions emerge from these reflections on John?

What I hear is: do we understand the importance of the divine-human connection John insists upon as the basis of Christian believing? Does this connection have any meaning for us today? Does the notion of belief as an active balancing and integrating of these two elements in thought and deed make any sense? Can we see any truth in John's contention that the process of maintaining such a dynamic balance makes possible a new quality of existence fit to be called "eternal life"? And if we were to recreate Quakerism according to the thrust of what has been called the "Quaker Gospel," how different would it be? And how much better? □

As a Senate vote on SALT II nears, Friends are deeply divided on appropriate action. The following comments speak to this division and contain a reconciling proposal.

Let's Support SALT II

I am concerned to present another viewpoint in regard to the SALT II treaty from that presented by Chip Poston (FJ 6/15/79).

Granted, SALT II is far from what Friends would like. Still, I earnestly believe we can and should support it. The longest journey must start with a single step. To oppose the treaty because it does not provide total disarmament as the first step seems to me highly unrealistic. Its passage could mark at least the beginning of the reduction of the vast expenditures now being made on weapons of war. I believe its defeat would set back any possibility of disarmament for decades.

To oppose it, because it does not go as fast or as far as we would, inevitably strengthens the influence of the militarists and industrialists who are also against it. To object to it because it makes compromises can mean to kill it because it requires farsighted diplomacy to achieve it.

One of the most shortsighted and disastrous decisions in U.S. history, our repudiation of the League of Nations, was largely due to the refusal of compromise by its proponents. I believe SALT II is a comparable decision. I hope we will not contribute to its defeat in a similar way.

I cannot follow the reasoning that supporting it will in any way weaken our peace testimony. Personally I feel it would be "dreadfully dangerous and morally wrong" not to do all I can to promote its passage.

Mark F. Emerson
Gwynedd Valley, PA

A Vision to Offer

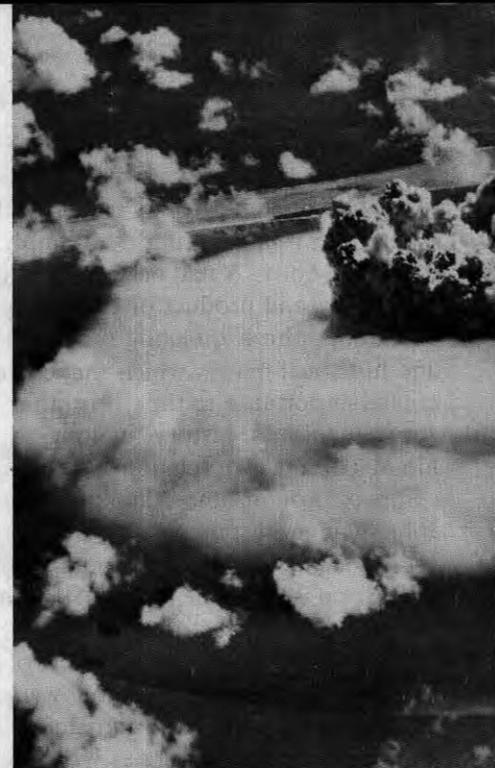
As Quakers debate SALT II and search for a position in accord with our peace testimony, it seems appropriate at the outset to review our historic opposition to war and the preparation for war. For me it follows from this unequivocal stand that Friends must automatically dismiss as inconsistent any new treaty that legalizes a higher ceiling on deadly weapons; that is we cannot support SALT II.

With The Power Of God...

All people of good will feel the urgent need for some limit to the present arms race as well as keeping open the hope for further negotiations in SALT III that might actually reverse the arms race. But what price would we be paying? Can Quakers (and others) for the sake of arms limitation and the infinitely more attractive and elusive possibility of arms reversal agree to an increase in our government's nuclear stockpiles, our first-strike capability, our national willingness to target civilian populations, to accept a more tenuous balance of terror? Stated more succinctly: what level of violence is acceptable to us? Need we ask? Surely 300 years has not laid so much dust on the peace testimony that we cannot discern its intent and meaning: no level of violence is acceptable. Here is where I think we must take our stand.

Whatever our final position as a society on the SALT treaty, it is of the greatest importance that we increase our efforts for peace, for disarmament. We have a world view that is a vision of the Peaceable Kingdom. It is time now once more to unfurl the vision, to live the dream, to witness to our love of God's creation by participation in its becoming. This is our traditional note to "publish the truth" by word and deed. This is the most precious gift we have to share. We live in a time of great danger, of possible destruction in a nuclear holocaust. And most citizens feel paralyzed, disempowered. They need our hope and our vision.

Mary Bye
Doylestown, PA



SALT II A Farce

I was pleased that Chip Poston pointed up the farce the SALT agreement is and the impropriety of Quakers supporting this attempt at a mutually acceptable balance of terror as a move toward peace. The SALT agreement in concept and in fact is a treaty between enemies. Like deterrence it is military maneuvering in a vicarious war. If the U.S. and Russia were not enemies, the agreement would not be necessary. Such an agreement between the U.S. and Canada, as with most of the other countries of the world, would be redundant. Peace is not the absence of weapons or presence of arms limitation agreements but a relationship that makes both superfluous.

The treaty that William Penn made with the Indians was not an arms limitation agreement. It was the affirmation of a relationship that the Quakers already enjoyed with the Indians. A treaty is the affirmation of a relationship. The only way we can get a better treaty than SALT II is to achieve a better relationship.

Unfortunately with the peace testimony, as with the SALT agreement, the focus is on war and weapons. So long as we see war and weapons as the problem, so long will we seek solutions in anti-war and anti-weapon activities.

Only when we see the relationship as the problem will we concentrate our energies to achieve a relationship between the U.S. and Russia that will make war and weapons agreements as irrelevant as they are now between the



U.S. Air Force photo of the
"Baker Day" bomb test on Bikini
Atoll, July 25, 1946

...Let Us Make Peace

U.S. and Canada or between Indians and Quakers.

John J. Runnings
Seattle, WA

Support SALT II

We have read the call of some Friends who would have us oppose the SALT II treaty because there are forces in this country who are using its ratification as a device for getting more armaments. These forces are attempting to pervert the intent of the treaty. Ironically, these same forces would rather have no SALT II treaty at all. Those of us who hold an "allegiance to God's peaceable kingdom and that way of 'life and power' which alone can dispell the fear which fuels the arms race" are urged to join in opposing the treaty. If we do this, however, we are perfectly performing a service for the forces that see national security only through greater and greater military might.

The SALT II treaty is very far from a Friend's perspective of how the U.S. and USSR should conduct themselves in order to bring about a world where people need not live in fear of one another or under the dark cloud of thermonuclear war. As far as Friends are concerned, it only takes one little but nevertheless important step in the direction of a disarmed world. It acknowledges the necessity of turning the arms race around and starting to find ways to reduce, rather than continually increase, preparations for war.

The need is greater than ever for

Friends to speak out and to "withdraw all moral sanction and support from those who would *exploit* the SALT II ratification process in favor of more arms production." We can do this by pointing to the perversion such action would be of the desired goal of the treaty and declaring the truth as we see it.

Negative action on SALT II says to the U.S. and the USSR that there are no limits on armaments and greatly strengthens the hand of the pro-military forces in both countries. They, of course, would like nothing better than to escalate the arms race unfettered.

While not a perfect treaty, SALT II at least starts to move us in the right direction. Therefore, we say to Friends, support its ratification, vigorously oppose all efforts to distort its intent and continue to "stand clear for peace."

Stephen L. Angell
Lawrence S. Apsey

Clinton Corners and Red Hook, NY

Let's Choose the Third Way

Some Friends believe that if we do not support the SALT II Treaty that we will, in effect, be fanning the flames of rampant anti-Communism in the United States or that we will be destroying the fragile foundation of detente between the U.S. and Russia.

I don't believe this needs to happen at all. We can refuse to support SALT II for obvious and very good reasons: it is a cloak under which both Russia and the

United States will be able to continue to build up their incomparable nuclear arsenals. It is a process with agreements that are controlled on both sides by the military establishments. It is a Trojan horse containing new warheads and new missiles far outstripping anything that we have had before. It is a deception reeking of so much duplicity and manipulation that new bombers and submarines will be built with added dimensions of nuclear power. It is a pretense that carries within it the ominous shift of thinking that is seeping more and more into our body politic—that we have left the era of nuclear deterrence—(overkill on both sides so great that neither side would dare to make a first move) to an era of nuclear counter-force—(the ability under SALT II to perfect new weapons that will destroy each other's missiles before they are launched).

Why, then, do so many of us Friends buy the idea that this is a peace treaty? Why are we so easily deceived? I believe many of us have been hoodwinked, pressured and cajoled into supporting SALT II for the following reasons:

- We acquired the habit, early on, of thinking that the SALT treaties were a viable avenue not only to detente but also to armaments reduction. There was a time in the SALT process when there was reason to believe that, and though it is no longer true, it is hard for us to absorb the new reality and to shift our thinking.

- We find it difficult to shift our thinking away from supporting SALT II because the alternative seems nebulous, idealistic and not real to us instead of something concrete.

- We become so caught up in the *politics* of peace that we lose sight of the spiritual power which is the only real avenue to peace.

I shall elaborate briefly on each of these reasons:

Hard to shift our thinking

The Friends Committee on National Legislation is, I believe, a case in point. In a recent four-page statement written by Ed Snyder of the FCNL for the Senate Foreign Relations Committee, it was pointed out that under SALT I, "military increases were rationalized as necessary to obtain bargaining chips." The result was "an accelerated arms race and greater insecurity." He then says that today SALT II "calls for additional military spending increases unrelated even to Pentagon requirements." In other words, the same thing

is happening again, only much more fully and ominously. Does it make sense, then, to support SALT II or to believe that SALT III would not continue this fatal game-playing? In spite of the obvious, the FCNL is calling for support of SALT II. What price this following after the supposed lesser of two evils?

