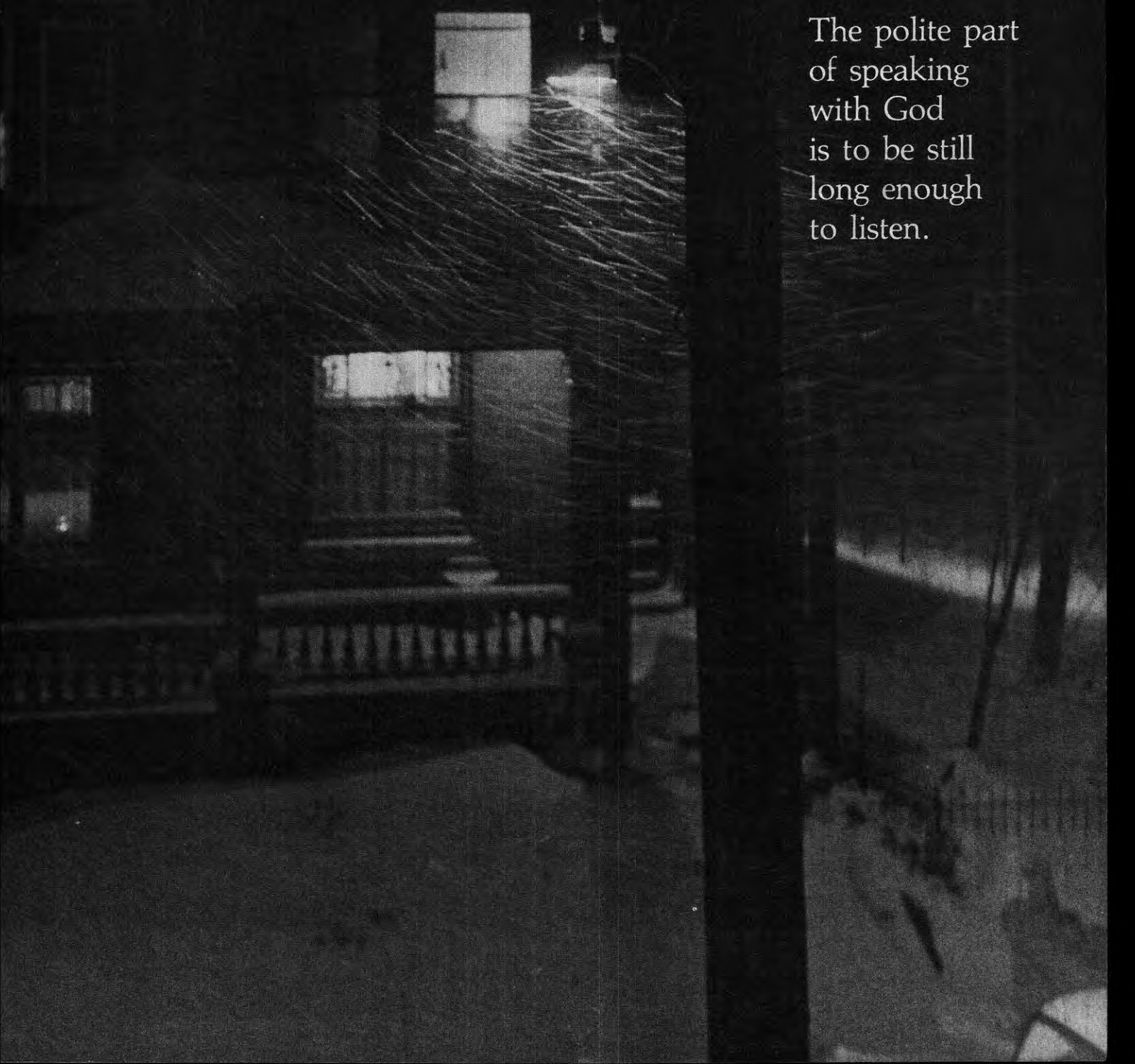


Includes the JUNIOR JOURNAL

February 15, 1983

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



The polite part
of speaking
with God
is to be still
long enough
to listen.



FRIENDS JOURNAL

February 15, 1983 Vol. 29, No. 3

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Front cover photo by Barbara Benton. Cover poem, "Polite Prayer," by Edward A. Gloeggler.

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AMONG FRIENDS

My Nation Is More Peaceful Than Thine

If you sometimes share my despair about the impact of the peace people on national and international affairs, take heart from the "propaganda war" that rages in the United Nations on disarmament. As reported by Bernard D. Nossiter in the *New York Times* (12/29/82), the two biggies are counting up the number of United Nations disarmament resolutions (60 in the last session alone) each has managed to support. The Soviet Union claims to have voted for four times as many documents as the United States. Not so, says the U.S. mission; it has endorsed 16 resolutions to 34 for the USSR.

While admitting to losing the propaganda war, U.S. delegates claim credit for sponsoring and winning unanimous support for one resolution that could embarrass the Soviets. The text urges nations "to encourage their citizens to express their own views on disarmament questions and to organize and meet publicly for that purpose."

How does this square with President Reagan's effort to discredit the clearly grassroots nuclear freeze movement in the U.S. and elsewhere on the basis of flagrant "Soviet influence," charges quoted from that dubious political authority, *Reader's Digest*? American diplomats argue that there is a profound difference between jailing and criticizing demonstrators. The resolution says, however, "encourage their citizens (emphasis mine)." I'm waiting for a presidential pat on the back, but I'm not holding my breath till it happens.

The subtle spread of the peace mood is suggested also by two reports tied to the recent Falklands/Malvinas contretemps: A British cabinet member complained publicly that the interfaith service at Westminster Abbey marking the end of the fighting sounded more like a "Quaker pacifist gathering" than a victory celebration. The Argentine military government was similarly negative when a group of Malvinas veterans tried to stage an outdoor memorial at the spot where Pope John Paul prayed for peace during the war. Authorities forbade it on a technicality—though Communists and human rights groups have had recent rallies.

With the recent resignation of Transportation Secretary Drew Lewis, and Health and Human Services Secretary Richard Schweiker, the U.S. cabinet has suddenly lost both its Schwenkfelders. For that tiny, one-congregation denomination of German background, even one cabinet member would have been notable. In earlier days there was an annual meeting in the Philadelphia area for "peace church" people that included the Schwenkfelders along with Brethren, Mennonites, and Friends. Maybe we should seek to renew that contact. After all, we peace people need every channel we can get to seats of power.

Olcott Sanders

February 15, 1983 FRIENDS JOURNAL

PRAYER = TALK + LISTEN

by Molly Duplisea

*It's the listening
that is the hard
part, really trying
to hear what God
wants me to do.*

In the past few months, faced with personal turmoil that wasn't responding to my usual efforts, I have turned to prayer. Even though I am in the middle age of my life and have been a faithful Friend for 15 years, praying is a new experience for me. I feel a need to share this experience with Friends and share how I arrived at the formula in the title. Being a first-grade teacher for many years, I have a need to keep things simple, but that simple-sounding title "Prayer = Talk + Listen" has not been simple for me to put into practice.

I was not a praying child. In fact, I had no relationship with God for the first half of my life. The closest I ever came to praying was wishing for something I wanted. I did this either by pulling on a wishbone, throwing a wishing rock over my left shoulder backwards into the ocean, or holding my breath past a cemetery. I did a lot of wishing when I was little, but, needless to say, there was never any response from God. At least, I never felt any response. I know now that God has always been with me, waiting patiently for me to ask for help.

After my childhood, it still never occurred to me to pray. My life seemed to be going along more or less smoothly, with the expected crises of raising a family while my husband went through ten

years of college. Our life was good, and I was growing in areas that pleased me.

It took a personal crisis this year to make me look at my life and see what I needed to be doing differently. I was feeling very depressed and was physically sick most of the time. Doctors' examinations and hospital tests showed that there was nothing physically wrong with me. After many months of feeling sick and then feeling worse because I couldn't seem to snap myself out of it or pull myself together, I decided to turn to God for help. As I look back on it now, I wonder why I ever waited so long. A good Friend/friend of mine prays every day, so I asked her for guidance. She asks God for help every morning and gives thanks again every night. I decided to try; I had nothing to lose and maybe something to gain.

*Surprisingly, once
I hear the message
it is fairly easy
to carry out, with
God's daily help.*

I started taking a few minutes every morning, asking God for help with my day, asking for strength to do what I needed to do, and for God's help in feeling better. I think I felt better immediately. I felt relieved that I didn't need to face my day alone anymore. I started noticing that I didn't cope as well on the days when I forgot to take my few minutes.

Gradually I noticed that my prayer time wasn't just asking for something. I began to get messages back. I got strong feelings of love; I felt, more and more frequently, warm and wonderful feelings that God loved me, and what a quiet power this gave me. Sometimes I even got these feelings during the day at very unlikely times, and they felt so welcome!

Then, suddenly, I got a very strong sense that God had things in mind for me. God's will was becoming apparent

to me. I heard no voice and saw no vision, but definite ideas came to me as I sat quietly. There has never been any doubt that the ideas/thoughts/feelings come from God. It is as clear to me as sunlight suddenly streaming from behind a cloud. It cannot be denied or let go unnoticed. I realized at that point that God wants two things from me: to be happy and to be healthy. Judging from my past misfortunes (especially recent), feeling happy and having good health would be asking quite a lot from me.

Since I've had this clear vision of God's will for me, I have worked hard on it. I pray every day for God's help, help in feeling happy and healthy. My prayers have actually worked. My days are actually happier and healthier. God has let me know that I can literally take my depressed feelings and my sick feelings and give them to God. They will be accepted, and then I have less to cope with and much less to worry about.

Sometimes I feel as if praying is selfish and greedy, because it's for *me* and makes me feel better. But that only feeds into my old irrational feelings that I'm not important, and who am I to ask for anything for myself? I have discovered, with God's help, that I *am* important to God, that God *does* love me and *does* want me to be happy and healthy. So when I pray, I am really doing God's will. God wants me to pray so I can get the help I need to carry out God's will: to be happy and healthy. I can't do God's will alone; I need help. I have been given permission to pray, permission to do something for myself.

I have discovered that the talking part of prayer is easy. It's the listening that is the hard part, really trying to hear what God wants me to do. Sometimes it takes weeks of listening. Surprisingly, once I hear the message it is fairly easy to carry out, with God's daily help. I am sure that there will be other requests of me as I make progress on feeling happy and healthy. I have the feeling that if my prayer time continues to be half talk and half listen, more of God's intent will become known to me. It's exciting to not know what's coming next but to know there *will* be something else. I feel confident that God won't ask more of me than I can do. And I also feel confident that I can do God's will, with God's help, of course. □

Molly Duplisea is clerk of Ministry and Counsel of Orono (Maine) Monthly Meeting. She enjoys needlework, calligraphy, gardening, and people.



by Landrum R. Bolling

The search for unity between oneself and some larger whole is a profound and, I believe, universal human experience. There is a force deep within us that draws us toward an awareness of our kinship with nature and with all fellow beings around us.

On my first visit to Japan in August 1962, I went alone on a trip from Tokyo into the mountains of central Honshu. I flew to Nagoya, took a train up the valley through Gifu to Takayama, then a bus to a small inn near the top of Mount Norikura. The bus was crowded, the inn filled with people. Not one of them, so far as I discovered, spoke English; I spoke no Japanese. An attendant at the inn made me understand when I could have the use of the great wooden tub of hot water for my bath and when I should be up in the morning if I wished to see the sunrise. Clean, refreshed, and isolated in my foreignness, I went to my bed and slept fitfully in the cold mountain air.

Sometime between three and four o'clock in the morning I rose, wrapped myself in a blanket, and joined other shrouded figures trudging up the rocky slope to the edge of the peak. There we sat in a ragged row, under the pale gray sky, silently gazing off toward the east. Scarcely a whisper was spoken. The time passed slowly, yet the silence was as

vibrant, as moving, as uplifting—at least for me—as if I had been in a quiet worship service in my Quaker meeting on a Sunday morning back home in Indiana.

Gradually, the light came, and we could see the fog floating far down the valley below. Here and there wisps of cloud skimmed along the ridges. The sky slowly reddened, and a line of color spread along the faraway horizon. Finally the great sun came up to command the heavens and sent its rays to warm our chilled faces. There was a sigh of wonder and joy and shared thanksgiving that another day had come and that we had seen it come in a setting of such unsurpassed beauty.

Words were not necessary to know what we were thinking and feeling. And perhaps they would not have explained anything. I felt a special bond of communication with that whole group, as if we had suddenly become old friends—though I knew not a one of them and would likely never see any of them again. We had shared a celebration of nature, directly experienced in one of its simplest, most elemental manifestations. For how many thousands of years have how many thousands of people faced with awe the mysterious coming of the morning light?

As we filed down the slope together, I felt that, somehow, some universal spirit was penetrating and binding together mountains, rocks, trees, clouds, sun—and people. Despite all our varied individualities, I felt at peace and in union with all the others around me.

We, of course, do not live on mountain tops, and few of us see every day the rising sun, alone or with others. Yet, again

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Toward Unity

and again, in all kinds of experiences, we are touched by the sense that we are partners in the continuous processes of creation and re-creation, linked to the primal forces of nature and to one another.

The nurturing of that sense of union is the central challenge of all religions, of all philosophies, of all responsible social systems. The peace of this fragile and endangered planet rests on our ability to translate those leadings, those impulses, those feelings of universalism into ever more widely shared patterns of behavior. How can this be done?

The truth is that we can never be wholly sure. We have no guarantee that any plan, any creed, any program will produce the social miracle that eliminates egoism, ethnocentricity, conflict, and war. But we know, out of daily life, that there are countless experiences that lift us out of our inward-looking obsessions and help us to look outward with others toward the Great Light. At the same time, paradoxically, as we search more deeply within ourselves for the quietly flowing springs of creativity and hope and joy, we find there also intimations of kinship with all of the divine creation.

The great American theologian, scholar, and poet, Dr. Howard Thurman, used to say:

I can never be at home everywhere unless I am at home somewhere. And if I am really at home somewhere, I can be at home everywhere. It is by probing deep, deep into my innermost being that I find that the forces of life and love undergirding my little self also undergird all that exists.

