If we follow the Inward Light we are already united and alive in Christ, even though we may disagree.
Bonzai
— Wilma Gurney

Generations ago
Experienced hands
Packed soil and moss
Around infant roots
While perceiving growth
In future symmetry.
Tender restraints disciplined
Youthful branches
Growing toward maturity.
Environment was created
From earth’s hoard of layered rocks
And stream polished pebbles.

Nourished with lore
A timeless revelation
Conceives a pattern
Destined for posterity.
Hands that chose infant roots
And molded fibers as they grew
No longer live and yet survive
Within textured gnarled limbs.

Life endures with everlasting grace
In the bonzai essence of eternity.

— Wilma Gurney
Esther B. Rhoads
1896-1979

Esther Rhoads in the rubble of firebombed Tokyo (about 1947), as lunches are being cooked for Friends Girls School.

by
Sharlie Conroy Ushioda

Esther Biddle Rhoads, the daughter of Edward G. and Margaret Paxon Rhoads, was born on November 26, 1896, the second daughter in a family of four children. She grew up attending Coulter Street Meeting and Germantown Friends School and graduated from Westtown School in 1914. After her graduation from Westtown she entered the Drexel Institute of Technology, from which she received a degree in home economics. Then in 1917 she received her first appointment from the Women's Foreign Missionary Association (WFMA) of Friends in Philadelphia to teach at the Friends Girls School in Tokyo, Japan.

Esther's interest in Japan dated back to her early childhood when she had heard her grandfather Rhoads tell of his impressions of Japan from his visit in 1892. Her mother was active in the WFMA, and Esther had often participated in projects of making work bags and in dressing dolls to send in Christmas boxes to the students at Friends Girls School. The school had been founded in 1887 at the home of Joseph and Sarah A. Cosand, early Friends missionaries in Japan, on the suggestion of the later famous Japanese Quaker, Inazo Nitobe, who, when asked by the newly organized missionary society what would be the best contribution it could make to Japan, had answered "education for women." The school's first permanent structure had been built in 1890 and each year the number of faculty and students had grown slowly but steadily. When Esther first arrived at the school in 1917, "the buildings looked like the pictures I had seen and the warm welcome seemed very much like home." She noted.

About forty-five girls with a teacher or two make up the dormitory family. The girls help with the work. One group begins the day by opening the sliding doors which form the south wall of the building and letting in the sunshine. Another group helps with the meals. There is breakfast in the
Above: A physical education class meeting below the new Friends Girls School buildings rebuilt after the war; Left: Looking down on the tarpaper shacks of Gila River Relocation Camp in Arizona (capacity 15,000); Below, left to right: Orie Shimazaki, Esther Rhoads, Toki Tomiyama, and Seiju Hirakawa, four principals of the Friends school, in a 1956 photo.
common room. The girls sit on the floor and eat from red lacquer tables. A busy group helps clear up the dishes, another group wipes the hall floors and still another brushes up the grounds around the building. Special piano and organ pupils begin practicing before breakfast, taking turns until the school bell rings at eight. Then there is school until about three with a lunch eaten hastily at noon in order that most of the noon hour may be spent at tennis or ball with the day girls. Between school and supper there is an exercise hour and more free time after supper. If it be Fifth-day the collection bell rings at 6:30 and the girls go to the parlor of the American teachers' home where Bible reading is supplemented by hymns and victrola music. Then there is study hour and bed.

If it be Sixth-day there is a special stir and expectation about supper for the group of girls who have been helping in the kitchen finish their term of service and they have planned and prepared a special feast as a celebration. Study hour is short or omitted altogether and games of various sorts are in order. First-day is spent at First-day school and meeting in the morning, and in teaching neighborhood First-day school or in rest in the afternoon. Thus through play, study, worship and common living the girls prepare to go out from the dormitory with high hopes and Christian ideals.

Esther also reported on sessions of Japan Yearly Meeting and kept up with Friends' activities in Tsachiura and Mito, cities in Ibaraki Prefecture north of Tokyo where Friends missionaries were serving.

In 1932 Esther was reappointed by the Mission Board to continue her service in Japan for six more years. By this time the Friends Girls School had grown considerably and included a student body of over 300 students. In fact, wrote Esther in a 1932 publication of the Mission Board, "the number of applicants is three times the number of students which can be admitted." Although "in material equipment it [the school] has not kept up to the best Government schools,..." she continued, "scholastically and spiritually it ranks among the best schools of the country." Furthermore in 1926 the then principal, Mr. Hirakawa, who had served since 1912, feeling that "capable Japanese women should be given opportunity to develop their creative faculty," asked that a Japanese woman, Ms. Tomiyama, who was a Friends School graduate and teacher, become principal. Under her leadership the school continued to expand, and Esther noted with pride that the proportion of foreign teachers had been reduced and "fine spiritual leaders have appeared among the Japanese teachers."

By this time various traditions had become well established at the school such as the annual Ensoku (outing), Arbor Days, and Christmas meetings, which Esther thoroughly enjoyed. She was also pleased with the increased ability of the students to direct the activities of the Self-Government Association, and she was very proud when everyone was able to work together to make special occasions, such as a visit of Princess Chichibu of the Imperial Family, a success. Convinced of the value of the school in contributing to the spiritual and intellectual life of Japanese women, Esther spent much energy in raising funds for building expansion, and also in pointing out the need for intervisitation among Japanese and U.S. Friends.

But clouds were on the horizon. By 1938 U.S. mission workers in Japan were becoming increasingly aware of the fact that they were "guests from a country of the opposing alliance," and when Esther returned home to Philadelphia for her usual furlough in 1940 (she had also had a furlough in 1936-37), an unpleasant surprise awaited her. The United States government refused to renew her passport to return to Japan. After trying in vain for many months to cut through the government red tape and get her passport approved, Esther, and the Mission Board which was supporting her, had to admit defeat. As the world situation deteriorated, all efforts to expedite Esther's return to Japan failed.

Although this must have been a very difficult time, both for Esther personally and for all the Friends Mission workers associated with Japan, fortunately Friends were wise enough to see that Esther's talents not be wasted. Amidst the war hysteria a new concern had surfaced, one in which U.S. Friends with experience in Japan could play an important role: the fate of the thousands of people of Japanese ancestry living in the U.S.

The story of the forced evacuation of U.S. citizens of Japanese descent from their homes on the West Coast during World War II is one of the saddest chapters in recent U.S. history. Esther herself wrote her memories of it in an article published in 1972 entitled "My Experience with the Wartime Relocation of the Japanese." Others have written more detailed accounts of the political and social implications of the "internment years," but Esther's eyewitness report on the details of the daily life of the evacuees add an important human dimension often missed in the more scholarly analyses.

Her activities during the years 1942-1946 centered around ministering to the tangible and intangible needs of the evacuees. Working out of the American Friends Service Committee's Southern California office, and supported by the Mission Board of Philadelphia Yearly Meeting, she assisted evacuees in assembly centers, internment camps and student hostels, helped to relocate a number of people to homes farther toward the East Coast, and later helped to prepare sentiment on the West

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Coast for the return of evacuees and personally assisted some in their return. In 1942 in a letter to Friends on the East Coast she described the situation in Los Angeles as follows:

Fifty of the residents of the Forsythe Hotel were among the last to be evacuated from Los Angeles. They had heard from so many of their friends about conditions in camp that they knew pretty well what to take and what not to take. Then, too, they had been gradually packing and getting ready for several weeks before, so that the last days were quite serene in comparison with the hectic days of opening, or of sending off the group which went to Manzanar early in April. A number of us helped with the cooking the last few days, and the fellowship with this group with whom we had worked for three months was lovely. They certainly are appreciative and we felt they have gained much by the experience. They know there are Caucasians outside the camps who really care. That knowledge will help them through the weeks and months of dreary camp life when they are so cut off from the rest of American life. They have had some experience in group living, and though of course in the camps they will be terribly regimented, the community cooking and cleaning in which they have taken part so wholeheartedly will be excellent preparation for the duties assigned to them in camp.

With regard to the camps themselves she continued:

The physical conditions within the camps are improving slowly, but all regimentation of human beings is unhealthy. The barracks which were built for army dormitories are gradually being transformed into little homes, but in most of the camps six or eight people must live in each room and that means, in many cases, two or three families have to share one room. The toilets and washrooms which were entirely without partitions are gradually being changed to suit the needs of mixed age groups. The food is practically the same for small children, adolescents, working men, and the aged—a fact which causes much dissatisfaction.

Then in a more political vein Esther commented:

There still seems to be no very well thought out plan of resettlement. The government keeps working on ways of getting groups out into certain projects, but the whole setup sounds very much like labor battalions, and though it will be better for the able-bodied men to have some work to do, the plan seems so horribly undemocratic that we are deeply concerned.

In her article on the wartime relocation of the Japanese, Esther went into even more detail about the daily life of the people with whom she was in contact. She noted the “hopeless confusion” which surrounded the first efforts to intern the Japanese-Americans; that the children of the Japanese living in the U.S. were themselves U.S. citizens and “very much resented being treated as alien criminals,” and gave some specific examples of how the evacuation affected various individuals and families. She concluded by stating:

The evacuation camps left a black mark in the record of American justice, but their tragic effects were ameliorated by the character and determination of the Japanese themselves and the efforts of the Japanese American Citizens League. This organization worked effectively, without hate but with remarkable understanding of the war hysteria, to enrich the lives of the Japanese-Americans and reestablish their rightful place in American society.

Thus Esther’s positive outlook and broad vision kept her from becoming completely disillusioned during this difficult period while she used her background and training in an unexpected but most important humanitarian effort.

After the war ended and people of Japanese ancestry were permitted to return to California from the relocation camps, Esther continued to work with the AFSC to expedite their return. Her biggest hope, however, after helping the Japanese-Americans as best she could, was to return to Japan. When she had left Japan in 1940 Esther’s career had been mainly as an educator and mission worker, and no doubt she had planned to remain as such. The war years however had changed many things and the pressing needs in postwar Japan were of a more immediate survival nature. Her experience with the Japanese relocation in the United States had prepared her for a role far beyond that of missionary teacher. This time she returned to Japan not only as a teacher, but also with greatly expanded duties as the American Friends Service Committee’s representative in the Licensed Agencies for Relief in Asia (LARA) Program. It was through LARA that relief supplies were brought into and distributed in an occupied Japan devastated by war, and through this relief work Esther found even greater opportunities for service and growth.

