

December 15, 1981

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



**The light shines in the darkness,
and the darkness has never put it out.**

— John 1:5



FRIENDS JOURNAL

Dec. 15, 1981

Vol. 27, No. 19

Contents

Cover: "Angel with Star," a 16th-century German woodcut courtesy of the Metropolitan Museum of Art, Harris Brisbane Dick Fund, 1931. Cover calligraphy by John Gummere.

Among Friends: Greetings of the Season	2
—Olcutt Sanders	
Christmas (a poem)	3
—Dorothy S. Darling	
Lesson Plan (a poem)	3
—Margaret Hope Bacon	
The Candles Had to Burn	4
—M. C. Morris	
The Presence of Angels	6
—Pieter Byhouwer	
Quaker Worship: The Metaphor Moves Two Directions (a poem)	8
—Jeanne Lohmann	
Angels: A Personal Response	9
—Martha Holden	
Angelology: In Pursuit of Angels	11
—Ilse Ollendorff Reich	
On a Peacemaker's Journey	13
—Robert Cory	
Confessions of a Closet Quaker	16
—Anne Morrisett Davidson	
999 Women Who Came to Dinner	18
—Sabron R. Newton	
Now & Again	20
Reports	20
Call for Disarmament	23
World of Friends	23
Letters	26
Books	28
Milestones	30
Classified Advertisements	30

Friends Journal (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends. It is a member of Associated Church Press.

STAFF

Olcutt Sanders, *Editor-Manager*
Vinton Deming, *Assistant Editor*
Barbara Benton and John Davis Gummere,
Layout and Design

Nina Sullivan, *Advertising and Circulation*
Ruth Laughlin and Susan Hardee Norris,
Typesetting and Secretarial Services
James Neveil, *Bookkeeper*

Volunteers: Marguerite L. Horlander and Donald G. Rose (*Office Assistance*), Lili Schlesinger (*Index*).

BOARD OF MANAGERS 1979-1982: Joseph Adcock, Gertrude MacIntosh Brett, Elizabeth Cooke, Peter Fingesten, Emily B.H. Phillips Johnson, William B. Kriebel, Helen Mangelsdorf, Kenneth Miller. **1980-1983:** Elizabeth Balderston (*Assistant Clerk*), Henry C. Beerits (*Secretary*), Miriam E. Brown, James Neal Cavener, Rowland K. Leonard (*Treasurer*), Linell McCurry, Eleanor B. Webb (*Clerk*), Elizabeth Wells.

1981-1984: Frank Bjornsgaard, Emily Conlon, Mary Howarth, Marcia Paullin, Virginia Stetser, William D. Strong, James D. Wilson.

HONORARY MANAGERS: Eleanor Stabler Clarke, Daniel D. Test, Jr., Mildred Binns Young.

FORMER EDITORS: Susan Corson-Finnerty, Ruth Geibel Kilpack, James D. Lenhart, Alfred Stefferud, Francis Williams Brown, William Hubben.

* *Friends Journal* is published the first and fifteenth of each month (except January, June, July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A N. 15th St., Philadelphia, PA 19102. Telephone (215) 564-4779. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

* Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1; samples sent on request.

* Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by *Friends Journal*.

Copyright © 1981 by Friends Publishing Corporation. Reprints of some articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available in microfilm from University Microfilms International. Postmaster: send address changes to *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.

AMONG FRIENDS:

Greetings of the Season



Friends Journal staff: seated, Olcott Sanders, Nina Sullivan, Barbara Benton; standing, Susan Hardee Norris, Vinton Deming, Ruth Laughlin, John Gummere, James Neveil.

The Quaker approach to the Christmas season is a bit ambivalent. We recall the 17th century reaction to holiday excesses and the pure desire of Friends to make every day a holy day. "Christ should be born anew daily in every human heart." But just as the bells from neighboring steeplehouses gladden our ears in quiet meeting, so the happy excitement of this season touches all of us. So let me extend the good wishes of the whole *Friends Journal* staff to you at this joyous time.

You will find three positive elements of the Christmas spirit in this issue. M.C. Morris's touching reminiscence represents our sharing with those in need. Next, three articles on angels turn our thoughts to the wonder and mystery of the season. Then Robert Cory's reaffirmation of peacemaking calls us to heed the song of the Christmas angels as our year-round commitment.

Again we have ventured to underscore the message of the *Journal* with a variation in ink color. I hope we have gained more in good cheer than we have lost in legibility. Who knows? Maybe next time we can add balsam fragrance to the ink tank and speak our high feelings through olfactory channels as well!

I remind you that with the January issue the *Journal* will be printed on whiter, heavier paper—at no increase in subscription price. We can afford to take this step because about a fourth of our readers feel it important enough to make an additional voluntary contribution. Thanks for the many special gifts added to the regular support of Friends Journal Associates.

Also important for this improvement is the expectation that—with your active help—more subscribers will be drawn to the *Journal*, providing a larger financial base. There's still time for you to give *Friends Journal* to friends or family members at this Christmas season. (We'll send a gift card.) All 19 issues in 1982 can "repeat the sounding joy."

Olcutt Sanders

The first frost seems gentle
 now that winter has deepened
 into snow and covered the land
 with its bleakness and beauty,
 spreading crystal on chilled waters
 alight with a world of stars
 that burn deeply into the broad zero sky,
 and while the nesting limb leans
 stiff and creaking in the wind,
 over white fields the snowbirds fly.

The young winter has a bitter thrust
 but faith transcends the whims of season,
 raising the ancient songs of earth
 to recall that hour of mystery and reason
 when perfect love and high hope sprung
 with joy into the human heart
 from one single birth.

—Dorothy S. Darling

CHRISTMAS



John Gummere

LESSON PLAN

He instructs by illustration
 Patiently. See, first the babe,
 Gift and love receiving,
 And then the mother;
 How light her task, to love
 Each glistening grainy eyelid,
 Each tiny shell pink nail.
 The father next, proud, sheltering,
 His dream made flesh, his life
 Confirmed. And then the men of
 Wisdom, enhanced by giving.
 The very stars agree!
 So far, so good. But now,
 The harder lesson. What when
 The growing child slips from
 The clinging arms? Obeys not
 His father, but another voice?
 Returns the precious gifts?
 What love is strong enough
 To bear such Sunderings?
 Remember then, the One who
 Gave the greatest gift of all
 And saw it despised, rejected, yet
 Still loved not one heartbeat less.
 Now, do you begin to understand
 Or shall we try once more?

—Margaret Hope Bacon

The Candles Had To Burn

Photos and story
by M.C. Morris



The date was December 24, 1946. The place was a desolate windswept rise of ground, as cold, damp, and cheerless on that Christmas Eve as only coastal Normandy can be in winter. The wind whistled through the triple strands of barbed wire and flapped the canvas of the drab collection of tents huddling in a low circle inside the enclosure. This commando of German prisoners of war went by the name of *La Girafe*. No one seemed to know why.

It was almost dark when my wife and I arrived. Parking the *Secours Quaker* jeep near the gate, we identified ourselves to the guard. In a few minutes *Vertrauensmann* (*homme de confiance*) (trusty) Albert P. appeared and conducted us down six or seven steps to the dug-out interior of the largest tent. A central wood stove threw out what seemed, as we entered, like a suffocating heat for the men seated or reclining on their cots around it. But Herr P. told us that two weeks earlier a severe storm had flattened one side of the tent. This caused its occupants to spend a shivering night on the other side, one of them sneaking out from time to time past the barbed wire to find enough wood to keep the stove going. Finding fuel, he said, was still a problem.

As at every POW commando involved in the dangerous demining work along that French invasion coast, the prisoners found it hard to understand why any disinterested group would be motivated to visit them in the miserable camps or partly bombed buildings where they were housed. Or that anyone would care enough

about their plight to bring them such much needed articles as: shoes (salvaged from U.S. Army dumps), coats, warm underwear, soap, blankets, razor blades, cigarettes, toothbrushes, bandages, books, thread, or writing paper. The fact that this was so, more even than receiving the articles themselves, served to help release their personal stories, complaints, or confidences.

Thus, while *Vertrauensmann* Albert P. was offering us coffee in cups made from old tin cans, we received response to the traditional German question, "What did the *Weihnachtsmann* bring you for Christmas?" We heard an account of what the French *deminage* had presented them that very morning. The regular water supply had failed, which meant "no breakfast."



M.C. Morris is retired as professor of foreign languages at several colleges. He served as co-director for three years at the Quaker International Center in Paris and has traveled widely abroad. He is a member of Moorestown (NJ) Monthly Meeting.

Without that the prisoners had refused to go out and undertake the exacting work of demining the fields. As reprisal they were threatened with withdrawal of the Christmas food supplement. But since it had already been delivered, they were permitted to have it "to prevent it from spoiling." They were then told that an equal amount would subsequently be deducted from their rations. When Herr P. protested this action just at Christmas, he was threatened with transfer to an even more deprived commando.

Others spoke of the refusal of the authorities to provide any warm clothing or blankets. Instead, the men were told to write home (more often than not to bombed out cities) for clothing to be sent them. At the same time, notices were circulated stating that if they did not use Latin script their letters would be burned. The old grandmothers at home, they said, had learned only German script but the French censors could not read it.

On the other hand, one prisoner mentioned having been accosted on the way to work by a Frenchman who had asked whether any of their number came from Hamburg. He had been there, he said, and thought it a fine old city. He was sad to think that it had been



bombed. This had led to an amicable conversation as they walked along the road, interrupted only when a guard had come up and ordered the Frenchman away.

At this point Herr Albert P. offered us some of the cakes and nuts left from the special Christmas ration. I took a walnut, and as I held the shell in my hand, he pushed a metal ashtray across the table toward me. Unthinkingly, I dropped the shell into it. With a hurt expression he said, "*So war's aber nicht gemeint* (that's not what it's meant for)," explaining that this was a gift from a *Kamerad* who had hand-beaten it out of part of a salvaged shell case. It was all they could offer us.

By this time it was completely dark outside. One man played Christmas carols on a trumpet. Between numbers

Herr P. read selections from Goethe, Matthias Claudius, Eichendorff, and the YMCA Christmas calendar. He then led us up the steps again into the cold wind and out to the center of the camp, where a small Christmas tree had been set up on a board resting on two posts. A few bits of tinsel and about a dozen candles constituted the sole decoration.

Herr P. blew his whistle, and some 30 of the 82 men emerged from their tents to gather in a shivering circle around the tree. Every time an attempt was made to light the candles the wind blew them out. The men did not give up. "*Es muss brennen!*" Finally three did burn fitfully under protecting hands. Someone led the singing of "*O Tannenbaum*," the wind carrying the sound of their voices away toward the road. Then came "*Es ist ein Ros entsprungen*" and "*O Du Frohliche*." When the words failed to come, *Vertrauensmann* P. suggested one stanza of "*Stille Nacht*." The response was resounding, despite the wind, and in the guttering light of the three candles on the tiny tree, tears could be seen in more than one eye.

When we left, Herr P. asked how he could thank us. I told him we should rather thank them for having given us (in the words of their first carol) an example of "*Hoffnung und Beständigkeit* (hope and steadfastness)." He asked what he could do for us when he got back to Germany. I could think of nothing better to suggest than that if possible he avoid generalizations: a Frenchman is thus; a German is thus; an American is thus. Things were seldom one-sided.

* * *

Six years later we were in Germany with our 12-year-old daughter. Stopping off in Frankfurt, we looked up Herr Albert P. at the address he had given us that Christmas Eve in France. What followed was almost unbelievable. Instead of the emaciated, shivering figure who had been responsible for 82 of his comrades at La Girafe, we were welcomed by a robust, almost obese bus driver who introduced us with great ceremony to his hairdresser wife. In their tiny apartment they overwhelmed us with hospitality. And when we went on to attend a meeting in Darmstadt, they insisted on keeping our daughter overnight. The following day we recovered a little girl who had been almost "killed with kindness." Herr P. had taken her all around the city, including an amusement park or a circus, and had stuffed her full of candy and ice cream cones.

When we left, he again tried to thank us in retrospect. And when I disclaimed any personal credit for the supplies which he said had brought a ray of hope to the prisoners in the dark post-war days, he replied: "*Sie sind aber der Erste, der sich um uns gekummert hat* (but you are the first who cared about us)." □

The Presence of ANGELS

Courtesy of the Metropolitan Museum of Art,
New York, Dick Fund, 1960.



In the late 1930s, back home in the Netherlands, we had a good family friend who was a Reformed minister and a member of the "Protestandenbond," the organization of theological liberals in the Dutch Reformed Church. For some reason I vividly remember a scene in which my parents chuckled at the fact that, in spite of his avowed liberalism, he admitted to his believing in angels. Perhaps it made an impression on me because I myself in my childish faith was a fervent believer in angels. My faith was in part wish fulfillment: how could I fail to wish the world to be full of those beautiful spirits of love and goodness! No doubt my parents' humorous attitude was the effective cause of my abandonment of this belief in angels.

Now, so many years later, and having gone through various stages of rationalism, agnosticism, and reassertion of faith, I am not so sure any more that angels don't exist. In fact, I have become much inclined to believe in them. Yet I have remained unconvinced by the attempts of some modern theologians to identify the angels as beings from outer space. Science fiction simply doesn't strike the kind of chords in me that the story of Jesus does. My belief in angels I feel to be a part—though not a central part—of the faith response that happens

Pieter Byhouwer is a student at Earlham School of Religion. His article is an expanded version of a message he was moved to deliver in meeting for worship. He is a long-time member of 57th Street Meeting in Chicago.

when the gospel story speaks to "that of God" in the depths of my being.

Angels, as is clear from the New Testament, were thought by the early Christians to function as servants and messengers of God. It was also thought that they frequently attended worship with the Christians. Speaking in tongues was sometimes interpreted as the language of the angels. And it was perhaps because the angels were reputed to be very passionate spirits, who would fall in love easily, that Paul thought it best for Christian women to cover their heads. Jewish women had to cut off their hair at marriage, but women who were followers of Jesus in Christian freedom were allowed to keep their hair long even after marriage. Paul may have thought that they might lead the angels into temptation by displaying the beauty of their hair in meeting.

Today we may think that was rather sexist of Paul. Certainly I would question the assumption that angels are invariably male, though it is good to contrast that lusty manliness to the saccharine sexlessness of many artistic portrayals of angels. I very much agree with the idea that sexuality must be part of the goodness of the spirits of the heavenly host and yet must be kept in check to some extent.

Goodness, the army of good spirits sent out by God, spirits of the ocean of Light—they contrast with evil, the spirits of the ocean of darkness, Satan and his angels who are usually called demons. Yes, demons are a kind of

by Pieter Byhouwer

angels too, perhaps put beyond the pale after rebelling against God, as a myth teaches, perhaps in some final sense already defeated by Christ, who saw Satan fall like lightning from heaven (Lk 10:18), but still with some power in this world.

If the "principalities and powers" Paul speaks of included demonic forces in human institutions, it is all too evident there is much demon worship in our time. Perhaps angel worship is rarer, yet I want to make it clear that my belief in angels in no way means that I am inclined to worship them. Gnostic tendencies in the early church may have encouraged the worship of angels. Against such inclinations the teaching in the *Letter to the Hebrews* makes clear that the angels are in fact "ministering spirits" existing for the sake of humankind, instruments of God for human salvation.

We are not to identify Christ as such a spirit either. The writer of *Hebrews* affirms strongly that Christ is not just a spirit but our flesh and blood, a real human being standing in the special relationship of deep connection with God that can be expressed only partially and imperfectly with the powerful symbols of "Father" and "Son." I find that affirmation speaking very much to my condition as a Friend: in the Light I am not confronted with a mere spirit of goodness—an angel—but with someone like myself, whom I can understand in some

measure, whom I can embrace, and who embraces me and draws me near to God.

