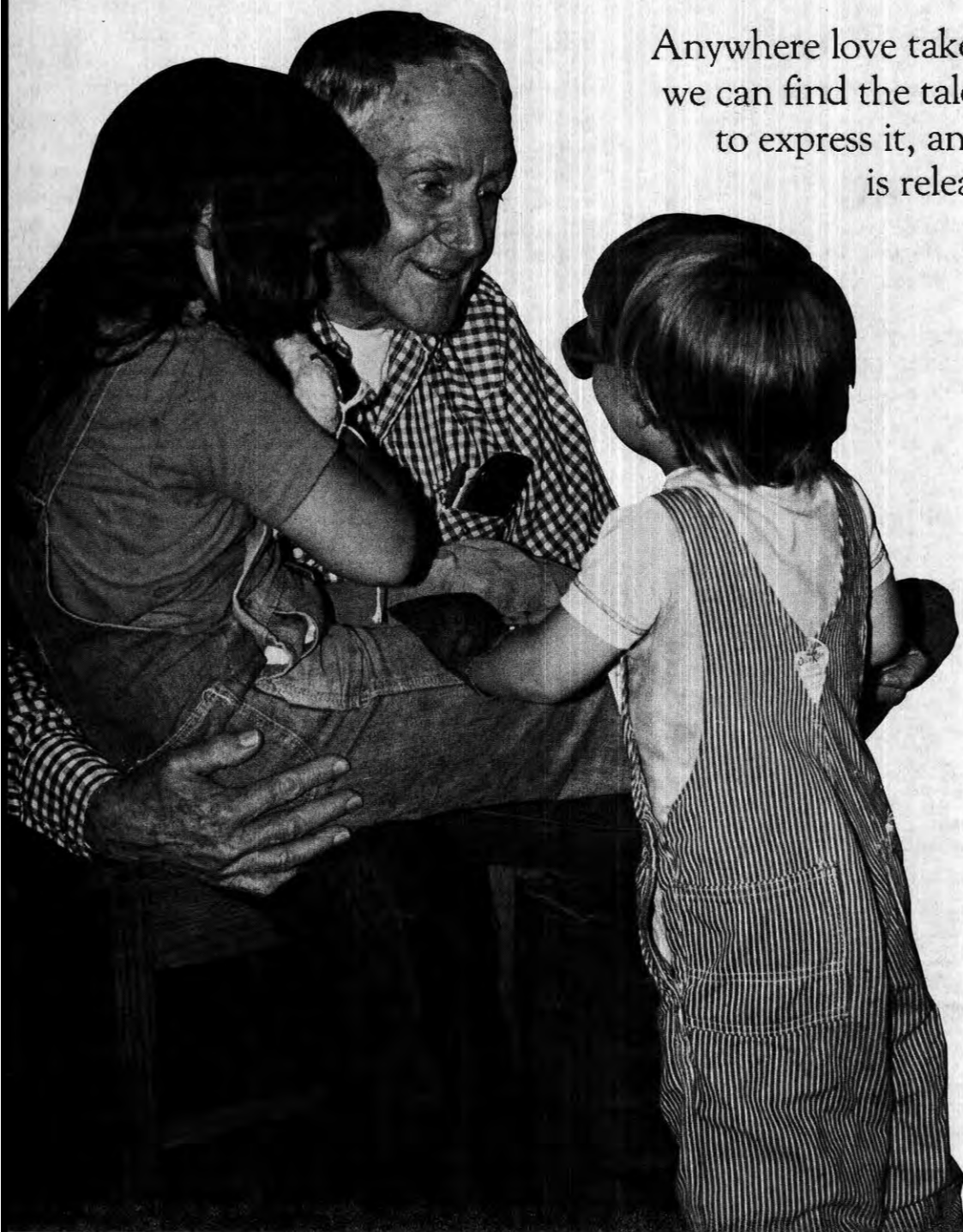


November 15, 1982

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Anywhere love takes root in the heart,
we can find the talents and the energy
to express it, and a little bit of God
is released into the world.





FRIENDS JOURNAL

November 15, 1982 · Volume 28, No. 17

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

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*FRIENDS JOURNAL is published the first and fifteenth of each month (except January, June, July, August, and September, when it is published monthly) by Friends Publishing Corporation, 152-A N. 15th St., Philadelphia, PA 19102. Telephone (215) 241-7277. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

*Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34. Add \$4 per year for postage outside U.S. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1; samples sent on request.

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

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Postmaster: send address changes to FRIENDS JOURNAL, 152-A N. 15th St., Philadelphia, PA 19102.

AMONG FRIENDS

Sexism, Sexuality, and Spiritual Wholeness

Two of the longer articles in this issue deal with the role of women in religious life—in the early Christian church and in Quaker ministry. Both affirm an original acceptance of women that faded somewhat as high principles became eroded by "practical" considerations.

Those of us who assume that we have outgrown sexist practices cannot too readily dismiss the need to renew our sensitivity. Those of us who view sexist concerns as picayune may wish to look again at current realities, even among Friends.

As if sexism were not a troublesome enough burr under the Quaker saddle blanket, I shall now press into yet more sensitive areas. Many months ago I wrote about several moral issues on which Friends were not united—among them some dealing with facets of human sexuality. Few articles come our way on such subjects as premarital sex, sexual aspects of spiritual maturity, homosexuality, meeting concerns for unmarried members, or other points at which our sexual natures intersect with moral and spiritual dimensions.

For more than a year now London Yearly Meeting members have been carrying on discussions—in at least 50 local groups—on "sexuality and human relationships." As reported in *The Friend* of London (6/25):

Some among so-called progressives, as well as some of those termed traditionalists, have found it difficult to have a tolerant nonjudgmental attitude to others who differ from them. Other Friends, sensitive and vulnerable, have sometimes found pain and hurt too difficult to share or bear. But overall it seems that a large number of Friends have found the experience liberating, stimulating, and rewarding....

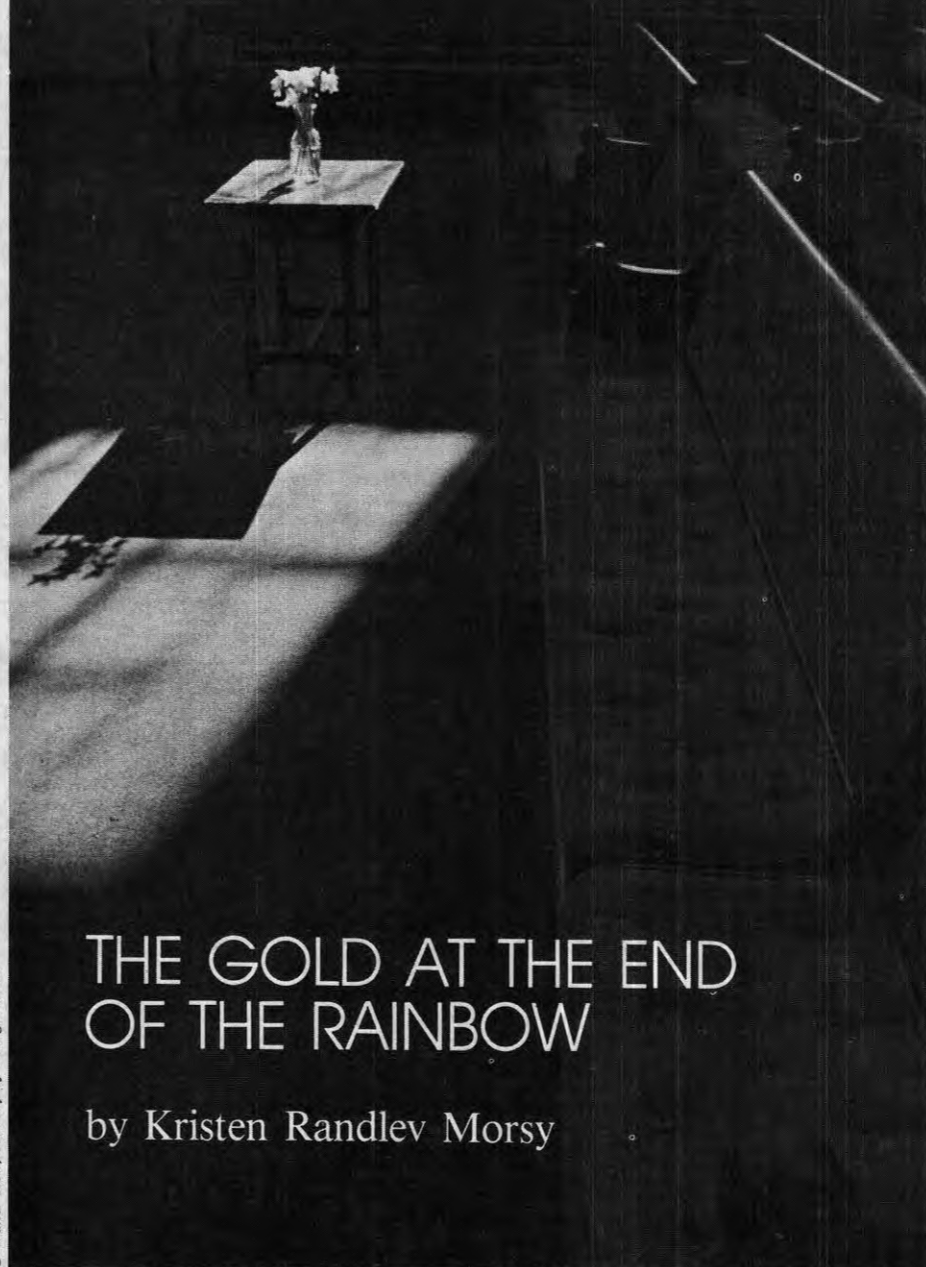
Essentially we are engaged in what may be called "an exploration in the presence of the Spirit." God is both in the midst and ahead of us beckoning us forward to weigh old and new insights into the meaning and expression of love, human and divine.

If your meeting has discussed sexuality or developed a minute on sexual themes, all of us could benefit from hearing about it. I know that interest groups at the Friends General Conference Gathering and at some yearly meetings drew good attendance to consider aspects of sexuality. On November 13 the Family Relations Committee of Philadelphia Yearly Meeting will sponsor an all-day conference on "Sexuality: A Part of Wholeness." Out of all this thought I hope some helpful articles may reach our pages.

We did it! The FRIENDS JOURNAL subscription list has risen above 8,000 for the first time in its history. And we're still growing, thanks to help from many readers. The Durham (N.C.) Meeting reports in its newsletter that a subscription to FRIENDS JOURNAL has been entered for the Durham County Library. Funds came from the "enrichment" budget. Are you enriching your local library's Quaker resources?

Olcott Sanders

November 15, 1982 FRIENDS JOURNAL



THE GOLD AT THE END OF THE RAINBOW

by Kristen Randle Morsy

I settle into the familiar curve of wooden bench, centering my attention on my spiritual task. The rhythms of breathing, the clicking of the bridge in the mouth of the elderly man behind me, the squirming and snuggling of the child beside me, and then they recede. I have prepared myself for the morning. With a high degree of self-satisfaction, I feel ready for meeting.

And then some woman pops up and starts mouthing off about some historical notion current in the 1500s: the divine right of kings! Doesn't she know I have come here for peace and quiet

Kristen Randle Morsy, formerly active in Mullica Hill (N.J.) Meeting, now lives in California—too distant from any existing meeting. She is a freelance writer, does public relations work, and is interested in the martial arts.

communion?

But against my will, I listen. What else can you do when a voice dominates all other sounds? Finally she sits down. Irritably I try to pull back into my personal cocoon and focus on the spiritual knot I had selected for examination. But her voice continues inside my head. The divine right of kings. AAAAARGH!

And then I understand. God must be smiling somewhere at my obstinacy. As important as silence is to meeting, the sharing of voiced thought and verbalized insight is part of the experience too. I have come to meditate and pray—not in a vacuum, not in an enclosed telephone booth, but in a meeting, a group, a community. That experience is qualitatively different from

what I can accomplish alone, perched on my mountain, gazing out at San Francisco Bay.

The woman's words stick in my brain as stubbornly as a raspberry seed catches between my teeth. The words have meaning for *me*. I realize the problem I had smugly set myself only skimmed the surface of the true and greater spiritual question I had struggled with for the last months, for my whole life. What is my place in the universe? Why has God created me as a person who has so much trouble fitting in so many places? Who causes pain and discomfort to so many people, even the people in her family whom she loves? Why should my uniqueness and my eccentricities be such a burden?

Her words crystallize for me my feelings with unexpected poignancy. Kings ruled by divine right; therefore, peasants plowed by divine right, soldiers fought by divine right, artisans created by divine right. Each of us is part of God's plan with a legitimate place to occupy in the world. We have choices, options, potential, strengths, and weaknesses. What will we do with our lives? Will the soldier remain a soldier, the peasant a farmer?

But the basic question is answered. We all have a right to be here, to function as important cogs in the celestial mechanism. We exist as we are with fundamental legitimacy. I have been created as the person I am because I am as God intended me to be: imperfect, capable of improvement, but okay—thank you very much.

A rush of acceptance and love surges through me. I squeeze the shoulders of the child beside me. I give a silent thanks to the woman whose contribution has been an experience of serendipity and epiphany for me. Her sharing of her thoughts and feelings has handed me a latchkey to a door I would have not chosen to open myself.

The silence continues, but the occasional voices now weave for me a tapestry of communion, a coat of many colors. I remind myself that I will give my thanks out loud to the woman who had spoken to the meeting, to me.

Silence may be golden, but together we are also a rainbow of many voices, many lives, many spirits. And, with God's help, we are there for each other, voiced and unvoiced. □

Right: In the earliest day of Quakerism (1684), women took an active part. Page 5: Expelled from Massachusetts, Quaker women shared in suffering as well as in ministry.

Friends Women in Vocal Ministry

by Patricia Edwards-DeLancey



Friends have always affirmed a woman's call to vocal ministry as genuine and as a logical extension of the Lord's work. Individuals are called in ministry to fulfill a God-given gift, not to fill a humanly made office; Friends merely acknowledge those persons whom God has already chosen. The Society of Friends recognizes that the Lord sends the best-qualified person into a situation, regardless of sex, and the only requirement for each individual is to be obedient to the guidance which comes from the indwelling Christ.

George Fox explained this position in many of his epistles. One in 1673 states, "...all the family of God, women as well as men, might know, possess, perform, and discharge their offices and services in the house of God..." Best known is the lengthy epistle of 1676 written as "An Encouragement to all the Faithful Women's Meetings in the World." In it, Fox reviews the Old and New Testaments, the role of women as helpmeets (which is the same as men's). He points out that Paul not only said, "Let the women keep silence in the church," but also in the same letter to the Corinthians said, "Let the men keep silence in the church"! Fox then concluded,

So that all, males and females, are one in Christ Jesus, who is the First and the Last and over all from everlasting to everlasting,

Patricia Edwards-DeLancey is a Ph.D. candidate in religion and culture at the Iliff School of Theology and the University of Denver. Author of Friends Ministering Together, she is a recorded minister and member of First Denver (Colo.) Meeting.

your everlasting Joy, Peace and Happiness. Here you may see the Wisdom of God sends forth maidens, though the wisdom of the world will not receive them... and [those who] will not receive Wisdom, will not receive her maidens....