Difficult to find an alternative

In the past, our message and our stand in relation to the weapons of death and destruction have been clear: "We utterly deny... fighting with outward weapons for any end, or under any pretense whatever." (From the declaration to Charles II, 1660.) "But," we protest, "if we don't go along with the current political gambit, however much we hope it is the lesser of two evils, we have no practical or concrete plan to fall back on." We say, "It's not possible to bring down the Russian tower of armaments with love or by being nice about it."

And yet I believe there is a third way that is both profound and that goes to the heart of the matter. It is to disarm unilaterally, step-by-step if we must, but to disarm forthrightly and systematically, regardless of what our so-called "enemy" may be doing, saying or thinking. To not only disarm, but to do so with the spirit and the force of active, conscious love. And to prepare ourselves in the event of an unwanted invasion with an understanding of and training in the methods of nonviolent direct action. This is the concrete reality—this practical use of nonviolent, direct action or resistance that emerges from the principles of our faith.

We lose sight of the spiritual power

We are a Religious Society of Friends, not a Political Society of Friends, and the best way for us to make a political statement is to make one that goes beyond politics and communicates to all that not only is there spiritual energy, force and power which can yet save the world, but that it's possible for each woman and man on this planet to know about that firsthand and to experience it in their relations to other human beings, whether individually or collectively.

Time is short, Friends. We had better get on this kind of wavelength, accept the discipline of it and really put our faith in it or we will surely perish. But perish or not, we need to do it in any case because the way of love is deeply imbedded in the divine will.

In short, I don't believe that we can

compromise the peace testimony of our Religious Society by giving support, however guarded or qualified, to the SALT II agreement now before the U.S. Congress.

In this nuclear age, there is no security in armaments whatsoever and we are called on to make our witness to all nations that the principle of *unilateral disarmament* reflects the teachings of Jesus and the experience of our Society in dealing with conflict, fear, domination, oppression and greed.

We need to be cautious about falling into the dilemma of having to give a "yes" or "no" answer to the current SALT treaty. There is a third way—the way of love and trust in the grace of God—and our contribution to peace may best be made by making that way clear.

Kent R. Larrabee
Philadelphia, PA

From German Friends

The group of Berlin Quakers within the Religious Society of Friends in the German Democratic Republic requests you urgently, dear Friends, to plead for the ratification of SALT II with every means in your power.

We can't and don't want to judge if one or the other side will gain military advantage from SALT II. But in SALT II we see a chance to put a stop to the arms race, although this treaty does not imply any real disarmament. It rather represents a certain canalization of armament—if one considers this document alone, one realizes that it does not constitute a prevention of war danger.

The time which will be won by the realization of SALT II must be used to create such a climate in the East-West relations, that it allows further steps in the direction towards a real disarmament.

But if SALT II should not be ratified we will be seriously worried that a new level of arms race could be reached excluding many ways to understanding or to compromises which are still open now. Apart from this a new phase of "cold war" could be a further consequence. Concerning the prevention of a global nuclear war it would become much more difficult then to recover lost ground in a later period.

In the conviction of our common belief we are confident that you will understand our concern and we hope

that you can support it.

The Executive Committee of the Yearly Meeting of the Friends in the GDR agrees to this concern of Berlin Quakers.

We send our warm greetings to you.

Kate Tacke
Clerk
of the Berlin group

Ines Ebert
Clerk of the
GDR Yearly Meeting

With The Power of God, Let Us Make Peace A National Call to Worship

Friends concerned about Senate ratification of the SALT II treaty—whether for or against passage—may be interested to know of plans being made for a coordinated nationwide silent worship and watch for peace.

At its September 11-12th meetings in Elgin, Illinois, the New Call to Peacemaking's Central Planning Committee asked John Stoner of the Mennonite Central Committee, Ross Flanagan of Friends Peace Committee (Philadelphia Yearly Meeting) and a representative of the Church of the Brethren to cooperate in drafting a call for such an occasion for circulation among its constituent groups, local meetings and congregations.

Earlier, on September 6th, Friends Peace Committee gave initial approval to the idea in the context of a minute forwarded to Philadelphia Yearly Meeting's Representative Meeting, acknowledging that Friends are not united as to whether or not to support the SALT II treaty. The idea of the Call to Worship was advanced as a way of reuniting Friends in turning attention toward our Source of peace and that sense of resourceful support we experience together in our worshipping communities.

Present plans call for local meetings and congregations to arrange for a specially called meeting for worship or worship service to be held before, during or after the usual worship hour on the Sunday following final Senate action on the SALT treaty. (Notice of the date of the final vote on SALT II should be

available through the media approximately two weeks in advance.)

As part of the Called Worship, a ten-minute period of silent "waiting on the Lord" would be held simultaneously across the country (10:00-10:10 a.m. P.S.T.; 11:00-11:10 a.m. M.S.T.; 12:00-12:10 p.m. C.S.T. and 1:00-1:10 p.m. E.S.T.)

It is thought that such an occasion will offer Friends, Mennonites, Brethren and others disquieted by a growing sense of helpless entrapment in the arms race a unifying and renewing experience of the power of the Spirit, as well as a practical opportunity to acknowledge and exercise our part in that power by sharing and interpreting this call to worship with those who live around us.

An announcement, explanation and invitation to all people of faith and goodwill to join in the called worship could be released locally in the form of a public statement, press release and/or newspaper advertisement by each participating meeting and/or congregations.

We are hopeful that this experience of shared worship may help point public attention beyond anxious pursuit of security through arms production and control toward some deeper appreciation of that Spirit of Peace which alone can dispell the fear and reallocate the resources which fuel the arms race. And by holding our Silent Worship and Watch For Peace after final Senate action on SALT, in our own worshipping communities, we seek to remind ourselves and our fellow U.S. citizens that whatever the outcome of the Senate's deliberations, the essential search for peace and progress toward disarmament rests with all of us and our commitment to make yet another beginning together.

Friends and Friends meetings interested in joining in this experience are encouraged to write for copies of the Call to Worship from the New Call to Peacemaking Central Planning Committee, Box 235, Plainfield, IN 46168. Copies of this call and a first draft of "A Message of Concern to All People of Faith and Goodwill" (prepared for Philadelphia Yearly Meeting Friends' consideration and possible publication in area newspapers) are also available from Friends Peace Committee, 1515 Cherry Street, Philadelphia, PA 19102.

Ross Flanagan
Bruce Birchard

FRIENDS AROUND THE WORLD

Louise Griffiths of Kirkwood (MO) writes about the "Sale for Service" that the St. Louis Meeting will have near Christmas. She herself has had a pottery sale, to benefit the AFSC and FCNL and/or other causes that buyers wish to support, for many years, including two in Kirkwood. This year the St. Louis Meeting is joining her. They will display a poster listing AFSC, FCNL, and a few other worthy causes. Buyers will be asked to make their checks payable to the organizations of their choice, each deciding how much he/she wishes to pay for a pot or other gift. "We're having workshops now and will continue having them until the sale, December 10," she says. "Last year we took in around \$1000 and this year, with a variety of crafts, we should do better. Children of First-day School will work too. I think this accomplishes several purposes: it enables artists and would-be artists to contribute their talents; offers unique items as gifts; and supports AFSC, FCNL, and other causes. *Many* meetings could do this!

Margaret S. Clews of 310 Lancaster Pike, Malvern, Pennsylvania, 19355, has developed single-handedly what she calls "Art on Wheels": a program of interesting patients in nursing and retirement homes in pastel-portraiting their family photographs. She began by taking snapshots of a few patients each week, then demonstrating how the portraits could be produced. The finished portraits are displayed in turn in a "place of honor" in the Home, then returned to the owner's room or wallspace outside the door. This program has already met with considerable positive response and will be further developed.

In recognition of writing in support of an abolitionist movement against war, the Institute for World Order has recently announced the presentation of the Ira D. and Miriam G. Wallach Awards of \$10,000, \$3,000 and two of

\$1,000 each to authors of the published articles which, in the judges' opinion, best demonstrate the advantages of an enduring peace system to all nations and groups of people.

Articles published for the first time between July 1, 1979, and December 31, 1980, will be eligible.

Friends Journal is cited as one of the periodicals in which articles may appear.

Further information can be secured by writing to the Wallach Awards Committee, The Institute for World Order, 777 United Nations Plaza, New York, NY 00017 (212) 575-5840 or 575-0055.

Mairead Corrigan, co-winner with Betty Williams of the Nobel Peace Prize and co-founder of the movement called Peace People, is optimistic about peace in Northern Ireland, according to the Mennonite News Service reporting her lecture at Bethel College.

"The price of peace is exhaustion and hard work," she is quoted as saying, but also: "If fear is contagious, courage is equally contagious." Certainly her action in initiating the Peace People movement in the face of almost insuperable odds some two-and-a-half years ago showed courage which was evidently contagious, for since that time there has been an eighty percent decrease in violence, according to her statement. She now sees the possibility of a completely new political structure developing which "will give people a voice in their communities. . . . We have. . . some very excellent politicians in the north of Ireland. Even to be a politician in a war situation demands great courage, and I think if we can create alternative politics and take it away from its tribal [Protestant and Catholic] base, then we will release some good politicians who are located inside this tribalism."

Mairead Corrigan also commented on changes in the police force. "The police are learning about nonviolence and they have acknowledged that you can't police an area unless people want it policed. They now realize they must be part of a community and working with that community. We [the Peace People] work closely with the police in many communities."

