JUST A WHISPER

Like wind-swirled leaves
in black night
we whisper our loneliness.

God hears
and swaddles us
in starlit blankets of comfort.

-Deus caritas est.

—Virginia A. Pleasants
AMONG FRIENDS:
New Wine and New Wineskins

Without getting into a temperance discussion, I recall Jesus’ admonition (Lk 5:38): “New wine must be put into new wineskins, and both are preserved.” That’s the way I feel about the stronger, whiter paper to which the Journal returns with this issue. The content is the important thing, but it deserves a holder that is durable enough to get through the mail and last on library shelves. I am sensitive to that aspect of Quakerism that emphasizes thrift and simplicity. However, the cheapest is not necessarily “wise economy,” which is how the dictionary defines thrift.

Paper prices today are relatively in line with other costs—as they were not two years ago when the “wise economy” pointed to newspaper as an expedient. Even now the paper we are using is somewhat lower in quality than previous Journal stock.

Reader response has been generally positive to the idea. Many have sent contributions to cover some of the increased paper cost, since we do not intend to raise subscription prices at this point. (The Friend of London has just raised its newsstand price by 17 percent. It costs $45 a year surface mail!)

Many others have taken seriously the challenge of getting more subscribers to strengthen the Journal’s economic base—and reach more readers with a worthwhile message.

One of my roommates at the annual meeting of the Friends Committee on National Legislation, Duane Magill, confirmed the good news that his Santa Monica (CA) Friends Meeting has put 50 subscriptions for Friends Journal into their budget, copies to go to members and attenders at their home addresses. (I’m sure they hope that recipients will increase their meeting contributions appropriately!) If your monthly or quarterly meeting would like to follow this example, I should add that for 50 or more subs paid at once the rate is $10 each.

New Year

In expectation (senryu)
I grab the door’s smooth, bright knob.
Why don’t I turn it?

With sadness I note the absence from the masthead of Nina Sullivan, who has served Friends Journal for 12 years as circulation and advertising manager—with wonderful efficiency and rare warmth. She and her husband, John Sullivan of AFSC, will be retiring to Washington. Our best wishes go with them.

Olcott Sanders

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Friends Journal
Meeting for worship is like boarding a train that departs every First-day at 11 sharp... destination: Infinity. Its passengers come from all sorts of directions and walks of life. Some are old and some are young, conservative and casually dressed ones, entire families with their children, as well as a few who just come for the ride. There are always a small number of passengers who would like to conduct the train themselves, while the more experienced travelers lean quietly back waiting for wherever this train will take them.

The first stop after a short ride is the Self Station. It is a very popular and centrally located station with a large assembly of experiences and remembrances clamoring to be heard. Pieces of baggage carried into this train are so heavy and numerous that there is the tendency of their falling all over the other riders. Some jump in late and, looking for a seat, step over several passengers, jolting them out of their quietness. If there are too many noisy passengers on this train, it cannot move forward. After a short while of waiting several of the quieter cars will detach themselves to continue the journey.

The next stop is the Heart Station. It bristles with feeling and love. Its riders are concerned with each others' welfare, as well as those without the train. As it slowly approaches this station, it passes several poor villages. Each time a few of the occupants descend to assist those in need, for few trains ever stop there. Occasionally one or the other passengers utters a few words of inspiration. The train becomes shorter and shorter and the cars almost empty as more riders leave to pursue their individual concerns.

With just one car left it enters noiselessly the Soul Station, its final destination. In there, total silence reigns and no movement, either without or within, can be discerned. Everything is bathed in a strange light. It makes the tracks glisten as their parallels merge in Infinity. The occupants in the last car feel that their seats, and indeed the entire car, become translucent as the light from above shines brighter. Then their individual bodies melt into the light as their inner light and God's light pulsate as one.
TIME: Musings of a Quaker Philosopher

by Brand Blanshard

Time is a puzzle. Perhaps the best known remark about it is St. Augustine's that it is the most familiar thing in the world until one is asked to say what it is, and then one finds oneself tongue-tied. Try to define it, and you go round in a circle. You say: "Time is that form of being which—things happen in succession, or one after another, or in temporal order." But these all define time by itself. It is unique.

So we commonly talk about it in metaphors. Time is a river that carries events along in its current. As the old hymn has it:

Time, like an ever-flowing stream,
Bears all its sons away;
They fly forgotten as a dream
Dies at the opening day.

Isaac Watts at his best! But then time is not a stream, for it has no banks. The rocks and earth and trees that form the banks of a stream are themselves just long events that are also being carried away.

The more we think about time, the more puzzles we bring to light. We say that we live in time. But the past has gone and the future has not yet been born, so we are confined to a now. How long is now? We commonly talk about "this point in time." But a point has no duration, so if we are speaking correctly, we are not living in time at all, which is absurd. So we retreat a little, and say that now is a razor edge. But that can't be right either. To go riding along on a razor edge would be as untrue as it would be uncomfortable; William James said that if we ride anything, it is a saddle-back, for our now is a "specious present" which always includes a bit of the past; it lasts a second or two. That suggested to Royce what God's eternity might mean—that the whole course of events was included in his specious present.

This brings me to another curious reflection: what we "see" is always a world that has passed. Light travels with great speed, but it does take time. We "see" a star exploding in the sky. That explosion may have occurred a century or more ago; what we see is not the explosion, but an image coming at the end of a long causal train which that event set off. And light travels in both directions. If we were far enough away, and had a sufficiently powerful telescope, we could see at this moment the assassination of Caesar or the events on Golgotha. The same holds on a smaller scale when I look at you or you at me. The expression on your face is not what I see, or the words you speak what I hear; both are events of a recent past. And, of course, we never see or hear each other at all, for our thoughts and feelings are beyond sensing altogether. John Donne said, "No man is an island." Strictly he was wrong; everyone is an island that rises and sinks alone.

Out of a misty dream
Our path emerges for a while, then closes
Within a dream.

A queer controversy is going on in several of our states that has to do with time. When did things begin? Should we teach our children the view of Genesis or the view of current science? It is hard to see how either view can be correct. Archbishop Usher, if I remember rightly, calculated that the universe began on Friday, October 23, 4004 B.C. at 9 a.m. But if so, the creation was itself an event in time, and we can't help asking what happened at 8:59, or, as Mill did, when the Creator began. Nor is the scientific theory of the "big bang" better off. For we can quite sensibly ask what caused matter to coagulate into

Brand Blanshard's article was given as a presentation May 3, 1981, at homecoming day at Swarthmore (PA) Meeting. The author of many books and articles, he is Sterling professor of philosophy emeritus at Yale University.

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that big ball, and what caused the ball to explode when it did. The beginning of the world in time seems unthinkable, and equally so the beginning of time itself.

This suggests another odd thing about time: it is nothing apart from the events that take place in it. That is why we look back, stretches of our lives that were filled with routine seem short, while stretches filled with varied events, such as a European tour, seem long. That is also why we can't measure a life by its years. Think of Schubert and Shelley dying at about 30; think of Keats dying at 26; and one sees that some people who live half as long as others by the clock live twice as long in experience. The most influential life of the last 2000 years lasted, so far as our records go, three years; the rest is lost in legend.

Again, if a life is rich, it is largely because its present carries with it the deposit of its past. A stone is about the same today as 50 years ago; a person is not, for a person is a mind, and a mind grows. Just to recognize something is to see it through the spectacles of past experience. And we never see the same thing through quite the same spectacles; as Heraclitus put it, we never step twice into the same river. One is fortunate if one can carry over a rich past and use it in present appreciation. You and I cannot see a daffodil as Wordsworth saw it, nor a symptom as a doctor sees it. It is said that Johns Hopkins' Dr. Osler could walk down a hospital ward and make diagnoses with a glance. "No, that is not ordinary jaundice; look more closely at the patient's color. It is jaundice, yes; but of a rare kind that won't respond to the standard treatment." A mind without a collection of applicable ideas is blind. A group of Indians was once brought to New York with the expectation that they would be thrilled with the sight of skyscrapers, buses, and overhead trains. Instead they gaped in stolid incomprehension. Then one of them saw a telephone repairer going up a pole with the little spurs that such persons wear. At once the group came alive in fascination. Here was someone doing what they had all tried to do and failed, namely to climb effortlessly up a smooth tree. That was really something.

If "little we see in nature that is ours," that is because we lack the store of feelings and ideas to make what we see significant. A lady in Whistler's studio once glanced at one of his nocturnes and said, "I never saw a moon that looked like that." "Madam," said Whistler, "don't you wish you had?" Many years ago I was staying for a while in Venice, where I had stumbled on the pension in which Ruskin had once lived; and still on the shelves was a worn copy of his wonderful Stones of Venice. It largely made my visit to the city. With the book open as I walked and gaped, I was able to look at Venice through perhaps the most remarkable pair of eyes that had ever gazed at it, and through a mind for which every column and cornice had meaning. Does this not have a bearing on education? Arnold thought that in youth we should store up in the back of our minds "the best that has been thought and said in the world." Such people will never be at a loss.

Was Milton wholly blind, or Beethoven deaf?

Many questions are raised about the best strategy for using time. "Dost thou love life?" said Benjamin Franklin. "Then do not squander time, for that's the stuff life is made of." Here opinions vary. As in El Salvador, there are hard-liners, soft-liners, and centrists. The hard-liners want every minute accounted for. That good biographer Gamaliel Bradford organized his day so that every moment would be used to purpose. You might know, for example, that at 8 he was sitting down to breakfast from 8:30 to 9 reading the Times, from 9 to 9:30 reading French, from 9:30 to 10 reading German, and from 10 to 12 writing for the press. Against that regimen many surely would rebel, as they would against a straitjacket. The soft-liners are at the other extreme; they want to be free from all restrictions of time. William Hazlitt said he never owned a watch, for while he was in the city, he could hear the church bells striking, and while he was in the country, he could listen to the silence. I knew an academic of eminence who was always late to classes and appointments, and at last gave up carrying a watch. These practices continued till he arrived one day at the New York pier to see his ship for Europe steaming away in the middle distance. Punctuality, it is said, is the courtesy of kings, but should it not be part of the...
It is the centrists who have the best of it. They are not afraid of habit. Indeed they are glad to surrender to it all the smaller decisions of life in order to have their freshest hours for the harder ones. It is surely a waste of time to decide every morning anew when one will get up, whether one will take exercise, what foot one will put first into one's trousers, in which pocket one will put one's keys. These issues are not worth rethinking. The creative life should grow out of a firm trunk of habit in order that every new bud should have its chance.