When a woman receives a leading to vocal ministry, she is equally free to obediently fulfill the leading as any male. In 1676, Robert Barclay published his *Apology for the True Christian Divinity*. He wrote:

[The gospel ministry] is not monopolized by a certain kind of men... but it is left to the free gift of God to choose any whom he seeth meet thereunto, whether rich or poor, servant or master, young or old, yea, male or female. (p. 306)

In the *Apology* Barclay devoted 67 pages to the "True Ministry of the Gospel," but less than one page concerns the ministry of women. After citing several scriptural passages referring to women in ministry, he concludes,

Finally, it has been observed how God in this day has effected the conversions of many souls through the ministry of women. He has also used them frequently to comfort the souls of his children. Certainly this demonstration of actual practice should place the question beyond controversy. (p. 219)

The gift of the vocal ministry was bestowed upon men and women alike, and from the very beginning women shared the vocal ministry with men. Elizabeth Hooton, one of George Fox's first converts, became the earliest woman preacher. She had been a Baptist, and after joining with Friends in mid-

life, she testified against the Baptist deceit and became one of the staunchest supporters of the new movement.

George Fox found the Seeker meetings receptive to his teachings, and many of the active members of the Seekers, including women, became early Quaker leaders, preaching the gospel message throughout England. Jane and Dorothy Waugh were from this group as were many of the so-called Valiant 60 (actually 66). These 54 men and 12 women were sent out of the north counties to bring the new light to the rest of the world.

From the first, women took a large part in proclaiming the Quaker message. In 1654, two Quaker women from the north, Isabel Buttery and another, were the first heralds to the south. They had only a written message from George Fox and a conviction to speak to others. Women began the work in London and at the universities. Persecution accompanied them. In 1654, Elizabeth Williams and Mary Fisher were cruelly flogged at Cambridge, and Elizabeth Williams continued on to Oxford, where she was dunked. Six months later, Elizabeth Fletcher and Elizabeth Leavens preached at Oxford and were savagely whipped until their blood ran. The Quaker message, with its scorn of scholarly priests, would only find persecution among the universities.

Early Friends spent much of their time in prison—the women right alongside of the men. In 1655, Ann Audland and Jane Waugh were charged with blasphemy. The jury refused to find them guilty but required them to give bond for good behavior. They refused and spent the winter in prison with two other Friends women. A number of other London Friends became powerful ministers—Sarah Blackbury, who began the meeting at Hammersmith; Anne Gould, who traveled to the north of Ireland and in Essex; and Rebecca Travers, a Nayler convert.

The pioneer work in America was also begun by women. Mary Fisher and Ann Austin were the first to reach Barbados in 1655 and then proceeded on to Boston in the summer of

1656. Unfortunately, the anti-Quaker pamphlets had arrived first, and the women were banished after an imprisonment of five weeks and examinations to see if they were witches. In October 1656 the first law against Quakers and Quaker writings was passed in Boston. Mary Dyer challenged the law by preaching God's love. She was banished and returned to be banished again. On her third return in 1661, she was hanged and was the first woman martyr of the cause. Far from being deterred, other Quaker women went to Boston and other Massachusetts towns to preach. They were imprisoned, flogged from one town to the next until outside the colony, but no woman lost her life after Mary Dyer.

The records of Philadelphia Yearly Meeting from 1684 to 1773 record 79 men and 32 women as visiting preachers from England, Ireland, and Barbados. The journeys were full of dangers, and many women lost their lives following their leading to preach. Three Quaker women going to America to preach in the 1650s were shipwrecked and drowned. In February 1720, Ann Edwards, a minister, and her companion Esther Collins, drowned when they attempted to cross the frozen Delaware River in a wagon.

The efforts of women again carried the Quaker message to the Mediterranean. On their way to Cyprus in 1659, Katherine Evans and Sarah Cheevers were imprisoned and questioned by the Inquisition in Malta for 3½ years. Katherine Evans and Mary Fisher were instrumental in establishing Friends meetings in the Mediterranean countries.

The chief minister among the Dutch Friends during the early years was Judith Zinspenning. She had been a Baptist before experiencing an awakening and was convinced with her husband. She was so well esteemed that the Collegiant on one occasion allowed her to address them, saying:

It is true, friend, we do not allow women to speak in the Church, yet we bear that respect to you, that we give you the liberty of speaking.

The listing could continue almost endlessly. Women have always been an active part of the vocal ministry and evangelism of the Friends message. In many instances women were more courageous than men and more likely to begin a new, pioneering work. It mattered not whether some Friend had been there before or if danger was involved; what mattered was submitting oneself to Divine Guidance and then accomplishing the Lord's leading.

In 1666, Margaret Fell wrote a book entitled *Women's speaking justified, proved, and allowed of by the Scriptures, all such as speak by the spirit and power of the Lord Jesus*. This was the first book since the Reformation to be written by a woman, and in it she defended the recognition of the spiritual equality of men and women. (George Fox had written on the same subject previously in 1656 and 1661.)

Many anti-Quaker tracts and books were written in this early period, and a section against women preachers was often included. A sample is Francis Higginson's *The Irreligion of the Northern Quakers* (1653), subtitled, "Wherein their



From the women's side of the room, a 19th century "Quakeress" continued the spiritual sharing.

Charles Yardley Turner



horrid principles and practices, doctrines, and manners, as far as their mystery of iniquity hath yet discovered itself, are plainly exposed to the view of every intelligent reader." He writes,

If any of their chief speakers be among them, the rest give place to them; if absent, any of them speak that will pretend a revelation. Sometimes girls are vocal in their convent, while leading men are silent...

He continues writing about night meetings which might continue all night. In the anti-Quaker writings there is an astonishment and horror of women's being given a voice and then freely encouraged to use it.

Even into the 19th and 20th centuries, women preachers attracted great crowds of the curious, especially in areas where female preachers were an oddity. The women were prepared to address and justify the right to preach the gospel, but only did so in the face of heavy opposition on that point alone. Their mission, as for all Friends, was to all people, so they limited the presentation of the gospel to no particular denomination. In addition to ministering at regular Friends meetings, many public meetings were held in courthouses, private homes, schoolrooms, and other buildings.

Most women preachers also were wives and mothers, but throughout the over 300 years of history, Quaker women have been free to go forth and travel in the ministry whenever they felt the divine leading to do so. In a time when most women were bound to their homes by societal pressures, Friends women could leave their husbands and children and remain absent for as little as a few days to as much as a few years.

A woman normally traveled with a female companion, either selected by herself or appointed by the meeting. She sometimes traveled with a male companion as well. She carried a few lines of approval from her monthly meeting, which were sufficient to obtain help and protection among

strangers (and many times among hospitable non-Friends). When a minister of the gospel undertook the Lord's work, the entire Quaker community participated in her ministry.

While the Quaker mother was absent, her children were cared for by her husband, the older children, a housekeeper, or friends. It was logical that a call would come to women as well as men, but it was not inevitable that husbands would accept without objection the validity of the call. Everything within the society would protest against a woman's traveling and leaving her family to preach. Quite possibly some Friends' husbands did, but not enough to halt the practice and remove the validity of the mission.

Women have certain complications which were spared the men, such as childbearing, but the history shows that complications did not deter the ministry for long. In 1653, Dorothy Benson was committed to York Castle and was not permitted to leave the prison even when her son, Immanuel, was born. Elizabeth Leavens married a Quaker minister and bore their child while in the care of Cardiff Friends in 1656 (her husband was visiting George Fox at the time). She traveled across the Bristol Channel to see George Fox shortly after the child's birth and continued her work as an itinerant preacher of the Quaker message. During the 1800s, Sarah Ehlen journeyed throughout Ohio Yearly Meeting until into the fifth month of her pregnancy and continued again after the birth. This is remarkable in a culture where pregnant women were hardly ever seen, and certainly not seen preaching!

The Quaker woman minister has always been something of a phenomenon, not only because of her extra-domestic activities but also because of her very access to an acceptable role option. The ministry provided an available alternative that coincided with the values of her primary reference group, the Society of Friends, and carried their unconditional support

and encouragement.

But where are all the Friends women ministers today? The position of women has undergone a subtle change in the Society of Friends during the 20th century. Research done by Paula Teague in Friends United Meeting reveals a low percentage of recorded women ministers, and one yearly meeting which has not recorded a woman for over 25 years. Certainly the divine leadings have not changed after remaining constantly non-discriminatory for centuries! Why would a group that has heroically struggled against great odds to insist that women are spiritual equals with men suddenly decline in the 20th century?

One answer might be that the repercussions of the woman's liberation movement plus other 20th century changes have destroyed the so-called leisure class of women who could devote their lives to voluntary social service or work for the Society of Friends. Many women have a full-time career job outside of the home, and a leading will either have to be put aside until the weekend or ignored completely so that the paycheck comes in on time.

On the other hand, many women have historically left their childhood denomination to join with Friends in order to minister effectively. One such woman was Esther Frame, an evangelist who joined with Friends in the 1870s because of more opportunities for women to preach. In recent years other Christian groups are nurturing spiritual gifts and increasing the opportunities for women in ministry.

Are Friends nurturing women to grow in their spiritual gifts and then encouraging them to fulfill their divine leadings? Howard Macy has found evidence to the contrary. He finds

Friends leaders who advise a woman feeling "a call to ministry to marry a minister rather than to try to live out that call directly." Connected to this may be that Friends who adopted the pastoral system also mistakenly adopted the false idea that pastors are male. Also, it may be that Friends have finally capitulated "to cultural expectations" such as, "I have nothing against women in ministry, but, let's be practical, they wouldn't be accepted."

The equality of men and women in spiritual privileges and responsibilities is basic to Friends ministry. George Fox, in his years of travel, recorded in his *Journal* that he "met with a strange sort of people who held that 'women have no souls, no more than a goose.'" He aptly reproved them. Another time, he interfered in a public debate to defend the right of a woman to ask a religious question. It has been clear from Quaker beginnings that no privileged sex was to monopolize any of the gifts of the Spirit and that, once the gift was received, men and women were to be obedient to their calling.

Friendly Quakers and all of you who are in the world, let me explain to you, those called to vocal ministry are not drunk with wine as you suppose. No, this is what was spoken by the prophet Joel (2:28-32):

I will pour out my spirit on everyone:
your sons and daughters will proclaim my message;
your old men will have dreams,
and your young men will see visions.
At that time I will pour out my spirit
even on servants, both men and women.
But all who ask the Lord for help will be saved. □

YES, WILLIAM SHAKESPEARE

"All the world's a stage . . ."

[As You Like it]

How your words echo now
Through our bleak, destiny-fraught century,
As one dissolving world
Strains and labors to give birth to another,
New and lusty enough to challenge the atomic winds
We have conjured up, like sorcerers,
Around our habitations.

The theater-in-the-round,
With its towering, ephemeral stage,
Rises, a vast mushroom growth,
In a few fateful weeks or days, overnight.

Now it appears in Arabia's desert sands,
Now on the snow-lashed plains of Eastern Europe,
Now where multitudes procreate and die
In tropical languor.

The protagonists speak their ill-rehearsed parts
Like men and women in a dream,
Knowing and not knowing the import of their lines.
There is only one play. Every provincial company
Performs one act of the world-embracing drama
Played to a rapt planetary throng.

A few comprehend. They are the Greek chorus.
Prophesying and interpreting,
Lamenting the wilderness of our time,
Heralding new seers, pointing to the rising sun,
They direct our gaze to the unfolding future
Where dreams of scripts lie waiting to be written,
Urging us onward.

—Winifred Rowllins

DISARMING THE HEART

by Gene
Knudsen-Hoffman

*Our life is love and peace
and tenderness—and bearing
one with another—praying for one
another, and helping one another up
with a tender hand.*

So wrote Isaac Penington, Quaker, in the year 1667. Our life today seems far from that. On all sides there are cries of anguish. If we listen, we can hear them from El Salvador, from Calcutta, from Moscow, from Seattle, and from Santa Barbara.

All around the world children starve for food and hope, while we plead, "Choose life, so that you and your children will live." And all around the world, and in Philadelphia, we choose death—because we are afraid.

Fear which lingers, fear which lives on in us, fear which does not prompt us to *wise remedial action*, becomes engraved upon our hearts, becomes an addiction, becomes an armor which encases us. This fear guards and guides us and determines our actions. It leads us directly toward that which we fear. And it is fear which is leading us into the chambers of the nuclear holocaust.

How can we know the dreadful truths about our world and not fear? How can we know of the thousands of weapons poised to exterminate us and not fear? How can we listen to our leaders' threats and counter-threats and not fear? How can we know of the wars we have caused, are causing, and not fear?

I don't know how "we" can know. I know a little of how I can know, and I don't think I can live without fear. I haven't evolved to that place yet. But I have learned to handle my fear better, learned to stay with it to discern what message it has for me. I've also learned to use my fear to guide me into appropriate action, action grounded in some Truth which heals.

And I know something else. I know that the Presence—the mystery we call God—is bigger than our world and all its nuclear weapons. I also know that within each of us is an Informing Spirit

*Gene Knudsen-Hoffman, Santa Barbara (Calif.)
Meeting, worked five months this year on disarmament issues for the Fellowship of Reconciliation.*

which enables us to know, at each moment of our lives, in small and whispered ways, good from evil and to follow the good.

Another thing I know is that by following the promptings of this Spirit, as each of us perceives it, we become empowered with a strength we did not know we had, and possibilities are realized we could not have even dreamed.

There are many examples from the lives of saints and sages: Saint Francis and the building of his church at San Damiano, his larger building of a group of people devoted to poverty and reverence for life. Mother Theresa and the homes for the dying which now dot the world. Jim Douglass and his companions at Trident submarine base, wearing away the rock of military pride with the waters of love.

Anywhere love takes root in the heart, we can find the talents and the energy to express it, and a little bit of God is released into the world—a little bit of transformation takes place.

I know there are many ways of manifesting this connection with God, with the Source—as many as there are human beings in the world. For I see that each of us is given unique talents to use in our life task which Martin Buber described as "bringing God and the world together."

Gandhi's perception of this Truth was described by the author Pyrelal:

Even an infinitesimal of an individual, when (she or) he has realized the ideal of Ahimsa (harmlessness)... becomes filled with its power, to which there is no limit and before which all opposition and hatred must cease.

Many of us think of ourselves as living in an end time, an Armageddon time, a holocaust time. All these may be true, and certainly become true if we choose them.

But I see it in another way. I see this "end time" as a time for ending old ways of being and acting. As a time for ending old fears that there's not enough to go around, a time for replacing competition with cooperation, a time for choosing simpler ways of living, a time for giving instead of getting, a time for keeping our hearts open to new truths which can lead us out of the nightmare reality.

I see this time as our opportunity to

explore and experiment with this law of spiritual change in our own lives, beginning with little ways, infinitesimal ways, which will lead us to the larger, broader ones. Because I see Truth, God, is ever opening out to possibilities—new possibilities which are infinite in scope—there are infinite possibilities for us, for our nation, for our world.