Catholicism is her faith and she believes in the power of prayer. "The most important thing. . . is to practice our own faith. . . but also recognize that the truth is found in many ways by many different people. We're all in this together. . . We are learning to love one another, not to change one another."

To Clarence Rufus Rorem, member of Central Philadelphia Monthly Meeting and sojourning member of Fifteenth Street Meeting in New York City, has come recognition of his outstanding contribution to voluntary health insurance as a non-profit public service. As part of the fiftieth anniversary observance of the Blue Cross and Blue Shield Associations, he was presented the Blue Cross Pioneer Award at the Drake Hotel in Chicago.

A native of Iowa, Rufus Rorem was educated at Oberlin College and taught at Earlham College and the University of Chicago, whose School of Business granted him a Ph.D. degree in 1929. He has authored a college textbook on accounting and has written books and articles on financing and areawide planning for health care.

Since the publication of the March 15, 1979 issue on "Quakers and the Arts," Angela Sidel, singer and also a Quaker, has written, saying she would like to be in touch with other Quaker musicians—especially those who play the flute, clarinet, cello, piano. Please write to her at 2923 Wold Ave., Cincinnati, OH 45206. Tel. (513) 751-6699.

The Women's International League for Peace and Freedom's President Kay Camp, who is a member of Norristown (PA) Friends Meeting was honored this spring by:

- Haverford College with an honorary doctorate of laws for being a "Quaker activist unwearied in the cause of international peace, frequent participant in high level congresses at home and abroad."
- Women's International League for Peace and Freedom for her exceptional leadership in the fields of disarmament, human rights and international understanding.
- Montgomery County courts with a fine and reprimand for trespassing at the site of Philadelphia Electric Company's projected nuclear plant at Limerick, Pennsylvania.

A slide/tape show, "Alternatives for a Safer Society: New Responses to Crimes and Victims" has been released by the Prison Research Action Project, (PREAP), 5 Daybreak Lane, Westport, CT 06880.

Written by the PREAP Coordinator,

Fay Honey Knopp, the slide show is designed to educate public opinion about the need for non-repressive alternatives to imprisonment. The 120 frames of the show, through on-site photography and personal interviews, provide viewers with concrete options that enable communities to move toward a more caring and safer society.

The weekly rental fee of \$7 (plus shipping and handling) is applicable to the purchase price of \$55. Leadership kit with cued script, footnotes and resources, two discussion/workshop models, and choice of manual or automatic cassette are included.

Montclair (NY) Monthly Meeting Newsletter reports on effective work being done by three men and a woman who visit the Essex County Corrections Center for an hour-and-a-half once a month. Without attempting any kind of psychological counseling or evangelization, each visitor relates to one inmate on a person-to-person basis, doing only "what friends do for one another." This includes helping inmates "to evaluate where they are in their lives, . . . plan realistically toward their release," and, upon release, "help them reestablish themselves in relationships to family and . . . find work."

This Inmate-Outmate Program "does not take much time, but it is important and effective. Over five years in Indiana, twenty men our team had worked with were released. So far as we know, not one of them has returned to prison."

Friends in Southern Africa are hopeful that the Department of Defense will recognize, as an alternative service, plans for a South African Service Corps which have recently been submitted to it by an Ad Hoc Committee on Voluntary and Alternative National Service.

Preliminary plans for a pilot project in ambulance and public health service involving three volunteers and two vehicles at Rundu for six months have already been worked out. The whole idea has appealed to local medical personnel in missionary, state and military health services. Whether, after an initial trial period, the Department of Defense does or does not recognize this as an alternative to military service, investigating Friends Paul and Sharon Hare, after a trip to South West Africa, consider the project worth continuing.

Since 1976, **Friends for Creative Conflict Resolution (FCCR)**, now situated at 2121 Decatur Place, Washington, D.C. 20008, has been training (and training new trainers) for nonviolence in prisons, schools, churches, and social change organizations. Its youth project prepares and plans workshops for children, parents and others interested in nonviolent education. There is also a yearly meeting affinity group whose function is spreading information about FCCR and nonviolent training throughout Quaker yearly meetings.

The Evangelical Friend quotes from "Creative Aging" as follows: "Homes for the aging should all be built overlooking a children's playground. Never mind the noise! It's a good noise—their shouting. The ideal retirement is not 'no children, no pets, all quiet, nothing moving but cars' . . . it would drive one crazy. Kids are our future, so we should enjoy them as we go along."

Better still: wherever possible desegregate the occupants of homes for the aging. There are still families which lack the help and advice of the right sort of grandma or grandpa.

Church World Service is in a position to provide authentic information about sponsoring refugees from Indochina (who cannot come to this country under U.S. immigration laws unless sponsors are found for them.)

CWS has a CBS documentary film, "The Boat People," which is available at a rental fee of \$25.00 for showing in churches, meetings, or council of churches meetings. It depicts the plight of the Indochina refugee in all its stark poignancy and takes fifty minutes to run. There is also a fifteen-minute filmstrip with accompanying narrative cassette which explains the refugee situation and the process of sponsorship.

Both may be obtained by addressing Church World Service, 475 Riverside Drive, Room 656, New York, NY 10027 (or call collect 212-870-2164); or: CWS-LA, 5250 Santa Monica Blvd., Ste. 311, Los Angeles CA 90029 (or call collect 213-666-2708).

More Friends meetings have joined the growing list of those expressing their approval of a moratorium on the

research, development, production and testing of nuclear weapons and their concern about the dangers of nuclear power in general.

Foremost among those who have most recently communicated their views to Washington are the "Three Mile Island Quakers" of Caln Quarterly Meeting in central Pennsylvania. Their minute stressed the necessity, for long-range survival, of developing an economy based on renewable resources: wind, hydroelectric, and solar power rather than fossil fuels. The new technologies to be developed for this purpose would have to relate to such things as decentralization, conservation, co-generation, recycling, and locality-related energy systems. Friends were called upon to become well versed in the ramifications of these matters and to share their information widely.

Elmira (NY) Meeting members now resident in Pennsylvania cited an Elmira minute of 1975 which underlined the dangers of nuclear fission power plants in specific regard to human fallibility and technical uncertainty and warned of the physical and genetic damage which would be sure to result if these plants are not phased out and the construction of new ones halted.

Montclair (NJ) Meeting urged not only a moratorium on the development of new nuclear weapons and international treaties to control the arms race but also increased research on safe management of existing nuclear plants and nuclear wastes.

At the same time, Fifteenth Street (NYC) Meeting, concerned about Peace, wished to "alert Friends worldwide and, through them, world opinion" in the interests of cutting military budgets and providing for human and social needs in order to "build a sense of trust among nations."

And Miami (FL) Friends Meeting, sending a strong letter of opposition to any sort of mass registration for compulsory national service to President Carter, called upon Southwestern Yearly meeting and individual Friends to take similar action. Miami Meeting stressed particularly the fact that "...any military build-up of either weaponry or personnel, carrying with it, as it inevitably does, a threat to the peace of the world," must be avoided in the interests of all.

To confront U.S. militarism through appeals in the U.S. courts, to research,

collect and disseminate findings on the relationship of pacifism to law and institutions, to build a network of concerned lawyers, experts and paralegalists to aid pacifists in their relations with the law, and to train them to write their own briefs and represent themselves in court: these are some of the purposes of the Center on Law and Pacifism now located at 300 W. Apsley St., Phila., PA 19144. Tel. (215) 844-0365.

The Center was started after a former Washington constitutional lawyer and theologian, Bill Durland, met a handful of conscientious objectors who were appealing to the U.S. courts for their constitutional rights to deny income tax payments for the military. Himself a religious pacifist, he put his legal skills and organizing talent at the service of the Center.

That was in 1978. The Center is now producing regular newsletters and has published a handbook on military tax refusal. It has organized war-tax workshops for pacifists representing constituencies in the Northeast, South and Midwest. One of its projects was the "People Pay for Peace" scheme, under which it was suggested that each individual deduct \$2.40 from his/her income tax return to "spend for peace": that sum being the per capita equivalent of the \$193,000,000,000 which will be consumed in fiscal 1979 for war preparation in the United States. This was a protest action against the fifty-three percent of the U.S. budget allocated to military purposes.

The Center on Law and Pacifism is a "do-it-yourself cooperative" which relies on both volunteer professional assistance and individual contributions.

Hartford (CT) Monthly Meeting Bulletin quotes Graham Leonard, who teaches English to teachers in Peking, as writing that there is an urgent need there for textbooks and other "appropriate" books in English (particularly those written since 1965). He can receive such books via the U.S.-China Peoples Friendship Association, Attention David Gunnell, 635 South Westlake Ave., Suite 205, Los Angeles, CA 90057.

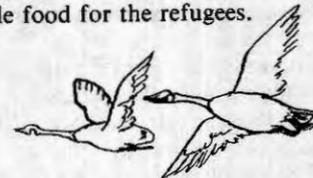
It was also noted that "anyone expecting to visit China should be prepared to speak on the United States, since interest is very high." Graham Leonard's address is: Friendship Hotel 4302, Box 300, Peking, Peoples Republic of China.

Urgently needed, according to the FCL (CA) Newsletter, is mass expression of your concern to your Representative and Senators in Congress about the restrictions placed on U.S. contributions to the U.N. and its specialized agencies, such as the World Health Organization, the Food and Agriculture Organization and the International Atomic Energy Agency which works to develop nuclear safeguards. All these organizations work to meet universal (rather than parochial) emergency needs and should be assured full funding, unrestricted by Congressional terminology and technicalities.