Of course, we always have pessimists with us to remind us that, do what we will, the enterprise will end in second childhood and death. I venture to question both predictions. The eyes that look out blankly at us from the rocking chairs in some nursing homes are often due to failing brains; granted. But often what is behind them is a sad lack of interests that might have been acquired in earlier years. One recalls Heathcote Garrod's tart remark that only bores are bored. Advancing years and advancing enrichment of life should go together. I like to think of Oliver Wendell Holmes, senior and junior. The senior one wrote: "Build thee more stately mansions, O my soul/ As the swift seasons roll." Of the junior one, the justice of the Supreme Court, it is told that one of the first things Franklin Roosevelt did on assuming the presidency was to make a call on him. He found him reading Plato. "Mr. Justice, why are you reading Plato?" asked the President. "To improve my mind," was the reply. The point is that Holmes was then in his 90s.

But the pessimist persists. "Even Holmes died, didn't he?" In the obvious sense, yes. In a less obvious but still important sense, no. If the law of causation is to be believed, everything we do will have its effects, indeed a series of effects without end. The teacher struggling at midnight to comment rightly on a paper, the old Quaker telling the truth about his product, the parent encouraging a child's budding interest in good reading, good TV, honest play, may seem to be getting nowhere. Let him or her not lose heart. A timely nudge may change a life. I think of my friend Brightman, professor of philosophy at Boston University, who worked himself to a premature death. One of his students was a black youth whose unusual ambition was to achieve a doctorate in philosophy. Brightman decided to help him over the hurdles. Wasted effort? Hardly. Not many years later the young man got the Nobel prize; his name was Martin Luther King. Who can measure the effect on millions of people of Brightman's quiet strengthening of the hope and standards of one young man? The person I have called the most influential in history, Jesus, seemed a failure; there is some evidence that he thought so himself at the end. But his life and work have raised a circle of widening ripples in the sea of humanity to which we can set no boundaries.
THE WINTER WOODS

JANUARY STORM

All day the sky hunched, gray, at the January hill, waiting. At four we looked north. It was time. “Invade the woods!” The storm shouldered forward. We heard it coming, hissing down the armored crust, overtaking the racing maples, slowing them to standing. We became the exploding silence, the vortex. Rotating, rotating beneath raised arms and glowing faces, smiling, laughing, knowing that through such white violence, such white silence, we become New.

—C. James

The winter woods beside a solemn river are twice seen: once as they pierce the brittle air, once as they dance in grace beneath the stream.

In air these trees stand rough and raw, branch angular in fixed design; in water, shimmer constantly and disconnect as in a dream shadowy but more alive than what stands stiff and cold before our eyes.

Our eyes at peace are solemn streams and twice the world itself is seen: once as it is outside our heads, frozen hard and winter-dead, once as it undulates and shines beneath the silent waters of our minds.

When rivers churn or cloud with ice the world is not seen twice, yet still is there beneath the blinded surface of the stream, livelier and lovelier than we can comprehend and waiting, always waiting, to be seen.

—Parker J. Palmer
I feel like Pontius Pilate. I have got to obey the law. That law commands me. I would obey it if it meant my life. Never mind my feeling. I live within the law and uphold sentence as a judge...." So spoke a federal judge as he sentenced a staff member of the American Friends Service Committee to a year and a day in prison for failure to register under the Selective Service and Training Act of 1940.

The judge was a Quaker, as was the attorney who represented the defendant. Their dilemma raises many questions about Quaker participation in the legal system. Should a Quaker always seek amicable resolution of disputes, or is a Quaker ever justified in bringing legal action? Should a Quaker practice law and enter a profession where contention rather than consensus is the norm? Should a Quaker serve as a judge, even if it involves imposing a sentence contrary to Quaker beliefs? The history of Quakers within and without the legal system and the thought of some contemporary Quaker lawyers may provide insight into these questions, if not answers to them.

Early Quakers were critical of what they saw in the courts of their day. So often was he haled into court that George Fox early became disenchanted with the legal profession. He wrote:

...the Lord... shewed me also, that the lawyers were out of the equity, and out of the true justice, and out of the law of God...

Fox did, however, allow some hope of lawyerly redemption:

The lawyers might be reformed and brought into the law of God, which answers that of God which is transgressed in everyone, and brings to love one’s neighbor as himself; and this teaches him to do unto others as he would they should do unto him.

James Nayler also criticized the legal profession, and what he wrote in 1653 may be true today:

And you who should instruct people in the ways of truth and peace, do not you by your wisdom teach lies and strife? Do not you advise your plaintiffs, as you call them, to declare in bills, things that are not true, and make small offences seem very great by false glosses?... Is this the way to make up the breach, and preserve peace and truth amongst people? O miserable fall from God, when that law which should preserve in peace, is used to aggravate offences beyond truth, and so make differences greater. And do not you delight to fish in troubled waters; and the greater dissension amongst the people, the more is your gain?

James Nayler also observed that laws which might benefit were often used to oppress:

And are not those laws which ought to be used to preserve people from oppression, by abusing, made the undoing of whole families, impoverishing towns and countries? The law, as it is now used, is scarce

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serviceable for any other end, but for the envious man, who hath much money to revenge himself upon his poor neighbors, which may be, never did him wrong. Is there any appearing for the poor against the rich, although his cause be just; but by deceits, delays, and expenses, the remedy is worse than the disease?

Feeling that suing another only aggravated differences, early Quakers refused to go to law against those who had wronged them. When a “rude multitude” attacked George Fox after he spoke at the Tickhill steeplehouse in 1652, he did not prosecute:

And he that shed my blood was afraid of having his hand cut off for striking me in the steeplehouse, but I forgave him and would not appear against him.

Later that year, when George Fox and James Nayler were attacked on Walney Island, they did not prosecute their attackers. When a bundle of hides was stolen from the Philadelphia Quaker, William Savery, he did not prosecute the thief but placed the following notice in the newspaper:

Whoever stole a lot of hides on the fifth day of the present month is hereby informed that their owner has a sincere wish to be his friend. If poverty tempted him to this false step the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind.

The thief returned the hides to Savery, whereupon Savery invited him to tea, discerned his troubles, and employed him for many years in his tanyard.

The concern not to aggravate a grievance by prosecuting is in keeping with the Query, “Are love and unity maintained amongst you?” This Query, which dates from 1682, and, as noted by Howard Brinton in *Friends for 300 Years*, it is the Query which has been in longest continuous use by Quakers. Reflecting the concern of this Query, the Discipline forbade any Quaker to sue another. If a dispute arose, the parties were to appeal to the meeting.

Because Quakers were required to resolve disputes within the meeting, they were reluctant to use the courts. Legislation in early Pennsylvania reflects this avoidance of the court system. In 1683 the Pennsylvania General Assembly provided an institutional alternative to court action by appointing common peacemakers who would arbitrate disputes. The law stated that “the judgement of the peacemakers, shall be as Conclusive, as a sentence given by the County Court.” The General Assembly passed another law in 1683 which provided that “if any man be indicted, proved, and Judged a Common Barrator, Vexing those with Unjust and frequent suits, it shall be in the power of the Court, both to reject his Cause, and punish him for his barratry, by fine or imprisonment.”

When Quaker harmony broke down in the 19th century, however, Quakers turned to the courts. Friends locked meetinghouse doors against one another and sued the opposing faction to determine the ownership of the meetinghouses. In the case of *Earle v. Wood*, in which title to the Swanzey Monthly Meetinghouse was granted to the Gurneyite plaintiffs, the court described the Quaker practice of consensus and expressed skepticism as to its efficacy. The court opined that, if consensus had worked, the parties would not have ended up in court:

However well calculated this may be to promote the great spiritual objects of the society, unity of feeling, religious peace, it is little calculated to afford a practical rule of action, and stand as certain proof, where there is any actual conflict of opinion, and where, from any cause, controversy actually arises.

At the same time they were loath to use the courts for their own benefit, early Quakers recognized the power of the courts to correct injustice. Although he did not seek personal vengeance by going to the law, George Fox did petition the courts to attend to the needs of others: “I was sorely exercised in going to their Courts to cry for justice and in speaking and writing to the judges and justices to do justly...” George Fox experienced very strong leadings to petition judges on behalf of others:

At a certain time, when I was in Mansfield, there was a sitting of the justices about the hiring of servants; and it was upon me from the Lord to go and speak to the justices, that they should not oppress the servants in their wages. So I walked towards the inn where they sate; but finding a company of fiddlers there, I did not go in...... But when I came again in the morning, they were gone, and I was struck blind that I could not see. I inquired of the innkeeper where the justices were to sit that day......My sight began to come to me again: and I went and ran thitherward as fast as I could. When I was come to the house where they were and many servants with them, I exhorted the justices not to...
oppress the servants in their wages, but to do that which was right and just to them; and I exorted the servants to do their duties and serve honestly, etc. They all received my exhortation kindly, for I was moved of the Lord therein.

Quakers also challenged the legality of the injustice and persecution they suffered. According to Mary Maples Dunn in *William Penn, Politics and Conscience*, the Meeting for Sufferings supported persecuted Quakers who turned to the law for relief. “Any Quaker who wished to protest in a court of law against unjust persecution could find counsel and aid in the Meeting for Sufferings.” The most famous case was the Penn-Mead trial of 1670, which established the principle that courts could not punish juries for their verdicts. In this trial, William Penn, who had studied law at Lincoln’s Inn, ably presented his defense. In the opinion of Mary Maples Dunn, “This trial, which received widespread publicity, was probably important in bringing Quakers to accept the proposition that persecution was an infringement of civil rights which could be defended in the courts.”

The legal system today is much different from the one known by early Quakers. When James Nayler decried that there was no appearing of the poor against the rich, no legal services offices were sponsored by the crown. When George Fox exhorted the masters not to oppress their servants in their wages, no minimum wage legislation existed. May a Quaker participate in this contemporary legal system? As a litigant? As an attorney? As a judge?

One’s answer to these questions may depend upon one’s view of the law. Howard Vogel, a long-time attender of Twin Cities Meeting and professor of law at Hamline University School of Law in St. Paul, Minnesota, is dubious about Quaker participation in the legal system and says, “Whatever else it is, the law is a set of rules backed up by the state; it is fundamentally coercive.” And he adds, “Coercion is not creative or redemptive.”