Esther’s letters from 1946-1949 tell about both her work with LARA and efforts to find ways in which Japanese and U.S. Friends could be helpful in the work of rehabilitation and reconciliation in the postwar world.
The Friends Mission Residence which stood next to the Tokyo Meeting House became the center for both the Friends Mission and the AFSC Japan unit. With Esther as head of both areas, Friends Center, as it came to be called, soon became a busy hub of many activities—relief, reconstruction, education, fellowship, and worship, with an ever-increasing flow of visitors from near and far.

Esther played a key role in reviving and rebuilding the Friends Girls School and in developing various Service Committee projects. The school, which had been totally demolished by firebombing, had continued to have classes in some neighborhood buildings, but funds for reconstruction of the school buildings were badly needed. For the AFSC, concerns centered around the development of neighborhood centers—two in Tokyo and one in Mito, the work camp movement in local communities, and stimulation of interest in social problems and patterns of reconciliation and peacemaking in Japan. International work camps, international student seminars, and the peace lecture series were instituted for these purposes, and the number of people involved in Friends-related activities continued to increase.

In the early 1950s after the relief needs of the immediate postwar years had been mostly met, Esther turned more of her attention to the Friends Girls School. She became principal of the school in 1949 and served until 1955, overseeing the reconstruction of the second and third units of the school, which included the building of a big room for meeting for worship and other large group activities, a library, and an administration wing. In addition to being principal, she continued to teach at the school.

In 1950 she was asked to take on another teaching duty: English tutor to the Crown Prince and other members of the Imperial Family, following Elizabeth Gray Vining's service. Between Esther and the Imperial Family a warm bond of affection and mutual admiration was formed which lasted for the rest of her life. In 1952 she received a decoration of the Fourth Order of the Sacred Treasure from the Emperor, and later, as she was retiring from her work in Japan she received the Third Order, one rarely given to a woman. Thus, during the early 1950s Esther's talents were put to full use as she immersed herself in a wide variety of humanitarian, educational and service-related projects in postwar Japan.

In 1955 Esther resigned as principal of the Friends Girls School and became, instead, the chairperson of the trustees of the school. All of the various activities of the early 1950s continued and there was a steady flow of people through the Tokyo Friends Center. Personnel matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker matters and financial details required much of Esther's attention, as the number of people related to Quaker
Writing

I scale this cliff with words
heart pressed against the sheer
I grope with these mere
words to find a fingerhold
my eyes cannot yet see,
a place of purchase which will pull
my earthbound life
toward what might be.
The rock sometimes so smooth
no words will grip its face
or else the words I choose
are wrong: too dull or flat
or long to fit

the fissures which the rock
admits.
But then some word finds space
and space embraces word,
I tug against to test it
and it holds,
and hope empowers my frame as I
suspend the full weight of my life
and pull myself
and move ahead
on strength of sinew, rock,
and these mere words.
From Jesse’s Stem

That tree from its dense wooden stump
surprises into leaf,
so my tight-fibered heart leafs out
in unexpected speech.

I know that trunk, so thick, so slow,
insensate core: it is my own.
Yet here I celebrate that we
can take leave of our density
to dance the wind and sing the sun.

My words, like leaves, in season spring
and then in season fall,
but at their rise they prove a power
which gentle conquers all.

As shrivelled leaves return to earth
to nourish roots of leaves unsprung,
so dry words fall back to the heart
to decompose into their parts
and feed the roots of worlds unsung.

And when speech fails the dark trunk stands
'til most surprising spring
wells up that voice which ever speaks
the word once green again.

From Jesse’s Stem

Dictionary

Words, stacked here like casting molds, “anguish,” “loss,” and “sorrow,”
their sounds and syllables enclose
such spaces as will shape
our liquid lives.
The molds stand empty waiting
for life to melt us down,
stand open to receive our molten souls,
which flow and then take form again
in language we once only spoke
but now we breathing be,
these words made flesh in me.
And other words, like “joy”
and “free,” “ecstatic” and “reborn”:
Melt me again, Thou Lord of fire,
that I may fill a different form.

Two Toasts

To Words and How They Live Between Us
Praise be that this thin mark, this sound
Can form the word which takes on flesh
And enter where no flesh can go
To touch each other's emptiness.

To Us and How We Live Between the Words
And in between the sound of words
I hear your silent, sounding soul
Where One abides in solitude
Who keeps us one when speech shall go.
Flannery O'Connor, in writing to a friend concerning the moral basis of fiction, states that the writer's imperative is "... the accurate naming of the things of God." She continues in a subsequent letter on the same theme to add that the aim of the writer is "... to see straight and it's the least you can set yourself to do, the least you can ask for. You ask God to let you see straight and write straight." This observation of O'Connor's, it seems to me, is particularly relevant to Friends, for we are grounded by a tradition in which the critical importance of language has long been recognized. As bearing witness to the testimony of plain speech was once a hallmark of our Society, so today is the speaking of truth to power. In order to speak so in the public sphere we must speak so also in the private spaces of our inner life. The question, then, becomes how do we reach the storehouse within? Our heritage as Friends offers us much guidance in this respect—-the keeping of a spiritual journal.

Historians disagree as to the number of journals or "spiritual autobiographies," as they were often called, published by Quakers. Howard Brinton in his thematic

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survey of these journals entitled, Quaker Journals: Varieties of Religious Experience Among Friends, believes there are at least 1,000 published journals extant; Luella Wright in her Literary Life of the Early Friends refers to over 3,000 spiritual journals and confessions published before 1725—this volume of spiritual writing well exceeding all non-Quaker autobiography printed in England during this first seventy-five years of Quakerism. Regardless of which figure is correct, we know that, from the beginnings of the Society, Friends kept daily private diaries on which the later published accounts of their "gospel wanderings" was based.

Why did early Friends keep these private diurnal jottings? Why did official bodies of the Society posthumously publish edited versions of these writings? And why did the Society as an institution so heartily exhort its members, especially the young, to read them? Unlike today, during the fifteenth century the keeping of a daily private record was a socially accepted and educationally sanctioned activity. It was so for literate adults as well as children both in "the world" and in the novice Society. Owen Watkins in his book The Puritan Experience speculates that the overall popularity of keeping a diary was largely due to the abolishment of the English priesthood during the reformation. As oral confession became illegal, the practice of daily confession took the form of a written diary. It was here in the privacy of the diary that one could write of progress or
setbacks in life and the ongoing struggle with sin. It was here that one could remain grateful in spirit to God as God’s daily mercies were enumerated.

If, as Friends believed, life was a search for the Light Within—for “Christ residing in the Heart”—and that all external action, both verbal and physical, should emanate from this Source, then it was incumbent upon believers to become attuned to it. Processes were thus needed to assist the seeker in developing this habit of watchfulness and self-examination, and the keeping of a diary filled this need the most naturally. The early pillars of the Quaker movement knew that living a life of practical mysticism was an evolutionary process fraught with struggles and setbacks as well as successes. Writing in the diary provided a reviewable record of the seeker’s spiritual changes wherein progress in cultivating the attitude of “heart watching” could be charted. Indeed the contents of the early published journals give evidence of a passionate concern for purity of heart.

In addition to this documenting function, diary keeping provided a vehicle for obtaining clearness on an idea or an action. The early writings illustrate this process of differentiating between a genuine leading of the spirit and self-will, of working through opposing desires, and of challenging sources of fear which could cripple effective action. The joyful declaration of the validity of one’s call and the recording of states of spiritual peace obtained from obedience to it shows how this writing process could additionally act as a means of solidifying the seekers’ convictions and reinforcing their commitment to them. Thus, the journal was used not only as the record of a life of practical mysticism but as a tool which could be actively used to achieve and sustain this life orientation as well.

Between 1689 and 1694, the first four journals—those of William Catens, John Burnyeat, Stephen Crisp, and George Fox—were printed. The widespread popularity of these journals led the leaders of the Society to recognize that if the experience of Quakerism was indeed the process of the self being remade, then the form of the biographical narrative was the most ideal vehicle for interpreting the Quaker idea of practical Christianity to the world. In these narratives was found not only a record of the unfolding experience of the specific writer, but also that of the Society as a whole.

The officially published version of Fox’s Journal became the prototype upon which the editing of all subsequently published journals was based. Typically the following parts were included: A demonstration of the miracle the Inner Light created in the writer’s life, including the successive steps by which she or he obtained spiritual harmony; recounting of religious crises and how these were resolved; and the carrying out of the commands of the spirit in outward action and an account of the resulting inner peace.

Careful selection of content from the private diary entries—as well as various other writings—was most important, for the ultimately published “official journal” was intended to serve a proselytizing function. All passages in the original writings which portrayed ideas or actions contrary to those of the sect were edited out. Only included were those passages which gave an unequivocal testimony to the new way of life which would arouse the “slumbering seed of God” in the reader and excite him or her to action. It was the spiritual basis of human nature, not the intellect, to which these writings were intended to appeal. Journals published before 1825 rarely contained references to “the world’s learning” in terms of history, philosophy or current events, but rather those passages were chosen which portrayed spiritual truths through biblical imagery, dreams, openings, and visions. Yet in spite of the editorial uniformity of these early journals, the richness of the individual writer’s own experiences showed through and spoke to the condition of the reader. The experimental truths of Christianity embodied in these accounts and the specific examples of the consistent way in which God deals with people brought many converts to the Society.

As time went on, the publication of the journals took on a more pastoral than proselytizing function. Editorial decisions on the content of the journals emphasized those descriptions of facts, emotions, and experiences depicted by those individuals who had the welfare of the group at heart. In Fox’s Journal was found not only a personal accounting but also the preservation of Quaker beliefs and Quaker history. As copies of Fox’s Journal and those to follow were passed from meeting to meeting, these writings became a means of edifying the already convinced. Studying this common body of literature was a way of strengthening relations between geographically dispersed groups of Friends, fostering group solidarity and reducing internal schisms by portraying a “unanimity and concurrence” in all affairs concerning the individual and the corporate whole.