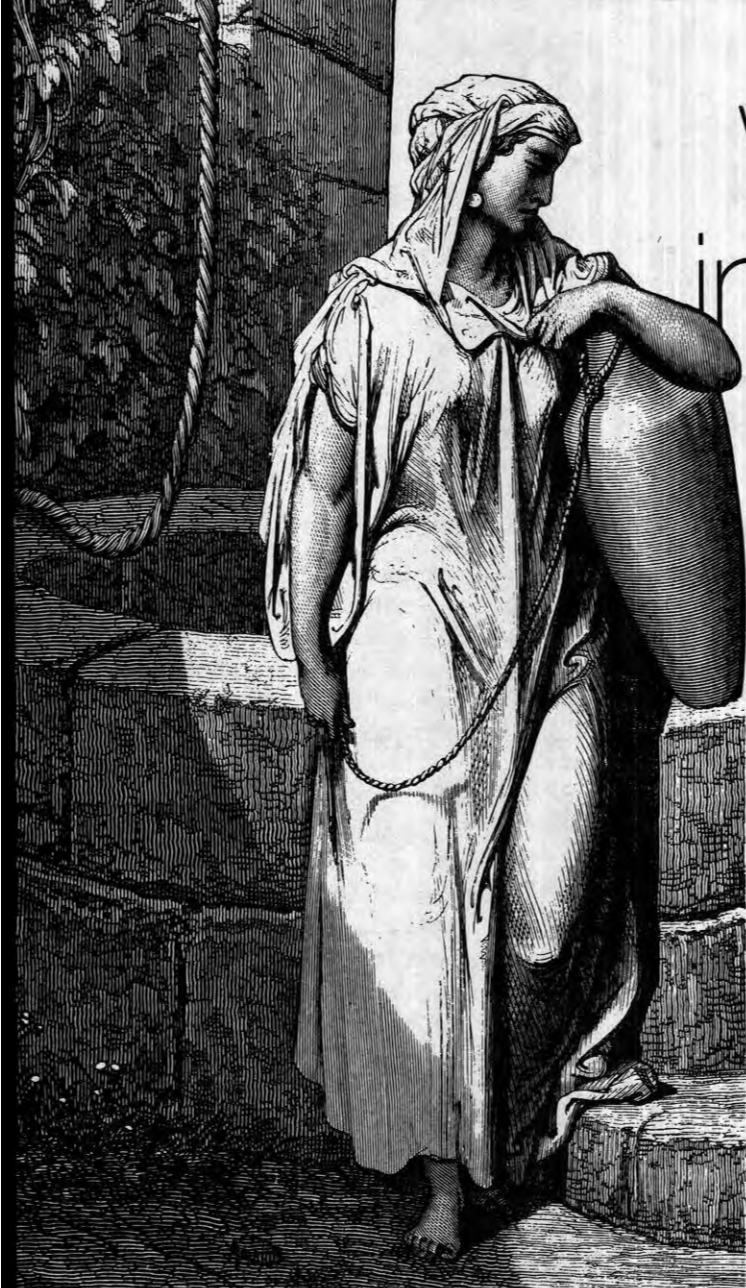
And what has all this to do with disarming the heart?

I think it has to do with the faith and understanding and experiential living which will enable us to turn our fears into courage. To do this, our hearts must become disarmed and opened to new understandings of mercy and compassion...love. This love is not sentimental. It does not pretend that evil in events and persons does not exist. It offers a way to deal with them.

And it begins here, in our own lives. At it is here we can seek to respond with compassion no matter how erratic the behavior of our friends and adversaries. It is here, in our own lives, we can stand by and seek to become healing presences. And it is here, in our own lives, we may begin to perceive the loneliness and fear in those who would resort to such vast violence in the misguided notion that through it they can save their children and themselves—for surely that is what they seek, too, and not the earth's extermination.

For underneath, like a crocus beneath the snow, we need to be aware that a quality of holiness undergirds all life. I tried to describe it in a poem. It's a variation on a theme by Muriel Lester—

*The job of the peacemaker is
to know there is no enemy.
What we fear are fear-masks
worn by ourselves
and the "other side."
And behind each mask
—the hooded Klansman
—the complacent housewife
—marble-faced general
—the weapons-maker
—the rich who seek more riches
—the smiling president
is something trembling to be born,
something pure in eclipse,
some love waiting to be released
a person—
deserving reverence
and faith....*



Women in Earliest Christianity

by Juleen Audrey Eichinger

examination has led to closer scrutiny of Jesus's life and teachings as recorded in the New Testament and some fresh insights into the early Christian community.

Women were among Jesus' earliest followers. Luke (8:1-3) records:

Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means.

These women were Galileans who followed Jesus, traveling with him and the male disciples. Mary Magdalene was of humble origins, from the poor fishing town of Magdala, but Joanna was the wife of Herod's business manager. Women like her would have had access to financial resources to help support the traveling band of teacher and disciples.

It is true that Jewish culture placed severe restraints upon women's involvement in the public realm, or the world outside of home and family, and defined women through their nearest male kin. However, women with no husbands, sons, or other male figures through whom to be defined or whose reputation they might "tarnish" had a freedom unparalleled by younger, married women, in spite of the marginal position they held in Jewish society.

Meanwhile, Hellenistic and Roman women were able to participate freely in the public realm, with no threat of censure. A group of such women would have had a great pool of resources, some financial and some domestic, to contribute to a band of itinerants. The male disciples, after all, did not subsist on roots and berries scavenged from the countryside, nor were they, as males within a rigid patriarchal society, likely to have expertise in domestic matters. It is likely that the Galilean women cooked, fed, sewed, and otherwise nurtured the men.

These women were probably just as involved in Jesus' ministry as were the male disciples, although their involvement is not detailed at length in the New Testament Gospels, which were written by men for men, as Jewish women were often not educated to read. Nevertheless, living in close proximity to the men, the women would have listened and learned from

How often is it taught that Jesus traveled throughout Palestine with a group of men and women followers? How many Christians, when hearing the resurrection story, remember that the risen Jesus was first said to appear to a small group of women?

How many Christians realize that it was women who extended their hospitality and prepared the agape meals which constituted such a primary part of earliest Christian ritual?

And how aware are contemporary Christians that women in early orthodox Christianity were ordained as clerics, functioning even as bishops for several centuries?

Contemporary agitation has led to an emphasis on equal rights for women in the social and economic spheres. It has also forced churches to re-examine the traditional view of women's role and experience in the religious realm. This re-

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Jesus as he preached and taught throughout the countryside. Even though Jewish tradition taught that "if a man gives his daughter knowledge of the Torah, it is as though he gave her lechery" (Jeremias, p. 363), Jesus encouraged Lazarus's sister Mary to sit in on his lectures and to study with the men (Luke 10:38-42). He continually advocated and nourished new, more egalitarian perceptions of all persons, including women.

Contrary to prevailing social and Jewish norms, he taught and ministered to many women—the Samaritan woman at the well, the woman cured of her hemorrhaging, and others. He also used examples of women in his parables—the lost coin, the widow's mite, and so on. Often he used two parables to illustrate one point, one involving men and one involving women, in the attempt to reach an audience comprised of both sexes (Luke 13:10-16; 14:1-6; and 13:18-21). The Gospels as a whole attest to the fact that Jesus accepted and appreciated women as persons with abilities equal to men with regard to understanding his message.

The group of women followers was a constant, as was the group of male disciples. All four canonical Gospels cite women as present also at the Crucifixion of Jesus (Matt. 17:55,56; Mark 15:40,41; Luke 23:49; John 19:25), the same women who cared for Jesus on his travels—Salome, Mary Magdalene, and others. Mary Magdalene and another woman named Mary went to the sepulchre with Joseph of Arimathea, watching him lay Jesus' body in the tomb (Matt. 27:61; Mark 16:47; Luke 23:55,56). The Jewish Sabbath came with nightfall, but after the Sabbath, when once again work could commence, the women returned to the tomb to embalm the body properly. Early that Sunday morning, women were the first to witness the risen Jesus, according to Matthew (28:1-10) and John (20:11-18). It was the women who shared the good news with the male disciples, even though they were disbelieved at first. When once the male disciples too experienced the sight of the resurrected Jesus, the first community of believers grew from that core group of women and male disciples.

The book of Acts is a good source of information about the nascent Christian community. Written in about 80 or 85 A.D., this book notes that many women were attracted to the Christian movement and details a prominent role for them in the early churches. Men and women met and prayed together (Acts 1:14), with no mention of the men leading the women in prayer. It is recorded that Saul requested permission from the synagogue in Damascus to arrest Christian women as well as men (9:1,2), attesting to the fact that women were not completely under the dominion of their husbands in private and silenced by churches in public. Obviously, women were involved and active Christians.

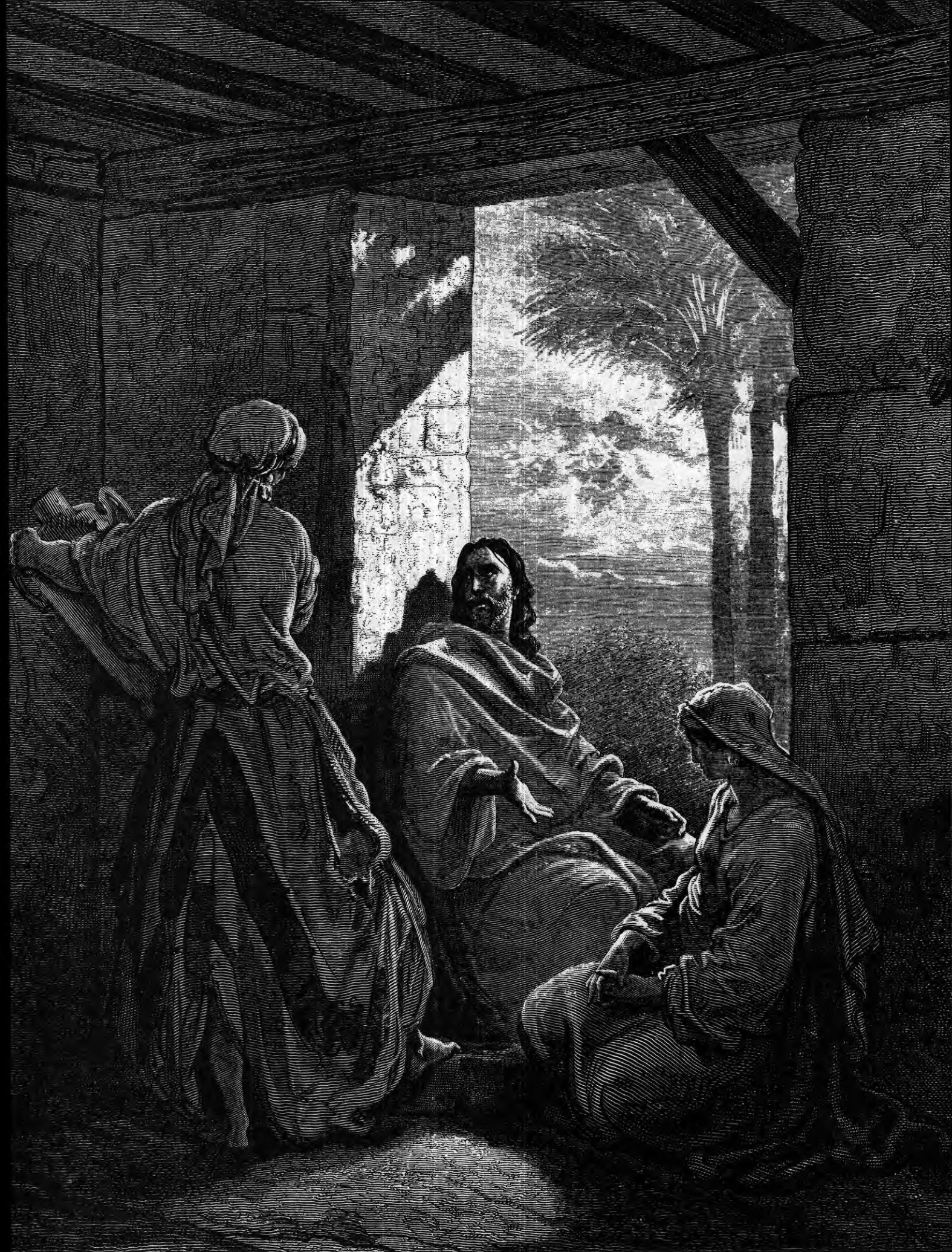
The earliest Christians did not have churches as they are conceived today. Banned from the Jewish synagogues, or meeting in addition to attending the Temple, Christians gathered in small groups to pray and study the teachings of Jesus. House churches were the rule. These were places where believers could participate in agape meals and eucharists and

Women were probably just as involved in Jesus' ministry as were the male disciples, although their involvement is not detailed at length in the New Testament Gospels, which were written by men for men.

the reading of letters from traveling missionaries and lectures by traveling evangelists. Small communities frequently lived together, holding all goods in common. The homes they lived in were often homes of noted women, such as those of Mary the mother of John Mark and the houses of Lydia, Dorcas, Apphia of Colossae, Nympha of Laodicea, and Chloe of Corinth.

Acts goes on to describe certain eminent women in the first Christian communities. Tabitha, also called Dorcas, was a seamstress of independent means in Joppa. Called a disciple by Paul, she was considered so integral to the Christian community in Joppa that, upon her death, the community mourned bitterly and Peter rushed over from a neighboring town to raise her from the dead (Acts 9:36-41). Lydia of Thyatira, a dealer in purple dye, was converted to Christian beliefs by Paul and Barnabas, along with her entire household. She then offered her home as a base of operations for the two missionaries (Acts 16:14,15). Priscilla appears as a teacher and theologian, a close friend of Paul's. Along with her husband Aquila, she helped set Apollos of Alexandria straight on his Christian theology. At least one scholar (Culver) believes that Priscilla was the actual writer, or at least editor, of Paul's works, for she and Aquila were with him in each place from which he sent an epistle, and history documents the fact that Priscilla was an educated Jewish woman with a Hellenistic background.

These incidences of female participation in early Christian communities are just a sampling of those mentioned in the New Testament. Although often glossed over or ignored, such passages indicate that women were involved in the formative stages of Christianity, most often as stable forces within a community, but sometimes also, as in the case of Priscilla, as traveling missionary figures. Writings of the early centuries which have been excluded from the canonical Bible (for example the Acts of Paul and Thecla and the Nag Hammadi gospels of the Gnostic-Christian sects) reveal even more incidences of active female participation and leadership among the early Christian communities. Such non-canonical books must be considered alongside those of the canon when trying to gain a clear picture of life in the earliest centuries, for they record or reflect a lifestyle and belief typical of at least one segment of society in those times.



The often-forgotten orders of widows, deaconesses, and virgins in the early Christian era are added testimony that women participated in the religious realm and were not at first admonished to keep silent in the churches. Widows' orders are called the "mother form" of the organized life of women in the service of the church (McKenna, p. 35). The word "widow," in Greek, does not mean merely a woman who has lost her husband to death; instead, it is a general term used to describe any woman separated from her family and deprived of means of subsistence. It was taken to mean anyone destitute or miserable—socially or economically. In a culture which defined women through their menfolk, women without husbands, sons, or other male relatives were without cultural definition. The term widow was also used to describe one who lived in solitude, or a celibate woman. Given this general interpretation of the word, the Galilean women who traveled with Jesus were most likely the very first widows, for Jewish women would otherwise not have had the independence and resources necessary to undertake such a ministry.