Rosalie Wahl, a Quaker and the first woman ever appointed to the Minnesota Supreme Court, has a different view of the legal system and Quaker participation in it. “Law determines the patterns of our lives,” she says.

We’re dealing with a societal structure where we set up the way in which burdens can fall, for example, illness or accidents. In order to obtain workman’s compensation for an injury arising out of your employment, you have to file a claim and may have to go to court. If you’re in an automobile accident, it’s foolish to say, “I know I’m hurt, but I am not going to do anything about it.” We all carry insurance and have set up these systems of compensation.

O

ne’s view of the law may depend upon one’s view of human nature. “It is difficult to imagine the human race without conflict,” says Mulford Sibley, a Quaker and professor of American studies and political science at the University of Minnesota. “At its worst, law is better than physical violence. It may involve conflict, but all life involves conflict.”

Going to law may serve as a nonviolent means of conflict resolution. Peter Brown has been attending meetings in North Carolina and Minnesota for many years. A former legal services attorney, he has often represented tenants in heated disputes with their landlords. “I hate to think what would happen if there were no court system to go to,” he says of his cases where either side would gladly have torn the other apart.

Going to law is no doubt preferable to going to war. But does it really resolve a dispute to litigate it rather than to slug it out? “Any lawsuit arising out of interpersonal conflict is an institutional recognition of failure,” asserts Howard Vogel. “To sue is an admission of failure. The willingness of Americans to litigate reflects a lack of willingness to resolve disputes.” Mulford Sibley quotes Paul: “To have lawsuits at all with one another is defeat for you. Why not suffer wrong? Why not rather be defrauded?”

Rebecca Knittle, a former legal services attorney who is now building a cabin in northern Minnesota, agrees with the early Quaker attitude that going to law “concretizes and perpetuates conflict. Going to law is antithetical to the Quaker way of being,” she says. “Quakers believe that people can live together. If everybody were living as Quakers, there wouldn’t be a misuse of one another.”

Rosalie Wahl acknowledges that if there were no misuse, there would be no need to go to court to redress grievances. She says of contemporary Quakers, “We wouldn’t sue each other. It’s a family kind of thing. We would bring it to meeting, in the context of the beloved community where we dare to be vulnerable, dare to live what we hope for all humankind.” Mulford Sibley speaks of the attitude of Quakers today in light of the traditional prohibition against going to law. “Most Quakers today wouldn’t sue. They shouldn’t unless some important issue is involved that transcends private gain.”

It is those important issues transcending private gain that might motivate a Quaker to litigate. Rosalie Wahl sees advocacy for the rights of the underprivileged as integral to the Quaker tradition. “When George Fox saw injustice, he would go to the courts. When in prison, he said, ’Look what’s happening to these people.’ He expected the courts to do justice.” Rebecca Knittle agrees. “There are few legal jobs I could conscientiously do,” she states, but she continues, “Sometimes there is no choice about going to court. Welfare being cut off or neglect and dependency proceedings. It’s a salutary role
for the Quaker lawyer, refusing to stand by while someone else goes down the tubes.”

Rosalie Wahl believes that by addressing oneself to the needs of “those whose rights have been denied or infringed,” one may be a judge and keep within the Quaker tradition. Upon her appointment to the Minnesota Supreme Court she asserted, “Every person, poor, or rich, black or red or brown or white, male or female, has the right to equal justice under the law. I will endeavor with the other members of this court to make this dream a reality.”

How does a Quaker lawyer maintain Quaker values while working in the legal system? “How can you contribute to building the kingdom while using the world’s tools?” asks Peter Brown. Rosalie Wahl notes the benefit of deciding disputes in a legal context. “You don’t have to fight to be heard. That’s what due process is all about.” She maintains that the lawyer need not be a litigious creature. “The best lawyers never get into court. As a practical matter the law provides a framework for conducting negotiations,” Peter Brown agrees. “Sometimes in resolving situations as a lawyer, there is compromise available,” he says. “Sometimes compromise is effected because of the win-lose threat.”

In contrast to the view that going to law may facilitate negotiation, Rebecca Knittle sees those negotiations as the most contentious area of the conduct of law. “The easiest part of being a lawyer is going to court,” she says. “It does the least violence to Quaker values because it is a highly stylized situation. Your role is defined. You can advocate without resorting to a style of anger. The hardest area is that between the extremes of a little bit of advocacy and going to court. Between those extremes you have to act differently from how you would act as a Quaker. You have to holler at people and harass them, which you don’t have to do in court.”

Finally, what is the effect on the practitioner of law of all this negotiation and litigation? “In learning to think like a lawyer, you define and haggle over small points,” Rebecca Knittle laments. “How open can you be to what other people are trying to say?”

Should Quakers fish in those troubled waters denounced by James Nayler? There seems no simple answer. For the Quaker contemplating bringing suit the concern may be different from the Quaker deciding to practice law. “There may be more justification for being a lawyer than going to law,” Rebecca Knittle points out. “A lawyer, at best, is a highly stylized role, being impersonal, providing a conduit for the vindication of rights. But to go to law brings the force of law into play against another.” Rosalie Wahl defines the concern of the advocate of the rights of others, “You can’t go out and say, would you please not do it.” Peter Brown sees little difference in taking a dispute to meeting or into court. “A Quaker taking a matter to meeting is almost the same as taking it to court,” he says. “You cannot take a landlord to the meeting authority. Court alone is available.”

Should Quakers go to law? Mulford Sibley is troubled by this issue. “The basic question,” he says, “is what does turning the other cheek mean in everyday life? There is no pat answer. On the one hand there is the right to defend your own integrity. On the other hand, in the act of defense, you must make sure you aren’t injuring the other person.”
QUAKER MESSAGES

QUERY 20.
GOOD TASTE.

DOES YOUR MEETING
STRIVE TO CARRY OUT
ALL FUNCTIONS IN
GOOD TASTE?

DO MEETING FURNISHINGS REFLECT
QUIET ELEGANCE, NO MATTER THE COST?

DO MEMBERS TAKE CARE TO OWN ONLY
WOOD FURNITURE?

PREFERABLY ANTIQUES... PREFERABLY INHERITED?

DO MEMBERS TRY TO ELIMINATE ALL SWASTIKAS
FROM THEIR WARDROBES?

IS SIMPLICITY EXTENDED TO ALL OUR POSSESSIONS — ELIMINATING ALL CHROME AND FANS
FROM OUR VOLVOS?

Parts of this were used — in '93 July Issue.

Just as our mighty oak spreads its leaves in God's wonderful sense of
design, so, too, should Friends order our lives in good
taste and....
One of the most important constituents of the present Evangelical resurgence is the Neo-evangelical movement, which emerged out of the original Fundamentalism following World War II. It was spearheaded by individuals and institutions such as Carl F.H. Henry, Edward John Carnell, Billy Graham, Wheaton (Illinois) College, Youth for Christ, and the National Association of Evangelicals. The positive approach of this new movement, in contrast to the prevailing negativism of prewar Fundamentalism, has enabled it to influence and organize large numbers of people, including many within the “mainline” liberal Protestant denominations. On the other hand, the Neo-evangelicals have failed to satisfy the more conservative Evangelicals, such as Carl McIntire, Dallas Theological Seminary, and Bob Jones University, who continue to regard them as compromisers.

A renewed commitment to Christian social responsibility is an important aspect of Neo-evangelicalism, but without an unequivocal call to Christian nonviolence. The position of the Neo-evangelical movement toward peace and war, can, however, be discovered by surveying articles in Christianity Today magazine, which was founded to be the mouthpiece of the Neo-evangelical movement. This study is based upon abstracts of approximately 300 articles, editorials, book reviews, and letters to the editor which were originally made for Peace Research Abstracts, published by the Canadian Peace Research Institute.

For the Neo-evangelical, the Christian’s attitude toward war and peace is determined entirely by the teachings of the Bible as the Word of God and the only sure source of guidance for the Christian, in public as well as private concerns. What the Neo-evangelical finds in the Bible is peaceableness in personal affairs, but controlled violence as an unfortunate necessity at the community and national levels, as the God-appointed means to suppress evil. Thus, an aggressive war against Communism might actually be more “Christian” than current defensive strategies. The violence and warfare in the Middle East, for example, is regarded as part of the real fulfillment of biblical “prophecy” and is actually welcomed by some writers as sure evidence of the imminent return of Christ. Masada soon may again become the site of final Jewish resistance against the forces of evil. In one article, national military preparedness is even equated with preparedness for the return of Christ! It is the triumphant Christ himself who will overthrow the Antichrist and usher in an age of peace and prosperity not dependent on human effort.

In this interpretation of scripture, it is easy to recognize the “just war” theory of St. Augustine, elaborated more or less rigorously according to the attitude of the writer. The Christian, however, is urged to follow the hostilities with earnest efforts at relief and reconstruction, for the enemy as well as friends. Soldiers and political leaders (such as John Foster Dulles) who exemplify the just use of force are extolled, as are also the military chaplains dedicated to serving the spiritual needs of the troops.

Another very important underlying theme is an overwhelming fear of Communism, especially as it exists in Russia and mainland China. Communism is regarded as the absolute antithesis of Christianity; monolithic, unchanging, relentlessly expanding, demonic, with which...
no communication is possible. It can be restrained only by force. All other forms of political repression, terrorism, and religious strife are also condemned. Christians should denounce tyrannical regimes of the left or right, and work toward reconciliation of all races and social classes. Even Roman Catholic clergy who have been killed in Latin America because of their liberal activities are given positive recognition. Violence begets more violence, which can be stopped only through justice and reconciliation, although the root cause of the present uprising in violence is the modern erosion of ethical absolutism. Abortion, euthanasia, and experiments on living fetuses are condemned; capital punishment is a horror and should be inflicted only under the guidance of the Old Testament. Above all, Christians should pray for peace.

An attitude of mistrust toward human government in general pervades Christianity Today. St. Augustine's "two cities" theory of Christian society emerges as the basic underlying concept, with secular government regarded as incapable of acting on Christian moral principles. Democratic-capitalist nations, however, are usually analyzed less harshly than Communist nations. Schemes for world disarmament and world government will inevitably lead to world Communist dictatorship. Missionaries should assist the C.I.A.