In recent years, many people in the West have discovered,

through exposure to one or another of the many mystical traditions of the East, the powers of meditation. To be sure, in both the Judaic and Christian traditions, there have always been inspiring men and women who have drawn spiritual strength from disciplines of meditation. However, in an age given to secular activities, socioeconomic reform, and humanitarian service, attention to prayer and meditation in the mainline churches has tended to wane. Over the past two decades, many young Jews and Christians, often from families that were only nominally involved in their ancestral religions (if at all), have been introduced to techniques of meditation derived from Hindu and Buddhist teachings. Others have found in the literature of Jewish and Christian mysticism, and in the changing practices of some churches and synagogues, nurture for their hunger for transcending mystical experience. And many are still searching.

Where will these trends take us? Who can know? There does seem to be, as never before, an opening for dialogue, study, and shared experience rooted in the fresh awareness of the needs and potentialities for individual spiritual growth.

In this world of international tensions, wars, and threats of war, another powerful force now binds us—every race and religion and cultural tradition and ideology—into a vast, inter-linked human family. That force is the growing awareness of our common vulnerability. We are all threatened by the demonic powers of violence and war. The shells and bombs that have destroyed homes and people in Afghanistan, Cambodia, Iran and Iraq, Lebanon and Israel can just as well destroy homes and people anywhere else on this shrinking globe.

From atomic weapons there is no place to hide. Even the weapons of "conventional warfare" have destruction capabilities the human mind cannot grasp. The Americans and the North Vietnamese never used an atomic weapon in Indochina. The Soviets have used no atomic bomb on the Afghans. The Israelis employed no nuclear weapons against the Palestinians and the Lebanese. Yet, in all of these conflicts, the devastation of the land, of communities, and of people has been horrible beyond belief.

Wars have always been hideous, but most people in modern times never saw the wars in which their sons fought. Now, thanks to television and instantaneous satellite communication around the globe, virtually everyone is made vividly aware of the dreadful consequences of violence. People of every nationality and political persuasion have been revolted by what they have seen. War is no way to solve human problems, to settle international disputes, or to realize national ambitions.

The alternatives to war have to be made clear and secure. The processes and policies in support of peace have to be solidly established. And we must work diligently to make human understanding in support of peace normal, accepted, and universal. It is here that all the various spiritual movements can find common ground, can revitalize their messages to the world, and can take their rightful role in building the human community. □

TO CHYRAL WITH LOVE

by Emily L. Conlon

I still have trouble spelling her name; I cannot master what seems to be its romantic, Southern quality. I have to work my way through, letter by letter: C-H-Y-R-A-L. She had trouble with our names too. "Please call us by our first names," I would urge, but the suggestion was too much for her Alabama upbringing. "Mr. C," "Mrs. C," "Yes, sir," and "Yes, ma'am" was all the informality she could manage.

I picked her up at the railroad station one warm June evening. "I'll be driving a tan VW square-back," I said over the telephone to the young man who made the arrangements. "She is small, wearing jeans and a blue denim shirt," he informed me. I pulled up along the curb and opened the door. She placed her luggage, only a guitar and tote bag, in the rear of the car and sat down beside me. We drove off. It was all so ordinary that it seemed ridiculous to think the FBI could have any interest in our movements. Yet supposedly they did.

When I reached our house, set well back from the road and almost hidden beside the grounds of a Quaker meetinghouse and school, I led the way to the kitchen, which seemed the most comfortable place for our meeting. There was still coffee in the pot, the clutter of dinner dishes on the counter, and the nonthreatening ins and outs of young boys and a dog. We sat at the table with our coffee mugs and small talk and looked at each other. Chyral asked permission and lighted a cigarette. She was petite and tomboyish, with straight, light brown hair that was shoulder length. Without a touch of make-up, her features were very plain—and then suddenly she would flash a warm smile that lighted up her face.

I knew only that she was a member of the Women's Army Corps who was absent without leave from Fort Lee, Virginia. Troubled and needing advice, she had knocked on the door of an Episcopal church and was greeted by a young rector who was an antiwar activist, knowledgeable about the agencies and phone numbers that could provide help. Her goal was to remain AWOL for at least 30 days, the number necessary for being listed as a deserter. Before that, if she were apprehended, it would be back to Fort Lee, without much ado, and business as usual.

As day followed day, Chyral was absorbed into the affairs of our family, and we gradually became acquainted with hers. Home to her was in the heart of Alabama where the pine woods, the good earth, guns, dogs, and strong family ties were

all part of her way of life. Her brother was a career lieutenant in the army, stationed overseas. Her father was a military man, a teacher in a military school. He had passed on to Chyral what was important to him: the family's military tradition and his conviction that one must think for oneself. Little did he realize that those ideas were destined to clash head on within the spirit of his fragile little daughter.

Fragile? Chyral? As her life unfolded during the many hours we spent together—cooking and cleaning up, sitting in the sun, walking to town in the evening for an ice cream cone or a library book—I must have been wide-eyed as a little girl at the stories she told me. Chyral had been married briefly to someone who became involved in drug traffic across the Mexican border; at quite a different period she had an abortion that was arranged by her father, with Victorian secrecy and flair, at a New York hospital; she had been in and out of colleges. She was idealistic and sensitive and loving and unable to conform for long to all the systems of the society around her. When a cousin was killed in Vietnam, she saw herself picking up the torch he had dropped, and she enlisted.

As a WAC, Chyral worked mainly in physical therapy at base hospitals; when the hours of duty were over she went to her quarters and tried to drink away her frustrations over the evils she saw in this latest "system." If she had been incompetent or if she had openly acknowledged a lesbian relationship, the system might have ejected her; as it was, she suffered quietly and did a good job until her term of enlistment was almost over. Only then did the straw break

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Margaret Reynolds

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the camel's back. Her handsome lieutenant brother, arriving for a visit, could not eat with her at Fort Lee because of the difference in rank. She walked out.

Nothing dramatic happened during the next month Chyral was with us. Once in a while I pass a rundown little lunchroom, some distance from my home, and recall how Chyral and I were holed up there for much of one day, making furtive telephone calls. My assignment was to try to get in touch with the commanding officer at Fort Lee in order to locate "a young friend I am greatly concerned about," hoping he would tell me that she was on the official list of deserters. (Our problem was that there was no way of knowing when the army had started its countdown.) What an incredible way for me to be spending my time, I thought to myself, as we kept drinking coffee and garnering more change and never getting the answers to our questions.



No, Chyral,
we would
never forget.
And neither
did she.

I find it impossible to write a clear, consecutive account of Chyral vs. the United States Army. After the 30-day period, the confusion of red tape that led to action, inaction, leniency, or stringency was more than I could comprehend; now, at the distance of years, it is a blur. Our family's role was simply to be there, with an open door and an unquestioning welcome. In return, Chyral loved us irrationally and extravagantly. I think she credited us with the nourishment and peace that she found under the old trees that shelter the meetinghouse grounds, in the quiet of the meetinghouse itself, on the wide expanse of the playing fields.

Chyral returned to Fort Lee, received an extension of her term as a surprisingly mild punishment, and had only to wait out a short period until she would be free. But Chyral never took the easy way. She decided, during her weekends now with us, to file an application as a conscientious objector. So she knocked on another Episcopal door, borrowed a prayer book for reference, and together we tackled the arduous task of putting her intuitive beliefs into words and phrases that a bureaucracy could accept. It was obvious that her time in the army would run out before the CO application could be processed, but she thought it might have an effect on someone at Fort Lee. Who am I to say? Perhaps it did.

When Chyral finally departed, she left behind a metal tray that upon occasion emerges from one of my kitchen drawers. "Here, this is for Mr. C," she laughed as she sorted over the remains of her army life. Painted on the tray in brightest red, white and blue is a crusty old Civil War veteran laden down with sword, Confederate flag, and mess kit, and saying: "Forget? Hell No!"

No, Chyral, we could never forget; and neither did she. After she had settled in New Orleans with Brenda, a young social worker and law student, she kept saying: "You must come for the week of Mardi gras. You must!" Although we felt much too busy and although we doubted that Mardi gras was exactly our sort of thing, Chyral's enthusiasm was hard to resist. Mr. C and I agreed to a long weekend.

We found Chyral and Brenda enjoying life in the spacious, comfortable half of an old house that had been divided lengthwise into two apartments. Brenda seemed to be the sort of steadying influence that Chyral needed; and indeed there was a new Chyral, at least on the surface. She had given up the jeans-and-denim-shirt uniform; she was blonde and feminine. She had taken charge of the housekeeping and cooking, which she enjoyed, and she was working, part time, toward her college degree. We felt a little discouraged that her studies were not going well, that she kept shifting from one major to another. We felt uneasy, too, about the disturbed young man in the adjoining apartment, who watched from behind his front door every time we went in or out. Perhaps it was understandable, we rationalized, that there should be a gun lying in a table drawer.

Pushing away all these disquieting thoughts, we had a thoroughly good time. The Mardi gras of Bourbon Street we observed only briefly; instead we joined the family groups that watched the parades. We developed strange new skills—learning to catch the beads and trinkets and doubloons that are tossed by the thousands from the tops of the floats—and between parades we gathered around the kitchen table. We ate fried chicken and catfish and okra and caught up on the happenings in all our lives. We tried to keep Chyral from using up too much of the present by describing all the wonderful experiences we could have if only we would come for a really long visit. Late on the evening of "fat Tuesday" we said a fond goodbye at the airport.

Spring came and went, and another year passed. We communicated now and then by telephone, but far more frequently, I feel sure, in our thoughts. We felt confident that no news was good news. When we heard Brenda's voice one Sunday morning we were unprepared for its ominous tone. Chyral had shot herself. Her struggle to put her world together was over. Once she had written to us in a poem:

*Your gentle touch
softly placed
within my darkness
a tiny seed of light.*

We grieved that it had not been enough. □

TO BUILD A JUST SOCIETY ...?

by Newton Garver

The Old Testament differs from the New Testament in part by construing justice and "jealousy" rather than love and forgiveness as salient traits of the Lord God. Of course, God is neither only just nor only loving, so it is natural to combine the contrasting traits in a single vision. Friends with a concern for peace and social action often do this by supposing (quite rightly, it seems to me) that justice is a necessary condition for peace. So long as this principle is used in its negative form—that injustices preclude stable peace—and is applied with suitable humbleness, it is a sound guide in our troubled world.

Some Friends, however, are more ambitious. They see justice as a *precondition* for peace and argue that our peace testimony requires that we attempt to build a just society. This looks innocent at first, but it proves to involve three problems which the principle, in its negative form, avoids. The first, not elaborated on here, is that it invites a militancy likely to lead to brutality rather than to compassion; justice typically appears with a sword, flaying and suppressing those who oppose or demur. The second is that the idea of a just society is an illusion, for there is no such thing. The third is that the pursuit of this illusion undermines true justice, which urgently needs our support.

No one wishes to live in an unjust society, and a sense of

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The burdens and benefits of society distributed equally among members of the society

the deeply entrenched imperfections today encourages us to dream of a just society. Such dreams are worthy of the Tempter. Justice is a universally acknowledged value, not the special aim of a narrow sect. One need not be embarrassed or isolated in struggling for justice. Since in a just society there would be no racism, no sexism, no brutality, no vast differences of poverty and wealth, no slavery or apartheid, nor any of the other forms of injustice, many of the barriers to loving fellowship would be removed. Living in such a just society, we are tempted to think, would be like living in a "new society" or the "peaceable kingdom." Can the dream become a blueprint? Can we envisage a just society, with all its special form and content, and the obstacles we must overcome to sketch and implement it?

The first thing to notice is how very different our task is from that of describing a bird, or a house, or a lake snuggled up against a mountain—that is, something seen, something with fairly definite features. I don't mean that it is easy to describe such concrete things, for all description is difficult. But in the case of a just society we have to start with what is not there rather than with what is there. What are lacking, and what must be sketched and defined first, are injustices; for we understand justice derivatively, through the familiar things (injustices) it deprives us of. Injustices come in various concrete forms that we encounter all the time. Thus we can describe them on the basis of all-too-frequent experience, and then we can say a just society is one which lacks all of them.

In this respect the concepts of justice and injustice are the reverse of the words "justice" and "injustice": The word "justice" is positive and the word "injustice" is its negation, but the concept of injustice is the one with which we have direct experience and the idea of justice is derived from the

negation or privation of that experience. Because our understanding of justice is through conceiving the absence (or privation) of what we are familiar with, justice is what the logicians call a privative concept. The problem we have to overcome is that the concept of justice is derivative and privative.

That the idea of justice is based on privation of injustices is not an insuperable obstacle. The same is true of the idea of health. A healthy person is one free from any disease or impairment. We have learned a great deal about what it means to be healthy. For the most part we have learned what we know more by paying attention to unhealthy persons than by analyzing healthy ones, since health is also, in terms of our experience, a derivative and privative concept. A doctor generally finds it much easier to give a precise description of a disease than a precise description of health. Knowledge of health is through theories and hypotheses rather than by direct experience, but it is nonetheless knowledge. Doctors often certify that a person is in good health, and we know a good deal about what it means to be healthy. And similarly we know a good deal about justice.

But can we describe a healthy person in detail, specifying in positive terms just what the person's height, weight, blood chemistry, metabolism, and so forth would be, without mentioning diseases or impairments? Because that is the sort of thing we have to do to describe a just society: we have to say just what the structure of the society would be and just how

its institutions would function, without relying on the absence of police brutality, or corrupt judges, or prejudice which excludes some people from a fair hearing, and other forms of injustice. We must proceed in this way because if the whole definition were negative, just in terms of privations, what we describe would not even be a society; it would be nothing at all. At this point the problem looms very large and may be insuperable. But it is a problem that cannot be avoided, because unless we get down to the specifics of just how we imagine our just society to be organized and operated, the notion of a just society remains hopelessly vague.

The second problem arises when we come to work out the details of a just society: the concept of justice has incompatible components. Four such components I can think of are principles for distributing the burdens and benefits of society. One is that they should be distributed equally among members of the society, as in the case of universal suffrage where each adult person is entitled to cast one and only one vote. This is also the principle which governs the kingdom of Heaven, according to the parable of the workers in the vineyards who were paid the same amount whether they worked for 1 hour or 12 (Matt. 20:1-16).

But if this principle were used to determine the wages in either the lettuce fields of California or the production lines of General Motors, it would be unjust. In the case of wages, the principle for just compensation is "equal pay for equal work." In that case, of course, payments and penalties will not be equally distributed unless everyone does the same amount of work.