The example set by the Galilean women became a model for other Christian women. Organized groups of widows, in the general sense of the word, developed. Paul, John Chrysostom, Augustine, Tertullian, Ignatius of Loyola, Polycarp, Cornelius, Clement of Alexandria, Origen, and other noted church fathers wrote of and to groups of widows, revealing something of the nature of these early groups. The first epistle of Timothy (5:3-7) explains that widows are to be at least 60 years old, having had only one husband. The women should be known for good works and the way they reared their children; they should have shown hospitality to strangers, washed the feet of the saints, and helped people in trouble.

Widows were highly respected women and highly respected Christians, and by the second century women much younger than 60 were joining groups of widows, according to Tertullian. These younger women took vows of celibacy and attached themselves to widows in a capacity similar to that of apprentice. It is easy to see why the vocation of widow was so attractive for young women as well as old; it was "wide, free, and womanly, useful and honored by the church. The widows were leaders among women by example and instruction" (McKenna, p. 50).

Polycarp called widows "altars of God," and Tertullian tells us that they were women who chose to be wedded with God. John Chrysostom related that the widows were exhorted to contribute bodily service, for example, making the bed of the sick and helping them rest. Widows were to be provident and good economists and were to engage in frequent and fervent prayer. They lived through offerings from believers, receiving freely and totally. In turn, they freely and totally gave to the believers, chiefly by prayer and charity. In this way, widows' whole existence personified the eucharistic "give and take" so important especially in early Christianity.

Widows' work was of a charismatic nature. That is, the

women were involved in teaching, prophesying, praying, and healing. They cared for the needy, the sick, and strangers; called on women; brought the eucharist to sick women; instructed women catechumens; anointed women in baptismal rites; guided women converts in the Christian life; and prayed (Ermarth pp. 19-21).

To understand how the unique nature of these women's spirituality fit into the scheme of early Christianity, it is necessary to remember that these times were rife with the spirit of revolution against the status quo. Millennial notions were rampant. Believers expected the imminent return of Jesus; they believed they were living in "the last days." Cultic activity was frenzied. Groups of Christians met together to pray fervently. They shared agape feasts and celebrated the eucharist in community. Believers spoke to crowds in the marketplace, often touched by the Holy Spirit and speaking in tongues as on Pentecost. The ranks of believers swelled rapidly, and the sweet thrill of success permeated the communities.

In these suspense-filled days, there was no distinction between men and women, slaves and free, for Jesus had promised that all such distinctions would be wiped away in the coming Kingdom of God. In this early period, leadership depended upon actual function and service, upon charismatic leadership rooted in experience of and obedience to the Spirit, rather than upon a patriarchal hierarchy of office and cultic ministry. Ministry consisted of teaching, praying, prophesying, and speaking in tongues. These were viewed as special gifts, and women were equally, if not especially, adept



"The Widow's Mite" by Gustave Doré

The often-forgotten orders of widows, deaconesses, and virgins in the early Christian era are added testimony that women participated in the religious realm and were not at first admonished to keep silent in the churches.

at such activities.

As time passed, however, something of an organizational nature had to be done with the masses of believers who had swelled the ranks of the Christians. Multitudes of men and women, Jews and Gentiles, had joined the new movement. Apocalyptic hopes and visions tended to fade as time elapsed with no return of Jesus. People cannot live on the brink of expected change indefinitely. Organization, institutionalization, and formal ordination become ways, then, of "managing" the growing numbers of believers.

In the third century, organized groups of widows reached a zenith and then gradually declined in influence. They were accorded official status, probably in an attempt to continue, through institutionalization, the charismatic rights of prophetesses and helpers of the apostles and an attempt to tighten the bonds between dedicated women and the church. However, because their ministry was not liturgical, widows were not considered clerics; they constituted more or less a bridge between the official hierarchy which developed and the general body of female believers.

In this century also, groups of women deaconesses burst onto the scene. Deaconesses had existed from apostolic times as "servants" of the church, or women who, under the direction of widows, ministered to the community. In the third century, these women came to constitute an order of clerics, ordained by bishops. They sometimes lived the monastic life and sometimes were married, often to deacons. They took communion along with the male clerics and consumed the excess of consecrated offerings.

Eventually, deaconesses supplanted widows. Many see this as a deliberate move by the church authorities, who felt widows were becoming too powerful and influential, as in Corinth, where women prophesying in the church meetings were strongly condemned by Paul. Deaconesses fulfilled much the same functions as did widows—annointing women to be baptized, instructing women, giving hospitality, and healing. However, they were closely linked with deacons and were under the authority of the clergy. Often they were allowed to work only in conjunction with a deacon. Although granted clerical status, deaconesses were in fact stifled by it, for they had to abide by the rules set by those who had given them their status.

It may be said that whosoever giveth can also take away, and that is precisely what happened to the official status of deaconesses. The Council of Orange (441) forbade further ordination of deaconesses and withdrew former ones. In 517 the Council of Epaon allowed deaconesses and widows to receive only the same benediction bestowed upon penitents. Finally, the Second Council of Orleans flatly stated in 533: "No longer shall the blessing of women deaconesses be given because of the weakness of the sex."

From this rapid and cursory survey of women's role in early Christianity, it can be seen that women were active as members and leaders in the young community. Their spirituality was of a special nature—charismatic, spontaneous, giving, and unstructured. On the basis of these spiritual gifts, women were accepted as equal to men.

It has been hypothesized that ecstatic religious experience, mystical experience, intuitive knowledge, prophecy, and possession are phenomena occurring as modes of religious expression among typically marginal persons, people unsuccessful in or outcast from society. In a sense, all the early Christians were marginal persons. Spurned by orthodox Judaism, they were also persecuted by Roman authorities. They truly belonged to no power base or sphere of influence.

With the passage of time, and especially after Constantine converted to Christianity in the fourth century (thereby making Christianity a state religion, an acceptable mode of religious expression), Christians lost their position of marginality. Christianity became the accepted mode of religious expression, and others were persecuted. However, it must be recognized that it was only men who lost their marginality; women remained marginal creatures, excluded from full participation in the religious realm and denied full expression of their spirituality.

It is interesting to note that this is a nearly universal occurrence. Women tend to play most prominent roles in new, emergent religions, when all participants may be classified as marginal and wherein charismatic, spontaneous, unstructured modes of religious expression are accepted and even, perhaps, courted. With increased institutionalization and hierarchical organization, women have a less prominent role in the public expression of religious commitment. □

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Rush-Bagot Day: A Celebration, A History Lesson, A Peace Witness

by Patricia Kent Gilmore

For those concerned about the future of the peace testimony, an encouraging sign came out of Denver earlier this year. Appropriately, it happened Memorial Day weekend while much of the nation mourned the country's war dead.

It all began with a chance remark by economist-peace researcher Kenneth Boulding of Boulder Friends Meeting last January in a visit to Denver's Mountain View Friends Meeting. "How did we get stable peace in North America?" Boulding asked and went on to cite the Rush-Bagot agreement of 1817 as the cornerstone.

Trouble is, he said, people don't know about this. "Whoever heard of Rush or Bagot? We know more about the history of war than we do about the history of peace," he told the group.

He cited our ignorance of this breakthrough that disarmed the Canadian border region, then the most fought-over area in North America, as

an example of our need for a national peace academy. Such a research institution could convey the importance of the history of peace. It could show how we get from today's unstable peace to a future stable peace, he said.

Partly in jest he suggested that we all ought to celebrate and honor peacemakers Richard Rush and Charles Bagot for negotiating our first disarmament agreement. It was the correspondence between the respected Rush of Philadelphia, then acting

secretary of state, and the able Bagot, then British minister to the U.S. and later governor-general of Canada, that brought about an 1818 treaty with Great Britain. This convention disarmed the Great Lakes, laid the basis for the world's longest undefended border, and ended 165 years of violence along the Canadian border.

From Boulding's passing remark, Denver Friends, looking for a time-limited project the whole meeting could do together, decided to make a



Michael Garner

Chorus of the Rush-Bagot Ballad

Eric Wright

There were gunships on the water, and we might have gone to war Over
who would own the land and who could fish the shore. But they
took a step for peace, and we tried a — nother way. Now we
need peace more than ever. We could do the same to — day.

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community occasion out of just such a celebration.

In doing so, they could call attention to the benefits of disarmament in the midst of the nuclear freeze campaign. They could also do something a little special for the University Park neighborhood in which the meeting is located.

They talked to Colorado Governor Dick Lamm, whose enthusiasm moved him to proclaim May 29 Rush-Bagot Day in Colorado. The group then took flyers door-to-door to invite the neighborhood, rounded up free ice cream bars, blew up several hundred balloons, and put together appropriate folk dances for the occasion. First-day school made maple leaf badges for guests and a banner for the park. A core-city youth band was hired to start festivities with a musical bang.

Featured speaker and meeting neighbor was Allen Breck, University of Denver history professor, who dug into the history of the Rush-Bagot Convention and pulled out human interest details about the people and the period. He came up with a history lesson that succeeded in riveting the attention of both children and adults. He concluded: "It is terribly important for us to understand that peacemakers in the world in which we live are even more important than war heroes."

To celebrate the unarmed border Friends made special efforts to get Canadians involved, inviting more Denver area Canadians and Canadian Friends. Francia Harvonen, sister of Mountain View treasurer Grace Ormsbee, came from Edmonton, Alberta, to tell the group how essential the Rush-Bagot agreement had been to Canadians. She also read greetings from James McCardle, Canadian consular-general in San Francisco. McCardle quoted Nobel Peace Prize-winning Lester Pearson on international cooperation as "the most important aspect of national policy."

The meeting's special occasion songwriter, Eric Wright, composed a Rush-Bagot ballad. It told of "the lives not mourned, the tears not shed" because of peacemakers Rush and Bagot. By the end of three verses the celebrants were chanting the chorus.

Mountain View Friends had hoped the project would be communal and

fun, even if nothing else came of it. But some other things did come of it. For one thing, Canadian Friends were excited enough to ask Canadian Yearly Meeting to promote Rush-Bagot Day in Canada.

The *Denver Post* carried a story headlined "Quakers Memorialize Peacemakers—Their Holiday for Other Heroes." The article began: "Instead of the usual tribute to American lives lost in war, an old-fashioned Memorial Day weekend ceremony in Observatory Park celebrated the lives saved by the country's first disarmament agreement."

The Alberta *Edmonton Journal* carried a similar story entitled "SALT O." Former Mountain View clerk Lenore Goodenow went on KOA radio to tell about the event, despite her usual reluctance to make such appearances.

Probably the most far-reaching response came from Canadian columnist Jeff Sallot of the *Toronto Globe and Mail*, a publication sometimes described as *The Times* of Canada, which serves the whole country. After enlisting the aid of three scholars in the U.S. and Canada to determine the exact date of the original agreement, Sallot wrote a column, "Forerunner of a peace holiday?"

He described the Denver Friends project and gave Canadians a history lesson on the Rush-Bagot Convention. He then urged that we all get to work to establish a new holiday in April, the month the agreement and later treaty actually took place.

"We could use a regular holiday that month," he said. "What better day for Canadians and Americans to celebrate together than an international holiday of peace?" he concluded.

Although the Denver celebration was not covered at the time by Denver media, was hampered by threatening weather, and was attended by only about 125 people, the educational fallout was instructive. Stories about the event went out to a combined newspaper-radio audience of a million people.

Could Rush-Bagot Day be an example of the opportunity the 20th century has provided to come up with creative new ways to give peaceful witness to a violent world? □

Going to Meeting

I drive over the hill.
At first the sea spreads out
ahead,
the land its chalice,
and then the trees rise up
as I come down to the turn.
There's Greg Hibbs,
almost strolling to meeting—
I ask him if he wants a ride;
he declines. I think of him as
collecting
the silence of the sun in his quiet
walking.

All at once the act of driving,
of turning into this road, turns
into
a meditation . . .

Myself and car an arrow
moving from house to
meetinghouse
released from a bowstring of
work days
toward the heart of the
discipline,
straight, sharpening on the air,
every moment
more true, more speedy . . .

I pull into the old carriage sheds,
abandon the body of the arrow,
and entering the meeting
I come suddenly into the heart
suddenly I am the heart
suddenly I am struck
the spirit of the arrow enters me
I am the arrow piercing
my own heart—
I am the soft body of the hunted
I am the glittering point of the
arrow
I am the discipline of silence.

And Greg in his way will also
bring it in,
walking through the long beams
of light
will come into the meeting like a
sun-lion.

—Eric Edwards

Kenya International Friends Conference and FWCC Triennial

FIVE REGIONAL PERSPECTIVES

An African Perspective

by Zablon Malenge
East Africa Yearly Meeting

When there was an attempted coup in my country, I feared that our efforts to hold a large conference would end in failure. But things changed, and I was very happy. I feel that our conference was a success. The many things we had to do to prepare for the conference were not in vain, things like growing vegetables so we could have them at minimum price, finding the way to get adequate amounts of things in short supply like rice and flour, and trying to bring Friends together who really differed in their attitudes. But things worked well for us.

Many Friends across Africa realized that they had missed something, the opportunity to get together. This conference allowed us to come together face to face. We will continue this coordi-

nation and will contact one another through correspondence. We had special meetings of the FWCC Africa Section, the biggest since the section started, more than 200 people. We have worked out a system whereby Friends across Africa will send in their views and their thinking and report on projects they are planning for social justice. The Africa Section is establishing a project account, as a repository for funds which will help run projects across Africa.

Many of the visitors from other countries have expressed themselves about the warmth of the welcome from Kenyan Friends and the strength of their faith. Kenyan Friends have really felt that they owe the visiting Friends a lot, because they thought their white Friends and others from overseas have given them respect they never expected. This is a respect which has not been really common between black Africans and the white people living in Kenya, who are not Friends but ex-colonialists, or whatever they might be called.

Many Kenyan Friends have appreciated experiencing silent meetings, such

as we have in Nairobi, and they want to do something about that in their home meetings. Friends in Nairobi want to expand their meeting experience to other meetings elsewhere, and I think that is a good idea. Friends here are now getting to know the various groups of Friends we have in the world, not only the programmed meetings that they have known. Now they know there are others who remain silent in their worship and that there are other Friends who minister vocally in their worship, and I think they have really benefited from that. □

An Asian Perspective

by Hiroshi Sakamoto
Japan Yearly Meeting

At New Delhi, en route to Kenya: "India Radio just announced there was a coup d'état in Nairobi this morning." A New Delhi Friend's voice ran like lightning in the room. It was when the first session in the afternoon was about to begin on Sunday, August 1, at the Informal Meeting of Friends in the Asia-West Pacific Region, at the International Youth Centre. About 40 present were temporarily speechless. A fear for the possible cancellation of the Kenya International Conference and the Triennial instantly prevailed. Later we were greatly relieved when the failure of the coup d'état was reported, but it was immediately replaced by our serious concern about the well-being of the Friends and people in Kenya. Later I was told that one Friend was forced to lie on the ground at gun-point with other passengers early Sunday morning on the way from Nairobi airport, and some valuables were taken away by rebel soldiers and students.

At Kaimosi: In spite of the Sturm und Drang beginning, an overall picture of



Bolivian Quakers provide entertainment at festive meal as conference ends.

ten days' events was, I felt, like a silent motion picture without a hitch, which was a big surprise. It was primarily due to the expert handling of the programs by the able World Office staff, but I should like to believe that the peaceful climate, the personalities, and the gentle atmosphere of Friends and people in Kaimosi contributed a great deal to that impression.