If true world peace is entirely a future hope, and as the proper role of the Christian is to participate in just warfare to suppress evil, the Neo-evangelicals tend to view pacifist organizations with suspicion. Mennonites within the Neo-evangelical ranks are accepted as true Christians, and their pacifist views, though rejected as erroneous, are nevertheless respected, since they are based on the Bible. Pacifist activities which are regarded as unbiblical, including those of liberal Quakers and the National Council of Churches, are repeatedly denounced. Such activities, including attempts at Christian-Communist dialogue, are seen as helping insure an eventual Communist takeover and loss of democratic freedoms, and suspicions are raised that they are being "used" by the Communists to further their own totalitarian ends. Although anti-Vietnam War protesters are denounced as left-wing totalitarians, whose very existence is evidence of the catastrophic decline of authority in the country, religious conscientious objectors are esteemed for exercising their rights of conscience.

In the more recent volumes of Christianity Today, especially since the Vietnam-Watergate era, there appears a new softening of tone and an attitude of soul-searching. Greater emphasis is placed on spiritual and moral strength, rather than armaments, as the ultimate defense. Peace begins at home, and the U.S. should repent of its own social sins before criticizing those of other nations. Fascism, Nazism, and the Ku Klux Klan are discovered to be no less evil than Marxism. Christian-Communist dialogue is possible, and a cold war thaw is desirable. All nations stand under God's judgment, and even the "just war" theory is re-examined and found valid only if it is the very least evil which can be done in the situation. Evangelicals should respond to acts of violence with positive acts of love, not merely endurance, and they are reminded that suffering people in the Middle East are more important than millenialist maps and charts showing how the world will end. After all, the ultimate goal of biblical prophecy is not war but peace. A major factor in this change of tone is undoubtedly the rise of a younger, vocal, socially-sensitive class of recent college and seminary graduates.

This new sensitivity toward the Christian rejection of violence indicates a fresh opportunity for the peace movement to witness to Neo-evangelicalism. The key factor is the Bible. As Neo-evangelicals are often defensive about their faith in a verbally-inspired Bible, the attempt to have them re-examine critically the interrelationship between their Biblicalism, Premillennialism, and the "just war" theory must be approached with considerable tact. As the Mennonites and Evangelical Friends within the larger Neo-evangelical movement have arrived at their peace position through a conservative interpretation of the Bible, distribution of their literature and other works documenting the fact that absolute nonviolence was integral to the New Testament and the early church, and was lost only as the church gradually compromised with the Roman Empire, should be relevant to the interests of the Neo-evangelicals. Were the peace movement to base its witness on a deeper understanding of the Bible, it would not only make a more effective witness to the Neo-evangelicals but also correct some of its own spiritual shallowness. Additional "bridges" may be Sojourners and The Other Side magazines, plus the New Call to Peacemaking.

All their "better dead than red" rhetoric notwithstanding, the Neo-evangelicals' main underlying motive is to overcome the world's war and violence through the power of the Spirit of God. Against the cruelties of both Communist and anti-Communist regimes they witness to the new life which blossoms as persons become one with Christ. It is from our common opposition of the spiritual life to worldly power that Christian pacifists may begin to move the vital Neo-evangelical movement toward a total renunciation of force and violence, political as well as personal.
RAGE, SHAME, AND FAITH IN EL SALVADOR

by Kara Cole

One week ago yesterday our delegation arrived in Miami, having left the United States for El Salvador only five days before. A week ago I was full to overflowing with the sights, sounds, senses, and feelings which had bombarded me during those few remarkable days.

I returned more confused about the political interplay and maneuvering than I was before I left, and I thanked God and the NCC that our visit was pastoral. I came home with a new urgency to use my imagination in global and redemptive ways, from a place where image and reality are easily and often confused.

My imagination was stretched to its limits, and beyond, as I began to experience the chaos of El Salvador. Imagine a country in which the legal system seems to have utterly broken down. No matter the legal means suggested, such means are unavailable or perceived by the people to be unavailable. Imagine a country in which the educational process is suspect—where teachers, even at the primary level, are targets for assassins’ bullets—no reason given. Imagine a country in which one should not be surprised to see a dead body in nearly any public place. Imagine a country in which the very few very wealthy ride in bullet-proof cars and live in homes which are armed and guarded, while the mass of very poor people have only survival as their daily task.

In the midst of trying to imagine such a country while standing on its soil and being the recipient of its people’s hospitality, my emotions were awakened.

Involuntary tears came as I stood in a refugee camp with men, women, and children—many, many children—in a shelter singing songs of praise and hope and prayer—expressing faith in God, a level of faith which made me wonder about my own faith, seemingly as yet untested. As people sang, one small boy with mischievous eyes played hide and seek with several companions, between and around Jim Andrews’ legs (we assumed that children gravitate to Jim because of his resemblance to Santa Claus)—and I smiled amid my tears.

I felt rage coupled with overwhelming helplessness as I heard stories of atrocities to innocents—fathers, mothers, children. Why is it not enough to destroy those who are playing the political and military games? Why must the poor, the children, the women, the children, be violated and victimized? We heard cold statistics—10,000 dead in 1980 alone, 2,500 unidentified bodies, 200 deaths a week—and my emotions were unaroused. But then I heard a 20-year-old widow with two children tell the story of her husband’s disappearance. I heard, from members of their community of faith, of three students who disappeared while taking food and clothing to people in an outlying area, and felt relief when I heard that they reappeared five months later. I saw a dead body in the back of a pickup, the skin white, the belly bloated, and the face covered with blood. And I held in my hand black and white pictures, one at a time, of some of the 2,500 unidentified (and seemingly unidentifiable) bodies. As I held a picture of a male body from which the head had been blown apart by a sophisticated weapon, I was swept by nausea and rage when I realized he might have been my husband, my father, my brother, my son. And in that moment, statistics took on emotion, life, and individuality. These, one by one, were people, God’s creatures, with families and cares and humor and goals. How dare anyone take the life of another.

With my rage came shame, for as an American I represent a country whose government is perceived by Salvadorans as providing the technology which makes such “sophisticated” violence possible.

In the midst of these emotions, when my temptation to discouragement and helplessness seemed nearly complete, I was ministered to by various individuals and groups of Salvadoran Christians, whose courage and hope surprised me again and again. In a country where the church in general is under attack, these brave Christians continue to gather, to worship, to sing, to pray, to study the Bible, and to help one another. Their joy and sense of purpose gave me hope for their future. Their humor and spontaneous smiles helped me to relax. And as we hugged or shook hands or ate together, we ministered to one another equally, sharing our common faith in this most uncommon situation. The very presence of our delegation seemed an encouragement to these sisters and brothers, and I felt gratefulness.

I was touched by the energy of young people, members of the Student Christian Movement, who prepared and shared with us a meal and much conversation at a small Lutheran church. Several university students, unable at present to receive their...
I pray each day for commitment to Jesus, our risen liberator of us all. Our delegation, a six-foot, five-inch Episcopal bishop, was advised to turn left at the Resurrection, and the phrase became our theme, the catchy title of our report.

From that phrase I have thought much about the Resurrection and its meaning in my own life, especially in response to Christians in El Salvador who live each day in a resurrection freedom from within—a daily demonstration of faith. I pray each day for their external liberation, and in praying I find new unity with them in our shared commitment to Jesus Christ, the resurrected liberator of us all.

Friends have urged me to put in writing reflections shared with them during my recent painless, drug-and-nausea-free experience of dying, and my subsequent awakening to a second gift of life. This I shall now do with diffidence but also considerable enthusiasm, for it was a wonderful experience.

My wife, Edith, and I had just arrived for our vacation on an island off the coast of Maine last July when weakness began developing on my left side. At first it took the form of stumbling on the dirt roads and rough paths, then falling when reaching for berries or tying my shoelaces, with difficulty in getting up again. When I required help to get back on my feet, I had to admit something was really wrong. Heretofore, such things as strokes and brain tumors happened only to other people—not fit, athletic me—so it was with some confusion that I put in a call to my doctor and was told to “get to a good-sized medical center” as fast as possible.

Thus, on the third day of our vacation, we took the noon boat to the mainland and headed for the Penobscot Bay Medical Center in Rockland, where I had my first experience of being rolled in a wheelchair to an awaiting room, and tests were started. Now, realizing I was in deep trouble, I instinctively felt the need to get in touch with family and friends. A series of long-distance telephone calls were made, alarming all I talked with, as the paralysis now affected my tongue and speech. Nonetheless, their reactions of concern were somehow very satisfying to me—evidence that I was of value to them.

Soon I drifted in and out of consciousness and then passed out completely, in which state I remained for two days while extensive tests were conducted in three different hospitals.

Before total darkness fell, however, I knew I was dying. It was an easy experience, with no strong feelings of any kind. It did occur to me that 67 was a bit early
SECOND GIFT OF LIFE

by Richard D. Cooper

to die; I had always assumed that I'd get well into the 70s at least, but I remembered quite a few of my good friends who had already passed on, and I had to admit I had had a good life; so I really had no complaint. I felt a bit guilty that two or three things I had planned to do for Edith to make her widowhood a bit easier I had not done, but it was too late now, so not to be fretted over. I also felt sorry for my boss, for whom finding a replacement for me would be an additional burden, but I was comforted in the thought that the college I worked for would be able to go right on, even without Dick Cooper. That was all I can remember thinking about, but it was all so peaceful that I think I shall never again be apprehensive about my final death.

Then, out of a timeless void, I awoke in a clean, white room, connected up to many wires and tubes but feeling fine. A lovely nurse came and asked if I knew where I was. I answered, "Yes, in Rockland, Maine." She said, "No, you are in Portland, at the Maine Medical Center, and have just had an operation for a subdural hematoma," something I had never heard of. I later learned that it was a mass of blood building up pressure inside my skull for two months, following an automobile accident in which my head had smashed the windshield of a friend's car in which I was a passenger.

Though I had faced death with quiet acceptance, I now found myself delighted to be alive again. Through a window I could see an old brick tower, and I thought of the hard work and dedication of the masons who had built it. It was raining, but through it in the distance were trees and houses, all beautiful and wondrous creations. Nurses and doctors kept dropping in and trying their little tests, then exclaiming over my remarkable recovery. I was deeply moved and felt overwhelming gratitude to God, who—through the study, hard work, skill, and dedication of so many, some of whom I had never seen—had given me back the incomparable gift, the many-faceted bundle of miracles, of human life. I vowed never again to take that gift for granted.