But even if we could arrange it so that everyone did the same amount of work, equal compensation would still not be just in all cases, because of a third principle. This is the principle that payments and penalties should be proportional not to effort but to achievement, or more precisely to achievements and contributions on the one hand and to crimes and damages on the other. Royalties for books and inventions are distributed according to this principle, and it seems absurd to suppose that an author should be compensated equally for a good book and a bad book just because he spent an equal amount of effort in writing both. It is by virtue of this principle that the punishment is supposed to fit the crime: no one, I suppose, believes it would be just if all violators were punished equally, whether guilty of overtime parking or of murder. This third principle also applies in schools and universities, where grades are distributed neither equally to all students nor according to the amount of time spent studying but according to achievement.

The fourth principle applies more easily to society as a whole than to individual activities. It is expressed in Marx's formula, "From each according to ability, to each according to need." According to this principle, burdens and benefits will not be distributed equally because abilities and needs are unequal. And because need is not generally directly proportionate to either effort or merit, the results of this principle will differ from those of the second and third

Equal pay for equal work



Robert and Edith Worth American Friends Service Committee

principles as well. The argument that certain aspects of welfare and Social Security are a matter of simple justice is based on this fourth principle.

According to which of these principles are we going to arrange our just society? The society we live in is a congeries of different activities and programs, and we use each of the principles for some of them. But we cannot ever use any two of the principles at the same time with respect to the same activity or the same distribution problem. To design a just society requires choosing one principle as pre-eminent, or else definitively assigning one of the principles to each human activity. Either way our "just society" will prove a static ideal, embodying rigidities alien to the dynamic ideal of true justice.

We get along in our present imperfect society because we are more concerned with injustices we immediately recognize than with an explicit criterion for justice. We therefore use the concept of justice pragmatically, to guide our discourse with one another toward an accommodation that corrects currently perceived injustices. In that respect the concept of justice is what has been called an "essentially contestable concept." That is, it is a concept which we deliberately leave without an explicit definition, so that we can argue problematic cases by analogy with paradigms. We have "contests" with one another, so to speak, about whether the contested concept shall apply to your case or to mine.

In the case of Social Security, for example, there are disputes about whether for some needy persons to receive more than a thousand times their contributions to the system is just (fourth principle) or unjust (second or third principle), and about whether it is just (second and third principle) or unjust (fourth principle) for very wealthy persons to draw old-age benefits. Other essentially contestable concepts are the concepts of a champion, of a democracy, of a crime, of violence, of freedom, of discipline. It might be argued that an athlete is no "real champion" because of unusual tactics used in winning his bouts; or that Bobby Fischer is still the real chess champion of the world because no one has beaten him or could beat him. In each of these cases we agree both about whether the concept connotes something desirable or undesirable and also about certain paradigm cases. This complex agreement is the basis for our talking to one another and for our contests. Within this framework we then disagree about just where the concept rightly applies, that is, to just which cases and to just whose interests. For those purposes it is unnecessary, even undesirable, to have a clear definition of the concept, since what the concept does is to provide the framework for a discussion whose outcome is not determined by the concept but worked out by the participants.

The problem that arises for us in connection with the idea of a just society is that we must use the concept of justice quite differently. To envision a just society, we must define justice in terms explicit enough so that we can draw a blueprint from the definition. For these purposes the four incompatible principles present a very considerable obstacle.

We might meet the challenge by cataloguing all the activities

possible in our new society, and then specifying which of the four principles of justice applies to each. I am skeptical of this approach, because of the inherent difficulty in giving a complete catalogue of anything and also because the procedure would seem to insure a static society devoid of innovation. But let us suppose that the task can be accomplished, and we succeed in envisioning a just society in all its complex detail. We encounter then the third problem, that of applying the blueprint to reality.

In the case of construction blueprints there are few problems about applying the blueprint to the real world, because there are few disputes about what is an inch, what is a foot, what is wood, what is aluminum, what is steel, what is a nail, what is a bolt, etc. In the case of our blueprint for a just society, however, the analogous agreements are more problematic. Our vision will have to be sketched in abstract terms—we have no others—and its application will therefore depend on paradigms and criteria for equality, for effort, for merit, and for need.

But these paradigms and criteria are conspicuously lacking. Does equal effort include travel time to and from the place of work, or not? Do persons include women and children, or only men? At what age, or at what stage of fetal development, does a human being begin to count as a person with respect to having some interest and representation in politics and other activities? Does a case of embezzlement merit an equal penalty to a case of rape? Is sophisticated medical care or a university education a genuine human need?

How will our vision of a just society cope with these questions? I can see only two paths. One is to make the definition of a just society more and more precise, so that the answer to each of these questions is contained in our vision itself. But that would result in a tyranny of abstract concepts, for there would be nothing left for us humans to do other than to submit to the concepts or to protest against justice itself. The other path would be to leave the questions open, trusting social processes to work out the necessary accommodations. But in that case we will not have given a

Payments and penalties proportional to achievement





John Hasland/American Friends Service Committee

From each according to ability, to each according to need

vision of a just society, since in practice a dispute may turn out either way, or remain unresolved.

So three problems stand in the way of the description of a just society: that justice is a derivative and privative concept, that justice is a contestable rather than a descriptive concept, and that the idea of a just society can at best provide a well-defined abstraction rather than a practical blueprint. These are sufficient to make the project of defining and achieving a just society a dubious enterprise at best, and more probably a seductive and debilitating illusion.

The conclusion is not that we should tolerate injustice nor that we should drop the word "justice" from our vocabulary. On the contrary. The concept of justice has great potential in political and social controversies—if we can make it discard its sword and content itself with structuring a nonviolent process of moving these controversies toward accommodation. The process is one Friends might approve in principle, since it eschews outward force and allows each party to appeal to the other's sense of right and wrong.

Some Friends might take exception to the central role which

Meeting Messages

by Charles T. Jackson

From two very dissimilar sources in our monthly meeting there have arisen criticisms of political action by us and meeting messages relating to such themes. This might have been an echo of Dorothy Samuel's talk at New York Yearly Meeting, when she criticized her earlier activism and advocated the inner transformation she felt essential to the regeneration of society—for it is probably impossible for the in-

Charles T. Jackson, now retired, is a member of Flushing (N.Y.) Friends Meeting.

wardly violent to create a peaceable world.

One person averred she would never tell anyone what they should do or think. But wouldn't she really? Had she heard Kitty Genovese, murderously attacked, screaming for help, for example, I have little doubt that she would have dashed to the rescue or at least have urged others to do so or to summon the police. Now, when our countryfolk are concurring in plans for the potential murder of millions, should not we also feel moved to cry out, as did the concerned clergy when we were ravaging Vietnam, "In the name of God, stop it!"

But our meeting is a religious body, established to strengthen and sensitize our souls. Should it intervene in mundane political affairs? Gandhi answered such questions by stating that those who believe religion should not be concerned with politics don't know what religion is. I am reminded of an incident on the little Caribbean island of Martinique. When Father Roche, the parish priest of St. Pierre, was asked by a concerned citizen to warn his flock that Mount Pelée was on the verge of erupting, he replied that the governor and mayor (who actually were more concerned with a critical upcoming election) had pro-

claimed the town safe and that the clergy should not intervene in secular affairs, even though, as a rather knowledgeable volcanologist, he was keenly aware of the imminent danger. So all but two of the 30,000 inhabitants perished when the obviously threatening volcano erupted. Those responsible for people's souls might realize that without bodies their souls may not be of much use!

The complaint, however, was against those who might arise to advocate some political protest, to discuss the ethics of abortion or capital punishment or, as had happened recently, to plead for the "endangered whales." In our discussion it was suggested and pretty well agreed (the complainants happened to be absent) that it was the spirit behind the message rather than the actual words that should determine its propriety. Ideally messages should arise from and reflect the sentiment developed in a meeting truly gathered in the Spirit, and we probably all have experienced such manifestations—occasionally. But in a meeting assembled somewhat chaotically and often tardily from the workaday world we seem often to have to rely on our minds—"Thee shouldn't have been thinking!"—elaborating some thought initiated by our discussion group or some event during the pre-

(continued from previous page)

rules and principles play in the dialogue of justice, but the overriding consideration ought to be that the process is one that both demands and encourages a sensitivity to conscience and to persons. To serve in this manner, the concept of justice must remain open and contestable, and we are therefore unable to define in sufficiently concrete detail the character of a society toward which we might strive. The conclusion, therefore, is that we should become more sensitive to the constructive dialogical role the concept of justice—true justice—can play in our own imperfect society.

Justice is a contestable concept, and so to have a strong concept of justice one must contest other claims about justice. What I mean by "true justice" is an understanding of justice compatible with the Truth as George Fox and other Friends have proclaimed it. Insisting that justice is a process rather than a state is more in keeping with our basic commitment to the moral sense of all persons, and to social relations determined by the common moral sense of all people rather than by rules and concepts.

Viewed in this manner justice defines the shape of dialogue but not of action. It poses questions rather than answers. It moves toward accommodation rather than predetermined goals. In particular this true justice cannot be used to justify the sort of brutality that has been done in the name of

"justice" over the years. For true justice is dialogue rather than conclusion, and though the force of arms may be used to enforce conclusions, it is powerless to bring about dialogue.

It is precisely in this insistence on dialogue and accommodation that this sort of commitment to justice differs from that of the Old Testament militancy and of modern political rhetoric. In keeping with Friends' testimonies, it rules out partisan identification or enforcing "justice" with a sword. It is also incompatible with envisioning a "just society" as a social condition or state toward which we might strive. A process cannot be a state, any more than a pain can be a material object. They are two completely different kinds of things, and to treat a process as if it could be a state (to make constitutive use of a regulative concept, as Kant put it) is likely to be a recipe for futility and frustration.

George Fox frequently admonishes Friends to be valiant for the Truth upon the Earth. But we must also be careful not to confuse "justice" with the Truth, and in particular we need to avoid identifying with those claims of "justice" that are likely to be enforced with arms. True justice is universal rather than partisan, and it demands commitment to dialogue rather than to parties. In a world impatient for quick results, the process of accommodating conflicting interests needs all the valiant defenders it can get. We should be willing to discard the vision of a just society in order to join in that task. □

ceding week.

And I imagine a genuine concern for whales—playful, sportive, amiable creatures—might evoke a more spiritual message than some of the pious platitudes draped in spiritual garb that we sometimes hear. After all, it was reverence for life that moved early Quakers to their testimonies against war and on behalf of prisoners and the mentally disturbed. We are currently witnessing the spiritual aberrations of those “born again” who profess the epitome of spirituality, and throughout much of my life I have noted that the good, the gentle, the God-fearing are often the most prone to advocate deadly force to restrain the “godless Communists.”

There is another aspect of this question I should like to mention. When people speak in meeting they often are expressing not just what they say but something deep within them that has led to this expression. If we have the togetherness and sensitivity of a truly gathered meeting, we should be able to hear the message beneath the message and respond appropriately, by word, action, or empathetic understanding. Listen critically and it may be natural to reject what is said, but listen in love and there is a message beneath the words with which we should be concerned.

Moreover, when we are disturbed by a message, it may be because we know we should be heeding and do not wish to.

Though our members are quite aware of social problems and imperatives, we could hardly claim that we never need further information or occasional reinforcement of lagging wills, especially if we recognize in how many ways we are joining that heedless procession striding down the path to catastrophe. If only what is said is spoken in love—of God and neighbor as well as the oppressed person or beast. John Woolman is a good example of one who spoke to issues surely political; he was criticized but was eventually heeded and is now widely revered.

Every meeting, I suppose, has its activists and passivists, both with solid rationales to support their respective stands. No need for this to be divisive, however, if each can appreciate the two roles and the value of their interaction. I remember a nun being interviewed while participating in a popular demonstration in the '60s. She gave the traditional answers as to why she felt called to join in this secular activity, then she was asked, “How about the others?” They, she replied, were back in the convent, undergirding her action with prayer. If this seems a convenient

cop-out for persons who find such demonstrations distasteful, it also may be a very practical “division of labor,” each party doing that for which best suited by temperament and physique, toward the common goal.

Practical? To many, prayer seems no more than a psychological prop, but I would remind you that Douglas Steere, by no means an impractical theorist, has written that a few thousand Chinese monks, praying in their monasteries, have probably done more for China than all the missionaries. And my acquaintance with powerful pray-ers as well as a few dramatic experiences of my own tends to confirm the dying words of Tennyson's King Arthur to Sir Bedivere, “More things are wrought by prayer than this world dreams of.”

Now, by “prayer” I do not mean some trivial wish tossed off perfunctorily but a fervent yearning, infused with love, uttered with faith in the divine willingness to answer in appropriate terms. The petitioner thus recognizes and is prepared to undertake whatever responsibility is consequently indicated. Prayer is the soul's sincere desire, as the venerable hymn asserts (but the *soul's*, not the *ego's*), and sincerity requires a willingness to cooperate, sacrificially if necessary. □

Prayer for All Peoples, Nations, and Languages

by Moses Bailey

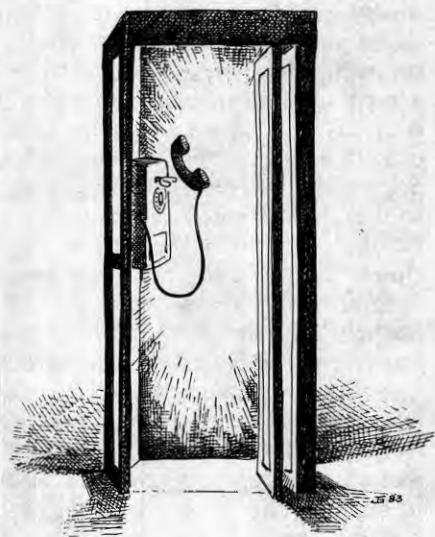
Dear God:

Excuse us for interrupting you, but this is an emergency. Down here, suicidal maniacs, taking our bombs with us, we have locked ourselves into death

row, four billion of us, raving mad.

Some say you do miracles. Old Moses is reported to have found your Grandfather on Mount Sinai and to have taken five volumes of notes on what you—I mean he—said; and that Sinai blew its top to prove that you—he—meant business. Do something now for us.