A touch of soft soil underneath and lines of old trees on both sides of the road running between Kaimosi Teachers Training College and Kaimosi Girls High School quickly became very familiar to every one of us. My wife, Fumiko, often marveled at the beauty of the clouds and I at the clear chirping sounds of insects in the KTC ground.

But is that all? I think a lack of sufficient serious discussion, perhaps about the disarmament issues, the Israel-Lebanon war, the Afghanistan war, the Falkland war, nuclear holocaust, etc., left a somewhat unrealistic vacuum. Of course, time was too short to tackle everything, and the small discussion group formula was found quite useful in many ways for a large meeting of this sort. And those pressing topics were dealt with at some small groups but not so much at plenary sessions. The only regret I had was the relatively small number of Kenyan Friends in the group I attended.

Most of us agreed that the highlight of the Kaimosi program was the week-end visits to Friends' homes in the region. I was very moved when Elihu, the youngest son of Samuel Imbuye, my host, returned home after four years' study at Oregon and was met by instantaneous joyful hymns and dancing by the members of the family and their friends in the twilight shadows of the unlit room where we were sitting. I saw tears fill the eyes of Samuel beside me.

At Tokyo: A clear autumn moon was shining through clouds over the road on which we were driving in early September, from Narita Tokyo International Airport to Tokyo City. We were reminiscing over many events of the preceding months. The same moon shines in New Delhi, Agra, and Kaimosi. A poem of a 12th century Japanese poet, Siagyo, says: "I don't know if there is a Holy Being in the world, but I cannot help weep in gratitude for it." I did not write any

haikus in group discussions in Kaimosi, but belatedly here is one on the Tokyo highway:

*Woods, flowers, birds in a far-away
land...
all rejoicing in praise of God.
Clouds sped away.* □



Friends recess outside auditorium during Africa Day program.

A European Perspective

by Charlotte Clausen
Denmark Yearly Meeting

Together with their meetings, churches, or groups, Friends prepared themselves for the experience of sharing, in the hope that through the "Transforming Power of the Love of God" (the conference theme), vision and direction might be found for a future, unified Quaker international witness. Numerous Friends who were unable to attend the conference have given invaluable support through participating in the preparation and upholding the gathering in their prayers while it was in session.

The uncertainty as to whether Friends would be able to get to Kaimosi due to the attempted coup on August 1 created some anxiety, so when Friends did meet it was in a spirit of true rejoicing and thankfulness. An atmosphere had been created, not by our own planning, which continued during the week together and

helped to overcome more easily any small unavoidable inconvenience.

For a number of participants this was their first experience of a developing country. Sitting on benches without back support in the plenary sessions and the rather less comfort than those from the West are accustomed to was a valuable experience in increasing their understanding of the world family of Friends.

One of the most significant things about the gathering was the number of Kenyan participants who, for the first time, were able to take part in such a representative international conference. Of the large number of Friends in Kenya (over 40,000) it has been possible for comparatively few to attend gatherings of Friends outside their own country. It is of immeasurable importance to the Society of Friends that its members have the opportunity to meet together and share their thinking and experience.

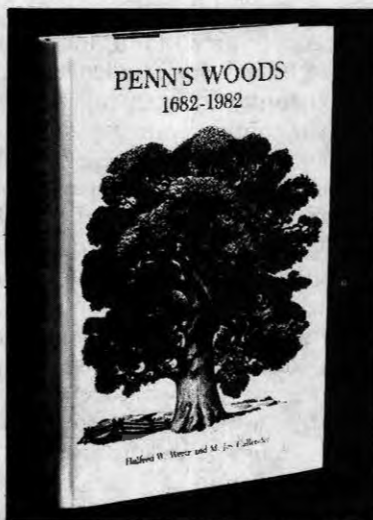
Deepest relationships were probably to be found in the morning groups when the same 15-20 Friends met together each day for 3½ hours. Through worship, Friends shared their personal experience of the love of God. Plenary sessions were kept at a minimum, but through lectures and worship the conference was drawn together as a whole. At the beginning groups were helped to focus on the substance of their deliberations, and at the end, the intimate life of the group was channeled to an awareness of their part in the life of the wider fellowship of Friends.

The daily program gave more time than is usual at conferences to pursue personal contacts and have face-to-face discussion. This informal getting together was a valuable experience for the visitors, as it was a natural part of the African way of life. There was time, too, for many interest groups, and some of the concerns which arose in them were forwarded to the Triennial for consideration. This helped to create an onward-looking attitude, removing some of the frustration which too often is the experience at the end of such a week together.

Now, as Friends return home from Kaimosi, will it end here? Have these personal experiences anything to offer for the future? What now—as individuals and as a Society? Many will be so full of this rich experience that they will be compelled to share it with others. The

A Beautiful Holiday Gift Book of Living Treasures...

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love of God seeks to transform the world through us. Friends have been challenged. Are they prepared to move onwards, taking their responsibility, willing to take on new roles as structures change, and to be faithful to God as they hear God speak? Do they rather choose to tread the path which appears to be most comfortable for them?

The fruits of the Society of Friends begin their growth in each individual, and it is only as the fruits of the spirit are evident in personal lives that the fruits of the Society will be healthy and without blight. □

A Latin American Perspective

*by Carlos Marroquin
Central America Yearly Meeting*

As a Friend from a programmed yearly meeting, including a pastoral system and an evangelical approach, I have had the opportunity at the conference to encounter different versions of Quakerism. From each I have learned much. Even with Friends who don't have the same ways of governing themselves and expressing their convictions, I have found some common points. We have had the opportunity of comparing common points and of discussing our differences. For example, I learned of Friends in the Malagasy Republic on Madagascar Island. Some 250 people attend the silent non-pastoral meeting and, together with other Christians, belong to the United Church, which is pastoral and evangelical. In this sense they bridge the differences between styles of worship in Quakerism.

As a teacher in the public schools in my country, I found the discussion groups at the conference greatly helpful. I had the opportunity to learn methods of dealing with people that will help me a lot, not only with brothers and sisters in our meetings, but in my whole future life. The conference also afforded me the opportunity to share with Spanish-speaking Friends, especially those who came from Bolivia and with whom we had many aspects in common. Their

church was born from the missionary endeavors of our church in Guatemala. We have compared some of our ways and that was very useful. It also gave me the opportunity to serve as a helper in interpreting for them and in putting them in touch with people from all over the world.

When we have returned home, one thing our yearly meeting will need to consider is whether to become part of the Friends World Committee for Consultation. We will have to discuss all the implications of that when it is before our yearly meeting at the end of the year. □



The "blind walk" is a lesson in trusting.

A North American Perspective

*by Lloyd Swift
Baltimore Yearly Meeting*

It is impossible for any one Friend to "represent" the 115,000 Friends of English-speaking North America in reactions to the International Conference of Friends in Kenya. Twenty-seven yearly meetings from the U.S., Canada, and Jamaica were represented, containing within them as great a diversity of belief and practice as was evident at the international conference itself. Thus North American Friends probably experienced as much "Quaker culture shock" meeting one another as meeting

their fellow Quakers from around the world. I think all may agree, however, that the overwhelming impression of the conference was of the character, warmth, faith, and love exhibited by our hosts and fellow participants from the Friends meetings of Kenya.

I can speak with greater confidence of my personal reactions. I had come prepared for the "churchiness," the hymn-singing and Bible-quoting enthusiasm which contrast with the unprogrammed reserve of my home meetings. I had even come knowing something of the internal dissensions which East Africa Yearly Meeting has been experiencing which are so sorely reminiscent of our own North American sins against community. What I had not come prepared for was the simple Quakerliness of Kenyan Friends.

Our small worship-sharing group was discussing the question "How do I draw on the 'Transforming Power of the Love of God' in what I am now doing," which we had narrowed to the query, "What difference does it make at work that I am a Quaker?"

Jethro is a Luhya man. His neighbor, a Kalenjin man, had moved their mutual boundary markers to his own advantage. Jethro wondered how to handle the matter in Quakerly fashion. He spoke to his neighbor: "Someone has tampered with our boundary. We both remember how it was. Let us restore it." His neighbor went to think about it, drank alcohol, and raged. When he had sobered, he sent his son to help restore the boundary to its former position. Later the neighbor asked Jethro why he had not taken him to court. "Because I am a Christian and a Quaker." In good time the neighbor joined the Quaker church this Jethro and others have started among the Kalenjin people.

Jethro and I shared the experience of a "blind walk" during small group exercises. Each in turn led the other, eyes tightly closed, on a silent 20-minute walk during which we experienced nature and the world around us through our senses of touch, smell, and hearing. The trust and caring experienced across the gulf of cultural differences was a remarkable analogue of the power of the love of God to overcome obstacles.

Zablon planted maize near a stream where he and others had plots. It matured earlier than the maize in drier places. Someone came and plucked Zablon's maize at

night. What could Zablon do, as a Quaker? He discovered who had done it. When the principal maize harvesting time came, he invited the miscreant neighbor to come to his own harvest and to take home a share.

How often do we in the Western world apply our Quakerism with such creativity?

Each of us came back from our small groups or our weekend visits in Friends' hospitable homes with stories of love, warmth, and grace in simple lives lived close to nature, family, and neighbors. Held in the light shed from this background, our informal discussions over ample meals and late at night easily stripped away pettiness and sophistication, and we met even our own compatriots in a spirit of simple sincerity.

The plenary sessions with their inspirational choirs from nearby churches and community singing in Swahili and English, and the talks, sharing of concerns, and wording of minutes to forward to the Triennial Meeting of FWCC brought together the richness of the conference into one place where we could feel the power of our numbers as a projection of the depth of the fellowship we had developed in smaller groups. I am sure that none who participated came away unchanged by the "Transforming Power of the Love of God" mediated through our fellow Quakers from around the world. □

Differences Persist in Kenya

In the face of continued conflicts among East African Friends, Friends World Committee for Consultation has sought ways to help with reconciliation. The FWCC conference and triennial meeting in Kaimosi were, in fact, held despite great problems arising from local differences.

Hans Noak from England, as a consultant on conflict resolution, met separately with representatives of East Africa Yearly Meeting, East Africa Yearly Meeting (South), and Elgon Yearly Meeting. Leaders of East Africa Yearly Meeting, however, refused to cooperate with plans for a joint session, involving a consultant team prepared to assist also with management, finance, and constitution. The team visit was necessarily canceled.

Prayers by Friends around the world for healing, which were requested previously by FWCC, are more needed than ever in this difficult situation.

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REPORTS

Ohio Valley Friends Note Growth in Membership

Under the theme, "Cultivating the Seed of God: in Our Lives, in Our Meetings, and in Our World," 102 Friends of all ages from 15 monthly meetings shared worship, work, play, and fellowship at Ohio Valley Yearly Meeting August 11-15.

Frank Gailey urged "Enthusiasm for Our Daily Bread," growing out of the awareness of God's presence in our lives and our growing understanding of how things are connected. Evalyn Kellum shared her own spiritual journey, urging us to risk such sharing, so that our lives may be like a prism, transforming the light that shines upon us into rainbows all around.

Thomas Jeavons focused on "The Life of the Meeting." Defining the meeting as a community of faith, he emphasized the importance of a shared vision of its mission among the members. He expanded the seed metaphor, moving from seed to plant to fruit, and on to the wider landscape, pointing out how the discovery of God's love moves us into service beyond the meeting.

In our business sessions, we were pleased to learn that our yearly meeting had a net gain this year of 21 members, including nine whose memberships are being gathered in the newly established Columbus (Ind.) Monthly Meeting. We welcomed Oxford, Ohio, Friends as a new preparative meeting under Clear Creek Friends Meeting.

Reports were given on a wide variety of Friendly concerns: Indian work in Oklahoma, Friends Music Institute, the Laura-moore Home, Friends Boarding Home, Fayette-Haywood projects, FWCC, AFSC, FCNL, and FGC. We heard of the proposed merger of AFSC's Dayton and Midwest offices, and expressed the hope that this would not result in reduced focus on small local projects. We learned of the work of the Friends Coordinating Committee for Peace, endorsed a call to form a Quaker draft resistance support network, adding the hope that non-Friends be included, and heard a report on the current status of non-registrant draft resisters. A concern to affirm our support of Ken Story, pastor of West Elkton Meeting in Ohio, resulted in a letter commending his courage in offering the Christian fellowship of that meeting to two lesbians who were less than welcome in other religious communities.

There was the approval of a minute expressing our concern over the conflict in Lebanon.

Eddie and Sibongile Mvundlela of Soweto, South Africa, told us of the need for funds to build a meetinghouse and Friends Center for their growing interracial group. Sister Alice Gerdeman shared personal experiences in Mexico, Nicaragua, and Cuba, where she encountered the social stresses, including poverty, of developing nations.

Our consciousness was again raised to the dangers of the nuclear arms race by viewing the film, *The Last Epidemic*. We were heartened to find that all who viewed the film had already signed a petition calling for a bilateral nuclear freeze.

Our Epistle ends with the hope that we may "return to our meetings enriched, refreshed in spirit, and strengthened to continue to cultivate the Seed. May it grow throughout the world!"

Camilla Flinterman

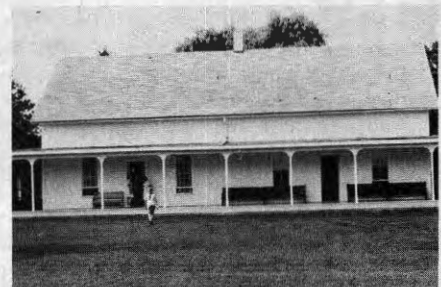
Iowa (Conservative) Meeting Expresses Strong Peace Concern

The Whittier Friends Meetinghouse is a long white structure with broad porches, a beautiful example of classic Quaker architecture. It is situated in the center of a small Iowa village located 17 miles northeast of Cedar Rapids. It was here that the annual sessions of Iowa Yearly Meeting (Conservative) were held August 4-8.

The attendance was not especially large. As many as 125 were served at meals. However, Friends were present from all but one of the 11 scattered monthly meetings of the yearly meeting, including representation from Villa Street Meeting in Pasadena, California. Visitors were welcomed from England, from Mexico, and from Monteverde, Costa Rica, as well as from less distant points in our own country. The yearly meeting was favored in having an active group of young Friends in attendance. The presence of a number of small children added much to the vitality of our time together.

The concern for world peace was a dominant theme, particularly the concern for nuclear disarmament. Rebecca Day of Des Moines has been serving as a peace intern during the past summer under the auspices of the Peace and Social Concerns Committee of the yearly meeting. She has had considerable success in arousing public consciousness of the nuclear threat as she has traveled about the Iowa region showing the film, *The Last Epidemic*.

Other social concerns of the yearly meeting centered around prison reform, also grappling with the threat imposed by those who drive under the influence of alcohol. Marvin Hoeksema, speaking at an evening collection, presented an encouraging account



Whittier (Iowa) Friends Meetinghouse

of the work being done by Quakerdale in providing a helpful environment in which troubled children and teenagers can find constructive directions for their lives.

Karen and Bruce Harvey of Kalona, Iowa, discussed with us, "Living More With Less," the simple life in theory and practice.

An evening session under the care of the young Friends was a time of deep sharing by both young and old.