Perhaps most importantly, the journals were used as a vehicle for the education of Quaker youth. Young Friends were strongly encouraged to read these spiritual autobiographies, for, as Samuel Clark wrote in 1683:

The true history of exemplary lives is a pleasant and profitable recreation to young persons; and may secretly work them to a liking of Godliness and value of good men which is the beginning of saving Grace: how much better work it is than Cards, Dice, Revels, State Plays, Romances or Idle Chat.

Having served us well for over 300 years, this tool of journal keeping is even more relevant today. For
O'Connor's description of the writer's moral imperative applies to all of us. In this era of technological present shock it is vital that we, as contemporary Friends, aim to know what are the things of God and what are not: accurately to name them in our private spaces so that our lives can more forcefully bear witness to them in the public ones.

For us the power of this tool of journal keeping in the naming process cannot be overestimated. While the traditional as well as historical uses of the journal apply as much now as ever, in keeping spiritual journals today we have great advantages over our ancestors. While they had a superb intuitive sense of the use of this tool, we benefit from the insights of the social sciences which help to illuminate how this process of journal writing actually works. In addition we can exercise freedoms to use journal keeping experimentally which our forbears did not possess.

We know from psychology, for example, that until an emotion, idea, event, object is named its nature cannot be understood—in fact for the individual it does not exist in any truly useful way. Viewed most simply, then, when we write descriptively in the journal we are engaged in applying names to experience. Through our choice of name, the characteristics of the experience are brought to the fore so that they can be examined and the nature of the experience can be more fully determined. The journal writing process is, however, not as simple as that; unlike other forms of writing, we need not struggle to find the most illuminating words the first time around. This type of writing is by definition a repetitive, evolutionary process, mirroring the ongoing changes in our own development. It is a structured way of keeping an ongoing conversation with ourselves.

Since it is no longer the established custom for Friends' private diaries to be submitted to the meeting for editing and posthumous publication, our privacy as writers can be assured. We are consequently freed to write both copiously and without censorship, making the most effective use of the journal's experimental dimensions. We can write about an experience not just once but many times, for journal keeping at its most fruitful is cyclical and points of view different qualities and characteristics of the experience emerge. We can use this process of review and reflection to pose the right questions to ourselves, thus evoking still more diverse meanings. Calling upon the resources provided by our daily experiences, our dreams, waking fantasies, sketches (for journals can be visual as well) provides additional depth and richness. Unhampered by sanctions against the world's knowledge, we are free to incorporate into our writings the wisdom of other seekers, conveyed through literature, the arts; the spoken word. Thus over time the journal becomes an accumulated store of names—of truths gleaned from both our inner and outer worlds.

This uncensored style of journal keeping may seem to be creating a jumble of contradictions aiding confusion instead of clarifying it, but this is not so. After writing in the journal over a period of time, a number of things begin to happen. When we pay careful attention to dreams and waking fantasies, the more potent these sources of knowledge become. So it is with journal writing itself. As we attend seriously to all our sources of wisdom, as we treat them respectfully in the act of writing them down, the quality as well as breadth increases. Our ability to wait, to watch, to attend with confidence begins to increase. As our skills of observation develop, a heightened perception of what is important, a kind of unconscious selectivity begins to occur. Along with this, it is a curious facet of journal keeping that we find upon rereading material entered over time it seems to have sorted itself out, refined itself, and coalesced into discernable patterns. The significance of happenings which could not be so clearly known at the time can be seen to fit into a whole. The path on which we travel becomes more visible to us. Along with the emergence of these patterns comes a synthesis of all the truths, which we may not have been aware of having guided us upon this Way.

To be courageous witnesses to the Truth, we know that we cannot rely on the borrowed wisdom of others but only upon the fruits of a labored integration of our own seeking. In the journal we find experimental evidence of this continuous process at work in our own lives. The contents of the journal provide a grounding for self reliance, a source of self validation, for the assumption of an appropriate sense of responsibility for our words as well as our actions.

Beyond all of this, the most fundamental use of the journal has always been as a source of comfort, of companionship in the solitary journey. Jessamyn West's protagonist in her latest novel, The Life I Really Lived, calls her journal the book of Unspoken Thoughts. In pondering the nature of this writing process she asks, "Were my Unspoken Thoughts really talk with Jesus? In any case He knew them." The act of retreating into the private space of our journals can be one way of asking God to help us see straight. As we plumb the depths of our hearts seeking the Christ Within, journal keeping can aid us in assurance that his goodness can once again be found there; that the nature of God's creation and of our place within it can be discerned by each of us. So it has been for Fox, for Fry, for Woolman, for those hundreds of lesser known diary keepers who have gone before; so may it be for you also.

[Notes:]

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SUFI POETRY
FOR FRIENDS

by Francis E. Kazemek

We are all aware, as Wordsworth lamented, that "The World is too much with us; late and soon..." The daily round, with its petty annoyances, worries over inflation, social concerns which seem to worsen every day in spite of our efforts, and our inability to do something to change dramatically the downward-spinning spiral toward destruction that humankind seems madly and passively given to, which wears us thin, unravels us, and scatters us like so many frayed or snapped threads. We all too often find ourselves scurrying widdershins in a frantic attempt to gather together the threads and strings of ourselves. George Fox says, "Stand still in that Power which brings peace." How true, but how difficult for many of us to stand still long enough!

It is often useful, and sometimes necessary, to gain another, "foreign," perspective of our situation. As several articles in recent Friends Journal have observed, it is all too easy to become blinded to other spiritual insights by our Christian heritage or bias; religious provincialism and chauvinism can insinuate themselves unconsciously into the world view of even the most "enlightened" person. Friends are not immune to nearsightedness. Likewise, it is all too easy to lose a sense of historical perspective, to see our time as the worst of times and our spiritual strivings as unique.

There are many religious works of other times and cultures that can help us gain additional insight into our own time and tradition. I personally have found that quite often a passage or line from such diverse works as the Bhagavad-Gita, Zen poems and prayers, or Native American myths, stories, and poems will cause me to understand more deeply the writings of Friends which, unfortunately, I very often unconsciously take for granted.

The ecstatic poetry of the Sufi master, Kabir, is one such work. (The Kabir Book; Forty-Four of the Ecstatic Poems of Kabir. Versions by Robert Bly. Beacon Press, Boston, 1977. Paperback $3.95) In these marvelous poems, I find imaginative and spiritual insights which will surely elicit a shock of recognition in any Friend. That Kabir was a Sufi who lived in India during the fifteenth century simply attests to the fact that religious prophets and seers exist in a timeless dimension. Kabir and George Fox, for example, would have understood and admired each other. They certainly would have had a great deal in common, since they both spoke the language of Light and Vision.

George Fox says, "Mind the light and dwell in it and it will keep you a-top of all the world." How easy it is to forget this in the daily hubbub; how easy for the world to get a-top of us! How often do we find ourselves minding and dwelling in the Light only during meeting for worship! Stop. Let go. Listen to Kabir.

I talk to my inner lover, and I say, why such rush?
We sense that there is some sort of spirit that loves birds and animals and the ants—

Francis E. Kazemek is a half-time instructor in the Center for Basic Skills and a Ph.D. student in secondary education at Southern Illinois University. Member and corresponding clerk of Southern Illinois Friends Meeting, he feels a special concern about hunger.
ultimately, Kabir says, "there is one thing in the world that satisfies, and that is a meeting with the Guest." in the cacophony of modern society, he says that we must learn to:

Listen to the secret sound, the real sound, which is inside you.
The one no one talks of speaks the secret sound to himself, and he is the one who has made it all.

George Fox's emphasis on the primacy of experience as opposed to authority, Scripture, form, and ritual is summarized in his famous question: "You will say, Christ saith this, and the apostles say this; but what canst thou say? Art thou a child of Light, and hast thou walked in the Light, and what thou speakest, is it inwardly from God?" Kabir likewise eschews outward form and ritual which all too easily degenerate into mindless, spiritless, slavish adherence to some text or doctrine.

There is nothing but water in the holy pools.
I know, I have been swimming in them.
All the gods sculpted of wood or ivory can't say a word.
I know, I have been crying out to them.
The Sacred Books of the East are nothing but words.
I looked through their covers one day sideways.
What Kabir talks of is only what he has lived through.
If you have not lived through something, it is not true.

God, according to Kabir, is not found "in stupas, not in Indian shrine rooms, nor in synagogues, nor in cathedrals;/not in masses, nor kirtans, not in legs winding around your own neck, nor in eating nothing but vegetables." Instead, God can be found "in the tiniest house of time...He is the breath inside the breath." (For those Friends who have read A Guide to True Peace, this will certainly sound familiar. The Guide speaks of "this internal teacher, which is the soul of our soul...").

Just as Quakerism emphasizes the inward experience of the Light and a subsequent return to action in the world, Kabir says that God must not only be experienced inwardly, but must also be found and addressed in one's daily life. "Are you looking for me? I am in the next seat./My shoulder is against yours." he urges us to:

Jump into experience while you are alive!
Think...and think...while you are alive.
What you call "salvation" belongs to the time before death.

George Fox says that we should "come to walk cheerfully over the world, answering that of God in every one." Kabir likewise tells us to see the Holy One wherever we look.

The Holy One disguised as an old person in a cheap hotel goes out to ask for carfare.
But I never seem to catch sight of him.
If I did, what would I ask him for?
He has already experienced what is missing in my life.
Kabir says: I belong to this old person.
Now let the events about to come, come!

How appropriate and timely that he speaks of the Holy One as an old person in a cheap hotel! What can be more urgent in our youth-obsessed society that ignores and "warehouses" the aged than for us to recognize the needs, hopes, fears, loves, and Light within the elderly!

Of course, men like Kabir and Fox are praying for us to become the same Light-filled seers and doers that Moses prays for in Numbers 11:29. "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" I believe that spiritual writers from other cultures, like Kabir, can help us in our daily attempts to hear the inner voice and experience the love of the Guest. The Spirit blows where it will—even in Sufi poetry!

How fine to start each day with a period of meditation, a quiet waiting for the Lord! How different does the world appear to one who steps out the door with eyes opened by the Light!