Ruth Anne—you know her—gave me the idea of what you can do for us, sitting here scared with our fingers in our ears. Ruth Anne's Charlie—you know him, too—telephoned her from Singapore. Well, today is Tuesday. But he telephoned tomorrow, Wednesday. Can you imagine how good it is to know that tomorrow is intact and coming? Now one of Old King David's ghost writers says that with you a thousand years is only one day. Please ring us up from Singapore and prove that tomorrow, that is, 2982 A.D., the



world survives in spite of what we're up to today. Please! If we can smile as we work for peace, we'll work even harder than we're doing now.

With love and much wild fear,
Moses the Least and all the rest.

P.S. Call collect. To us it's worth a whole bond issue.



Moses Bailey, retired Old Testament professor, is a member of Hartford (Conn.) Meeting.

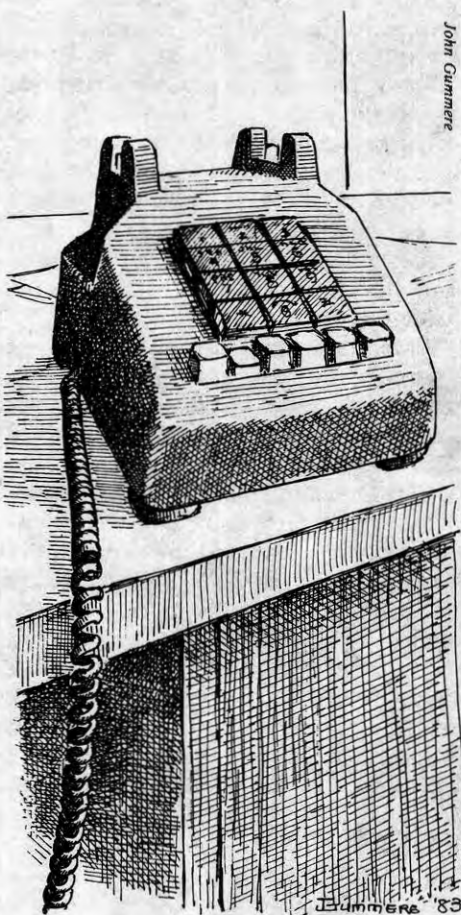
JUST AN ORDINARY HERO

On an ugly January day last year, a man named Lenny Skutnik dove into the icy Potomac River to save the life of a woman drowning after an airplane crash. In the media, in the halls of government, and in the public mythology, this man was proclaimed a hero. His pictures appeared in the paper, he was pursued to and from his house every day, and he received accolades from the president. Yet Lenny Skutnik insisted that he was not a hero. He saw what needed to be done and did it. That wasn't heroism—it was practicality. Lenny Skutnik says he's just an ordinary guy.

I found his protests hard to believe. I watched the TV that night, I saw those frigid waves and chunks of ice, and I noticed how many people on the river banks did *not* jump in. There was no doubt in my mind that Lenny was indeed a hero.

Now, months later, I too am being called a hero of sorts, and I sympathize with modest Lenny. Two men with nylon stockings over their faces, and a shotgun leading the way, recently invaded our office. Seven of us were systematically relieved of our money and put into a small bathroom where we were left with the warning that the first one out would be "blown away." After a few minutes of terrified listening to the robbers' movements upstairs, we thought of calling the police. I was closest to the door. Perhaps it was foolhardy. In retrospect I am terrified. But that day the most important thing was to call the police. Almost before I knew it, I was huddled under a desk, telephone in hand, while the others waited in the bathroom. Like Lenny Skutnik, I suppose I saw what needed to be done and did it. It wasn't really bravery. There was no time then to think much about the consequences. The situation was already so bad that

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by Linda Coffin

something had to be done to get us out of it. And I was nearest to the door.

There is a sense of drama in us all, I guess. So we choose as a hero the one who did something dramatic. But what of the woman in the office who looked through the window of a safely locked door, saw the shotgun pointed at her friend's head, and opened the door? Surely that was heroism? And what of the woman who left the bathroom to lock the hall door, hoping to protect me out there alone somewhere in the office? Surely that took courage? There are many kinds of heroism, not all of them dramatic. Most of us probably have some of that courage within us, waiting for a chance to show itself when the need is there.

The 1982 elections were soon after that robbery, and I voted for the nuclear freeze. Lenny Skutnik, those long, scary moments under the desk, and the arms race all began to run together in my mind. These are three terrible situations in which human lives are endangered and in which the solutions themselves carry great risks.

Consider this parallel. A faceless institution such as the Internal Revenue Service, armed with substantial threats if I should refuse to cooperate, demands money from me to be used for the purchase of weapons I myself would never buy. I can be "safe" if I cooperate, as I was "safe" in the office bathroom. But the gun bought with my money may kill someone down the block next week. The next time it might even kill me! And danger in our world will have been increased because I allowed my money to be used to buy a gun.

Here the parallel ends. I cannot prevent the robber from taking my money. I can only try to stop him from doing more harm elsewhere. But in the case of the arms race, I can do something direct. I can refuse to give up my money. Why should I be willing to contribute to the purchase of violence through my government when I would never consider offering a criminal a generous annual budget for his weapons?

Since that day in the office, the word "risk" will not leave my mind. What do we risk by refusing to finance the arms race? Fines and, at the very most, a prison term. What do we risk by continuing to fund the Pentagon? Military adventures worldwide, "limited" nuclear war, and at most, total nuclear destruction of our world. Personally, I'll choose the fines, as I chose to leave the "safety" of the office bathroom. Someone has to get the message out that this violence must be stopped. Like our hero Lenny Skutnik, we are just ordinary folks drawn into a frightening situation against our will. May we all be given the courage to be heroes, giving up a little of our own security to preserve the lives of others. □

The Functions Of Nominating Committees



Drawings by Eileen B. Waring

by Thomas Bassett

The practice of early Quakers, of naming in the meeting those to do the work the meeting has agreed upon, is still effective when the meeting is small and well acquainted. When assignments are expected, preparation for business meeting includes considering who would be both able and available. The clerk would do well to introduce the matter of appointments in meeting with a summary of the functions, costs, and joys of the work. Some duties, to be sure, can be done by any member.

Why do we use nominating committees instead of this direct method? Because some meetings are large, and few meetings are sufficiently well acquainted to consider as honestly as necessary how a job would fit the available individuals. If they consider honestly, it is even harder to speak

Now retired from university teaching, Thomas Bassett has been active on a number of Friends boards and committees. He is a member of Burlington (Vt.) Monthly Meeting.

accordingly. Perhaps we should suffer the enthusiasms which put the inexperienced into jobs they will never grow into, instead of the jobs that will help them grow. Perhaps it is virtuous



to endure the appointments made out of ignorance and misinformation. The nominating committee has the advantage, however, of considering for a longer period what might not be well decided in a short time at one meeting. Its members can talk the assignment over with likely persons.

Nominating committees' work is not merely to put names beside every office on the list. Their job may be to report to the parent body that they could not find anyone to nominate. Too often we establish or continue a committee for a good cause without seeing whether we have the resources to encompass it. The nominating committees have a responsibility to explain the minimum acceptable standards, as the meeting or its committees have described them, and to keep

anyone from accepting appointments without accepting these minimums. These include attending meetings and doing one's share of the homework.

Volunteering is essential, but only in general terms. The soldier does not volunteer for major general, but to serve where needed. "Here am I; send me" is different from "I am willing to work for \$25,000 (vacations with pay) on the Atlantic seaboard, but not in big cities, etc." Also, because we do not know ourselves as well as Socrates wanted us to, being chosen by others will encourage us and produce a better fit.

Nominating committees need volunteers, but they also need to find qualified persons who do not volunteer. Together, they need to consider the priorities of both the qualified persons and the meeting, and lay the responsibility where it belongs.

Committees have the further responsibility of recommending new offices and committees, laying them down, or combining them. They interpret the activities of the meeting to its members. □



Book Review

Ganesh. By Malcolm J. Bosse. Thomas Crowell, N.Y., 1981. 192 pages. \$8.79.

Ganesh is about a motherless boy from the United States in India who has been raised as a Hindu. His real name is Jeffery Moore, but people call him Ganesh after a Hindu elephant-headed god.

When it becomes clear that his father is going to die, Ganesh promises to go live with his aunt in the U.S. when it happens. It happens on India's major festival, Divali, the celebration of the triumph of good over evil.

In the U.S., it is difficult to adjust to life. Jeffery has problems at home, at school, and at parties.

And when a new highway is being planned right through his house, Jeffery has the biggest problem of all. The house is three-stories tall, made out of clapboard, and the spirits of the people who lived there populate it for Jeffery, so he doesn't want to move. There are lots of them, because his great-grandfather built the house with his own two hands.

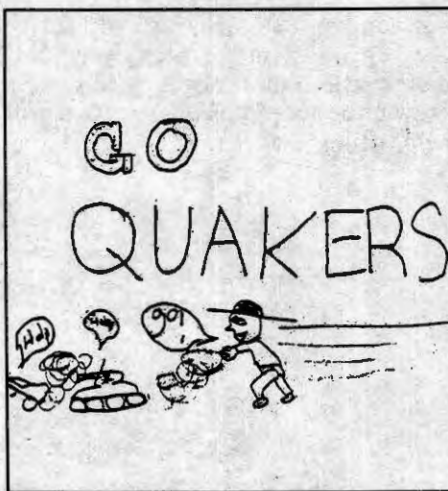
The way he solves the problem is suspenseful, and it would be of interest to Quakers.

This book was very hard to put down because of the plot and the interesting details on Hindu culture.

Ada Kerman

Ada Kerman, age 10, is active with her family in Grand Rapids (Mich.) Meeting. She is learning to play the cello.

JUNIOR JOURNAL



The drawing above was done by Ned Pyle, age 8, of Lake Forest (Ill.) Meeting. An active peace advocate, Ned recently took a peace poster to his public school and spoke to his class about how money spent on the military short-changes school budgets.

How Does Your Meeting Reach Out to Others?

Princeton (N.J.) young Friends gave these responses to a query about outreach:

We make our presence known, in history class, for example.

We take the opportunity to explain Quaker values.

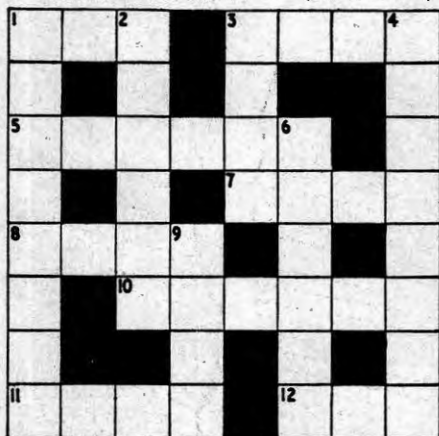
We encourage people (who are interested) to attend meeting.

Quaker values have influenced our personalities by reinforcing kindness, generosity, openness, tolerance, and integrity and thus making us more attractive. □

Bible Crossword Puzzle

Across:

1. Possesses.
3. Your _____ will not be hampered." (Prov. 4:22)
5. "The Kingdom of God is like _____ which a woman took." (Luke 13:21)



7. Big cups.
8. "I have set before you an _____ door." (Rev. 3:8)
10. Dimas, who was crucified next to Jesus, was a _____ (Matt. 27:44)
11. Angels shall bear thee up, "lest thou _____ thy foot against a stone." (Ps. 91:12)
12. Pharisees "tithed mint and _____ and every herb." (Luke 11:42)

Down:

1. "_____ be thy name." (Lord's Prayer) (Matt. 6:9)
2. Religious group associated with song, "Simple Gifts," rhymes with Quaker.
3. Appear to be.
4. "Whoever loses his life will _____ it." (Luke 17:33)
6. "So teach us to _____ our days." (Ps. 90:12)
9. He built an ark.

Answers on page 25

Helping Love to Grow

These lines were written by four members of the primary class of First-day School, Ridgewood (N.J.) Meeting: Sarah Forest, Joanna Hembrough, Nellie Appleby, and Laura Forest.

*When we feed the fish,
We help love to grow.
When we buy a person a puppy,
We help love to grow.
When we give someone a present,
We help love to grow.
When we give someone a hug,
We help love to grow.
When we send food to needy people,
We help love to grow.
When we send someone a card,
We help love to grow.
When we ask someone to play,
We help love to grow.* □

Reflections on a "Parenting Experience"

by Gregory Meyer

Education for Parenting is a program for teaching "parenting" attitudes, skills, and knowledge of human development from kindergarten through 12th grade. The program was developed by Sally Scattergood and her colleagues with the aid of the Friends Council on Education and several private foundations. The pilot program began at Germantown (Pa.) Friends School in 1978 and has expanded into several schools in the Philadelphia area. Education for Parenting is currently developing a written curriculum (accompanied by videotapes which the program is producing).

The objective of the program is to bring "parenting" education into the schools to help students develop formally a means to learn about the responsibilities involved in being a concerned, informed, competent parent.

Education for Parenting uses three methods of study: live observation, "hands-on" experiences, and didactic teaching. The combination of these approaches makes for a dynamic, exciting learning situation.

Education for Parenting is an interesting program for kids. The pilot program for Education for Parenting is at Germantown Friends School, my school. I'm in the sixth grade. The most active grades in my opinion are the fourth, fifth, and sixth grades. All fourth, fifth, and sixth graders participate in observing infants in an observation group (Parent/Infant Group). When the group meets, the mothers ask questions while the babies play, a psychiatrist answers the questions and makes comments about what the babies are doing, and the students write down observations in their notebooks.

In my fourth grade class our teacher prepared us before visiting the Parent/Infant Group by reading us portions from the book, *Before You Were Three*. In the Parent/Infant Group we got a chance to observe babies of all different ages. We watched while the mothers asked questions. In our class we compared babies with each other as well as looking at individual babies.

The setup is this: the babies are in the middle of a circle playing with their toys while surrounded by parents and teachers. The kids that observe are isolated on one side of the room completing the circle. The kids aren't allowed to talk while the group is in session. We can only take notes and cannot attract the attention of the babies. Sometimes the babies wander over anyway and we get involved with them, instead of taking notes as we should!

One time my sister, who is a baby in the Parent/Infant Group, saw me and she ran over to me. When she got there, she tried to pull my pencil away from me, but I wouldn't let her. When she tried to again, my friends "egged" her on, until my mom came over and took her back. Actually I think she was trying to get my attention because she doesn't usually see me in

school. I also sort of wanted her to come over and play with me. I felt kind of defeated because I wanted to play with her, but there was the rule about only observing in the group and not talking to the babies.