The yearly meeting was deeply gratified to hear encouraging reports from Scattergood School. Economic difficulties, accentuated by the necessity of replacement of the sewage system and by the burning of the farm barn, are being faced courageously. The spirit of the school community seems to be much improved.

In less strenuous moments between sessions, the older attenders could watch slide shows providing insights into a variety of cultures in our world. For somewhat younger attenders, there were hayrides, bonfires, and also a square dance in nearby Stone City. And for everyone there were occasional song sessions around the piano.

Herbert Standing

Indiana and Western Meetings Hold Concurrent Sessions

Sessions of Indiana Yearly Meeting are usually held at Earlham College, Richmond, while Plainfield, Indiana, is home for Western Yearly Meeting. The two groups met concurrently August 4-8 at Earlham, jointly for worship and fellowship, and separately for business sessions for the first time since Western Yearly Meeting was set off from Indiana Yearly Meeting in 1858. As Earlham is owned by both groups, the joint meeting seemed to be a happy one-time adventure. The theme for the sessions, "One in Spirit and Purpose," was an appropriate one for these two large yearly meetings, each comprised of over 70 monthly meetings.

There is a wide variety of theological views in both of these FUM bodies, each including pastoral and non-pastoral Friends. Both kinds are active in yearly meeting deliberations. This reporter attended a

powerful, Spirit-filled early morning unprogrammed meeting for worship as well as an evening replete with gospel music, hand clapping, and personal testimonies.

Friends statesman Elton Trueblood spoke to the combined sessions on "The Hope of Leadership," and Malone College professor Robert Hess spoke on "Apostolic Succession"; Earlham School of Religion Dean Alan Kolp gave four morning lessons on the Holy Spirit. Attenders became saturated with inspiration from these messages and could not fail to hear the clarion call to lead lives of magnitude, not mediocrity.

Reports from affiliate bodies were unusually good. Indiana Yearly Meeting owns and operates White's Institute near Wabash, Indiana, a home for 200 boys and girls referred by juvenile courts, departments of public welfare, etc. Four boys spoke feelingly to a large audience of their broken lives, the absence of love in their homes, yet the strength they were gaining from being part of a caring Christian community. One could almost feel waves of compassion and prayer among the listening Friends. Western Yearly Meeting's Board on Ministries and Evangelism presented a written challenge, "The Ministry of Healing to Hurt Ones."

One evening was reserved for a dialogue between yearly meeting Superintendents Sherman Brantingham and Robert Garris. They produced an impromptu "show" full of expected bits of wisdom and inspiration plus unexpected and almost continuous humor.

Each day workshops were held on a variety of subjects such as God or Caesar—a look at the payment of war taxes, meeting local needs, children's music in the Sunday School, and Indian affairs.

Each yearly meeting, no doubt, had problem areas to work through in its sessions. Western Yearly Meeting was fortunate to have the gifted clerking of Daniel Carter. He sees himself as a servant of the yearly meeting who with a firm yet kindly spirit encourages openness, reconciliation, and unhurried decisions.

Sessions closed with a meeting of celebration in which ten individuals were recorded as ministers of the Gospel.

Leanna K. Roberts

Wilmington Friends Encourage One Another

The 91st session of Wilmington Yearly Meeting, gathered on Wilmington College campus, July 28–August 1, found many ways to "Encourage One Another" as admonished by their theme.

The encouragement began with a capacity



"The commentators . . . establish parallels between ancient times and our own so that the old words become new words."

—Robert McAfee Brown

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Children report to Wilmington Yearly Meeting.

crowd in the McCoy Room of Thomas Kelly Center where Robert Hess of Malone College urged us to New Horizons of Sharing.

Yearly meeting concluded with the largest gathering in many years. Around 600 met for worship in Boyd Auditorium, where a 40-voice combined choir sang and four young ministers—Darlene Newby, Wayne Hickman, Robert McKeighen, and Sam Hadley—were recorded. Elton Trueblood challenged everyone to stay with the basics of Quakerism—catholic, apostolic, reformed, and evangelical—to survive and to penetrate the world. The college campus was then filled with picnicking Friends for a huge carry-in dinner after the final session.

Other encouraging speakers included Kara Cole, administrative secretary of Friends United Meeting, speaking on New Challenges to Friends United Meeting. Steve and Marlene Pedigo, Chicago Friends Fellowship, told of their work in the Cabrini Green District of Chicago. Attendees were inspired to give an offering of \$344 to aid in their project with that depressed inner city area and the Friends meeting they have established.

Peace Memorial Lecturer Marjorie Nelson, assistant professor of family medicine, Ohio University, Athens, discussed war as a communicable disease and outlined the process needed to isolate, control, and eradicate it for the safety of the human race. She said we need God's help to correct the problems we have created in weapons of war.

Each morning James Newby, director of Yokefellow Academy, inspired and challenged us with his Bible meditations on encouraging development of the spiritual life through spiritual feeding, creative centering, and listening with the inner ear.

The yearly meeting met Stephanie Crumley-Effinger, who is beginning her

work as religious activities coordinator on Wilmington College campus, a part-time position established by the action of last year's session.

The yearly meeting asked the Board on Christian Concerns for Peace and Society to protest to Selective Service concerning the military nature of the plans for alternative service. They protested the selective prosecution of non-registrants and stated their support of young people who for conscience sake refuse to register or who disobey regulations. The Christian Concerns Board is also, at their request, activating a committee on draft counseling and encouraging each meeting to make available this service to its young people.

More encouragement came to the yearly meeting in the reports of the children, of young people from a workcamp in Oklahoma, and from an adult workcamp in Belize.

The report of Wilmington College President Robert Lucas, who is preparing to retire after seven years of service to the college, was received with a standing ovation.

The partially residential aspect of the yearly meeting increased the fellowship, which carried through evening programs, business sessions, worship-sharing groups, and interest groups. The total effect of this session of Wilmington Yearly Meeting was certainly one to Encourage One Another.

Erma P. Wilson

New York and New England Group Explores Kenya Experience

At the Friends World Committee for Consultation—Section of the Americas

Regional Conference held at Powell House, Old Chatham, New York, October 1-3, the major theme centered around the experiences of Friends at the recent global gatherings of Friends in Kenya. The conference was attended by a representative group of 30 Friends from New England and New York Yearly Meetings.

On the opening night a slide showing included scenes from both of the world meetings held at Kaimosi (the conference on Friends International Witness, attended by 600 people, and the 15th Triennial) as well as from each of the three Kenyan Yearly Meetings which held their annual conferences in August. Much interest was expressed in the Elgon Religious Society of Friends, which was celebrating its tenth anniversary and was visited in session by about 40 Friends from other parts of Africa and overseas, who experienced it as a warm, loving, and joyous gathering.

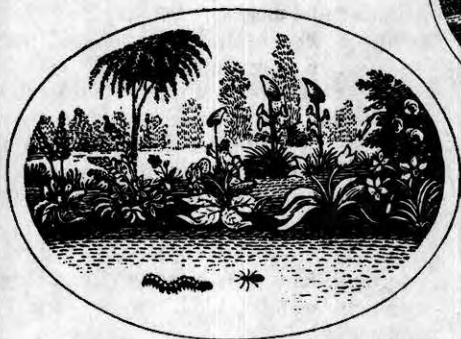
Small groups discussed "What is FWCC, and what should it be doing?" Since 1967 (the Guilford World Conference), gatherings have had more of a regional focus, and many Friends have sought to "learn how to meet together and express the concern for ministry." In preparation for the 1985 Triennial in Mexico, "We have three years to learn Spanish and experience the tendering and unifying work of the Spirit."

One discussion dealt with "Questions you have always had about FWCC!" It was pointed out that FWCC seeks to fulfill the essential role of communication among all Friends. Since 1967 FWCC has become increasingly inclusive of non-Anglo-Saxon Quakers. At the present time, Kenya may include more than half of the world's Quakers, although at present only one of the three Kenyan yearly meetings is officially recognized by FWCC.

A repeated theme of the conference was "the spiritual power which came from Kenya." This was demonstrated by testimonies given in the Saturday evening roundtable. One experienced Friend gave a startling statement about his change of attitude toward missions. He had always "put down" the missionary movement, feeling that it did not deal with basic issues, only "spiritual" matters. Instead, he found "a set of institutions which were vital to the economic and social development of the area," and mentioned especially the outstanding service of the 130-bed hospital. Another Friend described how he was overwhelmed and humbled by the incredible home hospitality he experienced. It seemed that the most important result of the Kenya experience might have been the spiritual renewal of the visitors, which in turn could influence measurably the world Society of Friends.

Robert J. Rumsey

These things are not ours to give, but ours to care for.



GIVE FRIENDS OF THE EARTH MEMBERSHIPS

This year, with the erosion of our spirit and the seeming hopelessness of our cities and our world, the exchange of goods and gadgets creates no celebration. So may we suggest a form of giving that is more related to what many of us feel—and what all of us need. A gift of responsibility, commitment and connection. By presenting your family and friends with member-

ship in Friends of the Earth you can educate, inform and involve them in the kind of action that can restore equilibrium to this planet. And at the same time it is an act of abstention—from the unnecessary exchange of unneeded things wrenched from the earth. There must be peace, sanity, joy, and diversity in the coming years—join with us in making it a reality.

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WORLD OF FRIENDS

Teddy Milne, who ran the "Tour of Quaker Britain" last year for Powell House, hopes to do another one starting May 24, 1983, to benefit Quaker peace organizations. It will be somewhat different, and even better than last time: visits to London Yearly Meeting sessions, Parliament, Quaker Peace Action Caravan (Q-PAC), Bradford Peace Studies Program, Woodbrooke, Corrymeela, Lake District (early Quaker sites). The tour will cost about \$999. Please send SASE for information to Teddy Milne, 168 Bridge Rd., Florence, MA 01060.

On Friday, March 4, 1983, bells the world over will ring out to announce the observance of World Day of Prayer. Sponsored in the United States by Church Women United, this annual international observance unites women of faith in 170 countries on six con-

tinents around the globe. It marks the 95th consecutive year in which untold thousands of women will gather to be part of this worldwide prayer witness. Translated each year into hundreds of languages, the World Day of Prayer service is thought to be the most widely used piece of Christian literature in the world today apart from the Scriptures.

This year's service was written by Christian women from the island countries of the Caribbean on the theme, "New Persons in Christ." Representing a rich mixture of races and cultures, these women are seeking a new Caribbean identity. The service reflects their joy in the new-found independence of their nations and the new opportunities opening up to women socially, politically, and within their own churches. They have also prepared a special children's service designed to build bridges of understanding and teach young people around the world a new awareness of the culture of the Caribbean.

A variety of World Day of Prayer materials are available and can be ordered from the Church Women United Distribution Center, P.O. Box 346, Kutztown, PA 19530.

Strategies for ending hunger and poverty at home and in the Third World will be the subject of the "Politics of Hunger: Seminar/Praxis" conducted by World Hunger Education Service in Washington, D.C., January 9-21, 1983.

This popular seminar highlights problems of hunger/development/social justice for justice-oriented educators and community activists. Fee for the two-week seminar is \$250 with limited fellowships available. Housing and meals are by separate arrangement. Since enrollment is limited, early registration is encouraged.

The seminar program includes roundtable discussions with national and international food and development specialists in the government and the private sector; action/resource workshops; group reflection; "hands-on" experience with Washington self-help programs; and other opportunities to expand knowledge, contacts, leadership abilities, and strategies for action.

Contact Sheila De Turk, World Hunger Education Service, 2035 P Street NW, Washington, DC 20036, (202) 223-2995.



TELL A STRANGER ABOUT FRIENDS through FRIENDS GENERAL CONFERENCE

Each month 25-30 seekers write FGC in response to our messages appearing in national circulation magazines. They receive free of charge a pamphlet or book about Quakers such as *Just Among Friends* by William Wistar Comfort, and the name and address of the Friends meeting nearest their home.

FGC can help seekers throughout North America find Friends in this way because people like you support our work with your donations. The continuing response to this advancement and outreach work tells us that it is needed and should continue, but our costs are rising steadily. Purchasing space in appropriate periodicals and buying *Just Among Friends* or other publications for distribution gets more expensive month by month.

FGC's financial reserves have been seriously depleted over the past several years by expenses that have risen much more rapidly than our income. If we are to avoid cutting back on valuable programs, we need your support today. Please send your contribution to Friends General Conference, 1520-B Race Street, Philadelphia, PA 19102. Thank you.

Shipment of a gift of 12,600 shovels to help Laotian farmers work the land in one of the most heavily bombed areas in the history of aerial warfare has been announced by the American Friends Service Committee.

The shovels will be used in the Plain of Jars and other parts of Laos where thousands of unexploded bomblets—possibly like those which recently killed or

John Gummere



injured U.S. marines in Lebanon—still remain under the soil surface. Laotian farmers are being killed or maimed when their hoes detonate the bomblets.

"A trial shipment of 600 shovels previously sent to Laos by the AFSC proved that these items allow for safer farming than the traditional Laotian hoes by removing the bomblets without detonating them," said Dave Elder, coordinator of the AFSC Asia Programs, International Division.

An inmate in a state prison in Ohio would like to receive letters from Friends. He expects to be incarcerated for several more months and needs to find opportunities to communicate with those on the outside. He is Gus G. Owens, P.O. Box 45699-138775, Lucasville, OH 45699.

Conscientious objection to paying for arms through income taxes has become the concern of 25 members of the Friends House staff in London. Meeting for Sufferings of London Yearly Meeting has united in support of the staff by agreeing to withhold 34 percent of the monthly tax of the objectors and place it into a separate interest-bearing account—the intention being to release it to Inland Revenue after assurances that it would be used for non-military purposes.

A letter explaining the action was sent to the collector of taxes, the prime minister, and the chairman of Inland Revenue. It was hoped, too, that a meeting could be arranged with tax authorities so that Friends might explain their concern personally.

Sesquicentenary celebrations were held this year by Friends in Australia. To mark the 150 years of the Friends Meeting in Hobart, a number of special events were planned. Children of the meeting, with a few adults, presented a play depicting events in the meeting's history. An excellent slide presentation was made from old photographs, etchings, and paintings—depicting the joys and trials of Friends history.

Joan Courtney described in *The Australian Friend* an extremely moving meeting for worship, a highlight of the celebration:

We were reminded of the spirit shown by those who established our meeting 150 years ago, of the concern that carried them on arduous journeys throughout Australia, and of the faith that sustained them. Our thoughts were directed to the present, to the obligation to demonstrate our faith and show our concern for our fellow [humans] in active work for peace.

A tercentenary celebration took place this fall at Chichester (Pa.) Meeting. Meetings for worship were first held there in 1682, though the first meetinghouse—built of logs—was destroyed by fire in 1768. The present meetinghouse was built the following year.

Meetings are still held at Chichester twice a year. At the tercentenary gathering in September, a special scroll—signed by Friends of Chichester Meeting, Sussex, England—was presented, which read in part: "On the tercentenary of the first meeting held at Chichester, U.S., on the 11th-XI-1682, Friends in Chichester Preparative Meeting send greetings...remembering the connection of many early settlers with our part of southern England."