Then, and during the next days and weeks, Edith's devotion and loving watchfulness appeared in dramatic clarity, and my love for her expanded tremendously. Meanwhile, telephone calls, letters, cards, and flowers from wonderful people warmed my heart, and I decided that herein lay the secret to meaningful living. I recalled how hard I had worked trying to climb the organizational ladder for 38 years, how I never quite made it to the top, and how depressed I had been when I was passed over at the time appointments for higher positions were made. I now saw that all that energy was wasted, and I shall never again strive for such goals.

Two conclusions emerged from these reflections, and I decided that the remaining time allotted to me should be concentrated on these. First, so far as possible I shall try to be always aware of the marvels, mysteries, and beauties of God's world and to thank and praise God for the privilege of conscious enjoyment of them all. Second, I shall try to spend my days in caring helpfulness for all God's creatures, as I had been cared for in this crisis.

That's it. Later it occurred to me that this is what the New Testament—all great religion for that matter—is all about. Praise God and serve your neighbor. Nothing about making it to the top of your organization or being elected president of your professional society. Just love God and all God's works, and your neighbor as yourself.
The name of the late Martin Luther King, Jr. still stirs anger and disagreement in some quarters. At issue in the last congressional session was a proposed memorial to Dr. King in the Capitol building—the first such memorial there to a black man.

Before approving an appropriation of $25,000 for the monument by a vote of 386-16, members of the House participated in a heated exchange. Rep. Larry P. McDonald (R-GA), for instance, was quoted by Religious News Service, saying that while King talked nonviolence, he “was in fact wedded to violence.”

Overwhelmingly, however, the House affirmed King’s valuable contribution to the cause of peace and nonviolent change—a small but important step by a congress which has cut domestic programs and increased military spending.

The 50th Anniversary of the Swarthmore College Peace Collection was celebrated September 25, 1981. Included in the festivities was a round table retrospective of the peace movement featuring E. Raymond Wilson and Mildred Scott Olmsted. Raymond is executive secretary emeritus of Friends Committee on National Legislation; Mildred is still active with the Women’s International League for Peace and Freedom, which she served as executive director for many years. Both are Friends. Moderator of the discussion was Katherine L. Camp, also a Friend and former national and international president of WILPF.

Former Attorney General Ramsey Clark also addressed the anniversary celebration. He gave his blessing to young men who choose not to register for the draft, saying they are “saints on earth.” He also said that the proliferation of weapons itself is a danger and that “the idea that it is a deterrent is mad.” Discussing President Reagan’s budget cuts, he said: “We’ll deprive children of lunch programs, we’ll terrorize the elderly... while we build the B1 bomber and missiles.”

The Peace Collection is the world’s largest and most comprehensive repository of the papers, manuscripts, and other records of the peace movement.

A world peace march was begun in California October 24, 1981, the first day of the U.N. International Week of Disarmament. The march was initiated by Buddhist monks in Los Angeles and will arrive in New York in May 1982 in support of the U.N. Special Session on Disarmament. Groups and individuals are invited to join the monks for specific parts of the walk; local groups will be organizing support activities along the way. David Edinger (Pasadena AFSC Disarmament Program staff, and a member of Whittier Meetings) has helped in the planning and encourages Friends’ involvement. For details contact World Peace March, 632 N. Britania St., Los Angeles, CA 90033.

The Pomona Valley (California) New Call to Peacemaking Committee is sponsoring Timothy L. Smith, nationally known religious historian and peace leader, in three meetings with ministers and church people in the Pomona Valley over the weekend of January 8-10, 1982. Dr. Smith, a Nazarene and a professor at Johns Hopkins University, has been keynote speaker recently at national conferences of the New Call to Peacemaking, the National Association of Evangelicals, and the National Conference of Jews and Evangelicals. He has taken issue with the so-called Moral Majority with respect to its support, on Christian grounds, of nuclear armaments. The local NCP Committee, of which Truman Northrup, Church of the Brethren, is chairman and Norval Hadley, founder of NCP, is a member, includes Friends,
Brethren, Mennonites, and Brethren in Christ.

At 7 p.m. Sunday, January 10, Smith will speak at a NCP rally at the Brethren in Christ Church, 845 W. Arrow Hwy., Upland, CA.

The issues of death and dying have become a concern of Friends of Wilmington (NC) Meeting. Betty Stone reports that the meeting has prepared a simple two-page flyer, "When Death Comes," which includes information on a hospice program, pre-planning with a memorial society, living wills, bequest of bodies for education, eye and ear banks, and other useful material. The meeting has circulated the leaflet widely.

"Helping the blind to see and the deaf to hear is so rewarding and a project like this so easy and cheap to do that we hope other small meetings may wish to send for our flyer," Betty writes. Send 10 cents and a stamped envelope to Wilmington Friends Meeting, Box 441, Wilmington, NC 28402.

Fritz Eichenberg, noted Quaker artist, was presented the 1981 Governor's Arts Award October 29 by the Rhode Island Council on the Arts for his outstanding achievement in visual arts.

"A prayer chain" of Friends has been planned by Friends United Meeting for the period of January 1 through Easter Sunday, April 11. FUM and FGC meetings alike are cooperating in this venture. Meetings are being asked to take a 24-hour period within this time and to have someone in prayer (in meetinghouse, at home, or wherever convenient) throughout the 24 hours. According to the Bulletin of Cambridge (MA) Meeting, their meeting has approved participation and has chosen January 21 as a possible date. "This can be a time of knowing that we are indeed 'members one of another' and that, with love and faith, we can endeavor to hold up our hearts and the whole world to the 'ocean of light that flows over the ocean of darkness.'"

Meetings desiring to join the "prayer chain" should contact FUM, 101 Quaker Hill Dr., Richmond, IN 47374.

**LETTERS**

What Matters Is the Words

I really don't care, and I doubt if many other readers do, whether Friends Journal is on white paper or gray printed in black ink or blue, on thick paper or thin.

What matters is the words on the pages. There are plenty of glossy finished, multicolored media marvels now being published with little or nothing to say. Friends Journal is unique in its simple black and white sketches and photographs, some of them stunning in their impact.

But it is the content that really matters, the world of ideas it opens up, the spiritual nourishment it offers. Its very difference from the gaudy magazines with their multicolored ads that flaunt our materialistic society under our noses is what gives Friends Journal its character.

Never mind about the colored ink. Give us ideas, crisply stated. Give us many points of view. Give us depth of thought. Give us an escape from the gaudy, greedy side of the world. Help us to understand what it all means and how to cope.

I love Friends Journal the way it is. I can roll its thin pages into a tight cylinder and stick it in the bottom of my purse so it will be handy when I have a spare minute to read. But I will manage to fold it and take it along somehow no matter how glossy or thick the pages.

Amy Weber
Bordentown, NJ

Remembering Norman Morrison

I write as an elderly Friend of the Framingham, MA, Meeting, in memory of the death on November 2, 1965, of Norman Morrison, the Quaker who burned himself alive on the steps of the Pentagon in protest against our country's involvement in the unspeakable Vietnam war. Many Quakers and non-Quakers were horrified by the violent means chosen by Norman Morrison, but he was so passionately ashamed of what our country was doing that he felt that only an act of extreme violence could move the heart of those working in the Pentagon.

I feel strongly that although the act itself may be condemned the intent must be honored and the name of the Quaker who gave his life in protest against war be forever kept green in Quaker records.

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CREMATION
Friends are reminded that the Anna T. Jeannes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone:
HENRY BECK
6500 Crevecoeur Street
Philadelphia, PA 19144 — VI 3-7472

I do not know who may be the keeper of such records, or where they may be filed, but I write to urge that Norman Morrison's name be inscribed on the Quaker Honor Rolls and that he be not forgotten.

Margaret Welch
Framingham, MA

Finding the Good Within Us

I love the Journal, always read it, and find things in every number by which I profit, including the verses, and occasionally a true poem. One such appeared in the issue of Nov. 1, 1981, called "Arise," (page 15).

If we are lucky, our own lives meet seldom with lying or hypocrisy, malice, bigotry, or cowardice. Perhaps we do not have to associate with those who are undisturbed by violence or even cruelty, torture, and murder, if they are distant enough. But we do know that these things exist and are prevalent in the society of our own country, in ourselves and in the world. It is terrible and disenchanting.

But even worse and as dangerous, I think, are those who are so dismaying by all this that they become cynical. Feeling that the human race is so base and mean that it is not worth worrying over, they opt out of the struggle for a better world and do nothing to help us stand up, find, and use the good that is in us.

I should like to thank the author of the poem, Rusty North (previously unknown to me), and Friends Journal for printing it. It is a powerful poem, good for moments of discouragement, and speaks to a central Quaker belief.

Margaret N. Morrison
W. Hartford, CT

Another View on Hunting

I object to the intrusion on our farm—at this moment—of one more van of hunters asking for directions. But I object far more to lumping a group of human beings into a classification (FJ 11/15/81)—whether it be Germans, Jews, Iranians, teenagers, parents, or hunters—and condemning "them" with generalizations.

Some hunters hunt for "sport"; some hunt to feed their families. They are not all "insulated from suffering." They do not all participate in "conscienceless murder." They do not all see animals as inferior.

I cannot respond to the idea of the "preciousness of the soul" technically or philosophically. I can only respond from experience. I have driven a tractor to plow fields to plant grains. I have seen rabbits running, mice overturned, toads smashed, snakes cut in half—all so a human can grow grain to eat. Is the toad less my equal than the dog? I confess I do not know where on the human-rock continuum the soul is extinguished.

I hope the next article on hunting sheds more light on the issues.

Sharon Hoover
Arkport, NY

Prayer for Peace

Our meeting (Southampton, PA) has prayed for all humankind endangered by nuclear weapons, particularly the Soviet people and ourselves, who are most endangered. We feel that this prayer would tend to lessen popular tensions if voiced widely around the country.

Richard Post
Quoque, NY

Focus on Vision, Not Problems

I find articles on poverty by Aurora Schmidt and Jim Dudley (FJ 10/1/81) curiously unsatisfying, as is usually the case for me in reading such articles. They are often an effort to politicize my religion, that is, to make me feel guilty or recognize that things are awful, or to raise my consciousness. And the relief they offer is to the problem as a Sunday school picnic is to the question of, say, evolution or abortion or war—or poverty.