So, dear Friends, we can be of one mind in worship even if you disdain to believe in angels, for I don't worship them. Yet I pray that our worshiping together may be intense enough so that the angels will be drawn into it. The question is not so much whether our worship is worthy of the presence of angels but whether in worship we put the whole of our beings at stake, including those many "ministering spirits" that may abound in us. For, as God speaks to us through our inwardness, the angels, too, work inwardly. On some level they are represented by deep-seated spiritual resources that work for the good in our lives. That does not mean that angels are "mere" psychic forces, for just as God is experienced inwardly, yet is in no way confined into mere immanence, so angels, though reaching through our inmost depth, well up to us from beyond the bottom of our spring.

Just as demons may be expelled, we can push away the angels—though perhaps never completely. Being spirits of goodness, they never seek to possess us, as demons do. Evil is deeply seductive. It seeks to dominate and in the end can truly consume us. Goodness does not seek to possess but wills our freedom. Jesus comes to us as one who serves. In the Light we experience growth; we are not consumed by it, but it feeds us. The "ministering spirits" reaching through us enable us ourselves to become more helpful as ministers to our brothers and sisters.

I think there is deep insight in the idea that speaking in



At left: Gustave Dore's Lucifer is the brooding king of Hell.

On page 6: Andrea della Robbia portrays an androgynous St. Michael.

tongues represents the language of angels. Some psychologists believe that in uttering such strange sounds we may be giving voice to feelings that are so deep or so unknown to our conscious selves that they cannot be expressed in words or in rational language. Speaking in tongues in worship can be a kind of abstract-surrealist poetry in which deep spiritual resources may find expression that can find no other way, perhaps because they are too close for comfort to forces we have repressed as too risky, too dangerous to express. I have known such tongues to take the form of beautiful songs that truly seemed to come from the angels.

Of course, demons may speak in meeting too. Most often a demon message may be delivered in perfectly rational speech. But any observer of the Pentecostal scene is aware of how worshipers may express themselves in the hysterical and pathological ways associated with demon possession. People may scream or grunt like hogs, hop around like frogs, or roll in agony on the ground. It would be a mistake to believe that such expressions are limited to sects of "holy rollers." I myself have been guilty of screaming in Friends meeting, and I might say that this act was heartily denounced by Friends present, who were not about to approve of demonic utterance in their meeting. Yet, my Friends, I want to reassure you that that particular demon, though he hurt your ears, did so in departing from me—the poor devil.

Maybe that is an important thing to understand about noisy, protesting demons. They are the ones that are being expelled. To express our deep forces of agony and anger is part and parcel of their exorcism. The truly dangerous demons are not the noisy ones but the calm, rational ones who are in secure possession of our souls. They may have hardened us far beyond the reach of anger

and agony, and they cause us to destroy ourselves and others by leading us through the wide gate and along the broad way of the banality of evil. Unfortunately the speeches in Friends meetings of these more dangerous demons are not as patently offensive as that shout of agony of a demon who is confronted by salvation.

When I speak of angels and demons in this way, I may give the impression that I think that persons are the passive playthings of good and evil forces. Nothing is further from my intention. They are spirits who minister *to us*. Deep within us we can find the power to truly listen to the spirits that speak in our soul. There we find the Light showing us who we are and enabling us to grow in freedom. In that Light, some of our demons may even change allegiance and become forces we can use. As we learn to know the spiritual forces within us, we are freed and enabled as human beings to love and support each other.

Fortunately, angels, too, may express themselves in rational speech—otherwise there would be little hope for Friends. Yet I question whether it is a healthy sign that Friends filter the spirits of goodness so carefully through their rational egos. For I believe these spirits long to express themselves in our tears and trembling, our sighs and singing, our brokenness and embracing. I feel we should worship God with our whole beings, not just with our rational veneer. If we did so, we might more often feel the presence of angels amongst us and put demons to flight.

I pray that angels may minister to us as we minister to each other and that angels may help us to sing our very lives in their harmony as songs to God's glory, sung in that very fullness of God's Word that can only be expressed in the language of a human life. □

QUAKER WORSHIP:

The Metaphor Moves Two Directions

1.
*We come into this stillness
like snowfall, the air
alive with angels, every
blessed flake singular and
mysterious, what's outside
quiet now, and changing
form. Quickening we
breathe silence. Presence
holds our lives in hush.
Light dazzles. Listening
we learn to answer,
and we keep each other warm.*

2.
*Silence wraps us close. We're
comforted, although the angry world
is cold. We love the spell
of falling snow, and tell
how beautiful it is
inside together here
with God*

*Who maybe wants us
other, as we could be,
clumsy great Saint Bernards
rising from fire to go out
across blizzard mountains
carrying rescue into the wild air.*

—Jeanne Lohmann



The Metropolitan Museum of Art, Purchase, 1964, Bequest of Mary Watson Shively, in memory of her husband, Henry L. Shively

ANGELS: A Personal Response

by Martha Holden

*Hark, the herald angels sing,
glory to the newborn King.*

*There shall no evil befall thee, for he shall give his angels
charge over thee, to keep thee in all thy ways. (Ps 91:11)*

For years I had longed to see Florence, to get back to the roots of the Renaissance, and to see the art: Brunelleschi's dome on the *duomo*; Giotto's bell tower; Michelangelo's favorite church, San Miniato al

Martha Holden has been a piano and school music teacher and enjoys giving slide lectures on "Cathedrals and Churches of Europe." She is a member of Chappaqua (NY) Meeting, where she formerly served as clerk.

Monte; Fra Angelico's angels in San Marco, and so much more. Finally the way opened. Unfortunately my husband couldn't go with me, and we were concerned about my being alone in a strange country. But with the encouragement of our family to bolster my wavering faith, I said my prayers once again and boarded the plane.

No sleep on that uncomfortable night flight, but I must have dozed off, for I opened my eyes to look out into the most glorious sunrise I had ever seen. I was no longer strapped in my tight seat but was outside in the center of a pink, mauve, orchid, golden infinity. Fra Angelico's angels in their resplendent silk robes were gathered around me. All was joy and confidence, and my soul was wrapped in peace. God was with me; I was not alone.

Angels have always been a strong and vital image in my life. As a child, when I sang at Christmas about the angels heralding the newborn King and announcing to the shepherds the glorious news of Jesus' birth, I had every confidence that if God had chosen those intermediaries to come down from heaven to get the word to us in that way, God could. My simple faith assured me that with God anything was possible.

From earliest times human beings have attempted to portray their beliefs in their art, to capture somehow what they thought and felt in a tangible way, and to reconcile spirit and matter. Christianity, after much inner conflict, finally gave in to this need with frescoes on the walls of the catacombs showing Jesus as Good Shepherd and the miracles from the Old and New Testaments. Constantine's decision to make Christianity the state religion of the Roman Empire had a profound impact on Christian art. Almost overnight immense basilicas arose with vast wall spaces to be covered in Byzantine mosaics and frescoes. In the Middle Ages Christ and the Virgin Mary came out into the sunlight on the tympanums over western portals of churches and cathedrals, while inside, the entire Bible unfolded in radiant stained glass. Later God appeared in bronze on the doors of the Baptistery in Florence and in frescoes on the Sistine Chapel ceiling. Angels were everywhere.

Every mythology seems to have felt a need for heavenly beings which are depicted in many ways. Chinese and Japanese *apsaras* do not have wings, but their flight is suggested by swirling draperies, while other heavenly beings in a Tibetan paradise float on clouds. Excavations at Fort Shalmanesa at Nimrud turned up a winged hero, carved in ivory and inlaid with gold, who strides alongside a winged lamb that gazes fondly up at him. A stele found at Ur shows a winged figure descending from heaven to pour the water of life into an overflowing jar held by a king. Artists around the world have left us a rich iconography of angels.

Recently, I have come to realize that for me the angel is a powerful mythic image, another way of joining the spiritual with the physical. In her Pendle Hill pamphlet

At right: Tiepolo's helpful angel rows the boat for the Flight into Egypt. On page 9: This angel appearing on a French altarpiece is by an unknown 15th century artist.



The Metropolitan Museum of Art, Purchase, 1970

(#215) *Art Imagery and the Mythic Process*, Dorothea Blom says:

Myth has reality, though it is very different from the reality of the factual, functional, and practical. . . . No myth survives effectually without the response of the visual arts to give it concreteness. Art imagery is the link between outer reality and inner consciousness.

Just as I store up lines from the Psalms in my head and verses from hymns as one way of communicating with God, so I carry with me many visual impressions of angels from great art. In Botticelli's *Nativity* we see a circle of angels floating so free in their ecstatic movement that they remain in my mind's eye as the purest expression of heavenly bliss. In Tiepolo's *Flight into Egypt* there is the most helpful little angel imaginable, rowing the Holy Family safely across the river on that long journey. One of my favorite stories describes the angels' visit to old Abraham with the glorious message that Sarah would indeed have a child. Marc Chagall's painting of this event shows three angels sitting around the lunch table bathed in a glorious white light, while Abraham and Sarah stand by to offer hospitality.

How many times we entertain angels unawares! Often before me is Paul Gauguin's painting of *Jacob Wrestling with the Angel*. The artist has portrayed this as happening in the Brittany countryside, but I know it takes place within me as I strive to reconcile the inner conflicts with myself. Familiar also is Sassetta's *St. Anthony Being Tempted by the Devil*. After all, the devil started off as an angel, and here Sassetta doesn't show us the devil in a hideous frog suit with horns but dressed in a long pink robe with hands crossed demurely over her chest, beguiling and seductive, with bat-like wings. Sometimes I feel that same tempting creature standing over my left shoulder, patiently wooing me away from my responsibilities.

There are angels for every need and mood: joyous musical angels singing and playing a variety of instruments from pipe organs and harps to lutes, trumpets, and violins; grieving angels in Giotto's *The Lamentation over Christ* at Padua; and I cringe with William Blake's rebel angels as God casts them into hell with a bow and arrow.

There are angels beyond imagining. Who can say how God uses them or us to perform divine miracles in mysterious ways?

Morris Mitchell became a close friend of ours while he served as first president of Friends World College. Morris was a large man, with piercing blue eyes, and no one who ever met him failed to be impressed by the force of his personality, his keen intelligence, and his deep spirituality. Occasionally he escaped from the pressures of the college to the pine-covered hills of north Georgia, where he owned some land and a small cottage. He told us that one afternoon about dusk he was returning from a walk to the nearest town down an empty dirt road when he saw coming towards him a large man. Morris sensed even from a distance that the man was agitated, and as they came closer together the man accosted Morris with angry remarks. Morris responded in his usual gentle way, saying, "My friend, I'm sorry to see you so unhappy. Let us walk into town and have some supper. Perhaps you will feel better." The man was not easily persuaded, but eventually he went with Morris to the local diner, and over a hot meal and coffee gradually calmed down. They talked for quite a while, and finally the man admitted he had been angry. "Yeah," he said, "I sho was mad, an' I wanted to kill ya. I would 'uv, too, if ya hadn't had that big guy wid ya."

Our God images are the most intimate revelations of our needs. They appear in many and various forms, not because we differ at heart but because we seek in so many directions the infinite, the mysterious, and the divine. □

ANGELOLOGY:

In Pursuit of Angels

by Ilse Ollendorff Reich



The fravashi
(winged celestial creature)
of Ahura Mazda
symbolizes the Zoroastrian faith.

When I was very young, about ten years old, my belief in angels must have been very strong, because I made a poem that started:

*Menschen leben,
Engel weben
Goldene Faeden
Von des Menschen Herz
Himmelwaerts.*

which translates somewhat like:

While we live,
Angels are weaving
Golden threads
From our hearts
Heavenwards.

I recently became curious about where the concept of angels originated and started some research during several terms at the Quaker Study Center of Pendle Hill. I came soon to realize that in order to get really all the facts, I would have to make it a life-time study. Therefore, reluctantly because it is a fascinating subject, I had to limit myself to the concept of angels in mythology, Sumerian and Zoroastrian theology, the Old Testament and some of its commentaries like the Kabbalah, the Mishnah Tora, and some Jewish legends, the Dead Sea Scrolls, the New Testament, and finally the Koran. I realize that even with this limitation, I have just skimmed

the surface of what is called angelology.

There are some generalizations about angels that pertain to all of the religions. First of all, even though angel-like beings appear in pre-history and mythology, they seem to be related mainly to monotheistic religions. The main idea—that angels are winged messengers and servants of God—is found especially in the monotheistic religions. It seems that in Roman and Greek mythology, for instance, where the gods interacted in person with humans, mediators such as angels were not needed, and winged messengers, like Hermes and Mercury served only as message bringers between the gods.

The second generalization found in all of the mentioned theologies is that of a definite hierarchy among the angels. Their functions, gender, and numbers differ somewhat in these religions, but there is also a certain continuity in the descriptions, starting with the Veda through Zoroastrianism, to Judaism, Christianity, and Islam.

To find out where the concept of angels started, we have to go way back to mythology. In his book *The Masks of God*, Joseph Campbell's thesis is that angels are but modified birds. He justifies this idea with many examples from mythology, some of which seem to be closely related to the subject of angels.

In primitive mythology, flying geese and ducks appear in paleolithic carvings, representing shamans. Shamans dressed in bird costumes are pictured also in paleolithic caverns in Lascaux in France. Shamans of Siberia wore bird costumes and were believed to have been conceived by their mothers from the descent of a bird. The bird of a shaman is one of particular character and power. It enables him to fly in trance beyond the bounds of life and yet return. Angel-like figures have been found dating from 559 to 330 BC. In India, a term of honor to a master yogi is "supreme wild gander." In China, immortals are pictured feathered like birds or soaring on beasts.

All these stories are evidence of the force of the image of the bird as an adequate sign of spiritual power. The soul has often been pictured as a bird, and birds are frequently mentioned as spiritual messengers, as for instance, the dove that descended upon Mary, or as in John 1:32 "I saw the spirit descend as a dove from heaven...."



The patron goddess of
Nekhebt, capital of the
Old Empire in Egypt,
was represented as a vulture.

Ilse Ollendorff Reich, born in Germany, is a retired foreign language teacher. She is clerk of Ministry and Counsel of North Easton (MA) Friends Meeting.

In Neolithic times, we find several beings that are mentioned in legends as messengers of the gods. One of them is the God of Wings. One story tells of the Lord of the Waters of the Abyss who fashioned out of dirt two sexless creatures, two angels. To the one he gave the food of life, to the other the water of life. They resurrected with their magic the Queen of Heaven, and when she returned, the two angels walked at her side.

Although the Sumerian mythology has no angels as such, there is mention of the "flying Im-gig." Many of the figures of the Sumerian mythology reappear in Genesis I, like Im-gig, who then appears as the Angel of God. In one Sumerian story, the Lord was accompanied by his special "head servant" in thunder and lightning in a dark cloud. And in Genesis I, God is represented as coming, accompanied by such a cloud.

Some of the Aztec legends refer to angels, and Zen Buddhism mentions that during Buddha's enlightenment, Brahma and Indra appeared with their angels.

According to some 12th century writings by Jewish mystics, the angels were created by God on the second day of creation. They were fashioned from fire and remain in that form in heaven. Some righteous people can be transformed into angels, and according to the Talmud and Midrash, any pronouncement by God created an angel, and thus creation of angels is continuous.

Christianity also ascribes the creation of angels to the second day, after the creation of the firmament. A 13th century Christian manuscript describes God the Son on a rainbow, rays proceeding from his breath from which nine identical groups of angels are born, including nine choirs of angels without rank order. Angels have no divine eternity, but rather a temporary eternity. They are less liable to sin than humans but capable of it. According to Thomas Aquinas, they are incorruptible because they are immaterial. They were created by God in a state of natural, not supernatural beatitude.