In our classroom after the group we had extensive discussions about how each baby is acting—if any one baby was displaying particular emotions. Sometimes we saw videotapes of babies showing different emotions at different ages. We also learned about separation anxiety, rapprochement, and other developmental stages. We also saw movies about babies' development.

In my fourth and fifth grade we had a couple of babies visit our classroom throughout the year. In this way we got to see different and more interesting sides of a baby. We asked specific questions of the mother to learn what developmental stages the babies were at and find out about the babies' personal habits. I really liked these classroom activities because they made me a better watcher and listener.

Another related activity was when our

fourth grade had a sharing program with a first-grade class. We played games together, we read together, we went to meeting for worship together; we became very good friends with them. The sharing took place throughout the whole school year, and we were each assigned one child as our special partner.

This year in my sixth grade we are learning about the role of the father and comparing it to the role of the mother. We've observed at the Parent/Infant Group, seen movies, and even had a father visit our class with his baby.

I just think Education for Parenting is a great program. It's a great way to teach young kids how to be parents (when and if they become parents). I think it has helped me in the three years I've been in it. If I hadn't taken Parenting I wouldn't have understood my siblings as well (I have a sister 27 months old and a brother 7½ years old). For example, when my sister cries at dinner she is a royal pain, except I know what to do most of the time to calm her down. At least I know she is going through a stage and might need something like a transitional object, such as a "security doll." I am able to understand her more and feel what she feels so I can figure out what she wants.

Education for Parenting has made me more interested in observing babies. It is very hard to raise a kid, but at the same time it is also very rewarding. I've even been rewarded by seeing babies do things I wouldn't have noticed, and I imagine parents see this also. If I hadn't been able to be in Education for Parenting, I would have a much harder time understanding babies and what they demand. □

Gregory Meyer is a sixth-grade student at Germantown (Pa.) Friends School.



Louise Bodack

Come Laughing-

by Paul Blanshard, Jr.

This is the sixth and last in the series on Quaker humor. We will welcome additional samples of humor from our readers. —Ed.

Two Friends were arguing for half an hour. Finally one of them concluded: "Well, it's all right because we both are doing the Lord's work — you in *your* way and I in *His*."

Dorothy Hunt, recently become a Friend and not entirely accustomed to the plain language, was appointed to the Committee on George School.

Arriving at her first committee session, she was warmly greeted by an elderly woman, a weighty Friend.

"Dorothy Hunt?" inquired the greeter. "We are so glad to have thee with us. I understand thee is much interested in education, isn't thee?"

Replied the flustered newcomer: "I is."
(Robert Spiller)

Richard Esterbrook, English Friend and founder of the pen company USA, used to tell of a Quaker who was a witness in court. This witness kept referring to events on "third day."

The opposing counsel indignantly asked the judge: "What is this barbaric language the witness is using?"

To which the Quaker answered to the judge: "If it had been a matter of sixth or seventh, I would have interpreted my language. But I had thought learned counsel could count as high as three."

(Richard Wood)

*from *Friendly Anecdotes* by Irvin and Ruth Verlenden Poley, © 1946, reprinted by permission of Harper & Row Publishers, Inc.

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

Late one night to the Friends Hostel at Jordans, England, came a young couple seeking a room. The caretaker reproved them for coming so late, then inquired: "Are you Friends?"

"Oh, no," replied the young man reassuringly, "we're married." (Poley)*

Going back into history a little, I'm going to share a letter which, incidentally, shows how the meaning of words changes over the years. Dean Bond of Swarthmore College in 1895 wrote to student Howard Cooper Johnson — who was later to become a noted lawyer and businessman.

My dear Howard:

Thy name has come to me as one conspicuous with one of the girls during the oratorio on Thursday evening. The evening brought very reproachful remarks upon Swarthmore. I take this private way of asking thee to limit thy intercourse with the girls to our social hour in the parlor.

(Sewell Hodge)

A seeker, I would guess a Presbyterian, urgently needed to find out more about Friends. This was in the days when phones were not used that much. The seeker telegraphed a New York bookseller for two volumes on Quakerism.

He received the following telegram: "ELTON TRUEBLOOD FAITH OF A QUAKER ALL GONE x NO INNER LIGHT IN NEW YORK x TRY PHILADELPHIA."
(Eric Curtis)

R. H. Macy used to tell of a Quaker sea captain who was troubled over the profanity of his mate. "I think I'll lend thee my coat to see if that will help."

After the mate had worn the coat for a week, the Quaker inquired, "Has it helped?"

"Well," said the mate, "I didn't swear, but I had many temptations to lie." (Poley)

Given to the plain language, (William) Bacon Evans once addressed a naval officer as "thou," evoking some protest thereby.

"Are we not friends?" reasoned the Quaker.

"It would take a long time!" replied the officer.
(Anna Cox Brinton)

On that note, with Bacon Evans still in focus, let me conclude this collection with just one more witticism of his (the same one I used in closing the 1975 gathering):

Toward the end of a restless meeting at Haverford, Bacon Evans arose.

"Two skeletons were hanging in a closet," he declared. "One skeleton said to the other, 'If we had any guts, we'd get out of here.'"

And then Bacon Evans sat down. □

REPORTS

"No Horns, No Tails," Northwest Regional Gathering

The final session of the worship-sharing group came to an end. The leader grasped the hands of those next to him and all rose, holding hands in a circle. Then one spoke. "I'd like a hugging circle," he said. Arms went around shoulders and the group, heads bowed, stood silently, filled with emotion, reluctant to part. It was time for Sunday service at Reedwood Friends Church in Portland, Oregon. Some in the circle headed for Multnomah Friends Meeting, an unprogrammed meeting in North Pacific Yearly Meeting. Others stayed at the Friends Church, a pastoral meeting in Northwest Yearly Meeting, one of the evangelical Friends' yearly meetings. As I recall, it was Jack Willcuts of Northwest Yearly Meeting who remarked later that the participants had come to see that the "other kind" of Friends had no horns or tails.

The occasion was a Northwest Regional Gathering Dec. 3-5 of some 60 or 70 Friends from Canadian, North Pacific, and Northwest Yearly Meetings, follow-up to the international gathering of Friends last August in Kaimosi, Kenya. Richard Meredith, general secretary of Friends World Committee for Consultation, and his wife, Bronwen, were there from London, continuing the FWCC effort to build bridges across the chasms between different kinds of Friends. With their help, bridges were built and strengthened.

Chasms remain. But again and again one heard the remark, "Let's talk about what unites us, not what divides us." For an "unprogrammed" Friend, it was a meeting full of promise, although one wonders how typical of the unprogrammed and evangelical Friends were those self-selected Quakers who met at Reedwood Friends Church.

This was, of course, not the first promising encounter between different kinds of Friends. The work of the New Call to Peacemaking, of the mission and service conferences, of the FWCC gatherings, and of other efforts to bring differing Friends together has gone on for years. In my judgment there is a blossoming that will one day bear fruit, although the spring of this flowering of the Spirit will be a long one.

So many Friends, unprogrammed, pastoral, evangelical, know so little of each other. I suppose that my experience, while not unique, is atypical. I first joined New England Yearly Meeting, a united meeting, and came to know pastoral Friends and

worked with them on the NEYM Executive Committee, Peace and Social Concerns Committee, and so on. When I joined the staff of the American Friends Service Committee in New England, I encountered the differences that underlay the cooperative efforts of unprogrammed and pastoral Friends. When I was assigned to the Pacific Northwest regional office of the AFSC in the 1960s, I found I was working with some evangelical Friends, like the late revered Levi Pennington, and discovered, despite the differences, the depth of conviction shared between unprogrammed and evangelical Friends on the AFSC staff and committees. I have also shared the pain of separation between Friends and experienced the anguish of misunderstandings as well as the real differences over theology, the Bible, and the evangelism of the word and the deed. The differences are real and significant, but the ground of unity is being plowed.

In the December 3-5 weekend there was also a deep sadness that united Friends. Donald Green, the leader of the pastoral ministers at Reedwood Friends, had given the keynote address at the Kaimosi conference. In it he acknowledged the diversity among Friends but called Friends to meet on the ground they shared, as expressed in the conference theme, "The Transforming Power of the Love of God." Unprogrammed and programmed Friends alike were strongly challenged by his message.

When Donald Green was home again in the Northwest, he went woodcutting with a friend and was fatally injured in a logging accident. He left a deeply bereaved church, a grief-stricken wife, and four young children. At the weekend meeting in Portland, tears were freely shed as Friends came together. The unprogrammed Friends who came to the Reedwood Friends Church found themselves comforting the evangelical Friends in their sorrow. Donald Green's ministry of bringing Friends together was very much alive.

Unprogrammed and evangelical Friends met in unprogrammed worship on Saturday afternoon, and both kinds of Friends participated in the spoken ministry—and many agreed later that it had been a deeply moving

experience in which the ministry of different Friends blended in a mixture of joy and sorrow. It is of interest that Reedwood Friends Church schedules an unprogrammed meeting for worship in a chapel of the church for an hour before the programmed meeting in the church sanctuary on First-day.

The bridging of differences also occurred in the home hospitality for visiting Friends, a warm and creative experience. When there was a panel presentation on the Kaimosi experience, the participants included two unprogrammed Friends and three from Reedwood Friends Church. When Richard Meredith of FWCC and Rose Lewis of NPYM were questioned by panel members on Sunday morning, the questioners were Jack Willcuts of Reedwood Friends and Eric Mueller, a pastor at Friends Memorial Church in Seattle.

What, in my view, is the significance of this regional gathering? There is no question that the participating Friends had a loving encounter and made new friends across the chasm that separates them. The differences will remain. But there is a thaw occurring, a coming together under the guidance of the Spirit, and Friends are heeding the command of Jesus that we love one another.

One is left with the question: who is orthodox? George Fox denounced steeplehouses and "hireling" ministers, but he was explicitly Christian, Bible-focused, and evangelical in a way that many unprogrammed Friends have abandoned in one or another degree and, in some cases, altogether. The concept of continuing revelation is differently understood. Both kinds of Friends differ among themselves on carrying out the peace testimony and concerns for equality and justice. All Friends, of all kinds, find themselves pulled and stretched in witnessing or failing to witness to the power of the love of God in a secular, materialistic, often violent and unjust society.

My feeling is that Friends are still a very long way from unity: we still suffer — as one Kaimosi participant put it — from the sin against community. But the power of experiencing the love between differing Friends is too strong to be ignored. We are perhaps more like cousins than brothers and sisters

in one family, but we share a common spiritual ancestry and are inspired by the same source.

If we are to live with chasms, and for the foreseeable future we will, let us be about the task of building bridges and rendering chasms into creative challenges.

John Sullivan

Women Experience Unity At Greenham Common Action

A significant and widely publicized demonstration for peace and against the U.S. deployment of the Cruise missiles in Britain took place December 12-13 at Greenham Common, the airbase where the Cruise missiles will first be deployed in Britain. There has been a peace camp, now consisting totally of women, at Greenham Common since August 1981. The two-day action was a women's action with men invited to participate by providing food and child care. The theme was "Embrace the base on Sunday; close the base on Monday."

The 30,000 women present on Sunday were more than enough to surround the nine-mile perimeter of the base linking arms, and as the circle was completed a loud cry of "freedom" went up. Women were asked to bring something of significance to them to leave on the cyclone and barbed wire fence. As it grew dark women lit candles, and as they left they placed their candles in the ground at the base of the fence. The day ended with the sight of mile after mile of fence decorated with messages of peace and symbolic articles illuminated in the candlelight.

On Monday about 3,000 women participated in a nonviolent blockade of the nine gates of the base. The police avoided arresting people. Instead, whenever military or construction vehicles wanted to get through, the police would drag the women out of the road into the muddy ditches alongside. Repeatedly police broke up the blockades, and repeatedly women reformed them. The blockade ended at dark with women lighting candles and singing and weaving yarn and cloth across the gates in the tradition of recent women's actions.

The success of the action is symbolic of the strength and focus of the peace movement that has grown in Britain and throughout Europe in response to the increasing threat of nuclear war that the missiles represent. As the December 1983 deployment date grows closer, there is a strong sense of urgency about stopping this new generation of weapons which escalates the arms race and endangers Europe. Fifty-eight percent of the British people now oppose the Cruise missiles; yet because the decisions are made by NATO, the British peo-



Reedwood Friends Church

ple have no voice in preventing the missiles—a real violation of democracy.

Marion McNaughton, a British Quaker who lived in the U.S. for four years, decided that her contribution to Greenham Common would be to demonstrate to women there that despite the military policies of the U.S. government, there are many in the U.S. who are opposed to the military and support the women at Greenham Common. She asked women she knew in the U.S. each to make a ten-inch cloth square with a message of

peace that could be sewn into a banner that she could take to Greenham Common as a tangible demonstration of support. She received 420 squares and came to Greenham Common with a 35-foot banner. British women were clearly moved by the messages and the expression of common concern, and the banner represented a linking of arms that extended beyond the circle surrounding the fence at Greenham Common.

Nancy Brigham

Epistle to All Friends in America

Dear Friends:

Recognizing the potential effectiveness of simultaneous corporate action in speaking truth to power, North Carolina Conservative Friends urge all Friends everywhere to join with members of the several yearly meetings, and of the Mennonites and the Church of the Brethren—persons who, together with Friends comprise the historic peace churches—in making a witness to Internal Revenue Service on Fourth Month, 1st, 1983.

It is urged that all Friends everywhere who are called upon to remit income taxes to the U.S. Government, and who are prepared to file an income tax return, do so on that date and incorporate with their tax returns any one of several forms of protest. Some examples of such protest include, but are not limited to, the following:

- (1) Enclosing a letter stating Friends' beliefs about the making of war, and expressing concern that a large proportion of one's taxes will be so used as to violate those beliefs.
- (2) Withholding a small, symbolic amount of money deemed by Internal Revenue Service to be owed as a tax payment, as a gesture of protest of the war-making portion of our national budget.
- (3) Withholding that proportion of the taxes one is called upon to pay which would otherwise go toward the making of war and war preparations.
- (4) Making a public witness, singly or together with others, giving expression in deed as well as word that Friends stand prepared as a body of Bible-believing Christians to still take seriously our call to peacemaking in our increasingly troubled and militarized world.