I hesitate to make a suggestion of my own, since I am not in a program or director's relation to the problem, but perhaps I can inquire about a direction without putting too many people on the defensive or seeming unduly naive. With all due respect to Lucretia Mott, I don't believe in her "wisdom" that poor people have the answer to poverty; nor do I find wise the AFSC's response in affirmative action, which may, indeed, give a few deserving people jobs but is not designed to affect the problem. Nor do I find El Centro de Paz's main work of encouraging communications between Spanish-speaking poor and English-speaking rich much more than circumlocution. I undoubtedly miss the subtlety.

Does it not seem reasonable that poor people need jobs in decent circumstances, which will give them dignity and a modest living? Is it not possible for people who write and worry about these problems to formulate what a reasonable work situation would be in the areas of which they complain so much, for example, the maquiladora industry? It is always easy to carp, but where is the imagination to set forth how it ought to be? Or do we leave that to the utopians, whose name suggests that it never comes to pass? And then where is the initiative, the force, the dedication to start and run the enterprise, under AFSC auspices, if you

Henry Schmidt
NY
will—even one demonstration model—that will show forth the vision and deal, even in a small way, with the problem?

Can it be that the AFSC and the academics have only what it takes to complain—in a carefully religious vein, of course?

Robert R. Schutz
Santa Rosa, CA

Help for Victims of Autism

“The Chosen Ones” by Dee Roof, (FJ 11/1) makes my heart ache for the autistic children and Dee. There have been many breakthroughs in the treatment of autism in the last few years. Interested persons can write to The Huxley Institute, 1114 First Ave., New York, NY 10021 for information on treatment and physicians that prescribe autistic children and Dee. There have been many breakthroughs in the treatment of autism in the last few years. Interested persons can write to The Huxley Institute, 1114 First Ave., New York, NY 10021 for information on treatment and physicians that prescribe.

Zelia M. Jensen
Grandview, TN

Taking a Lead in Peace Education?

All my life I have heard Friends talk about peace, and I always assumed that they would be leaders in that field. When I recently became interested in the United Nations University for Peace, I was surprised to learn how widely diffused is the interest in peace concerns and especially in peace education.

I would certainly have expected that Friends would be in the forefront of peace education. In fact a number of Friends' colleges do offer peace courses and even a peace major may be possible—but so do more than a hundred colleges in the United States alone. When the International Association of University Presidents (meeting in Costa Rica June 21) focused its program on curriculum for the U.N. University for Peace, not a single Friends' college was represented. There were persons there from the U.S., according to the official list, including six from Pennsylvania colleges, but none from Swarthmore or Haverford. Do Friends want a leadership role in peace education?

Worldwide interest in peace education, recent demonstrations in Europe and international communications about the problems of developing nations, plus the specter of nuclear bombs add up to a potentially stronger peace movement than ever before. It is the time for a supreme effort.

Why are not more members of the Society of Friends more involved? Why are our universities and colleges not more active?

Elizabeth P. Ridgway
Harrisburg, PA

BOOKS


This is the latest of editions and reprints beginning in 1901. Arthur S. Way (1847-1930) was a prolific translator of ancient Greek and medieval classics. His renderings of Paul’s letters are not, he says, literal translations, but an attempt to "convey what he meant." These letters are presented in their probable chronological order. An introduction to each letter is given, Old Testament quotations are capitalized and given their character-verse references. The word "Messiah" is used instead of "Christ." Verse numbers are not given. The 150 Psalms, which occupy nearly half the volume, have no introduction and are all done in rhyming poetry. The book is attractive and convenient.

Ralph H. Pickett


This book is a collection of seven papers written for study groups at Apple Farm, a center for rediscovering the relationship between daily life and living symbol and myth. Drawing on biblical tales, the I Ching, Greek mythology, folklore, and the poetry of Charles Williams, Helen Luke attempts to reconnect us with the images and symbols of the feminine. She approaches this task from a Jungian perspective.

The book has difficulties in four areas. First, a reader must accept Jung's belief in and definitions of the archetypal feminine symbols and be familiar with ancient mythology to approach the author's arguments favorably. Second, her word choice is confusing. She switches from sexist to non-sexist language and from the currently accepted definitions of words to their archetypal meanings unpredictably. It is difficult to know when she is speaking from which vantage point. Third, her writing style is uneven from chapter to chapter. Some are too dense in concepts as well as mythological and symbolic referents to be easily grasped while others are more spacious. Fourth, each chapter stands thematically independent, thus depriving the reader

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of a cumulative understanding of her ideas.

And yet her beckoning us back to the necessity of image making in our own lives rings true. Several chapters, especially "Money and the Feminine Principle of Relatedness," are spacious enough to convey her ideas thoroughly to the average reader. But I am left feeling the need to talk about this book with others in order to understand it better. Perhaps this is the best that can be said for a collection of study papers.

Metta L. Winter

Matters of the Heart, by W.D. Ehrhart. Adastra Press, Easthampton, MA, 1981. 23 pages. $2.50

A poet shares his or her heart whenever sharing a poem with a reader. W.D. Ehrhart's Matters of the Heart evokes that truism from its first poem to its last in the slender volume by that name.

The reading of these 22 pages takes little time, but the reflection upon them comes at a slower pace and gives pause for contemplation.

The universal disappointments and the simple joys which life brings spill forth poetically in "Again, Rehoboth":

I am a teacher now;
I live alone;
I am anchored to this world
by all cold necessity
holds sacred; water, salt,
the labored rhythms of breathing...

One of the nine poems presented cannot be forgotten. "Brianna" tells the inner awe of a man in the presence of an infant daughter whose mother has died. He says most poignantly:

Death comes knocking and the silence
descends
like a blackbird alighting on the
windowledge
on a black night with no candles.
You can't know the blackbird will sit
for a lifetime in your father's heart...
Years will pass before you understand....
Don't trouble your dreams
with wondering. Be what you are:
Your mother's daughter. Be a candle.
Light the awful silence with your
laughter.

The fabric of these poems reflects Ehrhart's acquaintance with the destructive forces of modern life as well as his perceptive awareness of the forces of modern life caught in technology.

Catherine B. Larmore

FILMS


Most of the media coverage of aging is depressing. We see old people sitting in dingy nursing homes wheelchairs mumbling to themselves, vacant and afraid. So for me this joyful film which celebrates the relationship between a group of fourth and fifth grade students at Brooklyn Friends School and the chorus at a Senior Citizens Center was a special treat. Arlene Symons is both the music teacher at Brooklyn Friends and a volunteer at the Senior Citizens Center. It was Symons' idea to combine the two groups into one big chorus. The filmmaker follows both groups at the regular separate practices. To prepare for their eventual meeting with the seniors, the youngsters talked about their notions of old age. The comments are amusing and sometimes poignant: "old people are nasty to kids," "they don't remember what it was like to be young," etc. To ease the embarrassment of first meeting, the children started a correspondence with the seniors. In one very touching sequence Arlene Symons hands out the letters at a rehearsal of the seniors' chorus. Letters are shared and commented on.

Finally the big day arrives when the two groups meet together for the first joint practice. Initially the children stand hesitantly at the door, then introductions are made, and hugs and excited conversations follow. The two groups join in working out the presentation of songs and business.

In the final sequence we watch the audience gather for the concert. The students process into the hall with the senior citizens, in some cases providing support for those with some physical difficulties. Then the concert begins.

The filmmaking throughout concentrates on the faces of both students and seniors. The editing is fast paced and smooth; there is little extraneous footage. For meeting use this film would be helpful in many different discussion groups—on family relationships, problems of aging, etc.


For groups using Close Harmony, this film might well be shown on the same program or later as a way of opening up other issues on intergenerational interest.

This is a filmed portrait of two generations of master violin makers who work in the same shop. Max Frrisz is a European who came to the U.S. as a young man and set himself up in business, following the trade he had learned from his father and grandfather.

Most of the film is shot in the small workshop the two men work in. Young Nicholas is shown in selecting the wood he will use to make a violin. Max observes the various stages of shaping, sanding, gluing, decorating, etc., which Nicholas must do precisely. Max is highly critical and prodding.

Nicholas, on the other hand, talks about his enormous admiration for his father's skill and his conviction that he is the finest violin maker in the world. He also speaks of the difficulties inherent in working with a relative in close quarters. For relaxation Nicholas likes to play jazz guitar with friends, much to his father's consternation.

In one sequence the two men share a simple lunch together. Though they eat in almost total silence, their sharing reveals a strong sense of family and mutual respect.

Max speaks of his hopes that Nicholas will follow him but expresses some doubt that this will happen. He feels that the old European devotion to craftsmanship is hard to maintain in this country.

There is one sequence towards the end of the film, in which a violinist, Toby Appel, comes to the store to pick up an instrument that he ordered. He plays as father and son watch. Unfortunately he appears to be acutely uncomfortable in the situation, which spoils the generally very high quality of the work.

The filmmaker has managed to avoid the "talking head" interview technique. What one gains of the relationship between the generations comes from observation of them as they go about their daily routine. One senses their tensions and also their shared pride in the instruments they produce.

For groups interested in music the
Esme Dick, a member of Stamford/Greenwich (CT) Meeting, is former director of the American Film Festival. Charles James teaches American history at Oakwood School. Catherine B. Larmore, a former English teacher, belongs to London Grove (PA) Meeting. Esther Murer is an attender of Central Philadelphia (PA) Meeting. Parker Palmer is a teacher at Pendle Hill. Ralph Pickett, a retired history teacher, is a member of Providence (PA) Meeting. Virginia A. Pleasants is a member of Doylestown (PA) Meeting. Frederic Vanson, from Essex, England, is a regular poetry contributor to a number of publications. Metta L. Winter, teacher, writer, and journal keeper, lives in Ithaca, NY.

Film has an obvious esthetic appeal. It also could be used in a discussion of family relationships.

These two films are concerned with generational problems in one way or another. There have been a number of other fine productions released on this subject. Meetings might also enjoy: Part of Your Loving, also by Tony De Niro, which tells of the life style of a neighborhood Italian baker in Brooklyn.

Murita Cycles. Director, Barry Braverman. Distributor, Direct Cinema Ltd., Box 69589, Los Angeles, CA 90069. Sale $440. Rental $40. Color, 28 minutes. Filmmaker Barry Braverman’s father runs a broken-down bicycle repair shop in his house. He also collects all kinds of junk and lives contentedly in the middle of the mess. Barry has a great deal of ambivalence in his relationship with his father, and one suspects that making the film was for him a way of resolving some of these tensions.