All religions seem to agree that angels were created before humans, that they are intelligent beings, incorporeal, imperfect and, except for Islam, immortal. In Islam, the angels will die on Judgment Day, except those to whom Allah will give immortality. Angels are also described as a visionary reality, seen and heard. Experiencing the Spirit is like experiencing an angel.

To sum up the main idea about angels, we find that they can fly and walk upright, that they can speak either in Hebrew or in Arabic, sing, eat, and drink; that they have anywhere between one and six pairs of wings and can appear in visions as element, as beast, or in human form, male or female; that they have various functions according to their rank order, but act mainly as messengers to God's Will to humankind.

All these characteristics though do not explain why humans through the ages felt the need to propound the

concept of angels as an important part of their belief in supernatural beings. From the almost concrete detailed descriptions, to the more philosophical, abstract ideas of angels, it would seem that the monotheistic religions in particular searched for a closer, more direct contact with the Divine Spirit than the far removed image of God the Creator, the Ruler of the Universe would permit. The angels in their diversity were closer to the human image, and their role as mediators thus may have become the answer to a felt need.



Courtesy of Free Library of Philadelphia

Winged Marduk,
chief god of Babylon,
throws thunderbolts.

While the angelology of the Jewish tradition found an expression of the imagination in the vast amount of legends and tales, the Christian angelology expressed this imagination from an early point in history mostly in the visual arts. Early icons and the beautifully illuminated Bibles, the innumerable religious paintings and sculptures of the Middle Ages to this day, all show angels, often with very colorful or golden wings, adoring, bringing messages, playing musical instruments.

Angels in literature are so plentiful that it would take a special study to cite them. From Dante, who used the Dionysian hierarchy, to Milton; from Swedenborg to James Joyce, to many poets of our times, we find angels mentioned again and again.

In the words of Rilke:

Angels, angels, penetrating space
with their sempiternity of feeling.
Our whitest-heatedness would seem congealing
to angels, glowingly pervading space.

Whereas we, confined in our condition,
fail to reach or fail to understand,
raptly they pursue their intuition
through their unobstructed land.

□

On a Peacemaker's Journey

by Robert Cory

The inward journey and the outward journey are inseparable. In my years with the Quaker peace movement I feel a growing faith and assurance despite many discouragements. The words of Emily Greene Balch speak to my condition: "We have a long, long way to go. So let us hasten along the road, the road of human tenderness and generosity. Groping, we may find each other's hands in the dark."

I often have the opportunity of asking students of all ages, "What kind of a world do you want for your children and grandchildren?" Most express a very fervent hope that there can be a world free from the threat and the terror of war. But great uncertainty accompanies that hope. Ever present but seldom articulated is the realization that humankind has the weapons to incinerate the world. It is in that yearning and in that anxiety that each of us must venture on the frontiers of peacemaking.

For this venture we need a vision, a vision in which the "Goliath-like" forces of militarism are replaced by the "David-like" energies of peace. We need to be able to envision the process of turning "swords into plowshares." Conscientious objection must be teamed with creative thinking about the future. That envisioning takes us through thickets of complexity and uncertainty. It calls on us for both faith and knowledge.

The Goliath of the worldwide military-industrial complex casts terrifying shadows over the world's future. In militarism there is a unity despite the enmity that divides national units into rival camps—a unity of weapons technology, of disciplined organization, of popular patriotic support, and of prior access to resources. The 500 billion dollars sacrificed on the altars of "national security" are measures of the investment of scientific genius and skill, of professional management, of capital and resources, of the lives of young people, and of sacrifices through taxes and inflation from every person. The institutions of militarism are deeply rooted in the cultures of most of the peoples of the world.

The great irony of militarism is that its promise of "security" has become increasingly illusory. There are no winners in nuclear war. Neither nuclear nor conventional war can achieve political or diplomatic goals. Yet Goliath's fallibility is shielded by an intricately emblazoned shield of rhetoric. Numbers of weapons and

Robert Cory, senior member of the William Penn House staff, chairs the committee on the U.N. Special Session on Disarmament of the Coalition for a New Foreign and Military Policy. He has served with the Quaker U.N. Program, Friends Committee on National Legislation, and Friends World Committee.



Teachers engage in an AFSC peace studies workshop in Pasadena, CA.

plans for more "effective" weapons become symbols of strength. Reduction of weapons becomes a symbol of weakness and an invitation to blackmail. There is indeed, as former Secretary of Defense Robert McNamara warned, a "mad momentum" to the arms race.

What of the "David" forces at work in determining the world's future? In the shadow of the institutions of war it is easy to underestimate the trends in world history which can encourage the builders of institutions of peace. Peacemakers find it difficult to put their messages into the positive rhetoric of stirring simple appeals, yet there is a heritage of familiar experience in which peacemaking is rooted. The building of trust through cooperation and through the management of conflict is a familiar quality in family and community life. The fruits of the interdependence of nations through trade are staples in the diet of our consumer society. Modern communications bring to our TV a sense of participation in a world beyond national boundaries. Less known are the thousands of international forums in which representatives share, sometimes in dialogue, sometimes in pursuit of common interest. There are, for instance, over 6000 private international organizations creating networks of communication between professional and scientific groups, between business concerns, and between peace groups. In communities throughout the world there are employees of international corporations. Universities exchange faculty and students. International travel has become a major industry. The Davids of our planet stand on the ground of growing interdependence.

Since conflict threatens to destroy these webs of international interdependence and cooperation, conflict management is the primary challenge for diplomacy, both between nations and at the United Nations. On the road to peacemaking there are two primary frontiers: crisis management and the building of institutions in

which common interest surmounts potential conflict.

The U.N. experience in crisis management often begins when national and bilateral efforts have failed. Then it is not formal mechanisms (of which many stand unused) but rather flexible responses to particular conflicts that have been most helpful in achieving truces and the subsequent "freezing" of conflicts by international interposition forces. As in the examples of the Middle East and Cyprus, deeply rooted conflicts may not have any easy resolution but may be moderated by time and circumstance. On the other hand, the quiet diplomacy of the office of the U.N. Secretary General is available in early stages of conflict. The Secretary General is the only person who stands above nations. He has trusted emissaries ready to go into conflict areas. He has the research assistance of the United Nations Institute for Training and Research (UNITAR) and the help of the privately organized International Peace Academy in training potential leaders of peacekeeping forces.

As C.H. Mike Yarrow points out in *Quaker Experiments in International Conciliation*, there are conflict situations in which there is a role for highly informed and sensitive private emissaries. Parties in conflicts need the kind of unbiased channels of communication which can correct distorted perspectives.

In the longer range, the goal of peacemakers is to build institutions which will "take away the occasion of war." Many such institutions have been developing within the framework of the United Nations; others are still to be born. The special interest of the Quakers in the development of the Law of the Seas (involving the extraordinary talents of Sam and Miriam Levering) is grounded in the belief that an international ocean regime can not only resolve maritime conflicts but can also be a model for further institution building. The forthcoming International Conference on the Peaceful Uses of Outer Space could both strengthen the institutions of space cooperation and reinforce barriers established in the 1963 treaty against further military confrontation. The International Atomic Energy Agency, under the authority of the Nonproliferation Treaty of 1968, has been developing a corps of technically skilled inspectors empowered to monitor "safeguard" compliance for nuclear power plants and research reactors. (The U.S. is included but not some of the states with weapons potential who have refused to ratify the nonproliferation treaty.) There are now tens of thousands of international civil servants whose varied training and skills make possible cooperation which transcends cultural difference, conflicting national self-interests, and lack of trust.

The crucial underdeveloped area of international institution building is that involving control of weapons: their research and production and their deployment.

Despite a vast outpouring of rhetoric about disarmament, escalation of the arms races, both conventional and nuclear, increases in momentum. Each side swiftly makes unilateral moves to improve its position but moves with glacial caution in negotiations for reduction and for international control. The negotiations which have succeeded seem marginal. The outlawing of biological weapons and of weapons in outer space and in the deep-sea bed and the suspension of nuclear testing above ground, all welcome steps, have not led to the inauguration of arms reduction. Even the "cap" to the nuclear arms race which emerged from years of Strategic Arms Limitation Talks has not resulted in a ratified SALT II treaty.

If there were the political will to find alternatives to the suicidal arms race, would steps toward controlling and gradually dismantling the institutions of war be so difficult? Can we envisage a ten-year program of international arms reduction together with the building of an international arms control agency? Can we start the economic and social planning for the transfer of resources from militarism to the war against hunger, poverty, and disease?

What visions of a peaceful future could inspire a movement, which, like earlier movements for abolition of slavery, for civil rights, and for environmental protection, could reach key political leaders? Leaders are aware of the dangers of war. Can they be persuaded to



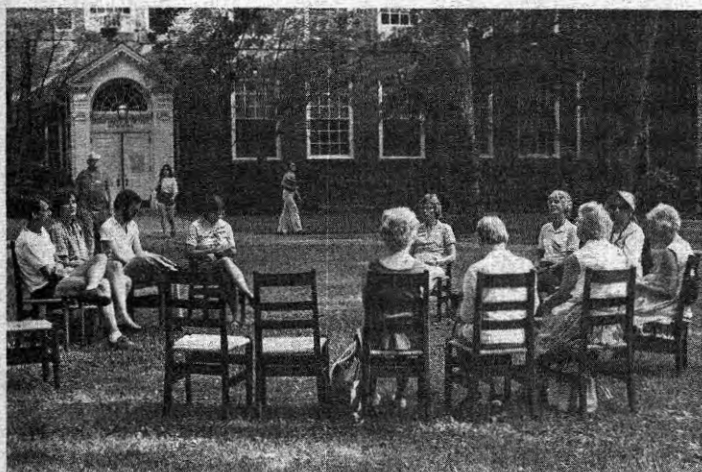
United Nations/Photo by Y. Nagata

Betty Nute makes a statement to a U.N. committee on decolonization on behalf of the Quaker United Nations Program.

take some of the risks of peace?

A leading creator of the United Nations system, the United States carries great responsibility and has great potential for leadership. *Global 2000, Entering the 21st Century* and its companion report *Global Future, Time To Act*, lay out clearly the responsibility and the potential. A world, soon to have 2 billion more people, faces the need to protect the planet's fragile biosphere from

pollution and to protect nature's basic gift of a treasury of renewable resources. The greatest global challenge is to check and reverse the deterioration of conditions of the quarter of the world's people experiencing hopeless destitution. Experience in global stewardship gained so far through tribulation and hard-won victories has only begun to clear paths for adequate action. Yet U.S. citizens are not pressing political leaders for a new Marshall (or Brandt) plan to empower disadvantaged peoples. The U.S. peace movement has only just begun to



Courtesy of Friends General Conference/ Ellen di Piazza

Peace was the theme for several interest groups at Friends General Conference 1981 gathering in Berea, KY.

press for steps to strengthen multilateral (particularly United Nations) institutions to meet these challenges to the very survival of humanity. We need leaders with skill, empathy, and imagination.

The year 1982 could be a turning point. The Second United Nations Special Session on Disarmament, with U.S. support and commitment, could inaugurate a campaign for a warless world. On the agenda is the report of a special study initiated in 1978 by the Nordic Nations: a half-billion dollar international research project on specific ways of turning "swords into plowshares." Another item will be the completion of negotiations for the Comprehensive Test Ban with its agreed provision for on-site inspection. A third proposal under study is the French suggestion for a U.N. disarmament monitoring satellite. Could there also be proposals for planning for an International Disarmament Organization? Might there also be a call for further negotiations on possibilities for strengthening international conflict resolution agencies (peacekeeping forces, mediation and arbitration facilitation, international legal compliance)?

In a workshop on "Positive Peace Witness" at Friends General Conference Gathering (Berea) a dozen of us wrestled with the question: "What is *my* calling as a peacemaker?" Each of us shared our disappointments, successes, and hopes. We agreed on the need to think

globally and to be aware of major political developments. Yet the burden of the world's problems, with all the potential for violence and suffering, could be paralyzing. We each must choose action within our abilities and within our pattern of life commitments. Unrealistically inflated goals would entrap us in cycles of failure and frustration. In our individual commitments we realized how much we need group support. Often we can find support across barriers of denomination or social background.

For each individual and group there are immediate frontiers: in the family, among neighbors, in our meetings and communities, and in our Congressional districts. Much can be done within our professions. A teacher shared experiences from her classroom; a retired diplomat spoke of his special opportunities; several spoke of initiatives within their Quaker meetings.

We all realized how great is the advantage of working within the networks of Quaker organizations, each of which has special gifts. AFSC regional peace education staffs can supply films, speakers, and materials. FCNL has up-to-date information on Congressional issues. The New Call to Peacemaking helps in outreach to other denominations both within the Historic Peace Church fellowship and to larger faith communities such as the Presbyterian and Baptist. The Quaker U.N. Offices in New York and Geneva work under Friends World Committee sponsorship to strengthen the U.N.

Each of us has the opportunity as a citizen to concentrate on one or two issues of concern and to establish, both through writing and through visitation, a dialogue with our two senators and our representative. Persistence and knowledge get attention. Letters to the editor reinforce our communications to lawmakers. It is important to send messages of encouragement to those on Capitol Hill who are fighting uphill battles for peace.

At Berea, particularly in worship-sharing periods, we expressed our common feeling about the priority that peacemaking must have in all aspects of our lives. Time did not permit us to discuss in detail questions about managing our finances so as to minimize our contribution to the military-industrial complex or about maximizing our investment in private and governmental organizations working for peace. We expressed our feeling that in these times of trouble we all will face difficult decisions. We all hoped to find support in our meetings.

I personally appreciated the Berea opportunity to take stock. Where am I on the peacemaking journey? Do I take advantage of the many chances for joyful sharing of experience with "fellow travelers"? What are the frontiers where my own inward journey and outward journey can strengthen commitment to a future free from war and militarism, for my grandchildren and for all the world's children? □

Confessions of a Closet Quaker

Over several decades I have worked with Friends. Many of my relatives have joined (or been born into) the Society of Friends, and some of my best friends are Friends. By my understanding of what it means to be a Friend, I *am* one (despite total water immersion as a Baptist at an early age). Yet I have never actually joined the Society of Friends, and I have often asked myself why not.

The most obvious reason is that I haven't found a meeting where I feel completely at home, or where I would like to spend my Sunday mornings rather than do other things—have a leisurely brunch with my children, read the Sunday papers, write letters. And apparently—not unreasonably—the only way one can be admitted to this mystic society is through its local cells.

But, I tell myself, how can you begin to feel at home if you don't keep going back and getting to know your particular group better? And how can you do that if you don't discipline yourself to go out and attend meetings? Can't the other things be done on other days, making Sunday morning a special time for relating to people of similar persuasion in the silent communion that you *do* often appreciate once you get into it?

Well: so I attend a meeting in my area now and then—or in town or in other places where I happen to be. And people keep breaking into my silent reveries by popping up and talking about whether the Bible or Jesus or George Fox meant this or that. (My feeling is I'm just glad if they happen to coincide with my own found truths.) Or they talk about personal encounters with family, friends, neighbors, nature, the universe, or their notion of the deity. I try to redirect my thoughts to what they're saying and feeling and relate it to my own life or interpret it in terms that make sense to me.

At times I even begin to feel an articulated response or observation welling up within me, causing me to quake inwardly (and sometimes outwardly). It makes me tell myself, with some amusement, that I must *really* be a Quaker—though I don't know if it's "the Lord" shaking me so much as plain old stage fright and the trepid thought that anything I have to say might not be worth disturbing other people's meditations for.