Humanitarian aid to Poland is the continuing concern of European Friends. Heinrich Carstens of Pymont Yearly Meeting, based in West Germany, reports that considerable moral and financial support has been received from other yearly meetings and countries. The largest amount of money so far has come in response to a JOURNAL article (FJ 4/15); donations of \$3,500 were made through the American Friends Service Committee to Pymont Friends for Polish aid.

The need continues to be great with the approach of winter. Friends continue to focus on the needs of families with children, giving relief in the fields of food, hygiene, and clothing.

Financial donations to the AFSC, 1501 Cherry St., Philadelphia, PA 19102, designated for aid to Poland, will be forwarded to Pymont Yearly Meeting.

A group of 22 Soviet and U.S. editors came together this fall to talk about their roles as journalists and citizens in a time of commonly felt nuclear threat.

The conference, held on the campus of Colby-Sawyer College in New Hampshire, was the idea of a New England Yearly Meeting Friend, Ann Catherine Menninger. Planning for the event took more than a year. The conference, sponsored by the New England Society of Newspaper Editors, provided a rare opportunity for journalists of the two countries to search for common understanding.

Resources

• **The 1983 World Without War Calendar** features pictures of 12 Nobel Peace Prize winners—including Jane Addams, Martin Luther King, Jr., and Dag Hammarskjöld—along with brief descriptions of the achievements of each. \$5 (plus 71¢ postage) from World Without War Publications, 421 S. Wabash, 2nd Floor, Chicago, IL 60605.

• **Manual for Refugee Sponsorship** is a useful book which will be of interest to those meetings sponsoring refugee families. Includes sections on how sponsorship works, budgeting, employment, rights and responsibilities, resources. Attractive graphics and useful appendix with addresses of agencies. \$5 from Church World Service, 475 Riverside Dr., New York, NY 10115.



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Come Laughing- 5

by Paul Blanshard, Jr.

Back in the old days the Quaker master of a Quaker ship was in a quandary. The ship was under attack by pirates, and his crew was busily defending things—badly.

The problem here was his testimonies. They wouldn't let him fight. So he sat there holding a long knife, but holding back from jumping into the fray.

Finally he saw a pirate swarming up a rope which hung over the ship's edge. The Quaker master rushed over with his knife. Swiftly he cut the rope.

"There," he exclaimed, "if thee wants that rope so badly, thee may have it." (Charles Thomas)

A handsome young captain met a pretty Quaker girl and informed her that he had sworn to kiss her.

As a Friend, she naturally was much disturbed by the spiritual danger of his breaking his oath. So she told him demurely: "Well, as thee has sworn it, thee may do it, but thee must not make a practice of it." (Mather Lippincott)

A Quaker mother in the 19th century received a letter from her son. He was visiting in England. Ecstatically the son told her he



had been invited to a royal ball. He had actually danced with Queen Victoria!

Concerned, his mother wrote back: "Son, I hope thee is not considering marrying out of meeting." (Rees Frescoln Jr.)

The popular Quaker physician John Lettsom pleased most—but not all—patients in his 18th-century practice in London. One composed this rhyme:

When any sick to me apply
I physics, bleeds, and sweats 'em.
If, after that, they choose to die
What's that to me? I Lettsom.

(W.H. Sessions, *More Quaker Laughter*, York, England, 1974.)

Then there was the small Quaker boy returning home from his first mealtime visit to a non-Quaker home, where he had heard their grace offered.

"What did they say at grace time?" asked his father.

"Well, their father bowed his head and said: 'God is great and God is good. We thank thee God for daily food. Go easy with the butter, kids; it's 60 cents a pound.'" (Charles Wells)

As for grace in our own midwestern Quaker family, I remember one time especially. My brother and I got to arguing whether the silence should be 30 seconds or 60.

My Quaker pastor father broke that up, fast. "When thee find thyself counting," he said firmly, "go ahead and eat." (*ibid*)

A Friend, bringing his wife a cup of mulled cider, said to others in their social circle, "This cider is just right for my wife; if it were any better, I'd drink it myself; if it were worse, I wouldn't let her have it." (Newlin Palmer)

From an eight-year-old's essay on Quakers: "Quakers are very meek, quiet people who never fight back. My father is a Quaker, but my mother is something else." (*The Australian Friend*)

As we celebrate the 300th anniversary of William Penn's arrival in the New World, it may be appropriate to recount an apocryphal (even pseudopigraphal) story that has been making the rounds. It seems that Admiral Penn had two younger sisters who were widows by the time Philadelphia was being established. They decided to join in their nephew's new settlement and found a suitable house in the center of the bustling town. Eager to be economically self-sufficient, they began to sell home-made pastries. Not only were their fruit tarts of high quality, but their prices were quite modest. Soon everyone was talking about the pie-rates of Penn's aunts!

Paul Blanshard, Jr., now retired in Florida, is a dual member of Chestnut Hill (Pa.) and Clearwater (Fla.) Meetings.

FORUM

Thoughts on "Weighty Friends"

Were "old-fashioned" Quakers fatsos? Jack Willcuts (*FJ* 10/1) alludes to a 1969 London booklet on Quaker biographies which avers George Fox was "a bulky person despite his lack of attention to food and drink."

Obesity does not seem consistent with Friends principles, and certainly not with the life situation of the earliest Friends (the "Valiant 60") and their descendants. Job Scott and John Woolman were not of the affluent Quaker families of Philadelphia, who might have been able to be overindulgent.

Friends with graphic art skill may wish to submit a full-face realistic sketch of an 18th- or 19th-century Friend for submission to the Quaker Oats Company to replace the overfed figure in the Quaker Oats trademark.

Robert Beach
Champaign, Ill.

A Clerk Is a Clerk

Since when have "presiders" sprung up among Friends? I always thought that a clerk was a clerk, plain and simple. (See *FJ* 10/1, p. 15 for the source of my confusion.) Identifying assistant, recording, or reading clerks is helpful, but to make a presider out of clerk begins to fog up Friends' generally clear language. Don't you agree?

On another level, also relating to the 10/1 issue, I am so grateful for the contributions of Herb Lape and Ruth Ellison. Both of them have their finger on the pulse of our Religious Society and have clearly and unequivocally stated what alone will make us prophets again. While I cringed as Herb "named names" (some of my best friends are universalists), still what he said needs to be not only said, but studied in meetings, discussed, and the question asked in each one, "Are we living, as a meeting, according to the gospel lessons or are we just fellowshiping our way from Sunday to Sunday?"

It seems, at least in my meeting, it is too much to ask of the entire congregation. So, as one begins to live more in line with Jesus' admonitions, one finds that the meeting moves farther away from one's experience. There is a fellowship community but somehow no religious community. I hunger for the latter but have resisted moving out in the world to find one.

As a Society, we are like a candle under a bushel. If we truly were impelled

by the teachings of Jesus, individually and corporately, and behaved so, we would be exiles from the mainstream, visible as a beacon on a mountaintop, yet forever present in the world with our message as was and is our Teacher.

Nadya Spassenko
Hughsonville, N.Y.

Listening to Christ in Our Midst

I appreciate Ruth Ellison's article (*FJ* 10/1) in which she reminds us that first generation Friends felt that our testimonies "are only the leaves and flowers and the fruit of the plant." We need to hear that message again and again. But when she resorts to the term "inner light" as a basis for early Quaker worship, she is in error, I believe.

To the contrary, Friends were listening to Christ, the resurrected Jesus Christ, who was present in their midst as he is today. It was, therefore, in obedience to Christ as a gathered community that Friends involved themselves in the testimonies of peace and simplicity. They heard the spiritual voice of Jesus in their gathered meetings who motivated them to witness to his presence. Among other things, this witness led early Quakers in their refusal to bear arms.

As Doug Gwynn and Dean Freiday stress in their remarkable essays in *The Day of the Lord*, early Friends knew experimentally that Christ was inaugurating a new society, the Kingdom of God. Their loyalty naturally was to Jesus Christ. That is why they were able to listen with their inner ears so intently during meeting for worship.

Friends, let us allow the resurrected Jesus Christ to program our worship. Then our gathered periods together will be more meaningful.

Arthur Berk
New York, N.Y.

Need for Nuclear Test Ban

The testing of nuclear weapons makes it possible to add a constant flow of new weapons to a stockpile that reached lunatic dimensions long ago. Without testing, the industry—and ultimately the arms race—would wither and die.

On several occasions the Soviets have made it known that they would like to come to terms on a comprehensive test ban. The Reagan administration's admission that it has abandoned any attempt to reach agreement on a test ban should be an alert to the U.S. peace movement. Should not peace people confront those political and economic interests in our own society that thrive on perpetual preparation for nuclear war? And should they not be confronted, not cautiously and timidly, but bravely and vigorously?

Frances Evans Loyer
Mesa, Ariz.

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by Daisy Newman. \$2.25.
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by Elizabeth Yates. \$5.95.
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Daughters of Zion

by Elizabeth Watson. \$7.95.
(Stories of Old Testament Women.)

From Our Table to Yours.

\$6.95. (A cookbook dedicated to all parents who strive to make a better world for all children.)

The Hundredth Dove, and Other Tales

by Jane Yolen. \$4.95.
(Original inspirational stories. Well illustrated.)

The Kids' Whole Future Catalog

by Paula Taylor. \$6.95.
(Should be in every home.)

All the above are softcover books.

When Bad Things Happen to Good People

by Harold S. Kushner. \$10.95 (A humane approach to understanding life's misfortunes. Hardcover.)

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BOOKS

The Aftermath of War: Experiences of a Quaker Relief Officer on the Polish-Russian Border, 1923-1924 by Henry W. Hamilton. *Morningside House, Dayton, Ohio, 1982. 257 pages. \$25*

Perhaps the average reader will have less personal interest in reading this book than the present reviewer, who just happens to have been working in the same general area with a British-American Quaker Relief Unit at exactly the same time as the author. Yet anyone interested in what World War I plus revolution and famine did to eastern Europe will find here a straightforward, unvarnished account.

Basing his account largely on letters he wrote to his parents at home on a Missouri farm, Hamilton describes his work as head of two relief outposts: Hoduciszki and Horodoc. He visited a third, Smorgonie, quite frequently and was later active in organizing an agricultural school and orphanage at Kolpin. The work at the first two outposts consisted of helping to rebuild peasant houses with lumber sawed locally from timber either shipped in by rail, then by wagon or sled to destination, or floated down the Dnieper-Bug Canal which ran through the area. The repatriated peasants had been shipped thousands of miles to the east at the start of the war and their homes burned by one Russian army or the other as part of the "scorched earth" policy. They had been living—or existing—in dugouts, sod houses, or roughly improvised shelters of stone and scrap material.

An outstanding feature of this book is the set of 83 full-page photographs taken by the author. They portray more effectively than any verbal description could the whole atmosphere of poverty, destitution, and utter desolation.

Another noticeable feature of this book is the author's lavish use of exclamation points. It is the rare page that is not embellished with one or more. But even without this additional emphasis, Hamilton's description of conditions is vivid enough: the smallpox-marked faces; the bearded peasants with their rag-wrapped legs (*valenki* in winter); the deaths and the suffering resulting from war, famine, and typhus; the *bezprizorni* or homeless waifs; it is all there and brings back memories.

An unusual book. Worth reading, even without memories.

M.C. Morris

Building a Sustainable Society by Lester R. Brown. *A Worldwatch Institute Book, Norton, 1981. 433 pages. \$14.95*

From a storehouse loaded with statistical data, Lester Brown has assembled a grim overview of how an interdependent world is sliding into polluted disaster. The soil, the forests, the grasslands, the fisheries are being depleted, the earth's biosystem is in peril, while populations increase.

Unlike the Mayans, whose civilization collapsed and disappeared when their cropland eroded, we know and understand the details and the dimensions of our peril. The author examines them and then painstakingly sets about to propose how the slide to oblivion can be slowed, the earth and her children renewed.

This is a textbook of dangers, a textbook of pragmatic step-by-step solutions. No effort is too small—a recycling program in La Rochelle, France, an irrigation ditch in Bangladesh, a hug-the-trees movement in the Himalayas, a family planning victory in Thailand, a shift to hydroelectric power in western Massachusetts. A shift from dependence on renewable energy sources to independence, to local self-reliance on and conservation of renewable sources—that is the path to creative survival.

There must, however, be a shift in values first, from blind allegiance to the concepts of growth to the concepts of sustainability, a shift away from the presumption that our "fundamental needs are material."

"[V]alues that have contributed to human survival over the... years, such as acquisitiveness and the desire for many children, are precisely those that now threaten survival." We must acquire instead "a new reverence for the land." For the empty "desire to acquire material goods beyond basic needs" we must substitute "voluntary simplicity" which "reconciles the needs of the person, the community, the economy, and the environment."

Unlike the Mayans, Lester Brown concludes, "[W]hat we will soon discover is whether we have the vision and the will to do it."

John Eisenhard

Who Killed Karen Silkwood? by Howard Kohn. *Summit Books, New York, N.Y., 1981. 462 pages. \$16.95; \$9.25/paperback*

On November 13, 1974, a plutonium factory worker named Karen Silkwood was on her way to deliver documents to a *New York Times* reporter. These documents purportedly showed a long series of safety violations by the Kerr-McGee Corporation, a nuclear materials manufacturer. On her way to that meeting Karen's car mysteriously ran off the road and she was killed. The

documents were missing from the car.

Over the course of the next five years investigators uncovered much information to support the charges she had made before her death. They learned that Kerr-McGee had falsified reports regarding the handling of plutonium by its workers. They also learned of improper training, employee contamination, and the disappearance of 40 pounds of plutonium.

The question of whether Karen Silkwood was murdered has never been resolved. But in May 1979 an Oklahoma jury found Kerr-McGee liable for the radioactive contamination of Karen Silkwood in the weeks prior to her death. The jury awarded her children \$10.5 million in punitive damages.

The author, Howard Kohn, reported regularly on the Silkwood case in *Rolling Stone*. His involvement in the investigation was vital to the unfolding of this case. Kohn reports clearly on what was frequently a confusing and complex investigation and legal challenge. He also succeeds in letting us get to know the individuals involved in this story.

The book is mostly about ordinary people making extraordinary efforts to uncover the truth and expose the recklessness of this plutonium manufacturer. I highly recommend it as a comprehensive view of the Karen Silkwood case. It is inspiring, frightening, and informative.

Larry Spears

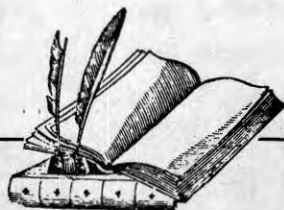
The Silkwood case continues to be an active one eight years after Karen's death. In December 1981 a panel of judges for the 10th Circuit Court of Appeals reduced the \$10.5 million judgment against Kerr-McGee to only \$5,000. Lawyers for the Silkwood estate have appealed this ruling to the U.S. Supreme Court. For more information contact the Karen Silkwood Fund, The Christie Institute, 1324 N. Capitol St., Washington, DC 20002.

The Creation of a Future: A Model for Spiritual Renewal by James R. Newby. *Nashville, Impact Books, 1982. 176 pages. \$4.95*

James R. Newby's latest book, *The Creation of a Future*, is a classic demonstration of Christian thinking applied to the condition of modern civilization. It is at once realistic and spiritual, despairing and hopeful. It rejects complacency and fatalism, and calls for movement and renewal.