Old Fashioned Woman. Directed by Martha Coolidge. Distributed by Films, Inc., 733 Green Bay Road, Wilmette, IL 60091. Sale $375. Rental $40. Color, 49 minutes. In interviewing her grandmother about the major events of her life, the filmmaker creates a moving portrait of an independent Yankee lady. Although Martha Tilton Coolidge at 87 suffers some physical disabilities, she remains active in various church and club activities. Her enthusiasm for life and her stoic philosophy are engaging.

Esme Dick
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MILESTONES

Birth

Snyder—On November 13, 1981, in Pullman, WA, Sophia Mucley Snyder, daughter of Joseph and Jane Snyder, Joseph and Jane are members of Multnomah (OR) Monthly Meeting, and Jane is presiding clerk of North Pacific Yearly Meeting.

Marriages

Thron-Weber—On September 26, 1981, under the care of Mountain View (CO) Friends Meeting, Bruce Hodel Weber and Penelope Helen Thron were married. The bride is a member of Mountain View Meeting, and the groom is a member of Community (OH) Friends Meeting. Bruce and Penny have both taken the new last name of Thron-Weber.

Deaths

Bradfield—Landis R. Bradfield, 84, on August 22, 1981. A member of Cleveland (OH) Monthly Meeting, Landis was an active Friend throughout his life. In his youth he taught at the Friends school in Paulina, IA, and in Church of the Brethren home mission projects. In middle years he was active in meetings in Pittsburgh, PA, and Baltimore MD. Landis is survived by his wife Anoinette.

Burgess—Jackson Burgess, of cancer on October 22, 1981, at the age of 54. The author of two novels and several plays, he taught writing and modern literature and, more recently, Shakespeare and Milton at the University of California, Berkeley. Jackson was a member of Strawberry Creek (CA) Meeting. He brought humor, kindness, and a passion for clear observation to his activities. Jackson’s wife Elena and sons Tony and Thomas Andrew live in Berkeley, CA.

Kendig—At Long Beach, CA, on November 2, 1981, Mary Passmore Kendig, aged 87. She attended George School and later taught in the Chester County, PA, public schools. Mary was active in the American Friends Service Committee and held deep interest in peace and Quaker education. She was an involved member of Marloma (CA) Monthly Meeting. Mary is survived by several grandchildren.

Pearson—Edna Walton Pearson, a resident of Pennswood Village, Woolman House Nursing Care Center in Newtown, PA, on August 18, 1981. She was a 1907 graduate of George School, a member of Newtown (PA) Monthly Meeting and the Highlands Park Club, Lake Wales, Fl. Edna, who had been a teacher, was a generous supporter of...
Quaker education at George School and Newtown Friends School. She is survived by three daughters, Deborah P. Brennan, Barbara P. Walker, and Ellen P. Sutton, ten grandchildren, and 11 great-grandchildren.

Stanislawski—Doris Bar Stanislawski, a member of Berkeley (CA) Meeting, in Berkeley on November 6, 1981, at the age of 80. She was active in Women's International League for Peace and Freedom and many Friends programs, giving her talents toward world peace and order. Doris also helped establish a halfway house for paroled prisoners while living in Tucson, AZ.

She is survived by her husband Dan and two children, Michael and Anna.

February
5-7—Fifteenth General Reunion of Friends in Mexico, in Mexico City. Details from Margarita Orococo, Belavista 306 Col. Campbell, Tampico, Tamp., Mexico.

Position as Dean at Pendle Hill
Available September 1, 1982

The Dean at Pendle Hill is a member of the Administrative Staff with special responsibilities both for the selection, nurture, and oversight of the teaching staff and for the curriculum. It is desirable that the Dean should have had previous experience of teaching, preferably including adult education, and should have an obvious delight and competence in scholarship, pursuits, and exchange. The Dean has also had general oversight of the academic and personal counseling of students. A Dean's previous training and/or practical experience in these fields is helpful. Since Pendle Hill is a closely knit residential community, the Dean should be able to live easily in community and still make room for personal study and growth. Preference will be given to candidates who are active members of the Society of Friends or who have a working knowledge and sympathetic appreciation of Friends' religious beliefs, testimonies, and practices. A modest cash salary with perquisites that include housing, meals, and utilities. Final selection is planned for mid-April. Applications and inquiries should be addressed to T.A. Brown, Dean's Search Committee, Pendle Hill, Wallingford, PA 19086.

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Used Computwriter II typesetting machine for sale by Friends Journal. Includes 22 film strips (8 type faces), width plug, spare parts kit, operator's manual, and compuskool 2-bath processor. Asking $3,000. Contact F.J.

Wanted to rent: garage suitable for commercial auto repair shop in South Jersey or Philadelphia area. Tom Hill, 4722 Baltimore Ave., Philadelphia 19143.

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

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Positions Vacant

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 resume and applications to Helen Angell, 131 Popham Rd., Scarsdale, NY 10583; phone 914-722-8907.

Financial Records Staff Person—Friends World Committee for Consultation—Section of the Americas is seeking a qualified person to handle its financial records and transactions, beginning in February, 1982. Duties: Bookkeeping; paying roll; billing; preparation of all statements, balance sheets, and records needed by the Finance Committee, auditors, and others. Assistance to other office functions as needed. Qualifications: Accuracy, versatility, experience with modern financial records and office practices. Some experience or training with computerized record keeping desirable. Knowledge of Friends. Apply by January 22, 1982 to Friends World Committee for Consultation, 1506 Race Street, Philadelphia, PA 19102.

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Widder Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102. 251-7220. Quaker-oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

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MILLING

LITTLE ROCK—Unprogrammed mtttlng, Flret-day school, 10 a.m. Call 561-9713, 225-6828, 683-6283.

Arkansas

BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.
CHICK—Quaker fellowship, 345-3429 or 343-4703.
CLAREMONT—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.
DAVIS—Meeting for worship, First-day, 9:45 a.m. 150 L St. Visitors call 726-5824.
FRESNO—10 a.m. Chapel of CSSP. 1300 M St. Phone: 222-3797. If no answer, call 237-3030.
GRASS VALLEY—Discussion period 9:30 a.m. Meeting for worship, 10 a.m. John Woolman School Campus (12585 Jones Bar Rd), Phone: 273-6485 or 273-2560.
HAYWARD—Worship, 9:30 a.m. Eden United Church of Christ, 21456 Birch St. Phone: 415-536-1027.
HOMETOWN—Meeting for worship, 9:30 a.m. Holistic Health Center, 25111 Fairview Ave. Visitors call 741-2316 or 744-2484.
LA JOLLA—Meeting, 11 a.m., 7380 Eads Ave. Visitors call 459-6860 or 455-1020.
LONG BEACH—Meeting for worship, 10 a.m., Huntington School, 7282 E. Slauson Ave. Spalding St. Call 288-1064 or 318-4066.
LOS ANGELES—Meeting, 11 a.m., 4187 S. Normandie Ave. Visitors call 236-0735.
MALIBU—Worship: 9:30 a.m. Phone: 213-457-9992.
MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 441, San Rafael, CA 94903. Call 415-475-5577 or 883-7505.
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PALO ALTO—Meeting for worship and First-day classes for children, 11 a.m., 967 California
PASADENA—Orange Grove Monthly Meeting, Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone: 792-6223.
REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-782-3676.
RIVERSIDE—Unprogrammed worship, 10 a.m. Young peoples’ activities, 10:15 Diallog, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info: 650-5901.
SACRAMENTO—Stanford Settlement, 450 W. El Camino near Northgate, Meeting 10 a.m. Phone 916-525-158.
SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr. 714-287-6036.
SAN FERNANDO—Unprogrammed worship. First-days, 15006 Bledsoe, Sylmar. Phone: 892-1629 for time.
SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 752-4740.
SAN JOSE—Meeting for worship, 11 a.m. Discussion, 10 a.m. (except 2nd Sunday, meeting for business, 10-11, to resume 1 p.m.) First-day school 10-12. Potluck follows meeting on 4th Sunday. 1041 Morse St.
SANTA CRUZ—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: 402-477-0888.
SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Call 328-4069.
SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 10 a.m. YWCA, 626 5th St. Phone: 931-1831 Santa Rosa. 854-222.

California

TEMPLE CITY (near Pasadena)—Pacific Ashworth Friends Meeting, 5210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 778-2180 or 778-2183.
VISTA—Unprogrammed meeting 10 a.m. Call 778-8685 or 778-9048. P.O. Box 1443, Vista 92032.
WESTWOOD (West Los Angeles)—Meeting 10-30 a.m. University YWCA, 574 W. Pico Blvd. (across from UCLA bus stop). Phone: 478-8676.
WHITTIER—Whitfield Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship: 9:30 a.m. P.O. Box 121, Phone: 268-7536.
YUCCA VALLEY—Worship, 3 p.m. 8885 Frontage Ave. Phone: 714-365-1135.

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 440-0060 or 440-6285.
COLORADO SPRINGS—Worship Group. Phone: 503-597-7380 (after 6 p.m.)
DENVER—Mount View Friends Meeting, worship 10 to 11:15 a.m. Adult forum 11 to 12, 2280 South Colorado Street. Phone: 722-4126.
DURANGO—Friends Meeting. Sunday, 247-4735.
FORT COLLINS—Worship group. 481-5637.

Connecticut

HARTFORD—Meeting and First-day school, 10 a.m.; discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-8531.
MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone: 288-2222.
NEW HAVEN—Dialogue, 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2359.
NEW LONDON—Meeting for worship and First-day school, 10 a.m. Telephone: 478-1167.
NEW MILFORD—House Meeting: Worship 10 a.m., Rte. 7 at Laneville Rd. Phone: 207-354-7556.
STAMFORD—Meeting for worship and First-day school, 10 a.m. 273-8321.
STORRS—Meeting for worship, 10 a.m., corner North Evergreen and Hunting Lodge Roads. Phone: 429-4459.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.), 843-3510. Meetings for worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wednesday at 7 p.m.

Florida

CLEARWATER—Meeting, 10 a.m. YWCA, 228 S. Lincoln Ave., October through May. In homes June through September. Dorothy Ann Ware, clerk, 284-712.
DAYTONA BEACH—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 977-0457.
GAINESVILLE—251 N.W. 2nd Ave., Meeting and First-day school, 11:45 a.m.
JACKSONVILLE—Meeting, 10 a.m. YWCA, Phone 398-4345.
KEY WEST—Worship First-days 10:30 a.m. at Sherman Cruinsh, 802 Eaton St., 3rd Flr. For information phone Virginia Horrenstein, 294-8612 or Sherman Cruinsh, 294-1623.