But I do speak up sometimes, and it often doesn't come out the way I'd been thinking. At times I wish I had just stayed silent and not risked making a fool of myself. Usually I try not to let my critical judgment be so harsh as

to condemn others for making "fools" of *themselves* or saying things that seem trite or rambling or fuzzy-minded: meeting is a time to criticize and question oneself, not thy neighbor. So I try to absorb their words, try to sense what may be moving or troubling or elating them or what message they are really trying to convey. I try to remain receptive or at least tolerant, keeping my mind open to positive reflections, interpretations, vibrations. (Or my mind wanders, and I study cracks in the walls or wonder why the lights are on while shades are pulled and they worry about money and energy waste.)

And then occasionally what a person is saying "speaks to my condition" and gives me further insight or a new



Illustration by Patricia Wagon

perspective. But often the platitudes bore or annoy me, and the pretense of a shared community which does not seem to extend much beyond the meeting itself (a general problem in our fragmented society) strikes me as artificial. Then I wonder what I can find here, or bring here, that I don't already find in (or bring to) the many other meetings I attend. In those groups there are people of like mind or sympathies, but with specific common goals which we attempt to accomplish through planning and dialogue—and sometimes silences too, when they seem appropriate.

Obviously you don't understand, I can hear some Friends tut-tutting: that's not it at *all*. In our shared silence, they tell me, we deliberately *don't* have agendas and worldly or external objectives. (And wouldn't you think I'd be *relieved* not to have those after all the thousands of organizational meetings I've attended?) Rather we reach down into the depths of ourselves and go where the spirit leads us. Well, I can go with that—but maybe not on such a rigid, traditional weekly schedule with people I hardly ever see otherwise.

In any case, why do I have to *join* to do that; why can't I just do it with friends when and where the need seems to arise? "Where two or three are gathered together," and all that? Would Jesus—if we want to bring him into this—have attended a Quaker business meeting? And why not meet in people's homes? Why do we need to

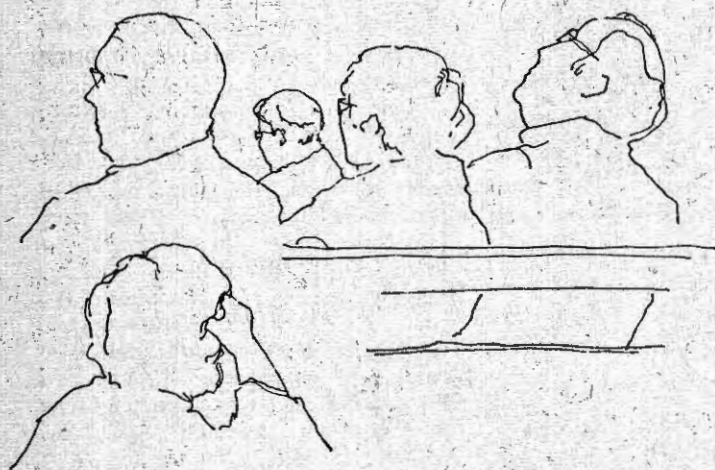
Anne Morrisett Davidson, long active with peace and human rights organizations, is a free-lance writer. A production of her play "Getting Up and Getting Dressed" is being performed at present in Philadelphia.

by Ann Morrissett Davidon

create and support a structure that becomes burdened with property, personnel, investments, fundraising, business meetings, and all the other trappings of entrenched institutions? Still, I put up with all these (barely) from other organizations I belong to, and I should concede that these are what many people may need and want to provide security, continuity, etc. But if these aren't what I feel I need or want in my "religious" life, am I not then a true Friend? Must I pass the tests and get the seal of approval before I am admitted into that exclusive Society where I and thee are the truly anointed and committed?

My understanding of being a Friend is that I consider *all* people friends. The creative force that produced us all (and the universe) is also in each of us and must be nurtured and not destroyed or alienated. Why do I need a membership to proclaim this and act on it? Why separate myself from the rest of humanity by one more enclosure/exclusive act?

I do have to admit that if there weren't some organized group that embodied even this simple doctrine, there probably wouldn't be the *Friends Journal*, the Friends Center, the AFSC, yearly meetings, and many other Quaker institutions that I'm rather glad are there, whether or not I read all they put out or join them or



attend them or financially sustain them. But is it fair to benefit from these, even indirectly and occasionally, without sharing more direct responsibility for their upkeep? What—other than all the above reservations and vacillations, plus relative poverty—is keeping me from committing myself?

Well—at times I get so *impatient* with Quakers. (I get impatient with myself and others too, but I *expect* that.) Maybe it's just that many people who were born Quakers

or passed through the needle's eye of the local meeting seem to have misconceptions of what they're supposed to be. Some seem to think they have to be so meek and humble that they have no strong feelings or opinions about anything.

Others seem so set in their opinions that their silent smugness makes you want to pinch them. Some hold in their thoughts and feelings so they will not appear abrasive or combative, risk embarrassing themselves or others, yet seem to be passing judgment inwardly or in devious ways. (Critically assessing situations, actions, and probable consequences is different from superior judgments and moral condemnations of people.)

Some think they must be somberly self-righteous with adversaries, or else that they have to be obsequiously pliant or chummy. Or perhaps they are syrupy sentimental, proclaiming a love that does not appear to exist in their real feelings and attitudes. And some get so "into" their feelings that they make little sense.

Am I saying I think Quakers should be perfect and all of one kind? Whew, what a bore *that* would be! But one can have a serious and silent temperament without being heavy or smug, or be cheerful and chatty without being a prattling Pollyanna. One can have a sense of life's tragedy without being gloomy and sour, and of its absurdity without being cynical. One can have wit without being cruel and a sense of humor without being a fool or clown. One can be open and honest without being hurtful, discreet without being hypocritical. And one can approach all people as a friend without being a card-carrying Friend.

Of course, we all struggle throughout our lives with these imbalances and imperfections, and maybe I think I can't be a real Friend till I've overcome them in myself. Yet by becoming a declared Friend, wouldn't I at least make my view, my faith and hopes, more clearly known to the world? Wouldn't an additional member help strengthen the Society and therefore all it stands for?

Wouldn't it be a kind of shorthand convenience to say I'm a Quaker and not have to define and explain myself all the time? (But then wouldn't it enable others to pigeonhole me too easily, perhaps dismiss what I'm saying because, of course, I'm one of *them* and that's the kind of thing they're programmed to say?)

And finally, is there any meeting I really want to get out of bed on Sundays for? Or for that matter, any meeting that would *have* me, especially after a confession like this? These are the questions, big and small, that I have been wrestling with in the closet all these years. If I were to pop out and claim now, after so much vested energy in stubborn resistance, that I'm really a Friend—would they call the cops? Make me join a meeting and pay my dues? Disown me? Or maybe elder me? □

999 Women Who Came To Dinner: A Review-Essay

by Sabron R. Newton

About 20 Friends women from the Illinois/Wisconsin area went as a group recently to view Judy Chicago's "Dinner Party" in Chicago, one of the various cities where it is being exhibited. First we sat for a 72-minute movie about the concept of the artist and the four years of work in the project's Santa Monica studio. Then we read extensive historical charts and explanatory exhibit/panels. Finally we joined the line of men and women inching through a darkened room past the brightly lit triangular table with its 39 large individualized china plates set on 39 individualized runners. As we moved along, we scanned the white and shining tiled "Heritage Floor" for familiar names among the hundreds inscribed there in gold. I emerged from it all in three hours; some pondered it even more slowly.

Several of us discovered Quakers among the 999 names of women remembered through the ages. *Susan B. Anthony* was most prominently featured, being the only Friend to whom an individual plate was dedicated. Her inscription read: "1820-1906/U.S./International feminist, suffragist, political leader, and symbol of courage." She is not identified as a Quaker, as are *Mary Dyer* (called "Quaker activist leader and martyr") and *Margaret Fell Fox* (called "Co-founder of Quaker religion and advocate of spiritual equality of women"). Indeed we cannot claim Susan as solely ours. Her father was disowned by Friends although he continued to observe Friends' testimonies and attend meetings, and she was particularly disaffected by Friends' coolness to black attenders in one meeting. Her whole family opted for attending the Unitarian Church when they lived in the Rochester, NY, area. Elizabeth Luder's Pendle Hill pamphlet on *Women and Quakerism* says that she was "not formally a member." But she claims the Quakers in an 1876 letter to her friend, Frances Willard, congratulating her for coming out for woman suffrage, saying, "At last you have

obeyed the 'inner light' as we Quakers say." Also, Henry Cadbury reported that after her death her close friend, Anna Howard Shaw, said Susan had complained that people would not accept that she was a Quaker.

Assuming that red was still generally taboo in her day, having myself been subject to a rule against wearing it at boarding school in the late 1940s, I questioned the appropriateness of decorating Susan's runner with a bright

action I have so far found reference to was the dumping of ale from the saloons of predominantly Quaker Waynesville, OH. Thereafter Friends organized or joined temperance societies, educated youth and the general public, petitioned legislative bodies, and tried to set a good example in their own lives.

Other names have problematical Quaker identities. Astronomer *Maria Mitchell* told a committee which visited her about her part in moving a forbidden piano into her parents' house that she did not wish to retain her membership with Friends. She proceeded to attend Unitarian services thereafter but never joined. *Prudence Crandall*, though a Quaker when the irate Connecticut townspeople closed down her school for young ladies of color, eventually escaped the public eye by marrying a Baptist minister and moving with him to Kansas. *Angelina Grimke*, a convinced Friend known for her eloquent abolitionist lectures, was disowned for "marrying out" and her sister, *Sarah*, likewise for attending the wedding.

Lucretia Mott (called "Feminist, pioneer abolitionist, and suffrage organizer") was close to the short-lived secession from the Hicksites called Progressive Friends, but she never joined it formally. Like *Elizabeth Fry* of England (called "Prison reformer, religious leader and philanthropist"), whose Quaker credentials are unquestionable, it would have been appropriate for her to have been identified as a Friend. The most contemporary Friend is Swarthmore graduate *Alice Paul* (called "Scholar, feminist, political organizer, and author of the Equal Rights Amendment.")

Jane Addams was much admired by Friends and in 1920 addressed the Friends General Conference at Cape May. She was one of three observers who surveyed human needs in Central Europe for the American Friends Service Committee to lay the ground work for relief after World War I. When I was growing up among Friends, she



Detail from Susan B. Anthony place setting.

red fringed shawl. I also felt that omitting from her place setting the large gold-lined "chalice," which seems to imply a generous serving of wine, would have better honored her temperance work than the hatchet embroidered on her runner. The hatchet would have been appropriate for her non-Quaker contemporary among the 999, Carrie Nation of Kansas, a more impulsive sort. Friends in the initial temperance crusade of the 1870s often conducted or joined "pray-ins," but the only physical

Art: © Judy Chicago, 1979, from *Through the Flower*.
Photo: Mary McNally/Beth Thellen

was cited as an example for girls. Her father called himself a Friend, specifically a Hicksite, but she never joined. However, she offered Hull House facilities to Chicago's Central Executive Meeting, including the use of her table in the residents' dining room for dinner on monthly meeting Sundays, and occasionally joined Friends for worship during the 1925-31 period when they met there. One of the meeting's members became her private secretary.

Three other Quaker connections could be mentioned. *Ann Lee*, before founding the Shakers, had been associated with a Quaker off-shoot group called the Shaking Quakers. I fancy it is possible to see some Quaker cultural traits carried over into the Shaker heritage. *Sojourner Truth*, black feminist abolitionist, frequently preached in Quaker meetings. She is said to have worn Quaker garb and used the plain language. Quakers once helped her reclaim a son sold illegally to an Alabaman. Quaker contacts assisted *Elizabeth Blackwell's* father in emigrating from England, tried (unsuccessfully) to get her into a Philadelphia medical school, and when she did complete her medical training elsewhere, helped her build up her first medical practice, backing its growth into the New York Infirmary for Women and Children.

I imagine that the reactions of Friends to the "Dinner Party" are various. One young woman told me at meeting the next day that for her seeing it had been a spiritual experience. I join those who applaud all efforts made to call to public attention outstanding women whose names and accomplishments have been lost to or barely mentioned in history. I think it was a marvelous idea to use traditional women's arts as a medium for such a work. I commend the effort to build a bridge of respect between china-painters and stitchers and sculptors and canvas painters. But there were also things to which I took exception, and I sympathized with the lady interviewed at the end of the movie who found the female genitalia motif on the plates vulgar. The notion of modesty which I absorbed from Quaker family, school, and communities would make this a likely reaction for many Friends women.

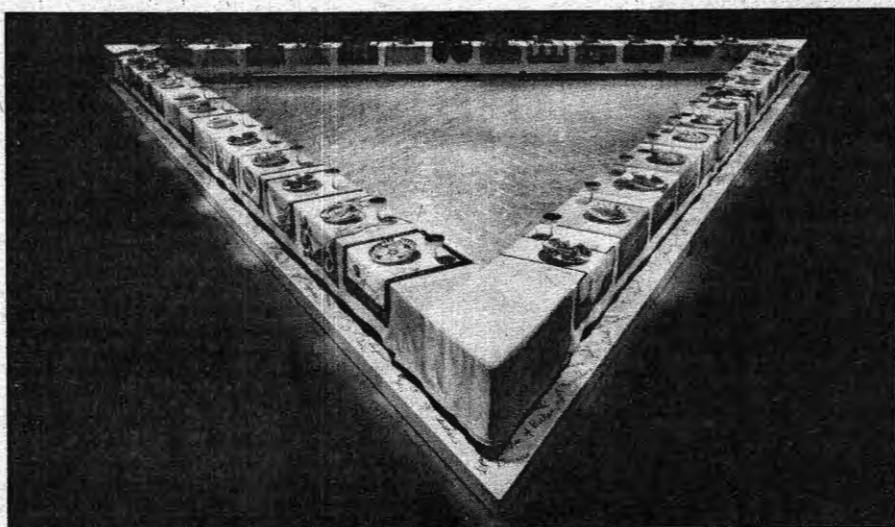
The individually designed and stitched table runners are not controversial in this respect. I heard more comment about the needlework than about the plates, and I understand that the art book about the needlework is outselling the one on the plates at Chicago's

feminist bookstore. The needlework was elegant and an ingenuous history of that art. It could be successfully exhibited by itself.

The movie helped me to understand the technical problems solved during this long collaborative effort. I could have dispensed with the honesty of showing angry outbursts by tired workers. I think it better taste to use cleaned-up language in a public presentation. As an advocate of an alcohol-and-drug-free lifestyle, I cannot recommend the easy and casual availability of alcoholic beverages at the weekly staff dinner parties. There was a speech in the film, however, which I would like to replay at my leisure, in

the biblical women, Abigail, is called the "earliest woman pacifist." Two of the other biblical women, Jezebel and Maacah, are selected for being "Goddess-worshipping Queens." The first five plates pay homage to primitive goddesses or goddess types, and more than 50 goddesses are listed on the "Heritage Floor." How many were benign and how many cruel I do not know.

I probably have as many problems as any other woman with the narrowness of some patriarchal religious traditions. But I also see problems in this exhibit for those who are committed to sharing as particularly good news the concepts of justice, mercy, and love developed in



An overview of the "Dinner Party."

which Judy Chicago accuses women of being too complacent about their ignorance, too prone to demand acclaim without trying to earn it.

The exhibit captions arouse but do not satisfy one's curiosity about the 999 women selected. However, much additional biographical data has been published in Judy Chicago's book, *The Dinner Party, A Symbol of Our Heritage*, (NY, Anchor, 1979, 255 pp., \$12.95 paperback, \$24.95 hardback).

So many of the names are new to me that I am unable to make an overall evaluation of the research team's selections. The criteria they used were: 1) Did the women make a mark on history as we know it? 2) Did they work to improve women's lives? and 3) Did they present a role model for the future? Obviously, we as Friends women will not choose all of them as role models...I see several "warrior queens" and "military leaders." One of

the Judeo-Christian faith, and for those whose hope for the world rests on the sisterhood and brotherhood promoted by monotheism.