Urgently needed, too, are additional cosponsors for World Peace Tax Fund legislation: S.880 and H.R.4897, being reintroduced this year. Senators and Representatives should be encouraged to sponsor these bills. WPTF, 2111 Florida Ave., N.W., Washington, D.C. 20008 can supply further information.

In Costa Rica thousands of refugees from the Somoza-Sandinista conflict in Nicaragua are receiving medicines and relief supplies distributed by Goodwill Caravans, a local relief agency. These supplies have been sent by World Concern, a Seattle, Washington, -based international relief and self-help development agency, which during the past year has provided 2.5 million dollars worth of goods and economic assistance services for its overseas projects. It is estimated that 75,000 Nicaraguans have fled their country in recent months in an attempt to escape the fighting there. Many of the refugees are living on the streets of San Jose or in heavily wooded rural areas.

World Concern, located at 19303 Fremont Avenue North, Seattle, Washington 98133, also needs economic assistance to enable its distributor, Goodwill Caravans, to purchase perishable food for the refugees.



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

A propos of U.N. Day, October 24, 1979, Florence D. Manni, of Providence, Rhode Island, has sent in clippings from two Rhode Island newspapers featuring the role which Laban Masimba, Kenyan Friend, graduate student at Boston University and former delegate to the U.N. World Youth Conference, played in the 1978 U.N. Day celebration at Rhode Island Junior College.

Invited as guest speaker to address the more than 200 students who took part in the program, Laban Masimba told an anecdote "about one of his first lessons in diplomacy." As a U.N. youth delegate, he and another student were charged with the responsibility of getting the youth delegates from Israel and Egypt together for lunch. One newspaper quotes him as saying: "It took three weeks of planning, persuasion and diplomacy to make sure that both embassies would agree, and that there would be no fights or shouting.

"And do you know what happened? The Israeli delegate said to me: 'Why didn't this happen before? I've been waiting for someone to bring us together.'"

The second newspaper continues the story: "Masimba used the story to illustrate his point that there is deep division within the U.N. The older delegates want to maintain the status quo while the younger ones want to revolutionize the concept of what the international organization should be."

"Christological holiday celebrations in public schools are deeply distressing to children who are not brought up as Christians. Religious celebrations of this type introduce tensions and divisiveness into public schools and often harass and hurt children of minority faiths... and impair wholesome classroom relationships."

The quotation is from a brief filed with the Eighth Circuit Appeals Court by the American Jewish Congress, which adds: "We recognize that Chanuka and Passover have no greater entitlement to observance in the public schools than Christmas or Easter."

The brief cited an earlier U.S. Supreme Court's decision which held that whenever government allied itself with one particular form of religion, hatred, disrespect, and even contempt for those holding contrary views had been the inevitable result.

LETTERS TO THE EDITOR

Help For Vietnam Needed

Mainly due to other pressing concerns, U.S. interest in working for reconciliation between the U.S. and Vietnam has declined steadily in the years since the end of the war. Yet the need for this work to be done is greater than ever. Compounding this dilemma is the fact that some people have been preoccupied with trying to assess the conflicts between Vietnam, Kampuchea and China without taking fully into account the role of the U.S. government in helping to create the situation.

For those of us who are U.S. citizens, it would seem that the starting point of our assessment needs to be the nature and extent of the U.S. role, followed by a determination of how we can exercise our responsibility and opportunity as citizens of that government to try to alter its policies. We need to view recent events in the context of what has been happening in the past thirty years, and especially in the years since the end of the war when, unheeded by many in the former peace movement, the U.S. has continued its policy of extreme hostility toward Vietnam. The U.S. has refused to normalize diplomatic relations with Vietnam and has tried to justify the refusal with falsely-based objections. This refusal, coupled with the normalization of relations with China, made possible—if not probable—the Chinese invasion of Vietnam and likely threatens the future security of Vietnam. The U.S. has also not only refused any direct or indirect food or reconstruction aid to Vietnam, it has tried to discourage multilateral and people-to-people aid and has even retained the trade embargo.

We must call upon the U.S. government to normalize relations with Vietnam and to provide substantial economic aid. The economic situation in Vietnam is desperate. Unexploded ordnance lies throughout the fields. The floods in the fall of 1978 were the worst

Vietnam had experienced in several decades and followed other extremely bad weather conditions. In November, 1978, it was estimated that the rice deficit would be about 3.5 million tons for the year ending April, 1979—more than a third of Vietnam's annual needs. Most recently, the invasion by China produced additional catastrophic loss and suffering. The following telegram was sent from Vietnam to the AFSC and other organizations in April:

During recent aggression, Chinese troops' extremely barbarous policy, "burn all, destroy all," has resulted in over one million Vietnamese civilians in border provinces totally deprived of houses, food and other basic necessities for life, medicare and production. This added enormous difficulties to already severe situation caused by last year's floods. Their immediate needs include 100,000 tons of rice or wheat, 400,000 blankets, 400,000 mosquito nets, four million meters cloth, two-and-a-half million square meters roofing materials plus great amount foodstuff, medicine, detergent, etc.

We appeal your organization out of humanitarian concern to start emergency campaign to provide any of things mentioned above for war victims.

Deep Thanks, Viet My

As we continue or renew the work for recognition and reconstruction, we can look to the Vietnamese for inspiration because of their patience, courage and spirit of reconciliation. That spirit is nearly unique in the history of nations, but it has yet to be fully recognized and appreciated, because of media propaganda and because it offers so great a moral challenge.

*Joan H. Nicholson
New York, NY*

Thank You Friends

Please allow me to express my heartfelt thanks to all who helped to make my lecture tour on Costa Rica so successful.

To Friends World Committee, who planned the itinerary, to those who housed me, fed me, collected me and conveyed me, were thoughtful about laundry, packing a "snack," checking bus times, telephoning, making appointments for broadcasts, posting on the

two items I left behind, appreciating my humor, taking me for much-needed walks (even those who wakened me at 5:30 a.m. to walk before the day's activities): I think of you with affection—I love you all.

With me I shall take away treasured memories: you have stimulated and encouraged me greatly.

Please do come and visit me in England.

Leonard A. Bird
N. Yorks
England

Prisoner's Rights in Northern Ireland

I hope we each will take time to write to our Congresspeople, urging them to call upon the new government of Great Britain to introduce safeguards to protect individuals from maltreatment while detained under emergency legislation by police in Northern Ireland.

As outlined earlier this year, Amnesty International said some of its main concerns are:

- The isolation of persons in police custody, in particular the systematic denial of access to solicitors, which increases the risk of maltreatment during interrogation.
- Inadequate machinery for investigating complaints of maltreatment by police.
- Certain aspects of the emergency legislation, particularly the rules relating to the admissibility in court of confessions, has helped to create the circumstance in which maltreatment could take place.

I hope we will also urge our Congresspeople to call upon Great Britain to allow an independent, impartial international organization, with particular expertise in the field of prison visiting, to investigate the conditions in the "H Blocks" in the Maze Prison in Northern Ireland. Many concerns have been raised throughout the world about these conditions.

Richard Byrd
St. Petersburg, FL

Calling All Radio Operators

I am anxious to obtain the names, addresses and call letters of Quakers and Friends of the American Friends Service Committee who are amateur radio operators around the world, so we might establish some communication net. I

would appreciate it if you would send me your names if you are interested in this.

George Austin, M.D.
Chairman of Neurological Surgery
Loma Linda University—Room 2539
Loma Linda, CA 92350
N6ABN

Any Old Hymnals, Friends?

I am a regular attender at the Twin Cities (MN) Meeting. One of my most joyous participations is in hymn singing around the piano before meeting for worship. Our most-often-used hymnbook is *A Hymnal for Friends* published by FGC in 1955 and now out of print.

Our meeting has grown since we first acquired copies, and the fifteen or so that we have are no longer enough. I would like to ask the general readership if any of their meetings have a surplus of the hymnbooks and would be willing to sell them to me to give to my meeting. I would like to acquire fifteen copies.

I enjoy *Friends Journal* very much and read each one in order even though I am behind (I'm just beginning the March 15, 1979, issue, which promises to be one of my favorites). I enjoy particularly the variety of topics covered and "Friends Around the World."

Cecilia Wirth
2207 Polk St. N.E.
Minneapolis, MN 55418

How About "Friends Music Institute"?

Recent letters about "Quakers and the Arts" prompt us to tell a bit about plans for Friends Music Institute, a Quaker music camp for young people to open in summer, 1980.

This four-week session would be designed to blend music instruction on a high level with the study of Friends values and history. Our aim would be to point the way for young people to express Friends' goals and purposes in their lives as well as to enjoy and develop their musical skills, both professionally and non-professionally. Friends Music Institute will be located at Olney Friends School in Barnesville, Ohio.

The idea of a Quaker music camp grew out of our experience of sending our own children to summer music camps. Why not combine excellent music instruction, such as we found in these camps, with the experience of

being part of a caring Quaker community?

We welcome suggestions and ideas on how best to realize this dream. We hope to be talking with many Friends about Friends Music Institute during the next twelve months.

Jean Putnam
Melrose, MA

Peg Champney
P.O. Box 427
Yellow Springs, OH 45387

"Quaker Flavors" In Demand

In the book reviews of FJ 1/15/79 the cookbook, "Quaker Flavors," published by Willistown (PA) Meeting was reviewed. I've thought that readers would be interested in the tremendous response in orders and reorders which we have received. The profits from this "very Quakerly" cookbook are given to the AFSC hunger program.

From the many, many orders, Willistown has been able to donate another \$2,000 bringing the total to date to \$8,000. The aim of reaching \$10,000 by Thanksgiving 1979 is well in sight.