We commend this epistle to you in the name of our Saviour, who continues to set before us his standard, and who calls us to be faithful even unto death, as he was faithful even unto death upon the cross.

Your Friends in love,

David H. Brown, Jr.

David H. Brown, Jr.
clerk

Seventh Month, 11th, 1982

WORLD OF FRIENDS

"Computers and Personal Values: Sharing from Experience" is a workshop being planned March 4-6 at Harvard, Mass., and May 20-22 at Temple, N.H.

Arthur Fink, organizer of the workshops and a member of Monadnock (N.H.) Meeting, describes them as "an opportunity for people in the computer field to examine the personal, ethical, or moral questions we have about our work and about the impact of computers in our society." More information is available from Arthur Fink, Box 614, Prince St., Wilton, N.H. 03086, (603) 654-6518.

Cuts in student loans and grants to non-registrants for the draft will begin in June by order of Congress. Earlham College has announced that it will make up all loss to resisters because of the law. The College will replace, dollar for dollar, lost government grants with Earlham grants, and lost loans with Earlham loans with the same provisions as government aid. Are there other colleges taking similar steps?

One thousand nonviolent demonstrators are being recruited for a new civil disobedience action in the Rocky Flats nuclear weapons facility in Golden, Colo. A "resolution to resist Rocky Flats" is being distributed now and is available from Resolution to Resist, P.O. Box 1592, Arvada, CO 80001

Is there a Smurf-watcher? If so, Friends will be interested to note that the nonviolent nature of these charming little TV creatures can be attributed, in part, to a youthful screenwriter, Gene Ayres, a member of Summit (N.J.) Meeting. Ayres has written the scripts for about 20 percent of "The Smurf" episodes over the past two seasons and admits that his Quaker beliefs do make themselves apparent in his scripts.

Ayres was a C.O. during the Vietnam War and still speaks out on his anti-war views. Before his work on "The Smurfs" he wrote for the Children's Television Workshop in New York, made documentaries, and wrote for several PBS programs.

A large representative group of evangelical church leaders will gather for the first time in 1983 to address themselves to the threat of the nuclear arms race.

On May 25-28 "The Church and Peacemaking in the Nuclear Age"—a conference on biblical perspectives—will take place in Pasadena, Calif. An unprecedented

coalition of over 50 evangelical organizations has initiated the event which is expected to attract 2,000 participants. Sponsors include New Call to Peacemaking. For information contact Jim Brenneman, 1539 E. Howard St., Pasadena, Ca 91104: (213) 797-5703.

The Quaker United Nations Summer School will be held again this year, July 7-19, in Geneva, Switzerland. It is open to those between the ages of 20-25 who wish to learn more about the U.N. Application deadline is March 4. Information is available from Quaker Peace and Service, Friends House, London, England NW1 2BJ.

Past recipients of the Nobel Peace Prize were invited by the Italian government to attend the 800th anniversary celebrations in December of the birth of St. Francis of Assisi.

FORUM

More on the Middle East

I wish to comment on Brett White's response (*FJ* 12/15/82) to my letter (*FJ* 11/1/82).

If Brett White was in fact living in the Middle East during the creation of the state of Israel, surely he must know how the "Palestinian Problem" was created. Perhaps I can refresh his memory, and at the same time enlighten the readers of *FRIENDS JOURNAL*.

Upon the creation of the state of Israel in 1948 all the surrounding Arab countries declared a religious war of total destruction (jihad) against Israel. In deference to their Arab brothers, the United Arab Emirates advised all Arabs living in Israel to flee the fledgling country and await its return into Arab hands, or face a similar destructive fate at the hands of the Arab armies. I believe we all know the outcome. As for the Arabs who fled their homes in Israel, most of them were relocated to refugee camps along the Jordanian-Israeli border. Although many Arabs have returned to Israel, there are still many "refugees" living in tent cities along the aforementioned border 32 years later. Why these Palestinian refugees have not been accorded permanent housing and status among their Arab brothers is a mystery to me. They chose to leave Israel and they chose to stay in their refugee camps, through no fault of the Israeli government.

I can only hope further reader replies will enlighten me and help me to understand the opposing view. So far I have been disappointed.

Stephen W. Brown
West Chester, Pa.

Annette Wallis went as a representative of Quaker Peace and Service and the American Friends Service Committee.

The Italian visit was both secular and religious. The group met with the president of the Republic and had a private audience with the Pope. Annette Wallis reports that she personally had an opportunity to thank Pope John Paul for the way in which he has spoken out so explicitly for peace.

New Faces, New Places: New residents at Friends Center, Auckland, New Zealand, are *Bill and Myrtle Hayworth*, leaving their post at Friends Center in San Francisco, Calif. The Hayworths will replace *Ed and Monette Thatcher*, who are now back in Eugene, Oreg.

New international membership secretary of Friends World Committee for

A Tribute to Norman Mayor

I hear him saying, "If I must give my life for peace, then I will do it!" And he did, Dec. 9, 1982.

The Washington Monument remains standing as only a symbol of peace. But I like to think it is reminding us loud and clear, "All people must and can respond in ways of peace not war!"

Esther M. Atkinson
Newtown, Pa.

Thanks From Distant Friends

I have found *FRIENDS JOURNAL* to be very helpful over the past year. I have more time to read than previously, and in a time of transition one tends to ask the question "who am I?" Also in the absence of a nearby Friends meeting (Bonita Springs is 40 miles away), one also has to ask "Why am I starting yet another church?" We do not yet have any kind of a regular meeting such as we had in Rockland.

Jack and Bobby Heinrich
Alva, Fla.

"Notes From a Quaker Jew"— Readers Respond

We have received a variety of reader response to "I Never Lost It! Notes From a Quaker Jew" by Joy Rosnel Weaver (FJ 1/1-15). What follows is a sampling of these letters which we group together as a way of furthering dialogue among Friends. —Ed.

Does Not "Accept Christ"

Upon reading Joy Weaver's article I was more than a little taken aback by the

Consultation is *Grace Hunter*, member of Jordans (England) Meeting and a former Friends Service Council worker. She replaces *Hetty Budgen*, who has retired after many years of work keeping in touch with "Scattered Friends" and Quaker groups all over the world.

The Friends Committee for Human Life has been formed to promote respect of all human life among Quakers. Issues of particular concern to this new organization will be abortion and euthanasia.

The founding board includes John Daniels (Kansas City, Mo.), Elizabeth and James Newby (Richmond, Ind.), and Carol Pulskamp (Fountain Valley, Calif.). Chairman of the group is Steven Valentine, 230 N. Michigan Ave., Suite 915, Chicago, IL 60601.

realization that there still are Friends who believe membership in the Society should be limited to those who "accept Christ." I am a birthright member who does not "accept Christ" and I feel very much in the mainstream of modern Quaker thought.

However, I hasten to add that I not only respect the Christian point of view but I firmly believe it is just as valid as my own. The Inner Light manifests itself to different people in different ways. I ask Christian-oriented Friends to accept that fact.

Irving Hollingshead
Boyertown, Pa.

In Total Agreement

I am in total agreement with Joy R. Weaver. My wife and I were brought up as children and young people in the Methodist church. Early in the 1950s we became Friends and knew the theology and forms of the established Protestant churches were not for us.

I can accept Jesus the Jewish young prophet and teacher but not the Christ of Paul. As one theologian has stated, "Paul created a religion about Jesus. He did not teach the religion of Jesus."

I do not believe that any people or religion has the one and only real religion. To quote the Bhagavad-Gita: "There is a highest common factor called the 'perennial philosophy' which describes the pure state of religious faith as found and experienced by Hebrew, Hindu, Christian, Buddhist, Taoist, and Mohammedan."

The limited knowledge I have gathered in my 71 years has confirmed my belief



that the Spirit which is pure and true is not limited to a few or chosen people. Those who experience and feel the beauty, wonder, and holy touch of our Creator upon all creatures great and small, the warm earth, tall grasses, the mighty oceans, the children of the world, know we are not alone.

James Toothaker
S. Dartmouth, Mass.

A Faith in the Living Christ

It is not without irony that the article "Notes From a Quaker Jew" and the article on "Doing Quaker Theology" should appear in the same issue. The misunderstanding and distortion of our Christian heritage which is displayed in the former article only serves to point up emphatically the need for doing what the latter article recommends, and doing it carefully.

A "Jewish Quaker" tells us that the names *Jesus* and *Christ* are not interchangeable. Perhaps not for someone who stands apart from the Christian tradition, but for those rooted in this tradition (as all Quakers once were) to use these names interchangeably is only to affirm what Christians have always affirmed: that Jesus of Nazareth was the Christ, the One specially anointed by God to bring salvation to the world.

Likewise, it is to affirm that the historical Jesus and the risen Christ were and are indeed one and the same. This too is a central affirmation of the Christian faith, and it is more than a merely theological affirmation for some of us whose experience of the living Christ demonstrates to us the unity of the historical Jesus with the "Inward Teacher."

Furthermore, I wonder where a 20th-century "Quaker Jew" finds grounds to imply that the Gentiles' readiness to accept Jesus as the risen Christ and Lord was attributable to their eclectic spirituality and willingness to assimilate "foreign gods"? That implication trivializes the faith of many early Christians, and makes light of God's power as it was at work in the conversion and preaching of Paul as well as others.

What is ultimately most distressing, however, is her statement on sin. The traditional Quaker assertion regarding the perfectibility of human persons and/or their actions (an assertion which I affirm) does not rest on an optimistic, naive assumption about human nature and the absence of sin. Rather this hope for perfection rests on our certainty of the grace and power of God to transform whatever it touches, including our generally worthwhile but often flawed efforts to do good, be loving, and grow in the Truth.

It is this power which was perfectly revealed in Jesus and which continues to be revealed by the living Christ. As one

who knows he is not free from sin I live in hope that all my life and works might always be transformed and perfected by that power.

Thomas Jeavons
Sandy Spring, Md.

Importance of Fox's Two Openings

Even though my uncle, David Berkingoff, was a Friend until his death, I was raised as a Jewish agnostic, which was not very satisfying. My uncle—blacklisted because of his Christianity—was the only person in my family who exercised a spiritual presence. He was a witness for Jesus.

When I applied for membership in Flushing Meeting, their Ministry and Oversight Committee emphasized that Quakerism is a Christian religion—despite the fact that members of that monthly meeting had differences about the divinity and primacy of Jesus. The overseers who interviewed me for membership even acknowledged that George Fox and all early Quakers accepted the fact that God resurrected his son Jesus Christ.

Two of George Fox's first openings were "That there is one, even Christ Jesus, who speaks to my condition" and "Lord Jesus Christ has come to teach his people himself."

Fox knew experimentally that Jesus, through his indwelling Light, was and is bringing people to his lordship. Because Friends listened to Jesus the Christ, they refused to participate in hat honor, they refused to take an oath of allegiance, and they were able to "turn the other cheek."

This same Jesus Christ affords us his cross—God's love and power—to overcome sin, our estrangement from God. Sin is real. Can we think otherwise when we observe the construction of nuclear weapons and the economic deprivation among us? Sin also manifests itself within us when we demonstrate our lack of love. It is Jesus' love—and his love alone—which brings us from sin to wholeness.

I wish that Ministry and Oversight Committees would at least inform applicants of the two aforementioned openings of George Fox. Then seekers would be led to search for the indwelling Light—Jesus' essence—which overcomes the world.

Arthur Berk
New York, N.Y.

We Are All One in Christ

I want to express my appreciation to Joy R. Weaver for her deeply insightful article. I am one of those Quakers brought up in the Protestant trinitarian belief, who never questioned the interchangeability of the terms *Jesus* and *Christ*. My greatest opening in spiritual

growth when I became a Quaker some 20 years ago was the knowing of the presence of Christ in every person. Joy Weaver has expressed so well the growing wonder of this. As I now recognize Jesus as the man who incorporated Christ, even as you and I, I can love and honor him in a way I never did when I saw him set apart by special dispensation. To say that his life on earth, the message of love he brought, and his sacrifice of life because of his committed belief in God's love for all humanity could serve to support exclusivity and rejection seems to be completely un-Christian and un-Quakerly. I can detect no difference between Joy's and my "theological" base for our spiritual search and worship. We are all one in Christ, one in our direct communication with God, and I hope, as Quakers, we have moved beyond exclusiveness.

Geraldine Gourley
Chapel Hill, N.C.

Free of Sin?

I am grateful for the article by Charles R. Swank, "Doing Quaker Theology." Charles does not suggest that we can know everything and be proud of it. His article is a fine example of truth held in humility. But he is clear that we can know something and that we should be as careful and precise about that as we can be, in the field of religion no less than the fields of farming, science, medicine, or business.

I appreciated the personal honesty of Joy Rosnel Weaver's article. Not all of what she wrote resonated as truth in my perception. Without going into the origins of the term *original sin* or all that the term might imply to some people, I confess surprise at her assertion of "the Jewish belief that each individual was free of sin and was responsible for the consequences of his or her own conduct." My reading of the sages and prophets of Israel does not lead me to that conclusion. Joy Weaver seems to imply that Paul or some post-Jesus influence came up with the idea that there is such a thing as sin about which something needs to be done which only God can do. Is not that idea quite pervasive in the writings which Christians call the Old Testament?

And my witness to the "truth" in this matter would be that in Jesus God did what needed to be done. There are myriad ways of describing what God did in Jesus, and the history of Christianity can almost be described as a history of narrowing, distorting, and ignoring the ways in which Scripture describes God's saving deed in Jesus, but ultimately the intervening history cannot obscure or deny the truth with which we have to do in the Jesus event.

John K. Stoner
Mennonite Central Committee
Akron, Pa.

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BOOKS

Reweaving the Web of Life: Feminism and Nonviolence. Edited with an introduction by Pam McAllister. New Society Publishers, 4722 Baltimore Avenue, Philadelphia, PA, 19143, 1982. 448 pages. \$19.95; \$8.95/paperback.

The work of women artists has always been among the most forceful witnesses to the power of nonviolence. And yet many of us are disconnected from this rich tradition of our foremothers as well as the contemporary work of our sisters. The publication of *Reweaving the Web of Life*, an anthology of essays, poems, fiction, letters, song lyrics, and visual art from over 50 contributors is about the naming and the healing of broken connections; first within ourselves as men and women, then one with another, and finally with all the elements of life.