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MELBOURNE—Meeting 10 a.m. 5625 E. Division St., 927-5215.

NAPLES—Meeting 10 a.m. 2761 Bayshore Blvd., 335-6014.

NEWMAN—Meeting 10 a.m. 339 North First St. Phone: 628-2500.

ORLANDO—Meeting 10:30 a.m. 318 E. Marks St., Orlando 32803. Phone: 305-425-5125.

SARASOTA—Worship 11 a.m. 240 N. Washington Blvd. M. E. Church, Sarasota, 363-5234.

ST. PETERSBURG—Meeting 10 a.m. 130 19th Ave. N. Phone: 721-3868.

Tampa—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 872-5236.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College, Phone: 644-7402.

Georgia

ATLANTA—With worship and first-day school, 10 a.m. 5873 Peachtree Rd., N.E. 30326, T. B. Atchley. Phone: 770-394-5360.


SAVANNAH—Meeting for worship 10:30 a.m. 110 E. Taylor. Phone: 220-0571 or 225-0566.

ST. SIMONS—Alternate Sundays 11 a.m. Phone: 822-3411.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue, 9:45, hymn singing; 10, worship and first-day school. Overnight inquiries welcomed. Phone: 524-3714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blairn Treadway, 876-6552, 231 Kahoe Place, Kula, HI 96790.

Idaho

SANDPOINT—Unprogrammed worship and group fellowship. Meeting in member's homes. Call Lora Wythe, 283-8036 or write 504 Eustis Ave., 83864.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 303-5465 for location.

CARBONDALE—Unprogrammed worship. Sundays, 10:30 a.m. Phone: 618-544-1328.

CHICAGO—South Side, 11:30 a.m. at 1600 Monroe. Please call 1-707-261-0503, 10:30 a.m. at 1600 Monroe.

DEKALB—Meeting for worship. Phone: 692-7088.

INDIANA

BLOOMINGTON—Meeting for worship 10:15 a.m. 100 Starts Rd. Phone: 336-3033.

COLUMBUS—Unprogrammed worship Sundays 9:30 a.m. Call Bill Dietz, 342-3725 or Jill Broderick, 372-2396.

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; 10:15 or 7:45 Elizabethtown Rd. 3s. M. I. Miller, 317-828-1545.

INDIANAPOLIS—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-262-7537 or write c/o Tharp Parper, 4025 Washington Blvd., Indianapolis, 46208.


VALPARAISO—Unprogrammed worship Sundays, 10:30 a.m. First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m. 176 East Stadium Ave.

Iowa

AMES—Meeting for worship 10 a.m. 101 W. Garfield Ave. Phone: 452-6812.

DOROTHY—Meeting 11 a.m. 525 North 1st St. Phone: 452-6812.

LOVELAND—Meeting 10 a.m. 455 Main St. Phone: 452-6812.

WICHITA—Meeting for worship 10 a.m. 110 W. Washington Ave. Phone: 822-3411.

NEWTON—Meeting 11 a.m. 525 Washington Ave. Phone: 822-3411.

WICHITA—Meeting 11 a.m. 525 Washington Ave. Phone: 822-3411.

KANSAS

Lawrence—Oread Friends Meeting, 11th Ave. Phone: 822-3411.

WICHITA—University Friends Meeting, 11th Ave. Phone: 822-3411.

Kansas City—Meeting 11 a.m. 4123 Main St. Phone: 822-3411.

Kentucky

BEREA—Meeting 10 a.m. 622 South 9th St. Phone: 822-3411.

LEXINGTON—Unprogrammed worship and first-day school, 8 a.m. For information, call 266-9685.

LOUISVILLE—Meeting for worship, 10 a.m. 3050 Don Air Ave., 742-6812.

Louisiana

NEW ORLEANS—Worship, 10 a.m. 500 Louisiana Ave. Phone: 822-6812.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 452-8612.

Michigan

ALMA—Meeting 10 a.m. 1st Sunday. Phone: 385-6006.

Maryland

ADELPHI—2303 Metzerott, near U.S. MD. Pray group 9 a.m., worship 10, First-day school 10:30, adult 11:30. Phone: 245-6640.

BETHESDA—Worship and First-day school, 10 a.m. 929 Centre St., Bethesda, Md. Phone: 301-220-4991.

Baltimore—Worship and First-day school, 10 a.m. For information call Harold N. Burnham, M.D 871-3355.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, Elizabeth Muench, Phone: 622-2589.

AKERNS—Northampton—Greenfield—Meeting for worship and First-day school, 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone: 253-9427 or 268-7308.

BOSTON—Worship 11 a.m. (summer 10 a.m.) First-day, Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 277-9218.

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. 1st, 3rd, & 5th Sun. Phone: 876-5885.

FRAMINGHAM—514 Edmunds Rd. (2 mi. W. of Hobocott), Worship 10 a.m. First-day school. Visitors welcome. Phone: 876-5885.

NORTH EAST—Worship 11 a.m. First-day at Friends Community. Phone: 336-0443, 7679, 3282.


SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 11 a.m. Edward W. Howard, Jr., 848-6985.

WELLESLEY—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 257-0288.

WOLCOTT—Meeting for worship, 11 a.m. Phone: 822-6812.


Worcester—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3867.

EASTON—Third Haven Meeting and First-day School, 10 a.m. 405 W. Washington St. Carl Boyer, clerk, 759-2108, Lorraine Claggett, 822-0696.

FREDERICK—Worship group 695-5637, 859-5529.

SANDY SPRING—Meetinghouse Road, at Rt. 108, Worship 9:30 and 11 a.m. first Sundays, 9:30 only. Classes, 10:30 a.m.

SPARKS—Gumpwer Meeting for worship, 11 a.m. For information call 472-2551.

UNION BRIDGE—Pipe Creek Meeting. Meeting for worship, 11 a.m.
New Jersey

BARNEAGAT—Meeting for worship, 11 a.m. (first Sun. and 2nd Wed. of each month), 558 Bridge Ave., Toms River, N.J. 08753. For information call 732-926-2998.

CINNAMONVILLE—Meeting for worship and First-day school, 11 a.m., 107 High St., Fredericksburg, N.J. 08732. Phone: 908-993-7750.

SPRINGFIELD—Meeting for worship, 11 a.m., 1032 New Jersey Ave., Springfield, N.J. 07081. Phone: 908-298-4040.

WEST EPPING—Friends Meeting, 11 a.m., 100 Ridge St., Epping, N.H. 03042. Phone: 603-868-2439.

New Mexico

ALBUQUERQUE—Meeting for First-day school, 10 a.m., 1800 NE 12th St., N.E. Albuquerque, N.M. 87108. For information call 505-898-9001.

NEW MEXICO CITY—Meeting for worship, 11 a.m., 106 E. Main St., N.M. 87701. Phone: 505-248-6868.

ALFRED—Meeting for worship, 10 a.m., 100 W. 3rd St., Alfred, Me. 04286. Phone: 207-872-9050.

NEW YORK

ALBANY—Meeting for worship, 10 a.m., 100 W. 3rd St., Albany, N.Y. 12210. Phone: 518-434-4040.

ALFRED—Meeting for worship, 10 a.m., 100 W. 3rd St., Alfred, Me. 04286. Phone: 207-872-9050.

NEW YORK CITY—Meeting for worship, 10 a.m., 100 W. 3rd St., New York, N.Y. 10012. Phone: 212-582-5000.

PRINCETON—Meeting for worship, 10 a.m., 100 W. 3rd St., Princeton, N.J. 08540. Phone: 609-258-9000.

RIDGEWOOD—Meeting for worship and First-day school, 11 a.m., 100 W. 3rd St., Ridgefield, N.J. 07657. Phone: 201-963-2300.

SALEM—Meeting for worship, 11 a.m., First-day school, 11 a.m., 100 W. 3rd St., Salem, N.H. 03079. Phone: 603-836-5000.

SEATTLE—Meeting for worship, 11 a.m., 100 W. 3rd St., Seattle, Wash. 98104. Phone: 206-624-9000.

SUMMIT—Meeting for worship and First-day school, 11 a.m., 100 W. 3rd St., Summit, N.J. 07901. Phone: 908-232-9000.
**Rhode Island**

**PROVIDENCE**—Worship, 11 a.m. each First-Day.

**Rhode Island**

**South Carolina**

**CHARLESTON**—Worship, 9:45 a.m. Sundays, Book Basement, 2307 S. Center, 59105. Phone: 203-339-5744.

**South Dakota**

**SIoux FALLS**—Unprogrammed meeting 11 a.m., 2307 S. Center, 57105. Phone: 203-339-5744.

**Tennessee**

**CHATTANOOGA**—Worship, 10:30, discussion 11:30, 607 Douglas St. Larry Jingle, 229-2574.

**Texas**


**Virginia**


**CHARLOTTESVILLE**—Jamie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m. Phone: 804-973-4109.

**CHARLESTON**—Worship, 10 a.m., 2201 E. South St., 29401. Phone: 803-575-6404.

**Huntington**—First-day worship, 10 a.m., 11:15 a.m. 100 Wall St., 256-2249; and 11:15 a.m. 2201 Ave., 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m. First-day school 11 a.m. Clerk: 703-967-1016.

**JACKSON**—Forum 10 a.m. School, 11 a.m. Phone: 613-593-9509.

**Millville**—First-day worship, 11 a.m. Phone: 203-339-5744.

**RICHMOND**—First-day worship, 10 a.m., 11:15 a.m. 3 miles out Waybridge St. at Waybridge School. Phone: 602-536-8453.

**Worcester**—First-day worship, 10 a.m. Phone: 413-253-2208.

**Wellesley**—Forum 10 a.m. First-day worship, 11 a.m. Phone: 759-1910.


**BURLINGTON**—Worship 10 a.m. Sunday, 173 North Main St. Phone: 203-339-5744.
ROUND
For Martin Luther King, Jr.

words and music by Esther Murer, 1980

Ending*

1. Go ye hence and climb the mountain, go.

2. Mid the lightning and the thunder, go.

3. If ye would behold the sun, then go.

*All parts join in unison at end of round.