One of the dividends from the reorders has been the letters, delightful letters, such as "Please don't ever stop printing 'Quaker Flavors.'" Then from our youngest cook, maybe six, "STOP HUNGER EVERYWHERE, FOREVER"—a big order for a little cookbook, but our heart is in it.

Our next book may well be, "Letters from the Friends of Quaker Flavors." "Quaker Flavors" may be ordered from:

Willistown Friends Meeting
7073 Goshen Rd.
Newtown Square, PA 19073

Faith Hidell
Newtown Square, PA

Let's Reinststate the Draft

I am a conscientious objector from the Vietnam War, one of those stubborn "peaceniks" who continues to research military spending and nonviolent ways of resolving international conflict. At the risk of alienating myself from others in the peace movement, I welcome the recent interest in reinstating the draft. Almost as quickly as Nixon eliminated protest by abolishing the draft, President Carter could awaken the sleeping



giant of the sixties by reinstating it.

With our present volunteer army both the pacifists and the Pentagon avoid confronting one another. The pacifist may write an occasional letter to the editor, protesting this or that military program but his/her taxes will continue to finance these very same programs. The Pentagon can draft people or draft money to hire these people—it is all very much the same. Whether men and women are drafted or hired, the military remains the financial obligation and moral responsibility of every tax-paying U.S. citizen.

Our present volunteer army is staffed with people who view the armed forces not as a moral responsibility but as an economic opportunity. What should be a carefully reasoned moral commitment becomes a simple capitulation to economic necessity. For many poor blacks and poor whites the armed forces may be their only escape from the ghetto. They do not join because they think the Russians are threatening to run a blitzkrieg across Western Europe—they join because it is a job, sometimes the only job in town.

If a young man or woman decides to join the army it should not be the result of a slick television ad promising romantic adventure and travel, but because one fully understands and believes in the military approach to resolving international conflicts. A recruit should be shown what is behind the

sanitized military jargon and the smiling faces on recruitment posters; there should be no question about what is at the core of all military reasoning—killing.

Every young person, through a system of universal conscription should face this concept of state-sanctioned murder and either accept it or reject it. Anything less is shirking one's responsibility not only as a U.S. citizen, but as an inhabitant of a finite and volatile world.

The inequities of the old draft are well known and documented; the inequities of the volunteer army are more subtle but much the same. One's economic and educational background still determines whether one is more or less likely to join the armed forces. A universal conscription that would allow every young person to choose either service in the armed forces or in some alternative program like the Peace Corps or Vista would go a long way to eliminating the inequities of our present system.

This system could be designed so that both the armed forces and the alternative service programs would offer equal opportunities in attaining marketable skills. The decision to join the armed forces would then be based on a commitment to military ideals and not on a fear of imprisonment or unemployment.

When Nixon abolished the draft many thought it was the shrewdest move of his political career, when actually it was as

inevitable as our withdrawal from Vietnam. The system has simply failed to work. During the last months of the draft, three-fourths of those ordered for induction in major cities refused to report. Even the most naive eighteen-year-old in 1973 knew that war, especially the Vietnam War, was something more than whistling the tune from "Bridge Over the River Kwai."

For all those interested in legislating a new method of conscription, it would be wise not to forget the sentiments of those who refused to register, went to jail, or exiled to Canada. And perhaps more importantly we should listen to those who did go to Vietnam and whose scars, both physical and mental, too many of us would like to forget. As a starting point for reflection on all of this I suggest a Camus aphorism—"All I ask is that we reflect on murder and make a choice."

Robert A. Miller
Philadelphia, PA

No More Immigration to Canada

I want to make it very clear to young U.S. citizens that it is no longer possible to immigrate to Canada to avoid the draft. During the war in Vietnam it was very easy to become a landed immigrant in Canada. We helped many U.S. citizens, both draft-evaders and deserters, to do so.

At the present time the whole economic situation has changed and Canada now has an unemployment problem, so we do not need immigrants.

The exceptions are very unlikely to apply to a young draft age would-be immigrant. He/she would have to have procured a position that the employer had not been able to fill with a qualified Canadian. Or he or she would have to have a close relative who was a Canadian citizen and would agree to sponsorship in Canada with all the material support that entails.

Another change in our immigration law is that applications must be made in the country of origin so there is no advantage to coming to Canada as there was before.

Sorry to have to be so negative.

Nancy Pocock
Clerk
Canadian Friends Service Committee
Toronto, Ontario
Canada

BOOK REVIEWS

Guests of My Life by Elizabeth Watson.
Celo Press, Route 5, Burnsville, NC 28414, 1979. 187 pages. \$9.00, \$6.50 paperback.

I first heard the material for this book in a Monday night lecture series at Pendle Hill. It seemed to me then that Elizabeth Watson was reading her favorite passages from Dickinson, Rilke, Mansfield, Tagore and Paton. The series was tied together by the effort the lecturer was making to transcend the outrageous accidental death of a gifted daughter, Sara Watson.

The Celo Press has produced a gem of a book which goes beyond these lectures and perpetuates a transformation of tragedy into spiritual renewal and deepened faith in living. The thread of healing can be clearly traced through the maze of anger, doubt, remorse, grief, rage and finally—acceptance. Yet there is more.

The literary merit of the passages that bring healing shines out in the printed text. This book is a veritable anthology of quotations that stand by themselves. And still there is more.

Elizabeth Watson, in honestly sharing her struggle, draws the reader into the transformation of tragedy and into fulfillment of wholeness. Her forgiveness corrects our misperceptions; her letting go—of guilt and anger and powerful memories and attachment to the past—sets our energies toward the necessary leap of faith. As Elizabeth feels joined to the poet, we feel joined to one another in dispelling our fear of dividedness and separation. Her acceptance increases our acceptance of losses and diminishments.

Guests of My Life is illustrated by Ann Mikolowski in such a way that the reader feels supported by a host of forces bidding us to live.

Marian Sanders

Sweet Country by Caroline Richards.
Harcourt Brace Jovanovich, Inc., New York, 1979. 372 pages. \$9.95

Torture. Compassion. Conspiracy. Cooperation. Ugliness. Beauty. Wealth. Poverty. All these contradictions make up the reality of Chile in 1973, the year Salvador Allende and his duly elected government was violently overthrown by a military junta.

In Caroline Richards's book, *Sweet Country*, the events of the summer and fall of 1973 are vividly detailed through the eyes of a number of characters. There's Eva Maria, a young Chilean woman, who became a secretary to Ms. Allende and was therefore hounded, imprisoned and tortured after the coup. Through her diary and narration by her sister, Monica, who teaches school, the reader gets a feeling for what life was like for Chileans caught in the horror and confusion of that time. Anna and Ben Willing, Americans who settled in Chile, give a different perspective as people whose roots and love for the country differ from the others but who find themselves also part of the web of events that was that time.

Besides introducing us to well-developed characters, *Sweet Country* gives an excellent description of the economic and political situation in Chile before and after the coup. It gives a feeling for why people became part of Allende's party. For example, the following monologue conveys the ideals for which many Chileans I have met have striven, been tortured, and for which they are now exiles.

The socialists have always had a healthy respect for material things: so much protein a day for every person, so many pairs of pants, so many years in school. These very tangible things we fight for.

It is the Christians who preach voluntary poverty, though I must confess I do not see them practice it. 'Consider the lilies of the field'—you remember the words? But the Christians have always preferred to be gilded lilies. It was the Christian nations which invented that ingenious arrangement through which some toil and others collect interest on their investments.

Socialists, indeed, are not obliged to practice charity, since alleviating people's suffering to the smallest possible extent to prevent

revolts is a splendid method of social control among the capitalists. I must confess, however, that I am not a purist in matters of the human heart; I give my centavos to those in need. But I never fool myself that charity absolves us from the necessity of being just.

It is true that I do not abandon my business and go with my numerous dependents to starve in the streets. I'm not for misery, or for magnificent gestures which make one feel less guilty but do not change the social order. I am for an economy which aims only to serve people's needs, where everyone works, where everyone is owner of the national wealth. I do not expect to see it in my lifetime; but I assure you, my dear, that without that dream—which I have dreamt since I was twelve years old—I would not care to live. My good luck has provided me with the means to keep myself in old age and assure a dignified burial. What of the others? There is no dignity in misery. Dignity: for this I am a socialist; I cannot bear the constant humiliation of those who work that others may be rich. For this I shall live and die a leftist. (pp. 42-43)

The position of the church, prayer and God are spoken to as are the multinationals and the involvement of the CIA and the U.S. government in Allende's overthrow. Through all the political, economic and social background, though, are the people of Chile: the revolutionaries, the rightests, the victims, the torturers and the innocents whose lives are shaped by the events of that time.

Although the content of the book is excellent I found the style difficult at times. Even though there are four major personalities in the book there are numerous other people who live through the pages. Until one knows them well the dialogues may be confusing. However, this is definitely a book I'd highly recommend. It is not just a novel but a history of a sad and brutal time which continues into the present.

What does this book say to us not only about Chile but also about social problems of today? Perhaps that is best answered by one of the revolutionaries who lost his life in the struggle.

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sponsibility because you have chosen to do nothing. Your nonaction is just as real as my action. We both face a difficulty in trying to figure out whether our conduct is making us a part of the problem or a part of the solution. (p. 213)

Phyllis B. Taylor

From Cult to Cosmos: Can Jesus Be Saved? by Leon E. Wright, *Obtainable from the author at 1726 Vernum Street, N.W., Washington, D.C., 1978. 135 pages. \$6.50 postpaid.*

For the past nearly forty years, Dr. Leon Wright has been professor of New Testament in the School of Religion of Howard University. His doctoral studies at Harvard University included basic work with Henry Cadbury; it may be that the places in this work which sound "Quakerly" find their roots in that relationship! Now *emeritus* professor, Wright continues one of his major concerns, that of assisting persons through the power of the Christian "Way" to find spiritual and physical healing.