The voices recorded here articulate clearly how the exercise of power and violence which undergirds patriarchal mindset, values, institutions, and actions is a divisive and fragmenting force. And they give courageous expression to the reality that there is indeed another way—that the combined forces of feminism and nonviolence are a little-fathomed and little-tapped power which is able to heal our rent social fabric.

Many contributors are well known to Friends: Margaret Hope Bacon, Jo Vella-cott, Barbara Deming, Lynne Shivers, Ellen Bass, Joan Baez, and others. With the exception of three, all are U.S. feminists dedicated to working for social change; yet their differences in age, race, ethnic, and economic backgrounds afford diverse foci including: issues of masculinity and war, feminist resistance to patriarchal power, sexism in the peace movement, antiwar and antinuclear disobedience activities, tax resistance, animal rights, antiracism work, and more.

No reader should expect to agree with all that's written here or come seeking easy answers. This is not a simplistic book but rather one dedicated to exploring the "complicated truth" that in the nuclear age we can no longer afford to live divided lives.

Metta L. Winter

Christians and Nonviolence in the Nuclear Age. By Gerard A. Vanderhaar. *Twenty-Third Publications, Mystic, Conn.*, 1982. 128 pages. \$5.95/paperback.

Subtitled "Scripture, the Arms Race, and You," this small paperback breaks little new ground on any of the subjects covered:

mutual assured destruction, nuclear idolatry, Scripture through peace eyes, the dynamics of nonviolence, and demythologizing the enemy. Each of these topics has been covered in depth by several contemporary authors familiar to Friends.

What the author has done is to gather into one place a short overview of current thought in each of these areas, drawing heavily on others who have concentrated more narrowly (Gene Sharp on nonviolence and Richard McSorley on interpreting the Scripture, for example). The book thus serves as a good introduction to the message of the Scriptures about peace for persons newly encountering the issue. A selected bibliography and a number of additional references included with the notes to each chapter will lead the reader to further information on topics of interest.

This is not a book for "old hands" in the peace movement. With the discussion questions at the back of the book on each chapter, however, it could be useful as the starting point for an ecumenical discussion group on peace.

Lloyd Lee Wilson

Health/Medicine and the Faith Traditions: An Inquiry Into Religion and Medicine. Edited by Martin E. Marty and Kenneth L. Vaux. *Fortress Press, Philadelphia*, 1982. 416 pages. \$16.95.

In primitive societies, the functions of the religious leader and the healer were so very closely related that often both responsibilities were carried out by the same individual, the "medicine man." Disease was most often seen as possession by evil spirits, and cures were obtained by exorcism. Although science has led to progressive separation of the religious and healing arts, much of the old feeling that diseases come from the devil is still present today, as witness much of the enthusiasm for irrational and unproved therapies which are closer to faith healing than to today's scientific medicine. Even the reasonable approach which is currently called "holistic medicine" has become overlaid with some procedures which can only be called primitive magic. On the other hand, the modern physician is appropriately accepted as a secular priest, and the interaction of the doctor's religious philosophy with that of the patient is an essential of good medical care.

In *Health/Medicine and the Faith Traditions* we have a study of the history and the complex present-day relationship between medicine and religion. It is authored by 14 scholars who examine different aspects of the problem. It should not be thought of as a "symposium presentation"; it is too well integrated and systematized for that, and the skillful editing keeps the study flowing smoothly. But "smooth waters run deep,"

and this volume is deep indeed; much of it will be minimally comprehensible to those not familiar with the realms of philosophy, religion, and medicine. It reaches the understandable conclusion, however, that religion and medicine cannot, and should not, be separated but must work together to help the ailing and comfort the dying.

The book was stimulated by Lutherans but draws on numerous scholars outside the Lutheran community for advice and for authorship. It should be useful not only to those who are hospital chaplains but to everyone who has a concern for the care of the sick. The need for ministry to the sick should be emphasized to Friends groups, and this volume should give them some very necessary background.

Samuel B. Burgess

Let the Trumpet Sound, the Life of Martin Luther King, Jr. By Stephen B. Oates. Harper and Row, New York, 1982. 560 pages. \$19.95.

As the foremost advocate and practitioner of nonviolence in the cause of justice since Gandhi, Martin Luther King, Jr., is a pivotal figure in the 20th century and belongs not just to the United States but the world. Many biographies have already appeared. I especially enjoyed Coretta Scott King's *My Life With Martin Luther King, Junior* and the many glimpses of King in Howell Raines's *My Soul Is Rested*, a compendium of interviews with civil rights veterans.

Let the Trumpet Sound, however, is by far the best book to date. Based on a study of original papers in half a dozen archives, tapes of King's speeches, and interviews with members of his inner circle, the new biography reveals not only the eloquent and triumphant King of Montgomery, Selma, and Birmingham, the King whose "I Have a Dream" speech in Washington will echo down through the centuries, but also a sometimes anguished, uncertain, and depressed King, hounded by the FBI and haunted by premonition of early death.

The fact that he had had occasional sexual adventures, which the FBI had taped and with the exposure of which he was constantly threatened, cast a shadow over his later years. The emergence of Black Power, and the erosion of his leadership as a consequence, was painful to him, as were his unsuccessful forays into Northern cities. Yet because of the real depth of the man, he tried to face and learn from these failures and arrive at an even deeper understanding of the imperatives of the longing for freedom, not only among blacks in the U.S. but all over the world. His unpopular stand against the war in Vietnam, which cost him dearly in the last years of his life, was also a measure of

the completeness and clarity of his commitment to peace and justice.

Oates has written biographies of Nat Turner, John Brown, and Abraham Lincoln, and drew occasionally on these previous studies to enrich the story of King. It seems too bad that he was not familiar with the history of 19th-century black practitioners of nonviolence, so well described in Carleton Mabey's book, *Black Freedom*. This history is little known; many American writers seem to assume that nonresistance in this country began and ended with Henry David Thoreau. Perhaps King himself knew little of the courageous nonviolent black abolitionists who struggled to integrate public conveyances more than 100 years before the Montgomery bus strike, but such parallels nevertheless would have enriched the book. This, however, is a small quibble with a work of great scholarship and passion which will introduce men and women to a great American for many years to come.

Margaret H. Bacon

An American Quaker Inside Nazi Germany: Another Dimension of the Holocaust. By Leonard Kenworthy. Quaker Publications, Box 726, Kennett Square, PA 19348, 1982. 118 pages. \$5.65 postpaid.

This small book is an account of the author's experiences from June 1940 to June 1941 when he directed the Quaker International Center in Berlin. As an addition to Quaker history, as an account of a year the author describes as "the most demanding . . . but also the most fascinating and rewarding . . . of my life," and for the glimpse offered into the complexities, tragedies, barbarities, and enigmas within Nazi Germany, the book fits Douglas Steere's introductory description as "a most valuable document for recording and interpreting one surge of the Quaker witness in a setting of frost and ruthless destruction."

Perhaps the heart of the book is chapter four, "Working and Worshipping With German Quakers." It provides insight into the spiritual essence not only in Nazi Germany but through the centuries and offers Quaker work and witness inspiration to all who would continue that work and that witness in today's world.

Jim Lenhart

Answers to Crossword

Across:

1. Has
3. Step
5. Leaven
7. Mugs
8. Open
10. Robber

Down:

1. Hallowed
2. Shaker
3. Seem
4. Preserve
6. Number
9. Noah

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Books in Brief

• **Networking: the First Report and Directory.** By Jessica Lipnack and Jeffrey Stamps. *Doubleday & Company, Garden City, N.Y., 1982. 398 pages. \$15.95/trade paperback.* *Networking* is both commentary on and guide to over 1,500 social change networks. It links people with people, ideas with resources, giving the reader valuable information on how to share ideas, services, equipment, and interests with other people. The cross-referenced directory lists resources under seven broad headlines: health and the life cycle; communities and cooperatives; ecology and energy; politics and economics; education and communications; personal and spiritual growth; and global and futures networks. This is a valuable addition to any resource center or organization library.

• **In Favor of Growing Older.** By Tilman R. Smith. *Herald Press, Scottdale, Pa., 1981. 197 pages. \$8.95/trade paperback.* "Too many well-meaning writers on aging are peddling advice which, no matter how logical or informative, turns out to resemble a travelogue given by someone who has never made the trip." Tilman Smith is not only making the trip, but making the trip a joy. He writes with humor and wisdom on mental and physical health, surviving middle age, retirement, exercise, and death and dying. He stresses involvement and lists activities so that the book is useful whatever the age of the reader.

Resources

• A newsletter, available free, is published by the Arthritis Information Clearinghouse, Box 34427, Bethesda, MD 20004. The Clearinghouse has also published a number of useful booklets such as *Arthritis and Employment*.

• **Introduction to Nonviolence**, first of a series of pamphlets cosponsored by Resource Center for Nonviolence and Fellowship of Reconciliation. Attractive 10-page pamphlet, 50¢ (35¢ each for 10 or more), from FOR, Box 271, Nyack, NY 10960.

• **Hunger Notes** is a 12- to 16-page publication featuring a different topic each issue on world or domestic food, poverty, or economic issues. Ten issues a year, \$10, from World Hunger Education Service, 2035 P St., NW, Washington, DC 20036.

• **Guatemala! The Horror and the Hope** is an extremely moving account of the denial of human rights, personal suffering, torture, and killing of civilians in that troubled land. It is presented in four sections in magazine format, edited by Rarihokwats, and available for \$6 from Four Arrows, PO Box 3233, York, PA 17402.

• **Windows, East and West** is a newsletter which serves as a good source of insights into Asian affairs. It is sent free to those interested (donations are welcome) by Friends in the Orient Committee, Pacific Yearly Meeting, 8589 Roanoke Dr. NE, Salem, OR 97305.

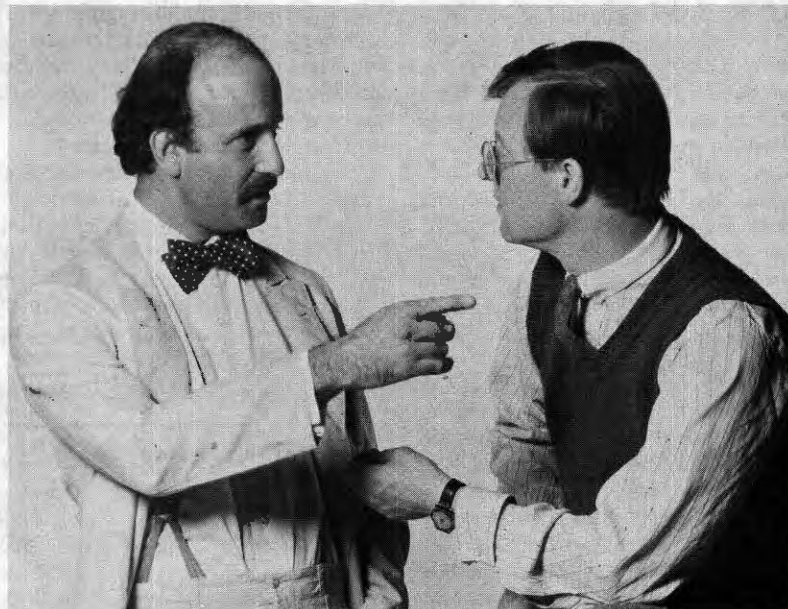
ARTS

Good

Good is better than that—it's brilliant. It's also riveting, hilarious, and horrifying.

It is, however, essential that one come to

Good with a frame of reference, with a knowledge of the period. Amidst comic grotesqueries, in the middle of the commonplace, soul-searing points are made, but with such subtlety that only those with



Gary Waldhorn (left) and Alan Howard

Mike Martin

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prior knowledge are struck.

Good deals with the special concerns of Friends: conscience, private goodness, and public behavior. It examines the conduct of "good" Germans during the days of Hitler. Is it really enough, as one character says, that "we love each other, are kind and harm no one" (in our immediate circles)?

Alan Howard gives a magnificent performance as John Halder, the central character, a bumbling, sore-beset, self-involved, but humane and lovable—yes, lovable, therein lies the horror and the dilemma—professor of German literature. We are shown the step by step seduction whereby his ego is fed, his superego is starved. "When they love you so much, you can't not love them back," he says of his Nazi admirers. As each moment

of decision arises, he chooses comfort over conscience by means of self-serving self-deception.

The path by which Halder goes from giving assurances to his best friend Maurice, a psychiatrist who is Jewish, that now that the Nazis are in power, they will have to accept the reality of the positive role of Jews in Germany and soften their anti-Semitism, to joining the party, to blaming the Jews themselves for the violence visited upon them for not having left upon first hearing the Hitlerian rhetoric, to becoming an architect of Auschwitz, is the substance of this play.

Absurd? Impossible? In the words of a play reader (evaluator) let me stress that it *plays* more powerfully than it reads. And was not Hitler absurd? But Dachau, Buchen-



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wald, Treblinka, Belsen, and Auschwitz attest to the reality. To our shame, nazism was not impossible.

The very ordinariness of the daily lives of the characters produces some of the most jarring effects when passing mention is made of what is happening outside the home: a character completely immersed in the cross rhythms of a Beethoven sonata—triplets against duplets—mindlessly telling her husband to join the Nazi party for the security of his job; two characters reluctant to leave their loved ones and a delicious dinner bowing to orders and returning to the city to perpetrate what we know as Kristallnacht.

This truly original, innovative play by C.P. Taylor, imaginatively directed by Howard Davies, with settings and costumes by Ultz, John Kasarda, and Linda Fisher, excellent lighting by Beverly Emmons, has a superb cast of ensemble players, who really listen to one another, hear, and respond.

The Royal Shakespeare Company is responsible for *Good*, which was brought to Booth Theatre, 222 West 45th St., New York City. A limited run, tickets are being sold through February 19. Performances Mon.—Sat. at 8 p.m., Sat. and Wed. matinees at 2.