It's morning swan, wake up, climb in the air, follow me!
I know of a country that spiritual flatness does not control, nor constant depression, and those alive are not afraid to die.
There wildflowers come up through the leafy floor, and the fragrance of "I am he" floats on the wind. There the bee of the heart stays deep inside the flower, and cares for no other thing.
On Unity

by Chip Poston

When William Penn attended his first gathering of Friends, it was with hopes of hearing a man named Thomas Loc speak. As a child, Penn had heard Loc speak once, and it had made such a powerful impression on him that, when he was sent to Ireland on family business, he sought out a gathering where he knew Loc might speak.

During the worship, Thomas Loc did indeed rise to speak. He began by saying, "There is a faith which overcometh the world, and a faith which is overcome by the world." By the time Loc finished speaking and sat down, Penn knew that his life had changed and would never be the same again. Overwhelmed with emotion he, in turn, stood, and—unable to say anything—burst into tears.

I believe those words of Loc speak to our condition just as they must have spoken to Penn. The greatest danger facing us today isn't that because of the radical call of our faith we will be oppressed, jailed, or persecuted into extinction. We will almost certainly never have to pay the price our forebears did to call themselves children of the Light. Quite the contrary, the greatest threat facing our communities of faith today is acceptance; our faith is in danger of being overcome by the world. And, instead of being the "leaven of the loaf" Christ meant us to be, we are in danger of losing the prophetic message and radical witness the Church has historically possessed.

It isn't that the things of the world are evil in themselves; all things of the world, in their inmost reality, are spiritual, God-filled, alive in Christ, their center. Evil enters in when we attach too much importance to worldly things and they come to stand between us and our Creator. Worldly things are elusive; as C.S. Lewis wrote, they never seem to hold up their end of the bargain, whether it be our love for material things, relationships with others, social position or power. When we desire things inordinately, they fly from us. The things of the world are most fully given to those who have forsaken them and placed their whole trust in God, for they understand why the things of the world were made—in order that we might see them as steppingstones to discover our true selves, which are in Christ.

We need constantly to remind ourselves that our primary calling is not to close down all of the nuclear power plants or to turn the government into a pacifist organization, but to reflect in our personal lives the life and charity of Christ, the Light manifest. Therefore our constant endeavor ought to be to strive to understand the Gospel in order to discover what Jesus taught and how it harmonizes with our inward convictions and then apply it in our daily lives.

Our true vocation is to participate in the life and spirit of Christ, and leave all else behind. If we can but do that, we will make a more radical witness and have a more profound impact on society than all of our strategies for social change ever could.

To lose ourselves in outward struggle without this spiritual-rootedness creates two dangers. First, without a deep inward conviction, any resistance to which we may be called will only superficial in depth. We will be like the man in Jesus' parable who built his house upon the sand—the first storm of adversity will wash it away. We will be too attached to the fruits of our actions, too despairing when it seems nobody is listening. Second, there is the risk that our concerns will become false idols unto themselves; that we will grow to worship them instead of God. Rather than allow ourselves to be used as instruments of God's will, there is a temptation for us to remake the world in our own image, fitting God into our human schemes, instead of the converse, as it should be; and if we attempt to, our personal concerns can separate us not only from one another, but from God.

Jesus taught that the new world order would come about through metanoia—repentance. And what is metanoia? It is returning to the faith which overcomes the world. It means real revolution, internal revolution—which is where all revolution truly begins. It means to make straight the paths of the Lord.

It is interesting to note George Fox's response when he was first asked to bear arms. In his Journal he says:

I told them I lived in the virtue of that life and power.
"There is a faith which overcometh the world, and a faith which is overcome by the world."

which took away the occasion of all wars, and I knew from whence all wars did arise, from the lust according to James' doctrine.

For Fox, the cause of war wasn't economic inequality. It wasn't political or social injustice, and it wasn't militarism. It was lust. The reason Fox and his contemporaries refused to participate in war was because the desire to make war arose from an inward condition which they considered sinful.

That assertion has perhaps more profound implications for our time than we are comfortable realizing. We talk a lot about institutional violence as the cause of war; and certainly such violence exists. But it is easy to let the institution become a diversion away from the deeper causes of violence—after all, the institution represents everything we hate: it's depersonalized, regimented, insensitive to human needs. We can resist it without attacking anyone directly. It's external, even invisible—only the suffering it produces is perceptible. It's the perfect demon. It would be difficult to imagine a more convenient enemy. "It's not our fault," we can tell ourselves with considerable relief. "It's the system's. We're all victims."

What we would rather overlook is that it is we who created the institutions we claim to hate, and we who support them. If we really want to go to the roots of the problem, let us first of all turn inward and examine our own spiritual condition; for the root of the problem isn't some intangible "they" out there: it's we, you and I. The kingdom of heaven is not at hand because we have not fully conformed ourselves to the will of God. All evil in the world has some connection, however indirectly, with us. If there is injustice, it is because we have not cried out loudly enough against it. If war begins, it is because we have not been dedicated enough peacemakers. Our human natures are inextricably bound to the pride, guilt and suffering of the world. It is only through the spirit of Christ that we are enabled to transcend those evils and become mature spiritual beings.

But it is not simply a more Christ-centered faith we are in need of. As Lewis Benson points out,

The problem with Christianity in Fox's day wasn't that it was not Christ-centered. It certainly was Christ-centered. But the Christ that they were glorifying and pointing to was a Christ who did not have the power... that God intended him to have. They had taken this power away from him through their theology, through the interpretation. They told people that Christ will not give you victory over sin until you are dead. And this is a thing that Fox was not willing to accept.

Fox was not interested in starting a new sect or reforming the Christianity of his day. As Benson notes, "He was interested in the Truth of God that came to Abraham and Moses and the prophets and the apostles and that came to him." And what is the Truth of God? That through the power of Christ we are given the strength to overcome our dividedness and unite in communities of faith where we can seek together, suffer together, and learn together.

We have to stop lusting after our own passions. We have to stop lusting after praise, after power, after money, after status, after results. We need to call the world to repentance. But before we can do that, we must repent ourselves.

Our calling is to humbly give ourselves over to a life of prayer, and to whatever action grows spontaneously out of the inward calmness that prayer instills. And how absolutely essential it is that we maintain our sense of humility. None of us has a monopoly on Truth—yet as Lanza del Vasto points out, "at the bottom of every argument are two people shouting at one another, 'I am absolutely right!'" But we are never absolutely right, none of us. We ought constantly to maintain an awareness that the measure of Light within us is a gift of grace which belongs ultimately not to us, but to God. And whenever we speak against anyone, whether it be a Friend in business meeting, a member of the military, or a corporate executive, let us do so with a sense of our own sins, and a respect for the measure of Light in those we address.

That we cannot conscientiously agree on abortion, or South Africa or tax resistance ought not to be of such great concern. Christians have never agreed about all things, and probably never will. Certainly we should share our views and listen to one another, but we have to guard against the dividedness which disagreement can cause. The danger in such disagreement is that it tends to make us forget the core and body of our faith, the truly substantial part, which is that if we follow the Inward Light we are already united and alive in Christ, even
If we want to go to the roots of the problem, let us first examine our own spiritual condition. Although we may disagree. And if we can but bear faithful witness to the measure of light given us, we are participating in the greatest miracle of all—the life of the Spirit, the resurrection of Christ.

If we are truly to bear witness to God's will in these apocalyptic times, we must do so through a sense of common unity. We must love one another not simply with human love, but with a love "which is not of this world"—we must love one another as Christ loves us. And our love for one another in Christ must be strong enough to transcend the many things of the world which would otherwise divide us.

As the veneer of civilization seems to crumble before our eyes, that challenge weighs more heavily upon us than ever. I believe that our distinctive interpretation of the Gospel places us, not at the fringes, but squarely in the center of the Christian experience. On the one hand, our faith is boundlessly universal—we can recognize the Light of Truth in all religions; we affirm that there is "that of God in everyone." On the other hand, our spirituality is given shape and focus by the life and teachings of Jesus Christ; for to us, the life of Christ defines and reveals the love of God. That is the spirit which we believe "enlightens everyone coming into the world."

There are many today who would like to see the Society of Friends renounce its claim to being a Christian religion and "expand" to become a universalist faith (not realizing that our faith is already universal). But like any living organism, a faith without its heart and without its roots is destined to die. Without Christianity, there is no Quakerism.

Certainly we can be accepting of other faiths and other religious traditions, but I do not believe we should hesitate in the slightest to hold up the symbol of the Cross as the most accurate and realistic expression of divine love available to us. Yes, this is what we believe spiritual growth is—sacrifice and service and self-surrender. For to us, Christian symbolism represents the greatest metaphor in all of existence: the fruit of crucifixion is resurrection.

Let us face forward then, united in the faith which overcomes the world; united in the conviction that whoever draws near to Truth, draws near to Christ, until we can say with Gandhi (a Hindu), "to me, He is the Truth." Through the unity we possess, we experience the true Good News; the irrepressible sense of hope is always ours. For unto us has been given the greatest treasure on Earth. We know that our God is a God of love, a God of peace, a God of joy. We know that what God wants most is not our service, our prayers, nor even our worship. Most of all, God wants us. He/She wants us to forget about ourselves and our lives and do Her/His will. Only then will we fully realize why we were created: we were born to give our whole lives back to God. And in so emptying ourselves, we shall be filled and healed beyond measure. Then we can rejoice in our differing perspectives, counting them not as a curse, but as a divinely given blessing; and we can face the world as a unified people of God.

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**POLARITY**

When I consider, meditating, that these persons, things, places, most important in my life are what separate me from God, and conclude, therefore, that such must be set aside before the love-line between God and me can be clearly established, I risk that very gift of daily life I treasure;

I remember too many times when not only these who are my daily life but also my very seeking to know God have been both the joy elevating me unto God and the despair snatching me away.

my faith seems less a journey—more a bolted ferris wheel.

—Pollyanna Sedziol
BOOK REVIEWS


William Oats has written a very useful book about Friends’ School at Hobart and about Friends in Australia and especially Tasmania. The Quakers who went to Tasmania carried the traditional concern for the guarded education of their children and after a good deal of struggle founded the school which has served Friends in such a useful way for nearly a century.