Wright's thesis in this work is simply put: modern Christianity is in fact a "cult" without power to speak to human beings in today's world. Emphasis upon a dying and rising savior through whom the believer is "saved" from her or his sins is not true Christianity but is derived from "Hellenistic salvation cults," introduced into Christianity by Paul. Its emphasis upon the helplessness and sin of humanity provides no power truly to change one's life nor for bringing the kingdom in the world.

The true understanding of Jesus, Wright believes, is that of one who was a seeker and a discoverer in the world of Spirit. In the Synoptic Gospels his teaching is found. He calls for his

followers to seek for God with all their hearts, realizing their filial relationship with God. Jesus is for the Christian the model, prophet, and teacher who shows where the meaning of life is to be found. He is a cosmic, a universal Christ, not just for members of a cult but for all people in every culture.

The primary "Way" of the Christians is that of searching through "creative silence." Such search brings knowledge of both self and of Cosmos, God.

This small book offers the attentive reader a positive Christian way of life, a way that might refresh and give power to our Quaker understandings. Agreement may not be given to every point but the general thesis may well open doors leading to the discovery of the power of Jesus' message.

Calvin Keene

Living With Oneself and Others: Working Papers on Aspects of Family Life, edited by the Family Life sub-committee of the New England Yearly Meeting Committee on Ministry and Counsel, mimeographed, Friends General Conference, 1520-B Race St., Philadelphia PA 19102, 1979, 54 pages. \$2.00

Co-Parenting: A Source book For The Separated or Divorced Family by Miriam Galper, Running Press, 158 pages. \$4.95

The Disposable Parent: The Case For Joint Custody by Mel Roman and William Haddad, Holt, Rinehart & Winston, New York, 160 pages, \$7.95

These are all pioneering books. The most important for Friends, especially those on committees for ministry and counsel, is *Living With Oneself and Others*. It goes a long way toward filling what has been a huge gap in the



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organized thinking and practice of our Society, and I cannot recommend it highly enough. Besides offering long lists of probing, well thought out queries on marriage, singleness, divorce and related subjects, it also presents some very helpful suggestions for forming and conducting committees on clearness in these areas, plus extensive reading lists. The various papers were written, moreover, after careful and respectful consideration of the wide variety of viewpoints the authors found among New England Friends; while they are biased toward forgiveness, affirmation and support, they are not pushing some new doctrine on relationships at the reader. They describe their papers as "a working tool in Friends' search for clarity and Light as we face changing social mores."

There are as many papers about divorce and its aftermath in the collection as there are about marriage. This is appropriate, because it seems likely that our community life will be shaped as much by the latter as the former, at least in the foreseeable future. It is to be hoped that either this working group or some successor will follow up on the evolution of meetings' experience in dealing with these difficult changes; Friends traditions have much potential for service in healing, reconciling and nurturing people going through such trials. As this potential is tapped, the accumulating expertise needs to be shared among us as widely as possible.

Interestingly enough, in the section on separation and divorce, the authors quote a child as advising peers and parents that, "Joint custody and flexible living arrangements are best." Not long ago the idea of divorced parents sharing custody and care of their children on a substantially equal basis was, when considered at all, thought unhealthy, unwise and impractical by judges, lawyers and child therapists. Today, while the idea is not exactly popular with authorities, what is called co-parenting has become a real option for people. A few professionals are talking about it; a few scholars are researching it; but most important, a growing number of people are doing it, successfully. For them, for the many other parents facing divorce, and for meetings, *Co-Parenting* and *The Disposable Parent* are important, ground-breaking works.

They are very different books, reflecting the distinctive outlooks of the authors. Galper is a veteran of the human potential movement and a counsellor; Roman and Haddad are,

respectively, a research psychiatrist and a lawyer. So *The Disposable Parent*, not surprisingly, looks at the history of child custody laws, criticizes the reigning psychological theories, and describes policy alternatives for legislators and judges. *Co-Parenting*, on the other hand, starts with Galper's own experience in co-parenting, makes extensive use of vivid anecdotes from the many couples and children she interviewed, and is informal and permissive in tone. An interested reader should start with the book which best reflects his or her situation; then, for further exploration, read the other. Both are brief and readable.

All the authors agree that the strongest identifiable influence on the emergence of co-parenting has been the women's movement; under its impact, many mothers began to spend more time outside the nursery, and many fathers began to spend more time in it. When such couples split up, the raised consciousness of both parents runs smack into the established legal rules regarding post-marital roles, which are about as rigidly sex-stereotyped as any in our society. Haddad recounts in harrowing detail the ordeal that this process was for him, as it is for so many fathers, who typically lose out on one of the central experiences of their lives, that of sharing in their children's growth (except, of course, financially).

Roman has, in fact, devoted considerable research effort to documenting the devastation wreaked on fathers by conventional custody setups, because this impact has been the least-studied of any in the situation. But he and Haddad aren't trying to imply that the mothers stuck with full-time, usually financially-pressed childcare are any better off. The conventional custody arrangements are bad for everybody involved (except the lawyers).

Co-parenting has developed spontaneously out of quiet rebellions by divorcing parents against this mutually oppressive outcome. Usually, these pioneers were so isolated they didn't even know what to call what they were doing. As Galper's ex-husband put it, "When we separated four years ago, we didn't know anybody who co-parented. In fact, I don't recall that we had even heard of the idea of co-parenting. Our decision to do it developed out of our raw and painful experiences at the time we were separating."

The co-parents' task was made harder by the fact that the experts, particularly the authors of the dominant text on

child custody, *Beyond the Best Interest of the Child* (BBI for short), among whom was Anna Freud, daughter of The Master Himself, were sternly opposed to it. "Loyalty conflicts are common and normal under such conditions," they declare, "and may have devastating consequences by destroying the child's positive relationships to both parents."

Both of these books work to exorcize the spectre of BBI's pronouncements, though Roman and Haddad pursue the critique in a more formal and detailed manner. Moreover, much of *The Disposable Parent's* overall structure and argument is aimed implicitly at undermining the approach set forth in BBI.

Even after a co-parenting relationship is well-established, however, there are predictable problems to be faced, as there are in any family setting. Here Galper goes into more detail than Roman and Haddad, building again on her own experience and the interviews she conducted. She articulated the tough questions clearly: What about peer and grandparent disapproval? What about new parental romances? What about moving? There is no set of right answers. Beyond describing how various families have grappled with these challenges, Galper affirms the key importance of the parents' attitude:

What I see now is that any plan works if you want it to. By works I mean that both parents and the child are relatively happy and comfortable with the routine that has been established, and that the child is no more problem-prone than any other child, no matter what the family's life style is.

I think it is the informality, even intimacy, of her approach that accounts for my personally preferring *Co-Parenting* to *The Disposable Parent*. That is because my interest in the phenomenon is not primarily journalistic or academic, but personal: I have been through a pilgrimage much as she has, starting from not even having a name for what I was doing, to facing the invalidations in BBI, to sustaining the arrangement despite two coast-to-coast moves in three years. Galper comes from her experience; that is how, I suspect, most people become involved in the subject.

Yet I read Roman and Haddad avidly; and while its style and purpose are more formal and scholarly, it is evidently enough based on their experiences as well. *The Disposable Parent* makes a

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Grace Oelker

cogent, documented, legitimizing case for co-parenting. This legitimacy will be very valuable to people trying to make sense of their lives responsibly, but in new ways. As Galper's ex-husband also put it: "If people knew about this possibility and know that others have tried it and made it work, the whole process might be much easier for them."

This comment applies just about equally to both books, and this is no small contribution. As the number of Friends who choose to resist the devastation of conventional custody arrangements keeps growing, these books could do a lot to help them and their meetings to see co-parenting as the healthy, practical option that it can be.

Eventually, perhaps, even the courts and the therapists will accept it—though such a development, as Roman and Haddad put it, may be "a revolution away."

Chuck Fager

Oh, My Comet, Shine!, "Found" Haiku and Senryu by J. David Andrews, Planetary Press, Baltimore, Maryland, 1979.

J. David Andrews executes a *tour de force* in his latest book of verse. Beginning with poems by Mirtala Bentov, which in turn are accompanied by photographs of her sculptures, in a volume entitled *Thought-Forms*, he has created seventy-five haiku-senryu of fine quality, even a few of rare beauty.

Likening his technique to that of a composer originating a new work by developing "variations of a theme" by another composer, David Andrews explains the results as "not merely derivative but also creative." And so they are.

Mirtala Bentov, a native of the Ukraine who spent two years as a child in a Nazi forced-labor camp, and whose father, an author and poet, died in a Stalinist concentration camp in Siberia,

has an impressive background as a scholar, poet, and sculptor. The poems from *Thought-Forms*, included in David Andrews' book, are merely appetite-whetters. They reveal a sensitive, optimistic person with a mastery of her craft. Replete with imagery, with metaphors that express universal feelings, the few examples we are given deal especially with the need to enjoy life in the present—"joy escaped its own shadow/ and lived without it all the day! . . ."—while still acknowledging the shadow of a past that will not disappear. They are personal and poignant poems. We regret so few appear here, but this is David Andrews' volume.