In his preface, Newby is candid about his book's emulation of Elton Trueblood's widely heralded 1944 work *The Predicament of Modern Man*. Newby recognizes that the predicament that Trueblood so aptly characterized 38 years ago is not the same one in which society finds itself today. Newby is

Poets & Reviewers



Eric Edwards, a member of West Falmouth (Mass.) Meeting, has a master's degree in writing from Boston University. **John Eisenhard**, a retired editor, does free-lance writing and editing. **M.C. Morris** is retired from college teaching and is a member of Moorestown (N.J.) Meeting. **Winifred Rawlins**, Providence (Pa.) Meeting, is a published poet. **Larry Spears** is advertising and circulation manager for **FRIENDS JOURNAL**. A member of Whitewater (Ind.) Meeting, **Steven R. Valentine** is executive director of Americans United for Life.

now assistant to the president (Trueblood) of Yokefellows International and director of Yokefellow Academy.

His book begins with an account of "The Reality of Our Peril," wherein he describes the increased realization among most elements of modern society that the answers to the problems of people cannot be found, in the ultimate sense, in government, economics, education, or the welfare state. The answers can be found rather in the community of religious spirituality that we call the church.

The chapter of Newby's book that defines the centrality of Christian fellowship and cooperation is called "The Necessity of Community." From there he moves to "The Need for Reformation." Newby decries the "loss of adventure" in much of the modern church, in which so many laypersons fall victim to a passivity and paralysis of purpose that he calls the "spectator syndrome." Persons who are content to be inactive in the life of the church develop a "periphery mentality."

Newby says that "The Marks of a Living Community" are a call to commitment, a "contagious joy," a "celebration of suffering," and an "enduring hope." Many Friends, and other Christians, know that, all too often, few of these elements exist among church people today.

However, Newby reserves great hope for "The Church of the Future," his concluding chapter. If Christians can succeed in revitalizing the church, leading it towards the vigorous role in meeting the needs of the disadvantaged that government has usurped, then the church of the future can provide the Christian answers to the crisis of civilization. Friends can be proud to share James Newby with a wider audience of Christians than he has previously reached.

Steven R. Valentine



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Books in Brief

• **Hope Is an Open Door**, by Mary Luke Tobin, Journey in Faith Series, Abingdon, Nashville, Tenn. 1981. 143 pages. \$7.95. Sister Mary Luke Tobin recounts the events of the last two decades which inspired her to become an activist and "one of today's most vital religious leaders." These events included her attendance at Vatican II, her friendship with Thomas Merton, her participation in the radical changes in the Loretto community, and her reactions to the horrors of the Vietnam War. Her story opens "new doors of hope" for all people dealing with the vast problems of the world.

MILESTONES

Births

Aldred—*Rebecca Davis Aldred* on June 14 to Richard and Carol Ann Aldred, members of Falls (Pa.) Monthly Meeting. The paternal grandparents, Wendell and Alice Aldred, are members of Hockessin (Del.) Monthly Meeting. The maternal grandmother, Betty Kaufman, is a member of New Garden (N.C.) Monthly Meeting.

Kimberly-Vaughen—*Rebecca Susan Kimberly-Vaughen* on July 12 to Victor Vaughen and Salli Kimberley. The parents are members of West Knoxville (Tenn.) Friends Meeting.

Deaths

Booth—Long-term AFSC staff member *Nora Ravi Booth*, 73, on September 30 at Pennswood Village, Newtown, Pa. Nora joined AFSC in 1947. She spent much of her professional life organizing international programs for students and government representatives. In 1959, Nora became director of the Internal Conferences and Seminars Program. After her retirement from AFSC in 1974, she continued to serve in special short-term assignments. Prior to her work at AFSC, she served as assistant dean of students at Swarthmore College, from 1933 to 1942. Nora is survived by her brother, Vincent V. R. Booth, and sister, Miriam B. Breckenridge. She was a member of Central Philadelphia (Pa.) Monthly Meeting.

Cooke—*Elsie Lear Cooke*, 88, on September 12 in Philadelphia, Pa. She lived at Friends Boarding Home in Newtown, Pa. Elsie was a faithful member of Newtown (Pa.) Monthly Meeting, serving the women's group and on committees. She was also a member of the Chandler Hall Auxiliary. Elsie worked as a secretary to George Walton when he was headmaster of George School. She was active in community service as well, particularly the League of Women Voters. She is survived by a son, Robert L. Cooke, Jr.; daughter, Barbara Cooke Brashear; niece, Carolyn Blinn; and six grandchildren.

Dickinson—On October 5, *Roberta Dickinson*, 66, in Philadelphia, Pa. Born in Richmond, Ind., as *Robert Elliott Dickinson*, a male, Roberta was transformed, surgically and legally, into a female in 1976. Much of her life was spent in California, where she joined the Society of Friends and served in Civilian Public Service. An architect trained partly under Frank Lloyd Wright, Roberta came to Philadelphia to follow that profession, but turned increasingly to watercolor painting, which she taught at Drexel University. Roberta was active in the former Powelton (Pa.) Preparative Meeting, and was a member of Central Philadelphia (Pa.) Monthly Meeting. She supported the peace

testimony through organized war tax resistance.

Hardy—*Grace Elizabeth Hardy*, 84, on June 29. Grace lived her life with quiet dignity. She joined the Society of Friends in 1939 and was with Pima (Ariz.) Friends Meeting for the past ten years. She served on Ministry and Oversight and as corresponding clerk at Pima. Grace is survived by her daughters, Ann Hardy Fassett and Cynthia Hardy Beall; six grandchildren; and three great-grandchildren.

Kloepfer—*Warner H. Kloepfer*, 69, on March 27 in New Orleans, La. Warner, a member of New Orleans Meeting, helped in the formation of Southwest Conference of Friends (the precursor of South Central Yearly Meeting). He was treasurer of the yearly meeting for several years and served two years as clerk. Warner represented South Central Yearly Meeting on the board of AFSC and was on the advisory committee for their school integration project in Baton Rouge, La. He was also a devoted attendee of FGC gatherings. Warner is survived by his wife, Ruth McCoy Kloepfer; children, Jean Watts, Karol Kloepfer, Ruth Ann Peters, and John Kloepfer; five grandchildren; and a sister, Beatrice Stecca.

Parr—On September 7, *Ruth R. K. Parr*, 60, of Willingboro, N.J. Ruth, who was a member of Green Street (Pa.) Meeting, served on the Worship and Ministry Committee of Philadelphia Yearly Meeting. She is survived by her husband, William Parr; daughter, Ruth Irene Losack; one grandchild; three sisters; one brother; and her mother.

Stickney—On September 18, *David W. Stickney*, 73, at his home in Santa Barbara, Calif. David was treasurer and former clerk of Santa Barbara (Calif.) Friends Meeting and former member of the executive committee of AFSC. He graduated from Swarthmore College in 1931. In 1966-67, David and his wife, Mary Dennison Stickney, directed the Quang Ngai rehabilitation hospital in Vietnam and in 1975-76 they directed international seminars in Singapore. Both projects were under the auspices of AFSC. Surviving are his three children, D. John Stickney, Peter D. Stickney, and Mary Hobson; brother, George H. Stickney; six grandchildren; and an adopted family, Thu-Le and Doan Lien Phung.

Walker—On July 26, *Alice Bell Walker*, 93, of Kendal-at-Longwood, Kennett Square, Pa., after a short illness. With her husband, James F. Walker, she had a profound impact on the lives of students and faculty at Westtown School for over 30 years. She was active in school programs, WILPF, League of Women Voters, the Shelter for Orphaned Girls at Cheyney, Pa., and in Westtown, Chester, and Kendal (Pa.) Monthly Meetings. She is survived by her son, Robert Bell Walker; her daughters, Ruth Walker Moses and Margaret Walker Lippincott; six grandchildren; and eight great-grandchildren.

Wood—*Richard Reeve Wood*, 85, on September 27 in Moorestown, N.J. after a long illness. Richard worked with AFSC in France during World War I. For a short time after the war he taught at Friends Select School and at Whittier College. He then became secretary of the Peace Committee, Philadelphia Yearly Meeting, and editor of *The Friend*, a predecessor of FRIENDS JOURNAL. As president of the National Peace Conference, he was a consultant in the meetings leading to the formation of the United Nations in 1945.

He joined the board of Penn Charter School in 1928 and was headmaster for a time. He taught at Friends Select School until the early '60s, when he retired and joined the board there. From 1958 to 65 he was on the board of AFSC and during the '60s and '70s he was on the Haverford College Board of Managers. He was also a long-time member of the Commission to Study the Organization of Peace. Richard is survived by his wife, Nancy Morris Wood; two daughters, Rebecca W. Robinson and Anne Wood; son, Richard R. Wood, Jr.; and nine grandchildren.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION (Required by 39 U.S.C. 3685)

- Title of publication: FRIENDS JOURNAL.
- Date of filing: October 1, 1982.
- Frequency of issue: Semi-monthly—exceptions: January, June, July, August, September one issue only (19 a year). Annual subscription price: \$12.
- Location of known office of publication: 152-A North 15th Street, Philadelphia, PA 19102.
- Location of the headquarters or general business offices of the publishers: 152-A North 15th Street, Philadelphia, PA 19102.
- Names and addresses of the publisher, editor and manager, and associate editor: *Publisher*, Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, PA 19102; *Editor and Manager*, Olcutt Sanders, 152-A North 15th Street, Philadelphia, PA 19102; *Associate Editor*, Vinton Deming, 152-A North 15th Street, Philadelphia, PA 19102.
- Owner: Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, PA 19102. Nonprofit Corporation—no stock.
- Known bondholders, mortgages, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities: none.
- The purpose, function, and nonprofit status of this organization and exempt status for federal income tax purposes: Have not changed during preceding 12 months.
- Extent and nature of circulation:

	Average no. copies each issue during preceding 12 months	Single issue nearest filing date
A. Total no. copies printed	7752	8250
B. Paid Circulation:		
1. Sales through dealers, street vendors and counter sales	38	NONE
2. Mail subscriptions	7393	7799
C. Total paid circulation	7431	7799
D. Free distribution (including samples) by mail or other means	122	201
E. Total distribution	7553	8000
F. Office use, left-over, unaccounted, spoiled after printing	199	250
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Washington, D.C. Bed and breakfast in friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 223-2995 days. (202) 265-4144 eves. & weekends.

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

University Friends Meeting, Friends Center, Seattle, WA. Call or write (206) 633-4608 or 632-7006. 4039 Ninth Ave., NE, Seattle, WA 98105.

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

New York City. The Penington, situated next door to the Friends Meeting House. Single and double occupancy. Bed and breakfast with evening meal. Conveniently located near all public transportation. For reservations call David P. Gould, Director, 212-422-8079.

The International Cultural Center (Villa Jones) in Oaxtepec, Morelos, one hour from Mexico City, offers visitors the opportunity of studying in a home-like atmosphere in two bungalows for a variable length of stay. The friendly pre-colonial village Oaxtepec, within sight of the two volcanos Ixtl and Popo, has the second oldest hospital in America, a mid-sixteenth century church and convent and remnants of Moctezuma's winter garden. The center has a library of over five thousand volumes, largely in English, about Mexico, Latin America in general and inter-American relations with some basic social science. A dozen Mexican-style restaurants are available at reasonable prices. Eternal spring prevails. The nearby Mexican Social Security Institute's vacation spa offers 20 swimming pools, a theater and other recreational and educational facilities to guests of Villa Jones.

The aim of the Center is to promote better understanding between Mexico, the United States and other countries of the world. It is widely known for its social research work and practice. There is a meeting for meditation open to all faiths.

Write to Washington 179, Colonia Moderna, 03510 Mexico, D.F.

Books and Publications

Coxes of Southeastern Pennsylvania, 1708-1978—a social history with genealogical tables and pictures. Reserve copy \$10. December issue. Priscilla L. Cox Richardson, 32071 N. River Road, Gurnee, IL 60031

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

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Peace seals.—Let your letters carry a message of peace during Yuletide: "Choose life, then, that you and your children may live" (Deut. 30:19). Or include sheets in Quaker letters. Maximum donations to our border region programs: \$2.00 each 8½" x 11" sheet of fifty seals. EL CENTRO DE PAZ, Box 502, Claremont, CA 91711. A concern of Friends in Mexico and the U.S.

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Experienced farmer/gardener will cultivate your land, terms negotiable. Write to John Sughrue, 315 Liberty, Santa Cruz, CA 95060.

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Positions Vacant

Baltimore Yearly Meeting seeks a full-time Associate Secretary to be based in the Sandy Spring (Maryland) office. The position requires a person with organizational and administrative skills and a talent and enthusiasm for working with young people. A good background in religious education is especially desirable. BYM, with 3,500 members, is affiliated with both FGC and FUM and seeks a person with an appreciation for the broader vision of Quaker faith and practice, and a personal commitment to an enabling ministry. Persons who may be interested in applying are invited to contact the yearly meeting office for a more detailed description of the position and qualifications. BYM, 17100 Quaker Lane, Sandy Spring, MD 20860, (301) 774-7663.

Schools

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

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Wanted

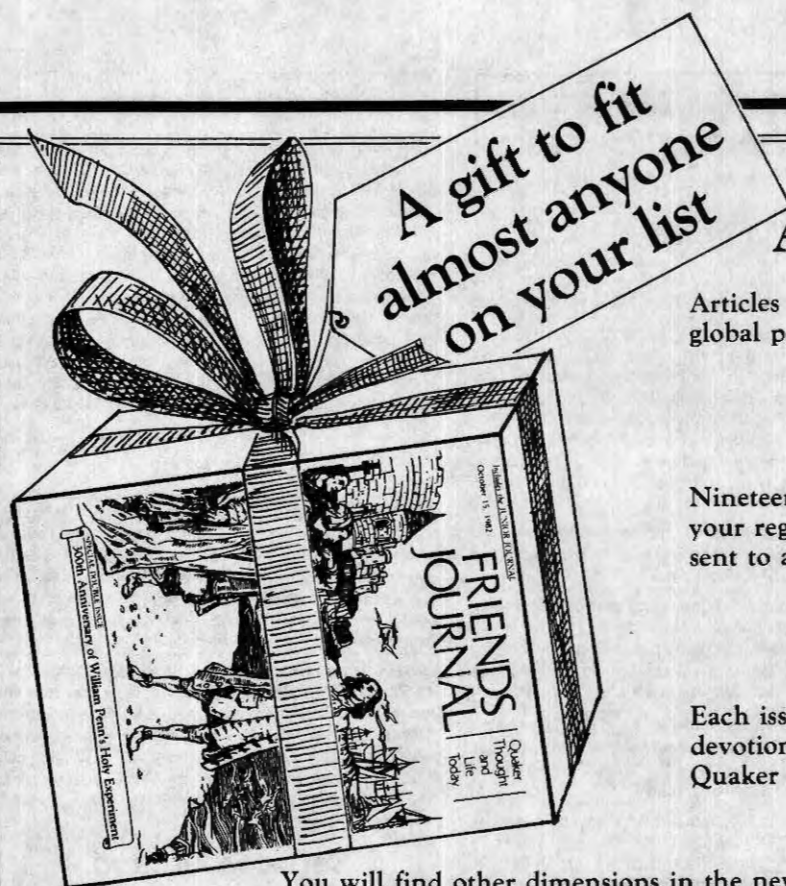
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