William Oats has provided a good deal of information about the difficulties of operating a school jointly with a committee in London. In a period when both mail and all forms of transportation went by sea, there was always a lapse in communication of several months between Britain and Tasmania. In addition, the difficulty in finding a person in Britain who would fit into the special conditions of Tasmania added further complications.

William Oats brought the book to a close in 1945, the year he became the new headmaster. When a future scholar discusses the tenure of William Oats, it will be clear that all which happened before was a prelude to the best years of the school. During his tenure, it was the largest Quaker school in the world and made an important contribution to Australian secondary education generally, as well as to the education of Friends.

The book is well documented, includes handsome illustrations, and will be a standard volume for many years.

Edwin B. Bronner

With Head and Heart by Howard Thurman. Harcourt, Brace & World, Inc., New York, NY, 1979. 274 pages. $10.00

Howard Thurman, philosopher, minister, educator, poet, mystic and profoundly humanist has published over twenty-two books of spiritual inspiration. Now, in his seventy-ninth year, he has given us a moving chronicle of his remarkable life in his autobiography, With Head and Heart.

It is a deeply human story, simply and eloquently told, which begins with the lonely and difficult life of a black child living in a segregated and impoverished small town in the South. However, we are quickly brought to the awareness that his life has been marked from an early age with a questing mind and spirit that hungered “to know,” to learn meanings behind life’s riddles, to right wrongs. We meet a child whose natural religious inclination took firm and lasting roots in a profound communion with nature and in a sense of awe, a sense of the Divine at work in his life and in the lives of those who were significant to him.

Throughout this memorable narrative, we witness the strong commitment of his life, moving consistently ahead step-by-step—often against overwhelming obstacles—to the deepening and expanding of his own personal and shared religious life, up through theological seminary, to working and honorary ministerial positions, to becoming co-founder of the Fellowship Church of All People, and now cited by LIFE as one of the twelve great preachers of the century.

Equally significant, we witness the depth and constancy of his concern for racial and social justice during a crucial period of our history. And we meet his work and exposure in breaking down these barriers. We meet significant personages, including his beloved family, whose lives touched and intermingled with his life and work.

This is a human story to be read not only for personal pleasure and inspiration; it is also a human document that gives us a full sweep of historical perspective important to our times.

In this work, Howard Thurman has given us the rare privilege of a glimpse into a singularly remarkable life in its wholeness—indeed, the “Weaving of a Single Tapestry.”

Kathleen Burgy


On December 10, 1941, Thomas Merton arrived at the Abbey of Gethsemani in Kentucky to follow his calling to become a Trappist monk. On December 10, 1968, in the midst of continuing to follow that calling which had taken him on a journey to Asia, he was accidentally electrocuted in Bangkok. In the twenty-seven years between those two events, Merton wrote some forty major books and hundreds of essays, which were translated into twenty-one languages and published throughout the world. His unpublished writings numbered nineteen major works, several thousand letters, and many volumes of journals.

The book, Thomas Merton: Prophet in the Belly of a Paradox, is made up of the recollections of twelve men and women, most of whom not only knew Merton’s writings but also knew the man himself. The book was published on the tenth anniversary of Merton’s death.

While I was waiting for the book to arrive from the publisher, a Pendle Hill Pamphlet arrived: In the Belly of a Paradox: A Celebration of Contradictions in the Thought of Thomas Merton, written by Parker J. Palmer, with a forward by Henri J. Nouwen.

After having read the book, it occurred to me that if Parker could take Merton’s contradictions and make a celebration of them, I certainly could try to take the happy coincidence of these two similarly-titled publications and weave them into a review-essay that just might do justice to both works and invite Journal readers to do some reading and celebrating of Merton for themselves.

Parker’s pamphlet focuses on Merton’s treatment of three topics: Marxism, Taoism, and the way of the Cross. By adding his own assessments and insights to Merton’s, Parker strives to take the contradictions of normal logic and see them as steppingstones to spiritual insights in which logical contradictions become paradoxical truths, i.e., “He who finds his life will lose it, and he who loses his life for my sake will find it.”

If I had to choose between the book and the pamphlet—and fortunately I don’t, and I hope you don’t either—I would take the book, because it offers more of Merton’s writings and more insights into the man himself. Yet Parker’s pamphlet may be the more compelling in encouraging each of us to enter fully, even joyfully, into the contradictions within our own lives and thus transform them into the ultimate paradox: the freedom of the Cross whereby the world “is in us, in both its glory and its shame.”

November 1, 1980 Friends Journal
Park's pamphlet ends with the hope both within and beyond the Cross, but it takes the reader into Marxism and Taoism during the pilgrimage. And both experiences were significant parts of Merton's life, just as they are in the life of the world today. Personally, I see Merton as a living example of what Arnold Toynbee termed perhaps the only significant legacy this era will provide for the world a thousand years from now—the interpenetration of the religions of East and West. Parker's pamphlet shares that aspect of Merton's life, just as they are in, the life of Merton as a living example of what Merton himself did so skillfully—\textit{To render man to a state of fitness for God,}'

Thus, Merton's writings and this collection of essays about his work and his life, as well as Parker's pamphlet, are essentially prophetic. Simultaneously, they flow from and are part of "a Christianity... deeply implicated in a society which has outlived its spiritual vitality and yet is groping for a new expansion of life in crisis."

Perhaps the ultimate message of the book is that in the depths of the inner lives of people, one who is truly faithful may find, as Merton did, the source of creativity, of prophecy, of vocation, of the power of God's love, the light of the Holy Spirit which burns within men and women... and the gentleness with which I can truly love my fellow human beings.

\textit{Jim Lenhart}


\textbf{Politics of Arms Control, The Role and Effectiveness of the U.S. Arms Control and Disarmament Agency} by Duncan Clarke, McMillan Publishing Co., Riverside, NJ, 1979. $15.95

Times of crisis can be times for negotiation. Moments of confrontation between the U.S. and the USSR have been times from which arms control agreements have emerged. The reading of these two books can give an understanding of the risks of nuclear disaster and of the opportunities for controlling the arms race.

Aldridge's \textit{Counterforce Syndrome} is a guideline to the incredible technological momentum created by the devotion of the ingenuity and skill of many of the nation's most talented scientists and engineers to four weapons systems designed to knock out the military power of our USSR rival: space warfare weaponry, extremely accurate

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nuclear missile systems, antisubmarine forces, and antiballistic missile defense. All of these are coordinated by an intricate computerized command-and-control system, the "trigger for an unanswerable" nuclear first strike.

Aldridge concludes:

It is my observation that only a small proportion of the people who even recognize this lethal momentum are motivated to do anything about it. Yet the risks to personal freedom and security those few are taking are minute compared to the risk of nuclear cremation which faces us all if the arms race continues to its ultimate conclusion. Those few people may well be the single remaining hope for civilization. The importance of their efforts cannot be overstated.

Duncan Clarke studies the efforts of a small group of arms control experts to carry out the purposes of the 1961 act creating the Arms Control and Disarmament Agency (ACDA). ACDA has been the negotiating agency in both international and bilateral disarmament talks, including the recent U.N. Special Session on Disarmament and the arduous negotiations of the SALT (Strategic Arms Limitation) Talks. It is the president's agency for advice and research on arms control and could be the government's information channel to the public on efforts to check the arms race.

Despite the rhetoric expressed in U.N. conferences, the makers of U.S. national security policy—the president, the leaders of the State and Defense Departments, and the members of the Armed Services Committees of the Congress have acted to preserve "a strong national defense." The momentum of the military-industrial complex has continued, and the voices for alternatives to the arms race have been disregarded. However, within the last five years there have been notable exceptions. In 1975, the Congress took steps to strengthen ACDA, giving it the potential to require arms control impact statements on new weapons and on arms sales abroad. Public information services could be increased. President Carter and his appointed ACDA chief, Paul Warnke, began in 1977 to implement these powers. Negotiations with the Russians took on new life and greater scope.

The channels for control of the arms race are still open. In the SALT process, the standing committee for consultation continues. Through the U.N. a series of meetings is on the schedule; on nuclear non-proliferation, on banning chemical weapons, possibly on a comprehensive test ban. The U.S. and the USSR participate on special research and advisory committees under the Secretary General: on Disarmament and Security, on Disarmament and Development, on reducing military budgets. Perhaps more important, the U.S. and the USSR diplomats have the formal and informal channels of the U.N. open to them.

And there is the "hot line" for communication. The opportunity for war prevention has not been lost.

Robert Cory


This Pendle Hill paperback is composed of three pamphlets previously published in the Pendle Hill historical studies and later as regular Pendle Hill pamphlets. The three are William Penn's No Cross, No Crown: Barclay in Brief; and The Inward Journey of Isaac Pennington. They are abridgments, respectively, of Penn's No Cross, No Crown, Barclay's Apology for the True Christian Divinity, and the 1,400 pages of collected works of Isaac Pennington.

These abridgments of three of the outstanding written works from the early days of the Society of Friends are significant because of their historical importance to the Society, because they all have important words for today, and not least because the full originals are "too lengthy for the present mood," to quote Howard Brinton's foreword.

The language of these noted Quaker fathers is difficult, if taken in large doses. But if taken a little at a time, the underlying values expressed are much needed today—especially Penn's emphasis on the practical Christian life and Pennington's sense of the divine presence within us.

Penn plainly states his goal as his readers' salvation: "I seek thy salvation; that's my plot." But he clearly seeks that it be shown (or found?) in the Christlike life. Along with such special early Quaker concerns as hat-honor and the use of "thou" for "you," he has major sections on "Human Relations," "Luxury," and "The Public Good." He pleads repeatedly for integrity and personal responsibility.

Eleanor Price Mather's introduction to Barclay in Brief calls it "the supreme declaration of Quaker belief." Barclay himself, in his conclusion, refers to "this system of religion here delivered." It is the nearest thing to a systematic theology produced by Friends, at least until the last century. In some ways it resembles other theological works, such as a clear effort to refute the Calvinistic belief in predestination. But it also is a theological work with a difference, of which one quote will perhaps give a hint:

We do distinguish betwixt the certain knowledge of God and the uncertain; betwixt . . . the saving heart-knowledge and the soaring, airy head-knowledge. The last, we confess, may be divers ways obtained; but the first, by no other way than the immediate manifestation and revelation of God's spirit, shining in and upon the heart . . . .