We may pat ourselves on the back a little because some of our number are here considered famous, and we can hope that wider knowledge of their names will bring wider knowledge of their ideas and ideals. But the problem with such list-making, and I dabble in it myself, is that it tempts us to make fame, rather than competence and excellence, a goal. If the world chooses to recognize our best efforts, so be it. Let us, in fact, encourage the world to recognize the best, not the worst, and speak out when it recognizes the best of some groups and ignores the best of others. But let us also remember and respect that multitude who have, with little or no recognition, done what was set before them to do, and done it well, and gone to their rest in peace. □

Art: © Judy Chicago, 1979.
Photo: Mary McNelly

NOW & AGAIN

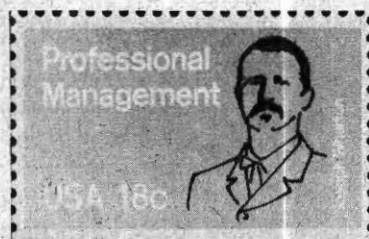
Business School Founder Honored On 1981 Stamp

One Quaker postage stamp should be signaled before the end of 1981. It honors Joseph Wharton, successful metallurgist, entrepreneur, and educational philanthropist, who financed the founding of the Wharton School of Finance and Commerce at the University of Pennsylvania exactly 100 years ago. His half million dollars launched the first college-level business education in the world. The Wharton School with nearly 5000 students continues as a pacesetter in professional-management education. Reflecting the humanistic outlook of its benefactor, the school has always included in its curriculum more than "practical" courses.

Joseph was also a founder of Swarthmore College and president of the Swarthmore board of managers for

nearly 25 years. Wharton Hall, a residence building given by him, recalls his strong interest.

The fifth of ten children, Joseph was born in Philadelphia in 1826 and died in 1909. His great-great-grandfather Thomas had followed William Penn from England in 1685. After tutoring in private schools Joseph became ill and was sent at age 16 to work as a farmhand in Chester County. With



health restored he entered business as a drygoods clerk; within a year he was head bookkeeper. In short order he achieved prosperity, political influence, and a taste for education and the arts.

His chief success was in metals. Acquiring stock in Lehigh Zinc Co., he later became manager and was credited with the first commercially successful U.S. production of spelter, a crude metallic zinc. He was a founder and later director of the Saucon Iron Co.,

which became part of Bethlehem Steel Co. At one time Joseph was the sole producer of refined nickel in the U.S. An advocate of tariffs, he helped organize the Industrial League of Pennsylvania in 1868.

The 18-cent "professional management" stamp was issued June 18, a short-lived salute to Quaker Joseph Wharton in this year of rising postal rates. The Wharton Quaker connection is not limited to its founder. Its current dean is a Friend, Donald C. Carroll, who is Reliance Professor of Management and Private Enterprise. Characterized as "Wharton's master of growth" because of his expanding the school since his appointment in 1972, he is the son of the late Dudley DeWitt Carroll, Quaker founder and dean of the School of Business Administration of the University of North Carolina (1918-1950). Donald graduated from Westtown School.

An earlier Quaker dean (1941-54) was C. Canby Balderston, associated with Wharton from the close of World War I. He was nationally known as vice chairman of the Federal Reserve System. Also a Westtown graduate, he served in the Friends Ambulance Unit and the Relief Commission for Belgium. He died in 1979. □

IREPORTS

Business Moves Smoothly At Ohio Yearly Meeting

Ohio Yearly Meeting (Conservative) met this year at Stillwater Meetinghouse near Barnesville from August 11 to 16. Meeting for Ministry and Oversight, Representative Meeting, and certain committees met the day before the opening session. The business, which ran so smoothly that it was possible to eliminate one of the scheduled sessions, was conducted in morning and afternoon sessions at the meetinghouse. Sharing groups met in the early morning, and evening programs held at the adjacent boarding school were devoted to worship and to reports from AFSC, FCNL, FWCC, young Friends, and Quaker education as related to Olney.

As usual, queries, epistles, and appointments were prominent parts of

the business along with budget matters and the reports of about 15 groups—some being committees of the yearly meeting, others being national or international organizations. A slight increase in membership cheered the meeting, but statistics on the number of non-resident members (more than half) and the conspicuous absence of the adult children of many present were quietly disturbing. The disciplined and reverent conduct of the business, with much silence and considerable vocal ministry, continues in Ohio Yearly Meeting. "Your meetings for business are like meetings for worship," exclaimed one visitor.

The Community Development Committee asked to be laid down. Although Friends feel keenly the need it was intended to fill, that of providing an economic base to hold young Friends in the community, the committee had been unable to make satisfactory progress in spite of commendable efforts. Friends wondered quietly whether the trouble lay in the make-up of the committee, the approach to the problem, a lack of

vision or entrepreneurs, or something else.

Two items of business exercised the meeting: the laying down of the Spiritual Life Committee and an invitation to affiliate with FGC. The Spiritual Life Committee, appointed many years ago to stimulate the spiritual life of the yearly meeting in ways not traditional with Ministers and Elders, seemed to many unnecessary with a more active Meeting for Ministry and Oversight. The refusal to become associated with FGC at this time caused heartache to many.

The influence of the charismatic movement continues to be felt among Friends in OYM. It has opened them to closer cooperation with their Christian neighbors, to increased interest in healing, to a broader spectrum of emotional expression, and to more verbalization about Christianity. It appears also to have strengthened certain styles of vocal ministry and personal devotions.

Ruth M. Pitman

Canadian Friends Feel Challenge of New Light

The Canadian Yearly Meeting was held this year in Newmarket, Ontario, August 17-22. Again it was a joyous and warm homecoming for almost 300 of our small and wide-flung fellowship, so many of whom we meet only at yearly meetings. A new touch was added to our usual letters to individuals remembered yet absent due to difficulties by including greeting cards designed by the children, then inscribed with brief notes and signatures by many of us who knew them.

The process of coming into unity in our business sessions showed the rough edges of our spiritual growth when forming statements of our concerns. It was difficult for some to absorb the new light brought by Friends who had daily involvement with special concerns. One was our "justice" system, where the idea of abolishing jails stirred dismay, appearing to the uninvolved too abrupt and without foundation; thus it was clarified and accepted as commitment toward a goal that involves a long process of change.

Other long-term concerns brought before the sessions were Native People's rights, world-wide refugee pressures, peace in terms of disarmament, nuclear power, and the Peace Tax Fund proposal. Also, a study group is investigating deceitful and mind-controlling practices among the "cults,"

about which Friends wish to discern truth, yet were reminded to maintain a balance lest it become a persecution.

Friends Historical Association arranged a tour of Sharon Temple, the worship center for the "Children of Light," a lapsed group who were separated from the Society of Friends and who felt they were recovering valid roots in Old Testament faith.

With over 14 interest groups, many meeting at the same time, it meant making tough decisions, so it was helpful that three peace-oriented groups joined together. Another interest group explored how "New Light from Fresh Quarters" (methods dealing with group processes) can help us to implement "speaking from and listening to 'that of God' in each...and building our meetings into stronger spiritual communities."

The Gardiner Lecture was given by Mary Pollard, who spoke of her rich heritage growing up in a large Friends community, where she has Friends School daily and worship twice weekly. The love and care among them despite separations could be regained.

In music we found new joys as we were deeply moved by the songs of Susan Stark, who is traveling among Friends with her gift of music. Also many Friends, young and old, gathered in two sessions, recording an informal program of music and song to send in greeting to the FWCC Triennial in Kenya.

In the past decade I have noticed the fellowship at Canadian Yearly Meeting become less reserved, more open in warmth of feelings expressed. I could sense a maturing strength in convictions, the challenges of new light, a willingness to work toward a unity showing the true state of our spiritual growth.

Francia Harvonen

FGC Takes Leap of Faith To Expand Nurture Services

The Central Committee of Friends General Conference at its annual meeting within sight and sound of the sea at San Alfonso Retreat Center at West End, NJ, the last weekend in October took a tremendous "Leap of Faith." The Central Committee, which is composed of appointees of 12 yearly meetings and four other groups of Friends, approved the expansion of our work by creating the new position of secretary for nurture, which Dwight Spann-Wilson has agreed to fill.

During the past year, there has been in Friends General Conference a growing concern for spiritual nurture of the meetings and individuals, especially young people, in the Society of Friends and for reaching out to the many persons outside of the Society who may be Friends in spirit without knowing it.

This concern was the basis for a weekend retreat held at Kendal at Longwood the last weekend in September with the personnel committee, the clerks of committees, and the staff. Out of this retreat came the proposal to the Central Committee that a new position be established to utilize Dwight's very special gifts. The personnel committee has appointed Sheila Back of Baltimore Yearly Meeting, who has been clerk of the FGC religious education committee for the past three years, as acting general secretary. With this arrangement Dwight can begin his new work by December 1, and FGC work can move forward in an orderly transition, while a search committee, which is already at work, is seeking a permanent general secretary.

To provide this much-needed expansion, the Central Committee has undertaken to raise \$100,000 over the next three years to set a pattern which will support this effort as well as fund more adequately the projects already underway. This will require an increased effort on the part of everyone who is



Artist Unknown

To Give For Christmas

QUAKERISM

A Study Guide
on the
Religious Society of Friends
By Leonard S. Kenworthy
Paper Edition \$5.00


NO CROSS, NO CROWN

A Discourse
By William Penn
Reprint 1981
\$12.50 plus \$1.50
each for postage and handling

add 6% sales tax where applicable

The Friends Book Store

156 N. 15th St.
Philadelphia, PA 19102
(215) 241-7225
Est. 1844



GREEN MOUNTAIN SPINNERY
A WORKER-OWNED COOPERATIVE

- ☆ 100% wool in sheep's colors, grown and spun in New England for weavers and knitters
- ☆ Send 50¢ to Box 54, FJ Putney, VT 05346 for samples Phone 802-387-4528
- ☆ Visit our mill store Exit 4, I-91

YARN



Abington Friends School

Abington Friends School is a coeducational day school, Four-year-old Kindergarten through Grade 12. For more information about admissions, or about employment opportunities, call or write:

James E. Achterberg
Headmaster
575 Washington Lane
Jenkintown, Pennsylvania 19046
(215) 886-4350

committed to the vision which FGC has for the Society of Friends.

Dorothea C. Morse

Clerk, Friends General Conference

Friends from Five Yearly Meetings Gather at Downer's Grove

"The Heavenly Jerusalem." "The Covenant of Light." "The Everlasting Gospel." "The Paradise of God." These designations, all prominently featured in the writing of George Fox, were the names of the four discussion groups to which attenders of the FWCC-sponsored Regional Conference held at Downer's Grove Meetinghouse, Downer's Grove, IL, October 24-25 were assigned.

Before the 44 attenders, from five neighboring yearly meetings, gathered into small groups to probe the conference theme, "The Day of the Lord" (subject of the most recent Faith and Life Study Book), they heard Lorton Heusel speak to it in a moving opening address stressing its timeliness and current relevance as well as its biblical rootage and enduring value.

In pointing out that "Fox's understanding and use of biblical eschatology can be profoundly relevant to us and to our time in a number of ways," Lorton recalled Alexander Purdy's reminder that "we cannot build the Kingdom. It is a gift."

As builders of the Kingdom, how can we possibly avoid disillusionment and despair? How can vision, financial support, and the courage to endure be sustained in an atmosphere of defeat? In biblical faith, the people of God were not called to be successful, to win the battle—they were called to be obedient. They were not called to build the kingdom, they were called to be a "sign" of the Kingdom. They were not called to sit on their hands until the Lord returned; they were to work at the task of embodying in their personal and corporate life the vision of the peaceable kingdom. They offered a witness now to the kingdom that is to come.

Lorton Heusel closed by stating,

To care and to keep on caring, to struggle and to keep on struggling against the odds, to be open to the next moment and to the next person, to be truly alive with compassion and eager expectation requires more than

mere optimism. It requires the infusion of that special ingredient of hope, which despite our precarious human predicament, roots in the conviction that the Lord God Omnipotent reigneth, and he shall reign forever and ever. How long before his reign is complete we do not know. In the meantime, we do know that our lives may be animated and know fulfillment in recognizing each day is the "Day of the Lord... who is come to teach his people Himself."

On Saturday evening, the conference was addressed by Dale Brown, Church of the Brethren theologian and active participant in New Call to Peacemaking. In commenting further on the conference theme, "The Day of the Lord," Dale pointed out that in the beginning the Friends followed a radical biblical apocalyptic. The biblical apocalyptic, as seen in Revelation, means new light—the unveiling, or disclosure of God, not "how things will turn out in the end."

The biblical apocalyptic, Dale pointed out, combines realism and hope. This is relevant to our current national mood. Dale had just attended a peace meeting where speakers had stressed the "paranoia, the insecurity in Washington," the interest in "dominating the world," and the fact that "the chance of nuclear holocaust in the next ten years had increased 100-fold." He stated that if he had to depend on success to be a peacemaker, he'd be lost.

"The biblical apocalyptic," Dale Brown stated, is "hope in spite of." Something new can break into history. For those who may fall victim to despair, in the face of the escalating arms race, Dale Brown reminded us of the words of Dietrich Bonhoeffer: "Tomorrow may be the day of judgment—I could rest then, but not before."

On Sunday morning, after meeting as worship-sharing groups, attenders joined Downer's Grove Friends for worship followed by a time of rich fellowship around the dinner table.

The Downer's Grove conference was the second of a series of regional conferences being sponsored by FWCC, Section of the Americas. The first was held in Greensboro, NC. Other conferences are being planned, one at Camp Robin Haven, near Cambridge, OH, March 12-14, and another at Wilmington College, Wilmington, OH, March 26-28.

Robert J. Rumsey

Noted Physicist Calls World To Disarm Now



Photo of Stephen Hawking courtesy of the Franklin Institute.

A moving account for the International Year of Disabled Persons comes from Jim Harrington of Wilmington (DE) Friends Meeting. As director of exhibit development for the Franklin Institute in Philadelphia, Jim was responsible for arranging transportation from England for the recipient of the 1981 Franklin Medal, Stephen Hawking. This Cambridge physicist has been honored with the Lucasian Chair of Mathematics, where Newton once sat. He has expanded the known universe to include a stunning new concept: mini-black holes the size of a proton but with the mass of a mountain.

His amazing scientific accomplishment would distinguish anyone still in his 30s. What is almost unbelievable is that he should have made such contributions despite being stricken as a graduate student with amyotrophic lateral sclerosis (better known as Lou Gehrig's disease) and given only two years to live. Now married and the father of three children, he is confined to a wheelchair and unable even to

write. Friends will be further impressed by Hawking's remarks at the Franklin Institute ceremony (which had to be dictated to a specially trained secretary and read by an accompanying student):

I would like to thank The Franklin Institute for giving me the Medal, and adding my name to the distinguished list of previous recipients who have contributed so much to our understanding of the universe. I do not intend any disrespect to the Institute or the medalists when I say that it has been comparatively easy to find suitable people to whom to give medals, and comparatively easy for those of modest ability, such as myself, to make significant contributions to science. We live in an exceptional period in the history of our planet. It took about 4 billion years to evolve the mammals, and about 4 million years to evolve man, and about 400 years to develop our present scientific and technological civilization. In the past 40 years we have made tremendous progress in understanding the four interactions of physics, and there seems a good chance that we may discover a complete unified field theory which will describe everything in the universe.

Yet all this could be wiped out in less than 40 minutes. The present world situation is alarmingly similar to that before the first world war. Nobody wants a major war, but a minor incident, say in the Middle East, could escalate into a nuclear catastrophe. Alternatively, the defense systems of both sides are becoming increasingly dependent on computers. We have seen recently how easy it is for computer errors to occur. Even if the probability of war occurring by mistake or miscalculation is low in any one year, the cumulative probability over the next 100 years is frighteningly high.