In order to avoid merely rewriting Mirtala Bentov's work, he has held himself to one haiku-senryu, or at most a pair, for each of her poems transmuted. His preface is extremely helpful. In it he explains the three basic forms he has used throughout the book: the traditional haiku with its "season word" or at least an objective word-picture (in contrast to Mirtala's subjective metaphors); senryu, not in the strictest sense of humorous or earthy but a variation of haiku which ignores rigidity and deals with human relations appealing *directly* to the mind; finally modern verse in haiku format. Representative of this third category is the lovely title poem: "Oh, My Comet Shine." "As I hold your snowy light,/ it streams in my hand." The three differing types of haiku-senryu lend variety to the five-seven-five syllabic pattern to which he adheres.

David Andrews generally seems most at home with the traditional haiku: "Rising summer sea:/ I jump on your foaming crest,/ our paths become one." Again: "Beyond the river,/ we walk the summer meadow;/ a sheaf of daisies." And again: "Dandelion puffs,/ thickly dotting the fields,/ fading on the wind."

In some cases he has undoubtedly succeeded in accomplishing his purpose, which was to distill the essence of Mirtala Bentov's book, to offer through the "silver notes of the haiku reed-pipe" a simpler, more serene poetic expression. In most cases his haiku-senryu stand on their own merit. There are exceptions, however, when the distillation leaves a trail of question or exclamation marks: "Green door and red door;/ today I knocked at green door,/ behind red door...what?" Robert Frost said it better in "The Road Not Taken"! It would be more satisfying to return to the model.

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A frequent contributor to *Friends Journal*, David Andrews, in addition to his most recent career as medical editor at the Johns Hopkins University medical center, has three previous books to his credit. In *Oh, My Comet, Shine!* he proves himself a master of the haikusenryu poetic form.

Virginia M. Stetser

The Quaker Heritage in Medicine by Robert A. Clark, M.D., and J. Russell Elkinton, M.D., *Boxwood Press, 183 Ocean View Blvd., Pacific Grove, CA 93950, 1978. 87 pages. \$3.95.*

"My child the physician" is apparently the attitude of many Quaker parents. The validation of this is the fact that Friends are one of the religious sects with the highest incidence of physicians. Approximately every seventy-fifth Friend is a physician. This is a valuable book in that it brings into focus much of Friends' activity in the field of medicine and is an outgrowth of the founding of the Friends Medical Society in 1952, which effort was initiated by J. Huston Westover, M.D.

The actual history of physicians amongst Friends goes back to the founding of the Society. One of Margaret Fell's daughters was married to a physician, Thomas Lower, who helped edit George Fox's *Journal*.

This particular book, *The Quaker Heritage in Medicine*, is a look at two aspects of Quakers in medicine—the first in psychiatry by Robert A. Clark, M.D., retiring director of Friends Hospital in Philadelphia, and the second in general medicine by J. Russell Elkinton, M.D., a retired internist and professor of medicine at the University of Pennsylvania School of Medicine.

The section on psychiatry documents extremely well the concern of Friends for the mentally ill, dating back to Fox's advice of 1669 to provide "a house for them that be distempered." Early Friends were unusually aware of mental illness because of the nature of Friends worship, which relies heavily on the thinking process. To this day Friends are quick to detect those among them who have significant psychiatric and psychological problems.

The York Retreat was opened in 1796 by a Friend, William Tuke, who was a tea merchant. Friends in the York area

were appalled at the primitive treatment which was accorded Quakers and others suffering from mental illness. Accordingly, they opened a mental hospital which had no restraints and where patients were cared for in a tender and loving way. This hospital is still in use today and still managed by Friends.

The most outstanding modern private psychiatric hospital in the United States today is at Towson, Maryland, and the idea for this was contributed by Moses Sheppard who left his estate for the founding of the hospital in 1857. But the hospital did not open until 1891 when a Unitarian, Enoch Pratt had also left significant monies for the hospital.

In general medicine J. Russell Elkinton gives an apt review of Quaker physicians' lives from the rise of Quakerism, with some reference to Fox's *Book of Miracles*. He comments on the founding of medical dynasties in Quakerism which go back into the eighteenth century. These include another Fox family, begun by Joseph Fox born in 1729 and carried on to this day in the sixth generation by Sir Theodore Fox, born in 1899, who served as editor of the *British Medical Journal* the *Lancet*. The book includes the names of such prominent physicians as Joseph Lister, renowned for his discoveries in antiseptics; W. Russell Brain, the outstanding neurologist and specialist on the central nervous system; Dr.

George Perera, outstanding New York internist; Jonathan E. Rhoads, chairman of the Department of Surgery and professor at the University of Pennsylvania. It also touches on Quaker scientists such as John Dalton, Arthur Eddington and Kathleen Lonsdale.

The prior decades of exclusion of women from medicine are reflected in the paucity of women available for comment amongst Quaker physicians. However, there are such women as Margery Nelson, M.D., captured by the Vietcong in the recent Vietnamese War and cited in the book. Some outstanding psychiatrists such as Gregory Zilboorg, M.D., were greatly influenced by Quakerism which they joined, but then later in their career disaffiliated from. An associate of Anna Freud's—psychoanalyst, Fortunato Castillo, M.D., came from Ciudad Victoria, Mexico where his father was a Friends minister.

The focus is primarily on England and Philadelphia. There is no doubt that in reviewing the contributions of the more than 2,000 living physicians believed to be members of the Society of Friends and many others who have passed on, several additional volumes would have to be prepared, but Drs. Clark and Elkinton have rendered a genuine service to the Society of Friends and to the society at large by publishing this book.

George Nicklin

ANNOUNCEMENTS

Births

Ritter—On July 21, 1979, *Jessica Lynn Ritter*, in Hartford, to Thomas and Christine Ritter of Hartford (CT) Meeting. Jessica is the grandchild of Patricia and George Ritter of Hartford Meeting.

Loescher—On May 31, 1979, *David Felipe Loescher* to Bill and Marta Loescher, members of Radnor (PA) Meeting. Maternal grandparents are Felipe and Rosa Velazquez of Puerto Rico and paternal grandmother, Mildred G. Loescher of Radnor Meeting. David was welcomed by Pablo Alexander, his three-year-old brother.

Taylor—On June 7, 1979, *Christopher Jared Taylor* to Dahrl and Christopher Taylor of Alexandria, VA. His father and grandparents, Christine and William Taylor, are members of London Grove Monthly Meeting (PA).



Marriages

Bryan-Brinton—On July 28, 1979, *Mary Gail Brinton* and *Caesar Michael Bryan* at Birmingham Meeting near West Chester, PA. The bride and her parents, Edward S. and Joan Z. Brinton, are members of Birmingham (PA) Meeting. The groom is from England, where the couple will live.

Deming-Mucci—On June 30, 1979, gathered in a circle of friends and family in an outdoor ceremony at the College of New Rochelle (NY), *Michele Mucci* and *Vinton Deming*. The couple are attenders of Central Philadelphia Monthly Meeting. Vinton is a staff member of the *Friends Journal*.

Drysdale-Higgins—On June 16, *Scot Drysdale* and *Patricia Higgins* at Redwood Circle at the Ben Lomond Quaker Center in the Santa Cruz Mountains, CA. A birdsong and the rush of wind in tall tree tops were the only sounds besides the loving messages that broke the silence. Care of the couple was shared by Palo Alto (CA) Friends Meeting and Hanover Friends Meeting.

MacNeill-Hochschwender—On August 18, 1979, *Fletcher H. MacNeill* and *Martha Hochschwender*, at Birmingham (PA) Friends Meeting. The groom and his parents, William and Simone MacNeill, are members of Birmingham Meeting.

Shea-Sidwell—On June 16, 1979, *Erma Florence Sidwell* and *William Dana Shea* at Middleton (OH) Monthly Meeting. William and his parents, Mortimer and Margaret Shea, are members of Cleveland (OH) Meeting, while the bride and her parents, Floyd and Florence Sidwell, are members of Middleton (OH) Monthly Meeting.

Sturges-Taylor—On July 28, 1979, *Alice Taylor* and *Perry MacKay Sturges* of Brooklyn, NY. The bride and her parents, Christine and William Taylor, are members of London Grove (PA) Monthly Meeting.

Wiley-Stanley—On June 16, 1979, *Christine Stanley* and *Mark Wiley* at George School, PA, under the care of Middleton Meeting. The bridegroom is the son of Andrew and Trude Wiley of Sandy Spring (MD) Monthly Meeting, and the bride is the daughter of Wilmer and Mary Eva Stanley of the Columbiana (OH) Monthly Meeting.

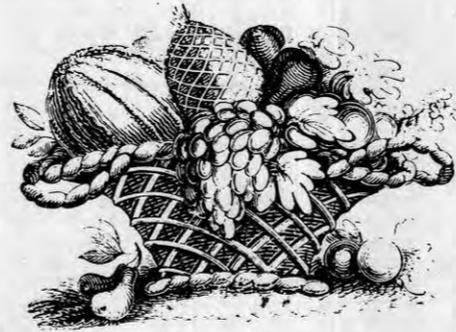
Zachow-Spadoni—On July 21, at Birmingham (PA) Meeting, near West Chester, PA, *Serita Gertrude Spadoni* and *David Arnold Zachow*. The bride and her parents, Bernard and Serita Spadoni, are members of Birmingham Meeting.

town Needlework Guild. Surviving are a son, Walter S. Davis, a daughter, Miriam R. Spear of Woodstown, one grandson and two great grandchildren.

Haynes—On June 21, 1979, *George Emerson Haynes*, aged eighty-eight, at St. Mary Hospital, Langhorne, PA. As an ordained minister in the Baptist church, George and his wife were missionaries in Japan, and George was later pastor of Lakeville (NY) Community Church.