Pennington is the mystic. Brinton says, "his life and writings reveal the purest, finest, and most genuine mysticism which has appeared in the Society of Friends." Perhaps the only adequate way to treat his writing is again with a quote:

The Lord opened my spirit, the Lord gave me the certain and sensible feeling of the pure seed . . . . I cried out in my spirit, "This is he, this is he; there is not another, there never was another. He was always near me, though I knew him not."

In spite of the difficulty of the seventeenth century language, these abridgments of Quaker classics are well worth having at hand to dip into from time to time. We are indebted to Pendle Hill Publications for making them available in an inexpensive form.

William J. Dawson, Jr.

November 1, 1980 FRIENDS JOURNAL

The author of this magnificently concise analysis achieves a work of lasting beauty and profundity. It hints at, rather than dwells on, the concrete depravity that constituted the Holocaust, thus transcending the experience without letting it escape or become meaningless.

Margaret Mead once stated that there could be no return to Paradise after Hiroshima. We moved from "a position of innocent irresponsibility, combined with good intentions, to a new responsibility to handle knowledge in a new way, a new loss of innocence" (FJ 9/1/71, p. 425).

For the survivors of Auschwitz, the nature of the Jewish faith after the Holocaust has become a central question. There was such a shattering of traditional starting points, that the opening of Genesis tended to be paraphrased unconsciously: "In the beginning there was Auschwitz," not Sinai and not creation.

Elie Wiesel survived both Auschwitz and Buchenwald, but lost both parents and a younger sister in the camps. His "desperate attempts to establish some limited domain of meaning" are not, strictly speaking, theological writing. Nevertheless, through a series of novels, short stories, memoirs, essays, Hasidic tales, Rabbinic legends, a cantata and a play, Wiesel has earned the title "de facto high priest" (Steven Schwartschild) of our generation of Judaism.

With radical honesty, Wiesel has struggled "to find some sort of accommodation between the world of the tradition and the heterodoxy and heresy of contemporary experience." The theological vision embedded in his literary works "concentrates on the three pillars of Jewish thought: God, Israel, and the Torah." In attempting "to assimilate the Holocaust into the idiom of previous Jewish theology" Wiesel is aware of not merely a biographical or historical fact, but something that is a communal event and a collective memory "that must be absorbed into the totality of Jewish history."

Although there are shocking characterizations of God at certain points in Wiesel's writings, one senses a shattered faith trying to reassert itself rather than iconoclasm or blasphemy.
Wiesel’s God is not a God who gave man freedom in history, but rather a God who promised deliverance and remained silent in the hour of Israel’s greatest need, a God who made it impossible to believe in the promise of future deliverance.

Wiesel cannot bring himself to rely “upon a God who failed His people in their hour of greatest need.” He partially resolves the dilemma with an “additional” covenant (not a “new” or supplanting one)—the traditional way of stating the inseparability of God and Israel—which concentrates on renewing Israel’s mission despite the seeming void on the God-side. “In a world devoid of God one must focus on humanity.”

This is done by emphasizing: solidarity, of all Jews everywhere; witness, to both “the awesome revelation at Sinai and the equally awesome (anti) revelation at Auschwitz”; and sanctification, the affirmation of life and the possibility of human meaning.

On such a slender thread, the possibility of the future continuity of Israel’s faith with its 4,000-year past may depend. Nor can Christian theology ignore some of the profound questions about the nature of God that are raised.

Dean Freiday


If women’s history has been buried, black women’s history has been entombed in the deepest vaults of forgetfulness. Dorothy Sterling has made a life’s work of trying to bring both black history and women’s history back to consciousness, especially for young adults. In this latest book she has rescued from comparative oblivion three black women whose achievements can be an inspiration to us all, male or female, black or white.

In 1848 Ellen Craft caught the attention of abolitionists when she escaped to Philadelphia, and later, Boston, dressed as a white southern gentleman, with her husband, William, posing as her black servant. This story has been told before, but no one has traced Ellen and William to England, where they worked for the abolition movement for almost twenty years, nor chronicled their heroic return to South Carolina, where they leased a plantation, only to have the Kl Klux Klan burn it at the end of reconstruction. The story of how they finally bought another plantation, and began a school for black children is as exciting as Freedom Road. One could only wish the author had had more space to develop the story.

A second figure, Ida B. Wells, is better known as a fearless journalist, a founder of the National Association for the Advancement of Colored People, a crusader against lynching. Sterling has however, given us a picture of her personal life—her devotion to her husband and children, and her courage in defying Jim Crow—which brings her to life. A strong feminist, she tangled with Frances Willard of the Women’s Christian Temperance Union and with Susan B. Anthony for their single-mindedness and inability to see that the rights of blacks and women needed to be equally defended.

Born in 1862—while the Civil War was still in progress—and living to 1934, as the Civil Rights Movement began to gain momentum, Mary Church Terrell was a symbol of the fight for equal rights for both blacks and women. More active than Ida B. Wells in the suffragist movement both here and abroad, Terrell struggled to help such women as Jane Addams and Alice Paul to understand that they must fight as hard for the vote for black sisters in the south as they did for all other women. Unfortunately, Alice Paul, in particular, was never able to make this step. With the American Association of University Women, Terrell was successful in her campaign for integration. A revered figure, she spent the last few years of her life on the picket line, achieving at last the integration of lunch counters in Washington D.C.

To fit the story of three lives into so few pages, and yet to keep the narrative interesting is a feat. One could only wish that there had been room for more details. Perhaps other readers, like myself, will be stimulated to look for more sources on these three women. Friends are already particularly indebted to Dorothy Sterling for her portrait for young adults of Lucretia Mott, and of Sarah Mapps Douglas, in Speak Out In Thunder Tones. This new book should be a welcome addition to school and college libraries and meetinghouse bookshelves.

Margaret Bacon

November 1, 1980 FRIENDS JOURNAL

Accidents Will Happen is a chilling compendium of fact and opinion that seeks to add up the excessive cost of nuclear power to the health and lives of the living and those yet unborn—and to the checkbook.

Although more than a score of writers, energy consultants, and anti-nuclear activists authored the essays which comprise this book, skillful editing by Lee Stephenson and George Zachar has produced a generally consistent and valuable guide to the frightful dimensions of the problem and to the attainable solutions.

Tracing our experience of the "peaceful" use of the atom, from the halcyon prediction of Admiral Lewis Strauss in 1955 that nuclear-generated electricity would be "too cheap to meter," to the terrible reality of Three Mile Island, the book, despite its multi-authorship, is almost always lucid. Lapses from lucidity, like Kitty Tucker's assertion—that before 1950 "excess mortality among radiologists ranged from sixty percent for heart disease to 600 percent for leukemia"—are rare.

Contradictions are also remarkably rare, yet the reader cannot help note that energy consultant Charles Komanoff, in an essay on solar energy alternatives to nuclear disaster, concludes that the transition cannot be effected before the year 2025 because of the expensive "housing stock and industrial machinery" now in place, but that UAW's Douglas Fraser writes that "our embryonic solar energy industry could become a major force... in only a few years."

Nor is any caution sounded that conversion to renewable solar power would be easier to effect in the Sun Belt states than in Maine, nor is there any discussion of the extensive nuclear plant construction under way in the Soviet Union and Eastern Europe, nor how the Russians' urgent program may be influencing our own decision-makers in the Carter administration.

This is an unabashed advocacy book, so the temptation is strong to object that it would be more persuasive if it had given some space to the views of a nuclear power proponent in the Department of Energy or a spokesperson for the electric power monopolies.

But just as this reviewer was about finished reading, and about to quibble,
came the news that unusual incidences of hypothyroid ailments in children had been discovered in the vicinity of Three Mile Island in Pennsylvania, and that the “Virginia Electric & Power Company’s North Anna (nuclear) plant shut itself down after a power interruption, leaving the company with none of its three nuclear reactors on line.”

Accidents Will Happen makes it emphatically and abundantly clear that we are paying the bills—for mysterious illnesses and mysterious plant failures.

John Eisenhard


We Quakers figure once in this fascinating but fundamentally flawed study of the five huge, family-owned companies which control much of the world’s food supply. The reference comes early on, in the lively discussion about the history of international trade in grain, and it suggests the style and subtleties of the author’s analysis: “... close-knit family ties were also an asset in the grain trade, just as they were for Greeks, Quakers and other minorities who prospered in the business.”

And what does it take to prosper in the grain trade? “Authority, aura, mystery,” the author writes. These are the barriers that Morgan had to breach in writing about the grain companies and their power. As the first book-length study of this sector, Merchants of Grain succeeds in showing how bread, as much as oil, has contributed to international industrial and democratic growth.

Morgan’s analysis, particularly of Iran, also demonstrates how the U.S. policy of subsidizing domestic grain surpluses has led to the destruction of both family farms here and indigenous agriculture abroad. Based on vivid anecdotes and somewhat stupefyingly over-detailed case studies, the book shows how control of information and transportation have been crucial in grain trade.

But the study fails to penetrate, in both a financial sense and a gut-level human way, how these companies have affected what is available for us to eat. We are told that the five, following the Depression, came to dominate grain markets and now are branching into other fields. But there is little indication of exactly how successful these firms have been.

This is important because the business of the traders is to buy the grain as cheaply as possible and then sell it as high as they can. In that their interests are opposed to the citizenry. Morgan rightly points out that these companies are not evil per se and have benefited the world in encouraging international trade across ideological boundaries. But he has made only a feeble attempt to estimate the profits of speculation (relying on figures from Town and Country magazine as his sole source to name the families who are among the world’s richest, with fortunes of $500 million or more). The critics of the grain trade are given no opportunity to present their case here.

Most disappointing, however, is that the book offers no vision of what the future could become. In passing, we are told that in most countries grain boards organize import and export of foodstuffs. Their potential for the U.S. is not discussed. Neither is the potential of such cooperative organizations as the National Farmers Organization. Like the Quakers, the Food and Agriculture Organization is mentioned only once, which suggests that United Nations agencies are kept harmlessly shuffling papers to protect national pride and similar narrow interests.