This is by far the most fundamental problem facing our civilization, and it is of much more importance than any political issues that divide us. We should press for immediate disarmament, unilaterally if necessary. We do not want a future archaeologist from another star to record that the human race destroyed itself over an argument about the economic organization of production or over a few square miles of territory.

WORLD OF FRIENDS

A deep interest in the church unity movement in England has resulted in a meeting of four Quakers and four Methodists. The Friends Committee on Christian Relationships initiated the meeting. According to the Religious News Service, "The meeting was intended to help [Friends] keep in touch with other churches, especially those involved in the Covenant for Unity which is being currently discussed by Methodists and four other churches, and to discuss how Quakers might contribute to the ecumenical movement." Similar conversations with other churches are planned as well.

Friends for a Nonviolent World (FNW) is hard at work in the office formerly operated by the AFSC in Minneapolis. Several people from the Minneapolis and Twin Cities Meetings have been involved in setting up the organization. Activity of the group has included organization of events on Hiroshima and Nagasaki Days and co-sponsorship of a concert by Bright Morning Star. Fund raising efforts are well underway, and the group has had the services of Quaker interns to help with its organizing.

An effort to support peace work in the rural Southeast has been launched by several members of Celo (NC) Friends Meeting. They are making plans to publish the *Rural Southeastern Voice for Peace (RSVP)* to open a line of communication for the sharing of ideas for organizing and action in rural areas. For information contact Jim Lenhart, Arthur Morgan School, Burnsville, NC 28714.

A special certificate of appreciation has been presented to George School by the Philadelphia State Hospital in recognition of the school's student volunteer program. The program, organized 18 years ago, was the first of its kind in the U.S. A volunteer group from George School continues to visit the hospital each Monday afternoon to participate in a recreation period with hospital patients. The students have also invited many of the patients to the campus in Newtown, PA, for dinner, plays,



NORTH AMERICAN SUMMER SESSION

Mansfield College
Oxford University
July 3-24, 1982

"The Thought of Jesus" Dr. John Muddiman
"English Puritanism" Dr. Barrie White

Optional Tours

\$1390, double room; \$845, single room
Tuition only, \$375
Family flats, \$80-120/week
Several Small Scholarships

Write: Jean Novotny
81 Union Street-Bridgewater, MA 02324

Small Adirondack Inn for Sale

Excellent condition inside and out; fully insulated, storm sash, solar panels. Main building former family home sleeps maximum twenty-five guests in seven rooms plus four sleeping porches; additions for five owner/staff. Furnished, equipped and ready to operate; complies with State health and fire regulations. Owner retiring after seventeen happy years. Established year-round clientele eager to return. On direct bus route from New York City. Many hiking and ski trails accessible without car. For further information call or write Elizabeth G. Lehmann, Apt. H101, Pennswood Village, Newtown, PA 18940. Tel.: 215-968-9213.

Oakwood School

A Good Place To Learn,
To Grow,
To Be



A Quaker co-ed boarding
and day school—Grades 9-12

Clark McK. Simms, Headmaster

- Emphasis on personal growth, responsibility, and community participation
- Strong academic program
- Low student-faculty ratio
- Advanced senior program
- Team & life sports
- Art & drama programs
- In the Hudson Valley, 75 mi. north of NYC

Oakwood welcomes students of all racial and religious backgrounds

Contact Thomas J. Huff, Dir. of Adm.

Oakwood School
515 South Road
Poughkeepsie, N.Y. 12601-5499
914-462-4200

musicals, and pizza parties.

The hospital project is a part of the school's Outreach Program. All juniors and seniors must take part in the program each week, choosing from a variety of volunteer projects.

To commemorate the tercentenary of William Penn's founding of Pennsylvania as well as the forthcoming sesquicentennial (1983) of the founding of Haverford College, the Margaret Gest Center for the Cross-Cultural Study of Religion has arranged its annual community seminar, "Quaker Faith, Thought, and Practice." The community seminar gives students, faculty, and off-campus friends a chance to meet and discuss topics concerned with the intercultural and interdisciplinary study of world religions.

According to Gest Center director Ashok Gangadean, "A religious life-world shapes cultural experience in all its forms, and the seminar will explore various aspects of the Quaker world from spirituality and meditation to political action and peace making. Some eminent Friends have been invited to make presentations to the seminar as participants attempt to reach a deeper self-understanding through reflection on the Quaker heritage of the college."

The series started in September with Douglas V. Steere's presentation on "Quaker Spirituality." Still to be heard in the series are Steve Cary (1/28/82), Paul Mangelsdorf (2/10), Douglas Heath (2/25), Adam Curle (3/11), and Roland Warren (4/8). Those interested in attending are welcome—4:15 p.m., Gest 101, on the days indicated (tea at 4).

Five Friends facilities for the aging participated October 2 in a Community Services Day program near West Chester, PA. The facilities participating were the Barclay Home, Friends Boarding Home of Concord Quarter, Friends Boarding Home of Western Quarter, Friends Hall at West Chester, and Kendal/Crosslands.

They chose the title "Quaker Services for the Aging in Chester County" for their booth. Each facility provided a poster, picture albums, brochures and pamphlets, and slides for an ongoing slide show. In addition, there were materials for people to take which described the range of available services and the objectives and philosophy behind them. Staff, residents, or board members from all the facilities came to share the job of staffing the booth.

While none of the Friends facilities had a specific need or desire to

advertise, it seemed important to begin counteracting the predominantly negative images that people have concerning aging in general and facilities for the aging in particular.

"When Joe Played God" is the title of this little story in a recent newsletter from 57th Street Meeting, Chicago:

A salesman named Joe had been asked to get up at six in the morning to drive a neighbor's crippled child 50 miles to the hospital. He didn't want to do it but didn't know how to say no.

The mother carried the child out to the car and set him next to the driver's seat, mumbling thanks through her tears. Joe said everything would be all right and drove off quickly.

A few miles later the child inquired shyly: "You're God, aren't you?"

"I'm afraid not, little fellow," Joe replied.

"I thought you must be God," said the child. "I heard mother praying next to my bed asking God to help me get to the hospital so I could get well and play with the other boys. Do you work for God?"

"Sometimes, I guess," said Joe, "but not regularly. I think I'm going to work for God a lot more from now on, though."

"Quickenings": A Journal for Women and Religion in Appalachia has been initiated by one of our readers. Susan D. Howard, concerned about the isolation of people in her region, hopes to include a mixture of articles, news, art, poetry, and letters. Those interested may contact Susan at Rt. 2, Box 169A, French Creek, WV 26218.

Two prisoners seeking correspondents write that they are cousins, have no outside family to speak of, "and wish to correspond with anyone of any age." They are Badir A. Mills (#163-789) and Riccardo Atkins (#163-219), P.O. Box 69, London, OH 43140-0069.

Newly married members of Philadelphia Yearly Meeting are eligible to receive a gift of free books from Friends Book Store. Couples, their parents, overseers of a wedding, or others may ask monthly meeting recorders to report the marriage to the Book Services Committee. A letter will then be sent to the couple with a free grant list enclosed. A total of \$15 worth of books, at list price, may be selected.

Recorders should send their report of the marriage to Book Services Committee, Friends Center, 1515 Cherry St., Philadelphia, PA 19102.

The meaning of the symbols we use to celebrate Christmas is the subject of these words published in the Monthly Letter on Evangelism of the National Council of Churches—written by someone in the German Democratic Republic:

"In the northern parts of the globe, Christmastime is wintertime, as you know. Each year in wintertime you can see the contrast. Deciduous trees lose their leaves in autumn; fir trees retain their needles, in spite of snow and cold. So fir trees can give us a parable. Christ our Lord also retained his divinity during his whole path of self-humiliation on earth, from his birth as a helpless child in a manger to his death on the cross. . . . Some . . . liked to use the words from Hosea 14:8, 'I am like a green fir tree' . . . as a parable of the strength to survive of the invisible but nevertheless really present kingdom of Christ. And thus the words 'a green fir tree' became the foundation for the triumphal progress of the so-called Christmas tree around half the world.

"But today, I have to admit, many people use the fir tree as a decoration of their homes in wintertime, but 'they do not know what they are doing.' In my 24 years as a parish pastor, I had to explain this parabolic meaning of the fir tree very often. Thereafter, however, many

of my Sunday school students put up their Christmas trees not only with more understanding, but also with deeper joy. This symbolic yes to the coming Lord, using the fir tree in a conscious way, is well emphasized by many burning candles on the branches, reminding us of the Lord who said, according to John 8:12, 'I am the light of the world,' or according to Matthew 5:14, 'You are the light for the world.' A burning candle has to be eaten up in order to shine and burn and give warmth, in the same way that Jesus himself, being the light of the world, had to be eaten up.

"There is also another Christian tradition. From the first to the fourth Sunday in Advent, both in the churches and in our homes, you can find the so-called Advent wreath, also made from branches of needles and carrying four candles corresponding to the four Sundays. This Advent wreath, with its evergreen branches—but also with its stinging needles—reminds us of the two crowns of the Lord, i.e., the 'crown of glory' belonging to the King of Glory for ever and ever, and the 'crown of stinging thorns.' Therefore, I have often said that the Advent wreath asks us: 'What's the matter with you? Does your heart welcome the Lord standing outside the door?'"



David McCauley, courtesy of American Friends Service Committee

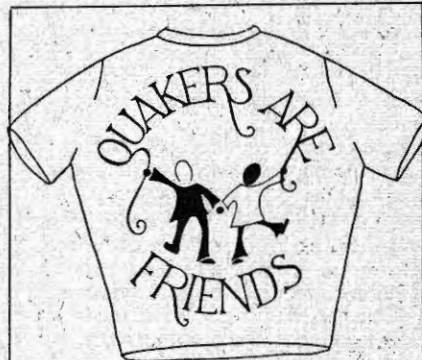
It is 36 miles from Washington to Moscow in central Vermont, and on August 6-8, 1981, more than 600 people made part or all of that trek in a walk for a U.S.-USSR nuclear arms freeze. Soviet Counsellor Yuri Kapralov (left) and David McCauley, Vermont AFSC staff and a member of Putney Meeting, hold up the walk banner. Fifty of these banners and 500 armbands for the walk were made by Plainfield Friends Meeting. Vermont Friends, and some from New Hampshire, took part in the walk, and were among the more than 1500 people who paraded through the state capital and attended a Citizens Assembly on the State House lawn. Vermont AFSC was one of a number of sponsoring organizations.

Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

Harry R. Forrest

609-786-1824



T-SHIRTS FOR OUTREACH

Sold by Advancement and Outreach Committee, Baltimore Yearly Meeting. Make checks to:

Gladys Swift
4401 Highland Ave.
Bethesda, MD 20014

Phone: 301-654-8948

\$3.50 each—Sizes:

Child 2-4, 6-8, 10-12, 14-16

Adult 34-36, 38-40, 42-44, 46-48

(Orders over 10 items, \$3 each)

Tote bags also, same pattern, same price. Please include donation for postage.

Psychotherapy and Dream Workshops

Rhinebeck and Highland, NY
Elizabeth T. McLaughlin
Guild for Spiritual Guidance
9 South Parsonage St.
Rhinebeck, NY
914-876-4722

FRIENDS' CENTRAL SCHOOL

Overbrook, Philadelphia, 19151

- A co-educational country day school on a 23-acre campus just outside of Philadelphia.
- Pre-primary (three-year-olds) through 12th grade.
- A Friends school established in 1845, Friends' Central emphasizes the pursuit of excellence in education through concern for the individual student.

Thomas A. Wood
Headmaster

LETTERS

Defense Cutbacks Needed

There are an increasing number of persons who are facing the fact that militancy is more likely to lead to war than to peace. Even some of those who are very concerned about communism are becoming more concerned that so-called defense weapons are usually a challenge to another nation and a lining for the pockets of the military-industrial complex.

Those Quakers who, like William Penn at one point, are still able to wear their swords can take an active part in work for arms reduction based on objective information from a number of sources.

Among such sources are the Center for Defense Information, started by Admiral Gene R. LaRoque on his retirement from the Navy. The CDI has published the *Defense Monitor* for ten years and it is now recognized as an authority on defense questions. As William Colby, former director of the CIA, has said, "With many voices promoting their favored weapons and forces, its (the CDI's) objective and independent analysis provides fact and figure in true proportion. Its publications and presentations carry its message to those seeking real defense at reasonable cost." The CDI is now quoted by both liberal members of Congress and Quaker peaceniks. The CDI is located at 122 Maryland Ave., N.E., Washington, DC 20002.

The Stanley Foundation is a non-profit organization which holds international conferences. Its 16th conference on "The Multinational Disarmament Process" held in June, 1981, was reported in its latest publication, which is available without charge (420 E. 3rd St., Muscatine, IA 52761). That conference makes ten clear and constructive recommendations which I believe all Friends can support.

A third example of hard-headed disapproval of our military build-up is George F. Kennan, ex-ambassador to the USSR. He is calling for a 50 percent cutback in our nuclear weapons.

I believe that there is now a broad enough spectrum of people concerned for peace so that substantial reductions in our military appropriations are possible, and many believe that this would be a step toward world peace.

I am sticking with the pacifists, but many Friends are like William Penn. However, we can all work against war—every bomb and plane built increases the probability of war.

Henry W. Ridgway
Mickleton, NJ

Contrasting Pearl Harbor, Hiroshima and Nagasaki

During the hearings by a Congressional Commission on the Relocation of People of Japanese Ancestry during World War II, the suggestion was frequently presented that the Japanese attack on Pearl Harbor was justification enough for all that followed, including the bombing of Hiroshima and Nagasaki. Both attacks were dastardly deeds as are all aggressive acts of war, but there were great differences between these two.

Pearl Harbor was a purely military operation aimed at military targets manned by professional soldiers. No bombs were dropped on the city of Honolulu. So far as I know no women and children and few civilians were killed. Both the naval base at Pearl Harbor and Hickam Airfield were heavily armed and able to mount a defense.

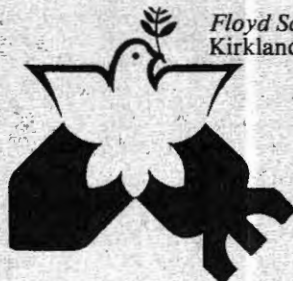
Neither Hiroshima nor Nagasaki were military bases or fortified cities. There was no defense.

A few more than 2,000 people were killed at Pearl Harbor. More than 200,000 were killed at Hiroshima and 100,000 more at Nagasaki. Nearly all the Japanese casualties were women, children, and old men since all the able-bodied men had been drafted into the army. In Hiroshima and Nagasaki thousands have died a lingering death. Others die even today from radiation diseases.

The atom bombing of Hiroshima and Nagasaki came at a time when America was winning the war and Japan had already made gestures of a willingness to surrender. In addition there is a strong suspicion that the atom bombs—having taken years to develop at the cost of billions of dollars, and being the slickest military toy since the Trojan Horse—presented an opportunity which the Pentagon could not pass by. They had to see if it would work, and no better opportunity seemed likely to present itself. There was even a touch of satanic humor in the operation. The bomb dropped on Hiroshima was code-named "Little Boy," and the one which devastated Nagasaki was called "Big Boy."