George became a charter member of Rochester Friends Meeting, worked in maintenance at George School, and later as superintendent at Pennbury Manor. Very active among Quakers, he will be remembered for such activities as helping to develop better race relations with the integration of the first black family in Levittown (PA).

He is survived by his wife, Anna Wooster Haynes, Newtown Friends Home; a daughter, Joyce Haynes Pike, Fayetteville, NY; two sisters, a brother, six grandchildren and five great grandchildren. Another daughter, Jeanne Emerson Thomas Williams died in 1974. Memorial contributions may be sent to the Scholarship Aid Fund of Newtown Friends Meeting, Newtown, PA 18940.



Hughes—On June 18, 1979, *Grace Dedman Hughes*, aged eighty-five, in Pasadena, CA. Born in Scotland, she came to the United States in 1918, where she received an advanced degree at Bryn Mawr. She and her husband, Merritt (d. 1971) had lived in Madison (WI) for many years, where she was a valued member of the Madison meeting. She had served as clerk, and in many other capacities with quiet, gentle efficiency. She was a scholar of English literature and assisted her husband doing research on the writings of John Milton. Grace is survived by a son, David Y., of Ann Arbor (MI), a daughter, Elspeth Hughes Benton, of Pasadena, CA; seven grandchildren; and a sister, Mary Black of Glasgow, Scotland.

Leuiken—On June 20, 1979, at his home in Paoli, PA, *Robert Nyhart Leuiken*. He was fifteen years old and was in the tenth grade at Westtown School. He is survived by his parents, Anne and Gerard Leuiken; his sister, Cathy; and maternal grandmother, Dorothy N. Cooper.

Contributions may be sent in his memory to: Children's Cancer Research Fund, c/o Dr. R. Beverly Raney, Division of Oncology, Children's Hospital, Thirty-fourth and Civic Center Blvd., Philadelphia, PA 19104.

Morrissey—Suddenly on May 9, 1979, in Los Angeles, CA, *Kathleen Claire Morrissey*, aged twenty-four, a member of Reading (PA) Monthly Meeting.

Kathleen, "K.C.," was a graduate of

George School, attended Maharishi International University for a year, and was to receive her B.A. in philosophy from Occidental College in June. Artistic, and with a gift for words, she was able to listen with the inner ear and respond to the hidden meaning of others. She imparted joy and a oneness of the spirit with all life. She is survived by her parents, Nan and Jim; and three brothers, Shawn, Joe and Brion. Burial and memorial service were held at Maiden Creek Meeting-house (PA).

Myers—Marjorie (Clapp) Myers, aged ninety-five, director of the American Friends Service Committee Workshop in NYC for twenty years, and a sixty-year member of the Fellowship of Reconciliation, died at her home in Catskill, NY, on August 20 after a long illness. Born in Brooklyn, Ms. Myers was the daughter of the late George and Sarah Ripley Clapp, and moved to Catskill in 1967 after the death of her husband. Surviving are her daughter, Barbara M. Rahn of Ontario; three sons, David and James in California and Dr. John P. Myers of Catskill; and nine grandchildren and one great-granddaughter.

Memorial gifts may be made to the American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102.

Roberts—On October 24, 1979, *Alfred Roberts* died at the home of his son, Thomas Roberts, on Lake Almanor Peninsula, CA. Alfred was a schoolmate of Joshua Baily's at Haverford College, and a member of Moorestown (NJ) Meeting, where he and his wife influenced the end of the separation of men and women in that meeting. For many years Alfred and Anna ran a big dairy farm owned by Philadelphia Yearly Meeting in western New York near Quaker Bridge. Anna ran the boarding school for Indian girls there. In 1951 the farm was sold and Anna and Alfred moved with their son to California and became members of La Jolla Meeting.

Smith—On June 17, 1979, *Anne Eliza Waterman Smith*, at Chandler Hall, Newtown, PA, aged eighty-six. Anne was a lifelong member of Buckingham (PA) Monthly Meeting. A graduate of Temple University, she taught public school for forty-three years. Anne was active in her meeting, serving as overseer and on the school committee. She was a direct descendant of the William Penn family.

Taylor—On July 17, 1979, *John E. Taylor*, aged seventy-four, died at his home in Poughkeepsie, NY. John, a member of Poughkeepsie Monthly Meeting, was a prominent banker in Poughkeepsie until his retirement in 1969. He had been president of the Poughkeepsie Area Fund since it was established in 1969. Before becoming a banker, John had been associated with Oakwood School for many years, first as a teacher and business manager, and later as president of the board of trustees. He graduated from Earlham College, and in 1930 married Emily Pim Lane.

Surviving him are his wife; a son, John Arthur Taylor, Carlisle, MA; a daughter, Mrs. Arthur D. Hartwig, Poughkeepsie, NY; a brother, Clifford Taylor, Indianapolis, IN; and a sister, Mrs. William E. Livezey, Norman, OK. Also surviving are five grandchildren.

Contributions may be sent to the Poughkeepsie Area Fund, 9 Vassar St., or to the Endowment Fund of Poughkeepsie Friends Meeting, 249 Hooker Ave.

Deaths

Davis—On August 15, 1979, *Rachel S. Davis*, aged eighty-seven, at her home in Woodstown, NJ, following a long illness. Rachel was a member of the Woodstown Friends Meeting, the NPC Club and Woods-

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Announcements

West Coast Quaker Lesbian Conference, November 2-4, 1979. Ben Lomond, California. Contact: Margaret Jolly, 2160 Lake St., San Francisco, CA 94121.

Books and Publications

The Story of Beacon Hill Friends House, A Personal Account, written by Ernest H. Weed, relates the organization, purposes, programs, residency and special events of interest during the first twenty years of this service to young people in the Boston area conducted by New England Friends. Individual copies available by mail at \$3.75 from Ernest H. Weed, RFD 1, Deer Isle, ME 04627.

The Church in Quaker Thought and Practice. The marks of the people of God and how Quakers today measure up. Edited by Charles F. Thomas. Published by Faith and Life Movement—\$2.50. **Quaker Worship in North America.** The historical development, present forms and common center. Edited by Francis B. Hall. Published by Friends United Press—\$4.95. Box 235, Plainfield, IN 46168.

Songs For Quakers, 52 simple, original, meaningful songs for meetings, schools, families. \$2.50. Dorothy Giessler, 37245 Woodside Lane, Fraser, MI 48026.

Communities

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Near Friends community (south of Boston). Share house with Friend active in Quaker concerns. Private Room, good transportation. Virginia Towle, North Easton, MA 02356. 617-238-3959 or 7679.

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For sale near Paullina, Iowa: Comfortable, well-built, one bedroom (725 sq. ft. floor space) house in small, rural Friends community with unprogrammed worship. Lot approximately 82 by 132 feet. \$10,000. Contact Walter Henderson, Paullina, IA 51046. Phone 712-448-2290.

100% wool Fisherman yarn, 17 colors, 4 naturals, 6 weights. Sample \$1, refunded with order. Joanna B. Sadler, RD 2, Stevens, PA 17578.

Personal

Single Booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

Parents of Gay and Lesbian Quakers wanted for Friendly Parents' Support Group. Contact Friends Journal Box T-733.

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Positions Vacant

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Position available beginning in summer of 1980. Live-in staff for Quaker House in Fayetteville, North Carolina, to provide military counseling, peace education, and coordination of Quaker concerns. Fayetteville is contiguous with Fort Bragg, a comprehensive military complex. An understanding of and appreciation for Quakerism and nonviolence is indicated. Contact Judy Hamrick Dixon, 1551 Polo Road, Winston-Salem NC 27106.

Staff needed for Friends Center, Ridge Farm, Illinois. 1. Full-time Residents, commencing immediately. 2. Accommodations provided. 3. Local job opportunities available. Positions includes supervision of small retreat center. Contact: Dale Larrance, R.R. 1, Ridge Farm, IL 61870.

Cambridge Friends School seeks a new Head to begin September, 1980. CFS is a coeducational urban day school, 200 students K-8. Write: Search Committee, Cambridge Friends School, 5 Cadbury Road, Cambridge, MA 02140.

Executive Secretary—National Office American Friends Service Committee (Philadelphia) by February 1980. Responsible to Board of Directors; general oversight all phases committee and staff consultative process, personnel, program development, interpretation, financial development. Qualifications include ability to interpret goals AFSC, administrative experience, member of Society of Friends.

Send suggestions or resume to: Margaret Rumsey, Chairperson Search Committee, 1501 Cherry Street, Philadelphia, PA 19102

Greene Street Friends School (K-6) is looking for a principal to begin duties as of 7/1/80. Please send resume and references to: G.S.F.S. Search Committee, 5511 Greene Street, Philadelphia, PA 19144.

Wanted: Business manager/comptroller: with business management experience; knowledge of Friends practices and concerns; familiarity with Pendle Hill. Prefer she/he live on campus. Apply Ed Sanders, Pendle Hill, Wallingford, PA 19086. Phone 215-566-4507. To begin not later than 8/1/80.

Caring individuals needed for a community specializing in the care and rehabilitation of individuals with psychiatric difficulties. Program now includes urban residential program near Boston. Housing, utilities, food, and major medical provided in addition to cash salaries depending on level of responsibility. Contact: Kent Smith, Gould Farm, Monterey, MA 01245. 415-528-1804.

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Pendle Hill staff opening: Conference Center manager. Start January 1, 1980. Work includes organization, management, secretarial, house-keeping, public relations. Weekend work essential. Inquire Ursula M. Scott or Barbara Parsons, Pendle Hill, Wallingford, PA 19086. 215-566-4507.

Positions Wanted

Quiet couple available to represent owner's interests on isolated estate retreat. Please address Ida Little, Country Club Road, Valdosta, GA 31601.

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