Sandy Primm

CALENDAR

November


8—American Friends Service Committee’s Annual Meeting, 9:30 a.m. to 4:15 p.m., to be held at Friends Center, 15th and Cherry, and Friends Select School, Philadelphia, PA. Friends are encouraged to attend.


November 1, 1980 FRIENDS JOURNAL
STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)

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9. The purpose, function, and nonprofit status of this organization and exempt status for federal income tax purposes: Have not changed during preceding 12 months.
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RUTH KILPACK and SUSAN CORSON-FINNEY, Editors

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Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations: Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F.

Friends Meeting, Sundays 11 a.m. Phone 555-2752.


Announcements

VISITORS' DAY
Every First-day
Unami Meeting
Come join us for potluck after Meeting.
See FJ Meeting Directory under Sunnystown, PA, for location and phone number.

Books and Publications


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

Income from your guestroom. Accepting listings of accommodations for bed and breakfast from UU, Humanists, Ethical Culturalists and Quakers in North America, Europe and Asia. Directories distributed to subscribers, sold by direct mail and through UU book stores. To list your home in the Homecomings International Directory and to receive directory, charter members send $35 until November 15. Membership subsequently $45. Send description of accommodations to: Ann C. Thorpe, Homecomings International, Inc., P.O. Box 1545, New Milford, CT 06776.

Wider Quaker Fellowship, 1509 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.
New Foundation Papers. This quarterly magazine is dedicated to the discussion and promotion of the Christian message of George Fox. The first issue is being widely distributed. If you would like a free copy, please write to New Foundation Papers, P.O. Box 267, Kutztown, PA 19530.

For Rent

Friends House, Sandy Spring, Maryland. Active retirement community since 1957. Located near Washington, D.C. overlooking wooded countryside. Unfurnished housekeeping apartments rent on a monthly basis. Reasonable waiting list but apply early. Interested persons invited to come and take a look at the facility—guest apartment for accommodations overnight. Write: Friends House, 17540 Olacker Lane, Sandy Spring, MD 20860. Call: 301-924-5100.

For Sale
30 games of cooperation to teach sharing in the home, school, church. All ages. All levels. Illustrated catalog. Contact (FJ) Perci, 256, Family Pastimes, (FJ) Perth, Ontario, Canada K7H 3C6.

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

Positions Vacant
Mullica Hill Friends School is seeking applications for the position of Head of the School. Mullica Hill Friends School is located in rural New Jersey about 40 minutes southeast of Philadelphia, PA. This coeducational day school with an enrollment of 200 students and a staff of 35 serves grades K through 12. The school is part of the family of Friends schools within the Philadelphia Yearly Meeting.

Qualifications—It is preferred that candidates have demonstrated effectiveness in the following areas: implementation of Quaker philosophy in a Quaker school; supervision of faculty; development of curriculum; interaction with students; experience with school fiscal matters; ability to relate to students, faculty, parents and board members in an outgoing and warm manner; and dealing with the public concerning school matters. The person selected for this position will start at the beginning of the 1981-1982 school year.

Interested persons should send a letter of application, salary requirements, resumes, and references to Dr. John P. Myers, Friends School Search Committee, 203G Cedar Grove Road, Mullica Hill, NJ 08062. We would appreciate receiving all completed applications by November 17, 1980.

Friends Meeting at Cambridge seeks active Quaker or Quaker couple for Resident Friend to work with our large, diverse, unprogrammed meeting; full-time salary; live in apartment at Friends Center, beginning summer of 1981. Write to Search Committee, 5 Longfellow Park, Cambridge, MA 02138, for further information by December 1.

Schools
Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, 30 teachers; 343 students; 40-monthly. Boarding available. 12th grade only. Academics; arts; bi-weekly Meeting for Worship; sports; service projects; intersession projects; dormitory facilities. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."


Services Offered
General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 664-2207.

Wanted
Looking for Friends in the Fort Worth, Texas, area to form a worship group. Call Jane Dermer at 205-6567.

Well rounded, active person who likes rural life, wants benefit of cooperative effort, has own concerns, offered help in New England farmstead with professional family seeking help with woodcutting, food production and similar work. Near active Meeting, 30 minutes to several colleges, 75 minutes to metros. Call 603-679-6255.

MEETING DIRECTORY

Argentina
BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 781-5880.

Canada
TORONTO, ONTARIO—60 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

Costa Rica
MONTEREVERDE—Phone 61-18-67.
SAN JOSE—Phone 29-11-53. Unprogrammed meetings.

Mexico
MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Phone: 538-27-52.

OAXTEPEC—State of Morelos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru
LIMA—Unprogrammed worship group Sunday evenings. Phone: 22-11-91.

Alabama
BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Connie LaMonte, clerk, 236-879-5715.

Alaska
ANCHORAGE—Unprogrammed meeting, Firstdays, 10 a.m. Mountain View Library. Phone: 333-4425.

FAIRBANKS—Unprogrammed worship, Firstdays, 8 a.m., Home Economics Lounge, Fairbanks, Alaska. Phone: 476-6782.
Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances S. McMillan, clerk. Phone: 422-5729.

McNeal—Cochise Friends Meeting at Friends Southwest Center, 74 miles south of El Rito. Worship 11 a.m. Phone: 805-740.

Phoenix—1702 E. Glendale Road. Phone 805-740. Worship and First-day school 6:15 a.m. Phone 805-740.

Tucson—Friendship (Innomountain Yeasty Meeting), 733 E. 5th St. Worship, 10:30 a.m. Phone: 622-8638.

Arkansas

Little Rock—Unprogrammed meeting, alternate First-days. Ph. 661-9173, 225-8626, or 663-8283.

California

Berkeley—Unprogrammed meeting. First-days 11 a.m., 2161 Vine St., 842-9725.

Claremont—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

Davis—Meeting for worship. First-day, 9:45 a.m. 345 E. St. Visitors call 753-5942.

Fresno—10 a.m. Chapel of CRSP, 1350 M St. Phone 222-3795. If no answer, call 237-9303.

Fresno Valley—Discussion period 9:30 a.m. Meeting for worship. 10:40 a.m. John Woolman School Campus (12585 Jones Bar Road). Phone: 245-6459 or 273-5990.

Hayward—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: 451-5514.

LA Jolla—Meeting 11 a.m., 7386 Eads Ave. Visitors call 459-9900 or 453-5638.

Long Beach—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 5332 Pacific Call 434-1034 or 531-4066.


Malibu—Worship 9:30 a.m. Phone: 213-457-9928.

Marin County—10 a.m. Room 2, Congregational Church, 8 N. San Pedro Rd. Box 4111, San Rafael, CA 94902. Call 415-422-5577 or 883-7565.

Monterey Peninsula—Friends meeting for worship Sundays, 10:30 a.m. Call 375-9367 or 654-8227.

Orange County—First-day school and adult study 10 a.m., worship and child care 11 a.m., University of California at Irvine (Univ. Club, Trailer 7-1). Phone: 858-458-7591.

Palo Alto—Meeting for worship and First-day classes for children, 11 a.m., 957 Colorado.

Pastadena—Orange Grove Monthly Meeting. Unprogrammed worship and First-day school 10:30 a.m. 126 E. Orange Grove Blvd. Phone: 722-6223.

Redlands—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power. 714-792-5976.

Riverdale—Unprogrammed worship, 10 a.m. Young people's activities, 10-15 Dialog, study or discussion. 11:15, Business meetings first Sundays, 11:15. Info. 761-4644 or 662-4644, 3220 Bandini Ave., Riverside, 92506.

Sacramento—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 925-6186.

San Diego—Unprogrammed worship. First-days 10:30 a.m. Phone: 617-4644 or 662-4644.

San Fernando—Unprogrammed worship First-days, 10:30 a.m. Phone: 622-8628 for info.

San Francisco—Meeting for worship. First-days, 11 a.m. 2180 Lake St. Phone: 750-7440.

San Jose—Meeting for worship, 10:30 a.m. Sing- ing 10 a.m. 7041 Morse St.

Santa Barbara—Millmount School, 2130 Mission Ridge Road (W. of El Encanto Hotel), 10 a.m.

Santa Cruz—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street, Clerk: 409-6748.

Santa Monica—First-day school and meeting at 10 a.m. 1440 Harvard St. Call 282-4909.

Sonoma County—Redwood Forest Meeting. Worship and First-day school (WVCA, 535 5th St. P.O. 1B31 Santa Rosa, Clerk: 707-535-1713.

Temple City (near Pasadena)—Pacific Akwath Friends Meeting, 6210 N. Temple Blvd. Meeting for worship Sunday 11 a.m. For information call 271-6880 or 786-3458.

Visalia—Unprogrammed meeting for worship, Sundays 10:30 a.m. Location varies. Call 741-8276 for information.

Vista—Unprogrammed meeting 10 a.m. Call 724-9590 or 751-8702. P.O. Box 144, Vista 92083.

Westwood (West Los Angeles)—Meeting 10:30 a.m. University WVCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-5786.

Whittier—Whittier Monthly Meeting, Administration Building, corner Painter and Philadelph, 8:30 a.m. P.O. Box 122, Phone: 868-7538.

Colorado

Boulder—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2902.

Colorado Springs—Worship group. Phone: 303-597-3800 (after 6 p.m).

Denver—Mountain View Friends Meeting, Worship 10 to 11 a.m. Adult Forum 11 to 12, 2250 South Columbine Street, Phone: 722-4125.

Durango—Worship Group Sunday. 247-4733.

Fort Collins—Worship group 148-5537.

Grand Junction/Western Slope—Traveling worship group. 3rd Sunday. Phone: 434-8384 or 294-9587.

Connecticut

Hartford—Meeting and First-day school, 10 a.m., disputation 11 a.m., 744 South Quaker Lane, West Hartford. Phone: 222-3531.

Middlesex—Meeting for worship 10 a.m. Russell House (Western University), corner High & Washington Sts. Phone: 349-3614.