Floyd Schmoe
Kirkland, WA

Rocky Flats Nuclear
Weapons Facility Project



A Western Australia Viewpoint

Western Australia is fairly isolated from the rest of Australia, and Friends

have approximately 300 members. We tend to not know a lot about current thoughts and changes going on outside. I personally have found that articles that have been published are very stimulating and helped my spiritual growth, although I do not agree with all opinions expressed. In regard to social concerns I find your articles very illuminating, and they seem to arrive at the time I am wrestling with a decision on what course of action I should follow. As an example, I have started writing to prisoners in the Main Gaol in W.A. I have since moved to Perth area and can visit regularly. I was wondering about how far to go with assisting them and concerned that they may become too dependent upon me. The issue on prison work helped me tremendously in two ways: by providing information on what scheme was being used, and just as importantly the practical experience of somebody who had done it. This is what I find so good about the *Journal*. I have also found your book reviews very helpful. I have made contacts with the Institute of Food and Research in San Francisco and with other groups such as cooperatives through the addresses provided with the review. It has given me and my F(f)riends a completely new perspective of hope that the U.S. is dynamic enough to change for the betterment of people, working for social justice, etc. The image presented in the newspapers is one of big business and big government dominating completely and not being opposed.

Gary Phillips
Claremont, W.A.

Everything Philatelic

Perhaps some Friends or any interested party can help us. We are a group of prisoners learning about social and cultural distinctions through philately. We are learning the art of stamp collecting.

We need used and mint postage stamps, books, old albums, envelopes, old postcards, anything and everything philatelic. Thank you for your kind assistance.

Mark Fauntleroy
P.O. Box 41-37903
Michigan City, IN 46360

The Friends and Pluralism

It seems to me the Friends are, or should be, a "pluralistic" society, affirming the unique character of each individual and of each Friends meeting, but all springing from the common root of the "Inner Light in everyone." A more monistic approach would attempt to legislate both the theological and social dimensions into one grand system, and then probably go raging

around the face of the earth trying to force everybody to conform. I'd say then let us be glad the Friends are a "pluralistic society" with unique individuals and unique meetings each with its own character, such as Liberal, Orthodox, Conservative, Evangelical, silent, pastoral, and independents of various persuasions.

I myself have long been a Buddhist, and in my own independent way a Friend, so I would carry this pluralism several steps further. I believe there should not only be Christian meetings of Friends, but also Zen, Sufi, Taoist, Vedanta, Unitarian, and Humanist meetings. If is my faith that this is all somehow possible, although here I feel some kinship with Don Quixote. I still don't understand, however, why we can't gather around many different banners, letting 100,000 different flowers bloom, all springing from the "Inner Light in everyone." Indeed why not 100,000 different meetings, each with its own emphasis and room for everybody under the sun? Meetings could be quite small, for small is indeed beautiful, and in a way just two friends is enough.

Occasionally a letter appears in your columns which seems to strike a similar note. Perhaps you know of someone who might like to correspond along these lines.

Ananda Dalenberg
753 44th Ave.
San Francisco, CA 94121

From a New Subscriber

As a new subscriber to the *Journal* I wanted to express my appreciation for your magazine. After being acquainted with the work of Friends for almost 50 years I find all of your publications very worthwhile. I became acquainted with the Friends through my lifetime friend and mentor, Dr. O.W.E. Cook. This was while I was in high school. We attended several of the Institutes at Whittier College during the late '30s and '40s.

No, I am not a member of the Friends, or any other denomination. I am a Christian but have not attended a church service, other than weddings and funerals, in over 20 years. I can't agree with the way that the so-called Christian churches practice the teachings of Jesus. As Gandhi told E. Stanley Jones, he couldn't be a Christian because of the way the church denominations fought each other. He knew and practiced Christ's teachings.

I especially liked the article on China by Barbara Houghton and James Read's "The Best Kept Secret" (FJ 10/15/81). The latter should be given extensive publicity.

Charles Breyfogle
Glendale, AZ



WESTTOWN SCHOOL

A FRIENDS EDUCATIONAL
COMMUNITY EVOLVING SINCE 1799

Co-ed: Day K-10, Boarding 9-12

To receive information or schedule a visit contact the
Admissions Office, Westtown School, Westtown, PA
19395. Tel: (215) 399-0123.



George School

Since 1893

**A Friendly Place To Grow
In Spirit, Intellect, and Self-Reliance**

A Coeducational Friends Boarding and Day School
Grades 9 - 12

R. Barret Coppock, Director of Admissions
George School, Newtown, PA 18940 (215) 968-3811

ARE YOU MOVING SOON?

Please tell us promptly. Every address notice from the post office costs *FRIENDS JOURNAL* 25 cents.

Subscription Order/Address Change Form

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

- ☐ Enroll me as a *Friends Journal* Associate. My contribution of \$_____ is in addition to the subscription price and is tax-deductible.
☐ Change my address to: (For prompt processing, send changes before the fifth of the month and indicate your old zip code on this line _____)

Name _____

Address _____

City _____ State _____ Zip _____

☐ This is a gift subscription in my name for:

Name _____

Address _____

City _____ State _____ Zip _____

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

BOOKS

The Family Book About Sexuality by Mary S. Calderone and Eric W. Johnson. Harper and Row, New York, 1981. 314 pages. \$14.95

Sex is one of the most important forces in the lives of all human beings. Fear and misinformation about it are important problems even today.

The Family Book About Sexuality by Mary S. Calderone and Eric W. Johnson aims to calm these fears and make our sexuality less threatening, more understandable, and therefore easier to manage.

The two authors are old friends, and they are both members of the Religious Society of Friends. As Quakers they believe that everyone has the right to information that can help them arrive at responsible decisions about their lives.

This book is not just information. It deals creatively with attitudes. It is intended for adults but can be read by all ages beginning with an interested ten-year-old.

The Family Book About Sexuality provides up-to-date information on marriage, variant sexual behavior, the need for sex education programs, the family's role in developing healthy attitudes, sexuality in aging, reproduction, and family planning.

Calderone and Johnson tell us that homosexuality and heterosexuality are in some way programmed as early as the first five to seven years of life, and that in spite of enormous amounts of research the origins of these important drives still remain unknown.

"What is the cause of heterosexuality?" they ask. "When we know this, we'll know the cause of homosexuality."

There is a summary of views of those who oppose a woman's right to choose abortion followed by the views of those who favor her right to end an unwanted pregnancy.

They have given us a thorough, clear and humane presentation of the subject. Perhaps in reading this book to seek better attitudes for our children we may be able to establish better attitudes for ourselves.

Throughout this valuable book I found the authors' views to be based on their Quaker belief in the worth of each human being and the basic idea that all

through our lives we are obliged to deal with others in a trusting and caring way.

Polly Bowring

The Day of the Lord: Eschatology in Quaker Perspective edited by Dean Freiday. The Barclay Press, Newberg, OR, 1981. 96 pages. \$3.95/paper

The Day of the Lord is the fifth publication by the (Friends) Faith and Life Movement in its Faith and Life Study Series. As Wilmer Cooper points out in his excellent Introduction, eschatology is concerned with "the ultimate nature of the universe as it bears upon the questions of human and cosmic destiny."

Wilmer Cooper notes that, in contrast to Christian liberals 50 years ago who were viewing the future with optimism, many Christians today are acutely aware of contemporary catastrophic events and of the threat of nuclear annihilation, and these experiences are causing them to think eschatologically. In what sense will there be victory of good over evil? Do we have the confidence of George Fox that "the ocean of light" will prevail over "the ocean of darkness"?

The Day of the Lord contains essays by five Friends, and the reader will probably find that some, but not all, of the essays speak to his or her condition. Thomas Head of North Pacific Yearly Meeting, a Ph.D. candidate of the University of California at Berkeley, deals in his essay with "Everyday Eschatology: The Witness of Quaker Simplicity." He develops the view that simple living has eschatological significance. Further than that, "simplicity is the result of the releasing power of a new reality" (to quote Arthur Gish, a Brethren writer).

Arthur Roberts, professor at George Fox College in Oregon, in his essay, "The Hope That Inspires," focuses on "the conviction that the resurrection of Christ signified and set in motion the transformation of ordinary modes of existence, and that this will culminate in drastically altered conditions of life—'new heavens and a new earth.'"

In "The Peaceable Kingdom: The Quaker Witness and Judeo-Christian Hope," Ferner Nuhn, author, literary critic, and a member of Pacific Yearly Meeting, proclaims with early Friends that, "The Day of the Lord is now. The day of judgment is now. The day of salvation is now. The coming of Christ is now. The Kingdom of God is here

now." This is what scholars have called realized eschatology in contrast to apocalyptic eschatology. The Christian hope, in Ferner Nuhn's judgment, must be realized inwardly and through individuals, expressing itself outwardly and collectively.

Dean Freiday, co-editor of *Quaker Religious Thought* and a member of New York Yearly Meeting, carefully analyses apocalyptic eschatology as found in the Bible. He asserts that "we can only understand Jesus and His mission in apocalyptic terms." The Kingdom was already experienced by the early Church as "inbreaking." This Kingdom is already "within you" or "among you" (Lk 17-21), and "is made present and visible by both corporate and individual obedience to the Will of God."

The final essay, on the apocalyptic gospel preached by George Fox, is by Douglas Gwyn, a graduate of Union Theological Seminary and a pastor in Western Yearly Meeting. He identifies the social and religious issues that were current in England beginning in 1640, giving some perspective to Fox's eschatological preaching. He then reviews the apocalyptic message of Fox, showing in some detail how it is based on the Book of Revelation and how it is screened through his own spiritual experience. The abiding Light of Christ plays a decisive role in Fox's eschatology. It provides a universal saving grace—that is, all persons can know the love and guidance of God, if they will come to know it in themselves. "Christ has come to teach His people Himself" . . . is the ultimate 'future shock' that forces us to make our next step as if it were our last one."

This reviewer found the essay by Douglas Gwyn to be the most meaningful personally, but there are points made in all the essays that I found interesting and challenging. The reader should plan to move slowly and carefully, taking time to reflect on and absorb the material.

Larry Miller

Prisoner Without a Name, Cell Without a Number by Jacobo Timerman. Knopf, New York, 1981. 164 pages. \$10.95

An Argentine newspaper publisher whose "crimes" were that he was Jewish, pro-Zionist, and anti-government repression writes movingly and with deep understanding about his

experience of arrest, imprisonment, interrogation, and torture. Despite eventual opinion of the Argentine Supreme Court that there was no judicial ground for his confinement, he was stripped of his citizenship and expelled (to Israel).

The reader will get a vivid and reasoned understanding of this current police-state situation, which the Reagan administration is trying to regard as a morally-acceptable ally and recipient of renewed economic/military aid.

O.S.

The Spirit of the Earth—A Teilhard Centennial Celebration, edited by Jerome Perlinski, Seabury Press, New York, NY 1981. 141 pages. \$5.95/paper

The Spirit of the Earth is an appropriate title for a book of essays compiled and edited by Jerome Perlinski in commemoration of the 100th anniversary of the birthday of Teilhard de Chardin. The distinguished contributors include Jerome Perlinski, William R. Wilson, Willis N. Harman, Robert A. Rubenstein and Sol Tax, Elise and Kenneth Boulding, Francis Tiso, Robert Muller, and Paolo Soleri.

This centennial celebration in honor of the great scientist-theologian-prophet-poet who has given us a new positive myth of creation is singularly welcome at a time when so much seems to be darkening in our world. More than anyone else in our time Teilhard has helped to move us from an orientation of redemption spirituality to one of creation spirituality, a redirection which Friends can confirm from their own tradition.

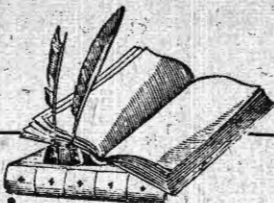
In the introduction to *The Phenomenon of Man*, Julian Huxley discerned that Teilhard was a "seminal" thinker. This new volume demonstrates the truth of that perception. Each of the contributing authors has been inspired by Teilhard's writings to frontier thinking in his/her own field of research and competence. The range of these fields is a tribute to the depth and comprehensiveness, not to speak of the numerous and charismatic qualities in Teilhard's thought. I commend the book to Friends and their friends.

John Yungblut

And Miles To Go by Alice Mackenzie Swaim. Wings Press, Rt. 2, Box 325, Belfast, ME 04915. 24 pages. \$2.95

In a forward by Arnold Perrin this slim paperback is described as "a

Poets & Reviewers



Margaret Hope Bacon, biographer and lecturer, is a member of Central Philadelphia (PA) Monthly Meeting. Polly Bowring, from Westfield, NJ, is an elementary school teacher. Dorothy S. Darling is from Odessa, NY and is a regular poetry contributor. Active with Friends in San Francisco, Jeanne Lohmann is associate editor of *Friends Bulletin*. Larry Miller works for the Middle East Program of AFSC and is a member of Doylestown (PA) Meeting. Interested in Quaker women's and temperance history, Sabron R. Newton serves as librarian for 57th St. Meeting in Chicago. Virginia Stetser's poetry has appeared widely. She is a member of Seville (NJ) Meeting. John Yungblut, a member of Friends Meeting of Washington (DC), has taught at Pendle Hill. He was active for years at Quaker House in Atlanta.

journey in search of an answer" finally found on a mountaintop.

Alice Mackenzie Swaim gives the search its purpose in her first poem, a Shakespearean sonnet: "From time to time, we need a change of sky." Though flawed by inversions (unlike her other sonnets), here is logic and fine imagery. We do take ourselves with us when visiting different landscapes, but "can sing unstudied songs" and grow with the new vistas—or fail to grow.

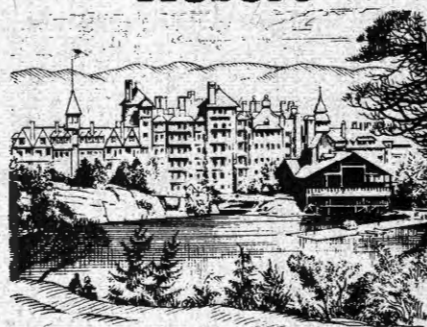
The poet's journey takes her to places of beauty disturbed by thoughts of the past, to Sunset Crater, to a ghost town, to timeless areas of berry picking, to "pale corrugated shores," to a Shinto temple where a priest's "Butterfly will never lose/its sheen of translucent gold,/but hang suspended on autumn branches/like out-of-season petals..."

Because the realities of this journey are often grim, much nostalgia creeps in. The culminating poem "Expedition" concludes her theme magnificently. "The climb itself did not defeat us... Gasping, we reached the summit,/planted conquering feet/proudly on that uncharted ledge/we long had dreamed of..." but the mountain "humbled, we trudged slowly down to night." The moment of triumph precedes the ultimate note of doom. The lesson learned is indelibly that of humility. As T.S. Eliot wrote, "The only wisdom we can hope to acquire is the wisdom of humility."

Alice Mackenzie Swaim has also learned her craft well and treated us to some beautiful lines of good poetry.

Virginia M. Stetser

The Unspoiled Resort



Mohonk Mountain House

Mohonk offers its guests more than 20 miles of marked, maintained cross-country ski trails ranging from beginner to advanced. In addition there are many miles of accessible, but unmarked, trails and paths for the more adventuresome skier. A complete range of services, including equipment rental, group and private lessons, guided ski tours, free trail maps, and a trained ski staff are available. Ice skating on the lake is an ever popular activity, with hot cocoa and a bonfire to keep you warm. Spend a part of your winter at Mohonk. For further information call 914-255-1000 or write:

MOHONK MOUNTAIN HOUSE
90 miles from N.Y.C., NYS Thruway Exit 18
LAKE MOHONK • NEW PALTZ, N.Y. 12561

CREMATION

Friends are reminded that the
Anna T. Jeanes Fund
will reimburse cremation costs.
(Applicable to members of
Philadelphia Yearly Meeting only.)
For information write or telephone
HENRY BECK
6300 Greene Street
Philadelphia, PA 19144 — VI 3-7472

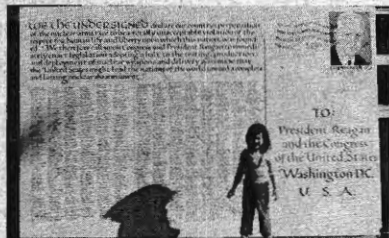


Residential Setting

A handsome fieldstone house, on a 100-acre campus is providing a home-like setting for psychiatric patients with continuing illness. Greystone House offers a specialized program which promotes each resident's independence and skills. The program is under the guidance of Friends Hospital, America's first private nonprofit psychiatric hospital, founded by members of the Society of Friends in 1813. \$80 per diem. For information write Diane Attenborough, R.N., Greystone House, Friends Hospital, 4700 E. Roosevelt Boulevard, Philadelphia, PA 19124.