New Haven—Meeting 10 a.m. 45 a.m.connecticut Hall, Yale Old Campus. Phone: 776-2164.

New London—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Thames Science Centre. Call: Berrie Ch. Phone: 442-7487.

New Milford—Housatonic Meeting; Worship 10 a.m. At 7 Lakeside Rd. Phone: 307-345-3755.

Stamford-Greenwich—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: George Peck. Phone: 906-3535.

Storrs—Meeting for worship, 10 a.m., corner North Eggleville and Hunting Lodge Roads. Phone: 249-4451.

Wilton—Meeting for worship and First-day school, 10 a.m., 517 New Canaan Road. Phone: 762-5669. Morrie Hodges, Rcs, clerk, 762-7234.

Woodbury—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, at Main Rd. at 253-5321.

Delaware

Camden—2 miles south of Dover. First-day school 10 a.m., worship 11 a.m. Phone: 284-4536, 927-7725.

Hockessin—NW from Hockessin-Yorklyn Rd; at first crossroad. First-day school 8:30 a.m. Meeting for worship 10:30 a.m.

Newark—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 388-1041.

Odessa—Worship, first Sundays, 11 a.m.

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November 1, 1980
North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone: Phillip Neal, 298-0944.

BOONE—Unprogrammed meeting Sunday 11 a.m., Watauga County Public Library. Call 704-264-0403 or 704-264-5812.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dick Spruyt, phone: 922-2011.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. Phone: 919-549-6552.


FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at 401 W. 5th Ave. Contact Charlotte Keiss (485-4965) or Bill Sholar (485-3213).

GREENSBORO—Friendship Meeting (unprogrammed) at Guilford College, Moon Room of Dana Adu, 11 a.m. Contact Anne Welsh, 238-4227.

GREENVILLE—Unprogrammed, 1st & 3rd First-days at 11 a.m. Phone: 282-4966.

GUILFORD COLLEGE GREENSBORO—New Garden Friends Meeting, Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Martin, clerk and David W. Bills, pastoral minister.

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CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dick Spruyt, phone: 922-2011.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. Phone: 919-549-6552.


FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at 401 W. 5th Ave. Contact Charlotte Keiss (485-4965) or Bill Sholar (485-3213).

GREENSBORO—Friendship Meeting (unprogrammed) at Guilford College, Moon Room of Dana Adu, 11 a.m. Contact Anne Welsh, 238-4227.

GREENVILLE—Unprogrammed, 1st & 3rd First-days at 11 a.m. Phone: 282-4966.

GUILFORD COLLEGE GREENSBORO—New Garden Friends Meeting, Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Martin, clerk and David W. Bills, pastoral minister.
NORTHWESTERN PENNSYLVANIA—French Creek Meeting (Preparative) 970 S Main St., Meadville 6335.
First-days: 10:30 a.m. Contacts: Conneautville, 697-3476; Erie, 474-0495; Meadville, 335-4151.

NORTHERN MEETING—Monongalia Meeting, 11 a.m. First-day school follows meeting during winter months.

Rhode Island
NEWPORT—In the restored meetinghouse, Marblebrook, unprogrammed meeting for worship on first and third First-days at 10 a.m.

NORTHWESTERN PENNSYLVANIA—Putnam Meeting, 803-0094. First-day school, 10 a.m., first day.

Riverside Meeting, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth. North enance, Rt. 102. Kate Brinton, 229-6842.

South Carolina
COLUMBIA—Worship: 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 905-334-7894.

South Dakota
SIoux FALLS—Unprogrammed meeting, 11 a.m., 2307 S. 7th St. Center, 605-334-7894.

Tennessee
CHARLESTON—Worship, 10:30 a.m., 3019 W. University Ave., 608-365-5858. Meeting during first hours 2nd and 4th Sunday of each month.

Washington
SEATTLE—University Friends Meeting, 4001 19th Ave., N.E., Silent worship and first-day classes at 11 a.m. Phone: 206-700-0666.

Wisconsin
BARABOO—Meeting for worship, 10:30 a.m., St. Mary’s School, Shattuck St., Elizabeth Colman, 602-368-7840.

PLAINFIELD—Worship: 10 a.m. Sunday, Pone Gillen, 303-0921, or Hathaway, 502-045-7873.

PUTNEY—Worship, Sunday, 10:30 a.m., 232 Center Ave., 229-6842.

MORGANTOWN—Monongalia Meeting, 803-0094. First-day school, 10 a.m., first day.

MILWAUKEE—First-day school, 10:30 a.m. Meeting for worship, YWCA, 610 N. Jackson, 502. Phone: 963-9732, 332-9466.

OSHKOSH—Unprogrammed worship service, 10 a.m. Sundays. Call 414-232-9056 or write P.O. Box 403.

VERMONT
BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

BURLINGTON—Worship, 11 a.m., back of 179 No. Prospect. Phone: 903-982-9444.

MORGANTOWN—Monongalia Meeting, 803-0094. First-day school, 10 a.m., St. Mary’s School, Shattuck St., Elizabeth Colman, 602-368-7840.

Chattanooga—Worship, 10:30 a.m., 2401 Acklen Ave. Phone: 734-0921.

Plano—Worship, 11 a.m., 2401 Acklen Ave. Phone: 734-0921.

WASHINGTON—Meeting for worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near U.S. 1. Phone 703-765-6404 or 703-960-3380.

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m. Phone: 804-973-4105.

LINCOLN—Goose Creek United Meeting for worship and First-day school, 10 a.m.

MCLEAN—Langley Hill Meeting, 10:30 a.m., 10 a.m. First-day school and forum 11 a.m. Phone: 301-286-1234.

RICHMOND—First-day school, 10 a.m. 4500 Kensington Ave. Phone: 301-318-0910 or 272-9115.

ROANOKE—Salem Preparatory Friends Meeting, 1592 W. Broad St., 544-7119.

VIRGINIA BEACH—Meeting for worship, 11 a.m. Phone: 304-341-6858.

WINCHESTER—Centre Meeting, 200 S. Washington St., 10 a.m. Phone: 759-1910.

RICHMOND—First-day school, 10 a.m. Phone: 301-286-1234.

WINCHESTER—Rockwell Meeting, 7 m. N. on Rt. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m. First-day school 11 a.m. Phone: 759-1910.

WEST VIRGINIA
CHARLESTON—Worship, Sundays 10:30 a.m., William Cornell, 564-7259.

WASHINGTON—Meeting for worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near U.S. 1. Phone 703-765-6404 or 703-960-3380.

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m. Phone: 804-973-4105.

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WINCHESTER—Rockwell Meeting, 7 m. N. on Rt. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m. First-day school 11 a.m. Phone: 759-1910.

VIRGINIA
ALEXANDRIA—First & 3rd Sundays, 11 a.m.; Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near U.S. 1. Call 703-765-6404 or 703-960-3380.

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m. Phone: 804-973-4105.

LINCOLN—Goose Creek United Meeting for worship and First-day school, 10 a.m.

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Baby bottle disease—there’s big money in it.

Declining birth rates in western countries have sent infant formula manufacturers looking for new markets. They’ve found them mostly in the Third World.

But no more than 10% of third-world mothers—those who can’t breast-feed—have any real need for formula. So the manufacturers launched aggressive marketing and advertising campaigns to convince the other 90% that bottle-feeding is modern and scientific, breast-feeding backward and primitive.

These campaigns have been incredibly successful. In Singapore, in 1951, 71% of all babies from low-income families were breast-fed. Twenty-years later, only 5% were.

But the problem is much more serious than just promoting an expensive and unnecessary product. To use infant formula safely requires pure water, a way to sterilize bottles and nipples, and enough money to buy the necessary amount of formula. A refrigerator is also needed unless the formula is to be prepared every few hours.

Because exclusive bottle-feeding can cost over 80% of their total income, many families overdose infant formula, which leads to malnutrition.

They must also mix the formula with contaminated water, because that’s the only water available. They can’t afford fuel to boil water, so the bottle and nipple become contaminated too. Then the prepared bottle usually bakes in the sun. The result is diarrhea, which also leads to malnutrition.

Malnutrition causes irreversible brain damage in infants. If prolonged, it brings death. The problem is so widespread that doctors speak of an epidemic of “baby bottle disease.”

By the time baby bottle disease is diagnosed (if it ever is), it’s usually too late to do anything about it, because the mother’s own milk has already dried up.

Chronic malnutrition directly due to the unsafe use of infant formula by mothers who could have breast-fed has killed thousands of third-world babies and caused severe mental retardation in countless others.

Church groups here have used stockholders’ petitions and lawsuits to force some U.S. formula manufacturers to discontinue their promotion of infant formula to mothers who can’t afford to use it safely.

But Nestle, the gigantic Swiss transnational which sells more than a third of all the infant formula in the world, is, by its structure, immune to such pressures. They ignore moral arguments. The only way to get at them is a boycott. A partial list of Nestle products (and products of companies they control) is at the bottom of this page.

For more information about the boycott, or to help us organize it, or to contribute to the cost of running it, contact the Infant Formula Action Coalition at 1701 University Ave SE, Minneapolis, MN 55414.

But most important, when you see a Nestle product, remember what it represents—third-world babies who died for the lack of their mothers’ milk.

Crunch Nestlé quick.

Boycott anything with the name Nestle on it, including Crunch, Toll House Chips, Quik, Hot Cocoa Mix, Choco’lite, Choco-Bake, $100,000 Candy Bar, Price’s Chocolates, Go Ahead Bar, Taster’s Choice, Nescafe, Nestea, Decaf, Sunrise, Souptime, Nestle Cookie Mixes; Pero; Beringer Brothers and Los Hermanos wines; all Crosse and Blackwell products; Swiss Knight, Wispride, Gerber, Old Fort, Provaloncio Lacatelli, Cherry Hill and Roger’s cheeses; Libby’s and Stouffer’s products and restaurants; Maggi Soups; Rusty Scupper restaurants; L’Oreal cosmetics; Deer Park Mountain Spring Water; Pine Hill Crystal Water; Kavli Crispbread; McVities; Keillor; James Keller & Son, Ltd.; Contique by Alcon; Fonex by Owen Labs; Lancome

Prepared by Public Media Center, San Francisco.