Resources

• **People for Peace** has delivered the "world's largest postcard for the world's largest problem" to Washington, DC. It is a 7-foot by 11-foot message to Congress and President Reagan, signed by over 1,000 people, calling for a halt to the nuclear arms race. To get the message across, they are



distributing a **Postcard of the Postcard** (sample pictured above), handy for writing a personal message for peace and mailing to Washington. Send 10 cents per card (8 cents each for 100), plus 50 cents per order for postage and handling, to People for Peace, Box 537, Great Barrington, MA 01230.

• **The Travel Guide**, Third Edition, is just off the press. The guide is published by Project Equality which seeks to validate the equal opportunity commitment of various businesses and urges buyers to spend their money with those who comply. Included in the guide are hotels, travel agencies, airlines and other travel resources. Available for \$5 each (to non-subscribers) from Project Equality, 4049 Pennsylvania, Kansas City, MO 64111.

MILESTONES

Adoption

Simpson—August 1981, *Alejandra Lucretia Simpson*, born August 2, 1972, in Costa Rica. Her new mother, Mary Jane Simpson, is a member of Washington (DC) Friends Meeting.

Marriages

Gerdts-Roberts—On October 10 in Long Valley, NJ, *David Roberts* and *Julie Gerdts* were married in a ceremony which combined Friends' and other Protestant traditions. Both are attenders of Reston (VA) worship group. Dave is a member of Roanoke-Blacksburg (VA) Meeting and his parents live at Friends Community, MA.

Nicholson-Asselin—On June 27, *Denis Joseph Asselin* and *Judith Ellen Nicholson* at Westtown (PA) Friends Meeting, where Denis is a member. The day combined Catholic and Quaker traditions, and during the meeting for worship ministry was given in both French and English. Judy's parents, Jean and Francis Nicholson, live in

California. All three are members of Lansdowne (PA) Meeting. Denis' parents, Joseph and Marguerite Asselin, live in New Hampshire.

White-Mirande—On September 12, *Michael P. Mirande* and *Sylvia Sandra White*, at Chapel Hill (NC) Meeting, under the care of Charlotte (NC) Friends Meeting. The bride and her parents, Edwin Chandler White and Helen Keyes Wright White, are members of Charlotte Meeting.

Deaths

Buselle—*Robert Murray Buselle*, 77, of Falmouth, MA, September 24. He was a retired purchasing agent for the Parsons, Jurden Co. in New York. Born in Chappaqua, NY, he moved to Cape Cod after his retirement in 1971. He graduated from Horace Greeley High School in Chappaqua and from Williams College in Williamstown, MA. He also attended the Harvard Business School. He served as treasurer of 20th Street (NY) Meeting for several years.

Dowsett—*Edward Henry Dowsett*, a member of Auckland (New Zealand) Monthly Meeting, on August 7 at age 87. Edward and his wife Ruby were both active Friends and were a uniting influence among New Zealand Friends. They both also made outstanding contributions to the life of the Friends School in Wanganui.

During World War II Edward advised conscientious objectors. Also, he belonged to the advisory board selecting people to serve with the Friends Ambulance Unit in China.

The Dowsetts visited among Friends in the U.S. and Europe and shared the life at Pendle Hill and Woodbrooke in their later years.

France—*Albert France*, October 1 at St. Petersburg, FL. He was a member of St. Petersburg Monthly Meeting. He is survived by his wife, Anna France.

Goerke—*Edmund Goerke, Jr.*, recorded minister of Navesink Hills (NJ) Monthly Meeting, September 28 in Freehold Township, NJ. Edmund graduated from the Pingry School and Haverford College. He was active in many Friends' concerns, particularly advancement, intervisitation and prison reform. In addition Edmund belonged to the Bible Association of Friends in America and the Tract Association of Friends. He is survived by his wife Florence Ann, daughters Ariadne and Marguerite Anne, his sister Marguerite, and his brother Gerald.

Vail—*Horace Vail*, 93, on May 11 at St. Petersburg, FL. A birthright Friend, Horace was a dual member for 25 years of St. Petersburg Monthly Meeting and the Rahway and Plainfield (NJ) Monthly Meeting. He is survived by his wife, Ruth Stryker Vail.

Wardlaw—On October 6, *William F. Wardlaw*, of a heart attack at the age of 76. He worked with AFSC and FCNL, at a migrant labor camp in Bakersfield, CA, and at the co-op in Palo Alto in the relocation effort for Japanese college students during World War II. He also worked for the Pacific Research Bureau in Philadelphia. In the early '70s he visited Friends in New Zealand, Australia, and Japan, as well as the U.S. He was a member of Lloyd Harbor (NY) Monthly Meeting.

CLASSIFIED ADVERTISEMENTS

CLASSIFIED RATES
MINIMUM CHARGE \$6.00. 30¢ per word. Please send payment with order. (A *Friends Journal* box number counts as three words.) Add 10% if boxed. 10% discount for 3 consecutive insertions, 25% for 6.

Appearance of any advertisement does not imply endorsement by *Friends Journal*.
Copy deadline: 30 days before publication.

Accommodations

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 535-2752.

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

Books and Publications

Christmas gift subscriptions to Pendle Hill Pamphlets. \$9.00 per year (six issues); \$18.00 for 2 years. Write: Pendle Hill Gift Subscriptions, Wallingford, PA 19086.

Christmas gifts: Betty Stone's all-ages world religions Bible, *Coffer of Pearls*—"great!" Hardcover, \$7.50 ppd. Waterway, R2, Supply, NC 28462.

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

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

New—The Truth is Christ by Lewis Benson. Contains his first pamphlet, "Prophetic Quakerism," and three other very important papers. Cost \$3.00. **Reprinted—What did George Fox Teach About Christ?** Selected from the transcript of a weekend gathering with Lewis Benson in London in 1974. This has been so popular that previous reprints have been sold out before they could be advertised. Cost \$3.00. Each available from Friends Book Store, 156 North 15th Street, Philadelphia, PA 19102.

Camps

Friends Music Institute, 4-week summer camp for 12-17 year olds. Music, Quakerism, caring community. Meets during July at Olney School, Barneville, OH. Write P.O. Box 427, Yellow Springs, OH 45387. Phone: 513-767-1311.

For Rent

Attractive apartment available, Lansdowne, January, February, March. Rent free (excepting electricity) to cat lover. Near transportation. References. Box S-756, Friends Journal.

Latin America Slideshows—rental \$15.00/wk. purchase \$50.00. *Central America: Roots of the Crisis* looks at Nicaragua, El Salvador, Guatemala. *Vieques; Guatemala Earthquake: Agony & After*; *Guatemala: A People Besieged*; *Chile: Four Women's Stories*. American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102. 215-241-7159.

For Sale

3 Bedroom Cape Cod, 120-year-old house on Maine coast—central heat, large bath, kitchen, living room, wood shed, plus large shed (used for boat building). Needs some work but is habitable. \$23,000. Call (215) 482-4697 after 6pm or write 755 Manatawna Ave., Phila., PA 19128.

Healthy baking with fresh fruits and vegetables, bran and wheat germ. Recipes \$2.00 to Terret/Epicure, Box 293, Midland Park, NJ 07432.

Personal

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

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

Man, 25-years-old, incarcerated past five years seeks correspondence. Can't explain the loneliness in prison. I want to hear from and write to new friends. Roberto Brown, Box 43, Norfolk, MA 02056.

**A PERSONAL GIFT—
FRIENDS JOURNAL**
(see back cover page)

Positions Vacant

Mother's helper—live in for one year. Care for two girls, 4 and 9 years. Own room; pool and trip to Florida. Must love being with children. Send information and photo to Lippman, 6 Whites Lane, Woodstock, NY 12498 or call 914-679-9632.

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

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

Director: Conference and retreat center. We are seeking a Quaker married couple or single person to provide spiritual and administrative leadership at Powell House, New York Yearly Meeting conference center. Position entails program direction, staff supervision, maintaining Friendly atmosphere. Please submit resumes and applications to Helen Angell, 131 Popham Rd., Scarsdale, NY 10583; phone 914-723-6907.

Position opening: General Secretary, Philadelphia Yearly Meeting. Applications are being accepted for the position of general secretary of Philadelphia Yearly Meeting. An applicant should be a Friend of demonstrated spiritual depth; preferably a member of Philadelphia Yearly Meeting; an experienced executive able to provide leadership to Friends, and skilled at human relations. Duties: (1) To work closely with monthly and quarterly meetings to produce more effective interaction among Friends; (2) To serve as chief staffperson to Yearly Meeting, and as secretary to the Representative Meeting; (3) To represent the Yearly Meeting among Friends' and other religious and community organizations. Salary range: \$25,000 and over, commensurate with experience. Application deadline: 2/1/82. Anticipated hiring date: June 1982. Send resume to PYM Search Committee, 1515 Cherry, Philadelphia, PA 19102.

Positions Wanted

Quaker student seeks live in housekeeping job in or near city. House sitting during holidays. Full-time housekeeper summer 1981 Pendle Hill. Babysitting experience. Box B-760, Friends Journal.

Certified artist teacher seeking position, children or adults, in setting where individual enrichment and encouragement is emphasized. Box W-759, Friends Journal.

Quaker Centers

Welcome to a Quaker community! Make your home at Southeastern YM Quaker Center and enjoy central Florida. Write 847 Highland Ave., Orlando, FL 32803. Phone 305-422-8079. One and two-bedroom unfurnished apartments available on year-round basis.

Schools

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

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

Peace Studies—Juniata College offers a \$1000/yr., renewable merit scholarship every year to an incoming freshman with a commitment to promoting peace. Please make inquiries to: Peace and Conflict Studies Committee, Juniata College, Huntingdon, PA 16852.

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

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. 464-2207.

Typing in my home: 17 years experience. \$1/page (double-spaced). Lisa Kuenning, 1509 Bruce Rd., Greeland, PA 19075. 215-576-1450.

Summer Employment

1982 managerial position. Small informal club and lodge in the Poconos. Twelve weeks starting June 21st. Contact Roger Horton, 1105 Ashford Lane, West Chester, PA 19380. 215-399-0172.

Study Tour

Is your son 13-16? We seek adventurous, sturdy lads to join small co-ed group for horse drawn cart expedition through southern Greece, January-March, 1982. Students pursue special projects to earn school credit while undertaking a rigorous overland trek through the language, culture, and history of the Greeks. Grassroots Educational Expeditions, Freedom, MA 04941. 207-342-5422.

Travel

Tour China in 1982—Escorted tour planned for May or October depending on interest. Travel agency donating commissions to Oakwood School or to the Friends school of your choice. Need indication of interest before January 1, 1982. Details from: Ask Renee Travel, 308 South 6th East, Salt Lake City, UT 84102.

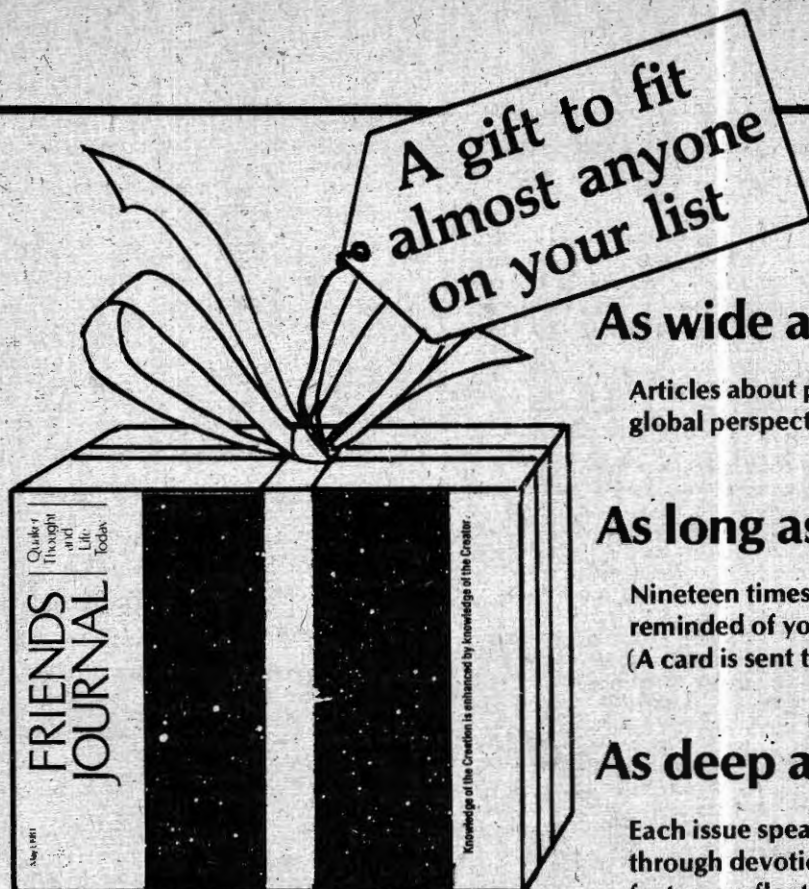
Young at heart? Join us for two weeks horse drawn expedition through Eastern Peloponnese, April 1982. Small group of adults will share outdoor life while exploring archaeological sites, isolated villages, remote beaches. Prerequisites: sense of humor, willingness to immerse oneself in Greek culture. Grassroots Educational Expeditions, Freedom, ME 04941. 207-342-5422.

Wanted

Babysitter in our home for two children, occasional days and evenings, especially weekends. Friendly, responsible adult with good references. Welcome to live in or out. Lovely suburban home, Fort Washington, PA. Call 628-3687 or write Box K-757, Friends Journal.

Quaker literature, specifically doctrinal writings published before 1900. Contact Stuart Banister, CR #13 66624, Goshen, IN 46526.

I would like to have correspondence with "plain" Friends. Stuart Banister, CR #13 66624, Goshen, IN 46526.



A gift to fit
almost anyone
on your list

As wide as the world

Articles about personal needs and social concerns in a global perspective will touch varied interests of readers.

As long as the year

Nineteen times annually recipients will be reminded of your regard for them as their copies arrive. (A card is sent to announce each gift in your name.)

As deep as the spirit

Each issue speaks from the heart to the heart through devotional articles, poetry, and other features reflecting Quaker thought and life today.

You will find other dimensions in the new, constantly growing FRIENDS JOURNAL:

While keeping its serious purpose, the JOURNAL hopes to be as *light as laughter*—with a leavening of limericks, anecdotes, cartoons, and other sprightly touches.

Beginning with the new year, the JOURNAL will be as *white as snow* when it will be printed regularly on better, stronger paper for readability, durability, and improved appearance.

For Christmas, of course, but also birthdays, unbirthdays, graduations, anniversaries, thanks-for-hospitality, and other occasions... your gifts of FRIENDS JOURNAL will please your friends, spread the word, and help strengthen the publication for all its readers.

FRIENDS JOURNAL, 152-A North 15th St.,
Philadelphia, PA 19102

I enclose

- ☐ \$12 for one year (19 issues) of FRIENDS JOURNAL
- ☐ \$23 for two years
- ☐ \$34 for three years

Name _____

Name _____

Address _____

Address _____

City/State/Zip _____

City/State/Zip _____