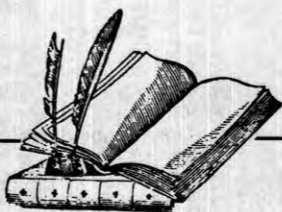
Good is a must-see for those with a

Poets & Reviewers

Author, lecturer, and AFSC staff member, **Margaret H. Bacon** is a member of Central Philadelphia (Pa.) Meeting. **Samuel B. Burgess**, Medford (N.J.) Meeting, is a semi-retired pathologist and medical school teacher. **Edward A. Gloeggler** is a retired school psychologist from New York City. Former editor of *FRIENDS JOURNAL*, **Jim Lenhart** is associate executive secretary for information and interpretation of the AFSC. **Beatrice Williams**, 15th St. (N.Y.) Meeting, is a former actress and singer and is copy editor at Fairchild Publications. **Lloyd Lee Wilson**, member of Roanoke-Blacksburg (Va.) Meeting, is general secretary of Friends General Conference. A teacher, writer, and journal keeper, **Metta L. Winter** lives in Ithaca, N.Y.

knowledge of the period. For others, one can only present Santayana's message, "Who does not remember history is doomed to repeat it." So, get thee to *Good*. And bring thy conscience with thee.

Beatrice Williams



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Over 400 monthly meetings and worship groups are now affiliated with Friends General Conference, from Alaska to Newfoundland to Florida and Texas. Because many of these scattered meetings are quite distant from other meetings and other Friends, visits from other Quakers are rare and contact with the wider society of Friends can be quite difficult. Friends General Conference is helping to nurture these scattered Friends in the life of the Spirit through our ongoing intervisitation program, carried out in large part by our three part-time Field Secretaries in Texas, Minnesota, and Indiana.

Each Field Secretary travels among Friends in several states, worshipping with local Friends and sharing any concerns which they may have. Some visits are made in response to a specific request from a local meeting, and some are initiated by FGC. These visits sometimes result in a follow-up retreat or weekend workshop, or in a visit by another Friend to speak on a topic of particular concern. At times the Field Secretary can introduce the local meeting to some item from FGC Publications which will be helpful.

Requests for visits from the Field Secretaries far outdistance their available time. We need to be able to pay them to work more days each month, but do not have the funds to do so. Can you help? It's the next best thing to being there! Please send your contribution today to Friends General Conference, 1520-B Race Street, Philadelphia, PA 19102. Thank you.

MILESTONES

Births

Brosius—Amanda Ramsay Brosius on November 25, 1982, to Karen and Mahlon G. Brosius III, members of London Grove (Pa.) Monthly Meeting. Her parents, paternal grandparents, Charles and Jane Brosius, and great-grandparents, Mahlon G. and Dorothy N. Brosius, are all members of London Grove Meeting.

Deming—Simeon Mucci Deming on December 21, 1982, to Michele Mucci-Deming and Vinton Deming. Vinton, associate editor of FRIENDS JOURNAL, is a member of Central Philadelphia (Pa.) Monthly Meeting. Welcoming Simeon are his brother, Andrew, and sister, Evelyn.

Sebens—Born to Patricia Shope and Jeffrey Brian Sebens, a son, Aaron Michael on September 7, 1982.

Marriages

Lavy-Noonan—Thomas Keith Noonan, of Barrytown, N.Y., and Janis Berriman Lavy, formerly of England, on December 15, 1982, in Eastville, Va. The groom's great-grandmother, Mary Elizabeth Colquhoun-Rockwell was a member of Nine Partners (N.Y.) Meeting. His mother, Jeanne Rockwell, is a member of Bulls Head-Oswego (N.Y.) Meeting. The couple live in Barrytown.

Rabin-Myers—Raymond Myers and Margaret Ellen (Peggy) Rabin on August 21, 1982, in Portland, Ore. at the home of her sister, Katharine. Peggy's mother, Joy Spalding, is a member of Multnomah (Ore.) Monthly Meeting. Peggy is assistant attorney general for the State of Oregon.

Van Velsor-Newton—James Witten Newton and Kathleen Scott Van Velsor on October 9, 1982, at Palo Alto (Calif.) Friends Meeting.

Centennial

Popp—Frederick William Popp celebrated his centennial on October 5, 1982. He was born in Manhattan and spent part of his boyhood in Colorado. He served many years with the National Bureau of Standards as a battery specialist, after work with the Signal Corps during World War I. He and his late wife, the former Evelyn Miller Roberts, were founding members of Washington (D.C.) Friends Meeting. They also retained membership in Alexandria (Va.) Monthly Meeting. The Pops celebrated their 50th wedding anniversary in 1974. To mark Fred's 100th birthday, Washington Meeting arranged a reception which was attended by more than 100 persons, including all 20 nieces and nephews (three generations), who assembled from California, Colorado, Illinois, and other points less distant.

Deaths

Dawson—On November 27, 1982, at Chandler Hall, Newtown, Pa., Mary Randolph Dawson, 90. Mary was an artist best known for her portrait of George Washington Carver now hanging in the National Portrait Gallery of the Smithsonian. She was a member of Solebury (Pa.) Friends Meeting. Mary is survived by her sister, Matilda Witmer Cartledge, and two nieces, Matilda and Louisa Cartledge.

Deutsch—Emil M. Deutsch, 82, a member of Phoenix (Ariz.) Friends Meeting, on December 13, 1982, after a long illness. For the 25 years prior to moving to Phoenix, Emil belonged to Des Moines Valley (Iowa) Friends Meeting. He was also a strong supporter and volunteer for AFSC. Emil and his family escaped from Nazi-occupied

Austria in 1938 and came to the U.S. in 1939. Quakers brought the family to the refugee hostel at Scattergood School and then helped Emil find a job with Pioneer Hibred International. He was an accountant at Pioneer until his retirement in 1965. Emil is survived by his wife, Alice Standing Johnson Deutsch; children, Hanna Clampitt and Michael Deutsch; and five grandchildren; as well as by stepdaughters, Marie Clark and Carolyn Emery, and their families.

Hirsch—On December 12, 1982, after a long illness, Felix Hirsch, 80. A resident of Pennswood Village, Newtown, Pa., he was a member of Newtown Friends Meeting. Felix was librarian and historian at Bard College and Trenton State College and biographer of Nobel Laureate for Peace Gustave Stresemann. He was instrumental in writing the American Library Association standards for U.S. college and junior college libraries. He also did much writing and lecturing in the U.S., Canada, and Germany to improve understanding between the U.S. and Germany, his native country. In 1973 he received the Commander's Cross of the Order of Merit of the Federal Republic of Germany for this work. He is survived by his wife, Elizabeth Feist Hirsch, two sons, four grandchildren, and a sister.

Hollingsworth—On December 23, 1982, Emma Morgan Hollingsworth, 88, at Friends Hall, West Chester, Pa., after a long illness. Emma was a member of Goshen (Pa.) Friends Meeting. She is survived by her son, Norman, seven grandchildren, two great-grandchildren, and a sister, Elizabeth Leidy.

Keller—Mildred A. Keller, 65, on December 5, 1982, at Waterville, Maine. She joined Burlington (N.J.) Meeting in 1944, and then attended Montclair (N.J.) Meeting. In later years she was an active member of Vassalboro (Maine) Meeting. For 25 years Millie worked as secretary to the president of Colby College. She is survived by her husband, George A. Keller; son, George, Jr.; daughter, Edith; two sisters; and five grandchildren.

Lear—George A. Lear of Brooksville, Maine, on October 26, 1982. He was a member of Orono (Maine) Meeting and was very active on many committees of New England Yearly Meeting. He is survived by his wife, Helen; children, Suzanne and Richard; and six grandchildren.

McKernan—On November 10, 1982, Karen Ruth McKernan, 30, after struggling with cancer for several years. A nurse and a musician, Karen was well suited for the work she dedicated her life to doing—caring for the sick and terminally ill. She was a member of Putney (Vt.) Friends Meeting.

McWhirter—James K. McWhirter, 73, on January 3 in Celso, N.C. Jim was a devoted member of Celso Meeting for many years and a strong peace witness. Jim, with the help of his family, operated a small pottery, producing their own hand-thrown work. Survivors are his wife, Kore Funk McWhirter; two daughters, Kore Loy and Paul Kate; and two sons, George Morgan and James Peter.

Moore—Elsie H. Moore, 94, at Medford Leas, Medford, N.J., on December 7, 1982. She was a member of Woodstown Meeting, and she contributed to AFSC by doing much sewing on garments.

Sibbett—On December 11, 1982, Morgan Sibbett, 71, in San Francisco, Calif. Morgan and his wife, Johanna, were hosts at Friends Center in San Francisco at the time. After an employment career that he has described as unorthodox, Morgan became involved with Quaker activities, particularly court watching in Delaware County, Pa., and a long stay in Vietnam helping with adoptions of orphans to the U.S. and Europe. Another great interest was euthanasia (good death), in which he strongly believed. Morgan's eagerness to get on with things sprang from his intense compassion. Morgan was a member of Swarthmore (Pa.) Meeting. He is survived by his wife, Johanna Raphael

Sibbett; three married children, David, Mari Clements, and Eric; and six grandchildren.

Stratton—Arthur J. Stratton, 81, on November 22, 1982, in Montclair, N.J. Arthur graduated from Olney Friends School and Earlham College and later taught at both schools. He then became a research chemist at DuPont Company. Arthur was an active member of Montclair Monthly Meeting and New York Yearly Meeting and supported the New York office of AFSC. He participated in many community projects promoting peace, racial justice, and ecumenical relations. He is survived by his wife, Edith Pickett Stratton; sons, Wilmer, John, and Richard; daughter, Dorothy Churchwell; ten grandchildren; and brothers, William, Stanley, Howard, and Charles.

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Accommodations

University Friends Meeting, Friends Center, Seattle, WA. Call or write (206) 632-9839 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.

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

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

New York City, The Penington, 215 E. 15th St., New York, NY 10003. Single and double occupancy. Bed and breakfast with evening meal. For reservations write or call (212) 475-9193, David P. Gould, Director.

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.

Books and Publications

Magazine samples. Free listing of over 150 magazines offering a sample copy—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

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

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

For Sale

Maine. Two, forty-acre wilderness parcels on Flagstaff Lake each minimum 750 foot lake frontage. In shadow of Mt. Bigelow, just off Appalachian Trail. Three Quaker families in community. Special rates for Friends. T.S. Cadwallader, P.O. Box 381, Yardley, PA 19067

North Easton, Massachusetts, midway, Boston, Providence. Solar heated condominium, Friends Community. Fifty acres forest for bird-watching, fuel. Two floors, two bedrooms, two baths, full kitchen, Resolute woodstove, ceramic hearth, patio, charming setting. \$81,000. (617) 238-0519.

Walk gently on the earth . . . in Minnetonka Moccasins. Discount prices, full color catalog, send three stamps. Bigfoot, Box FJ1, Pullman, WV 26421.

Limited edition of glowing reproduction of Edward Hicks' famous Peaceable Kingdom. Handsome 20" x 24" prints available for your home, school, public library or meeting house. \$15.00 postpaid. Send check to: Planned Parenthood, Box 342, Newtown, PA 18940.

Moving to Philadelphia? You'll love our hillside house! Half acre, wooded, AIA award winning house and community; parks three sides, fine transportation, 30 minutes from Center City, 4 BR, 2½ baths, fireplaces, den, playroom, AC, gas; plus large 1 BR accessory apartment. \$130,000. Owners, (215) 332-7669 or 568-6715 (office).

Personal

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

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

North Coast Jamaican house to exchange for living quarters (for one person) in the States—six months more or less. FJ Box L-766.

A Way of Life: A "Creed." 1. I think I have the answer for everyone, for I think I have the answer for no one; each must find their own answer; 2. As to a way of life, truth cannot be taught; it must be self-discovered, self-appropriated; 3. My most reliable authority for what I think and do lies within myself, and I rely on it at my own peril; I have no cocksure certainty; 4. The only good in the world is loving-kindness from people as rain from a cloud; 5. My only way to improve the world is by improving myself. If a reader of this "creed" should be in essential agreement, it would help to know one another personally. F.J. Waldrop, 101 Reservoir St., Weston, WV 26452.

Positions Vacant

Warden(s) for Bulawayo, Zimbabwe. Friends Meetinghouse. Is there life in you yet? Are you about to go on retirement? Are you looking for an opportunity to use your still vigorous years to good effect? The small, silent, Friends Meeting in Bulawayo, Zimbabwe, is looking for a concerned couple or individual to act as wardens of our newly purchased meetinghouse. We are not in a position to pay a salary but accommodation in the meetinghouse would be rent free in exchange for oversight of the premises, loving care of the meeting, and whatever other service opportunities you felt drawn to. For further information please write: Clerk, B.M.M., 47 Lawley Road, Suburbs, Bulawayo, Zimbabwe.

Secretary for Nurture. Friends General Conference is seeking a Friend to become Secretary for Nurture, a full-time position based in Philadelphia and involving extensive travel throughout the United States and Canada. Experience in working with Young Friends, leading workshops or retreats on topics related to the nurture of spiritual life, and the ability to discern the spiritual state of a meeting are desired skills.

The Secretary for Nurture will travel extensively among Friends, acquainting them with the resources of FGC and developing programs to meet general and specific needs of meetings and worship groups, with a special emphasis on developing programs among Young Friends throughout the United States and Canada.

The starting date for this position depends on the availability of funds. It is hoped that the new secretary could begin on 4/1/83. For a job description and application, write to Lloyd Lee Wilson, General Secretary, Friends General Conference, 1520-B Race Street, Philadelphia, PA 19102.

Religious Education Secretary. Friends General Conference is seeking a Friend to fill the position of Religious Education Secretary/Children's Conference Coordinator, a full-time position based in Philadelphia. Thorough knowledge of the Bible and key Quaker writings, teaching experience in the K-12 level, conference organizing experience, and effective communications skills are sought.

The Religious Education Secretary provides nurture, support, and resources to affiliated meetings and worship groups for the continuing religious education of their members of all ages, as well as coordinating the planning and production of the children's program at the Gathering each year.

The starting date for this position depends on the availability of funds. It is hoped that the new secretary will be able to begin on 4/1/83. For a job description and application, write to Lloyd Lee Wilson, General Secretary, Friends General Conference, 1520-B Race Street, Philadelphia, PA 19102.

Schools

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

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, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Calligraphy. Beautifully lettered invitations, marriage certificates, greeting cards, poetry, favorite quotes, signs, posters. Fees negotiable. Sabrina Sigal Falls, 4101 Pine, Philadelphia, 19104. 215-662-1888.

Quality custom woodworking. Book cases, raised panel doors, mantles, cabinets, etc. Warren Cadwallader-Staub, Wood Craft Carpentry, P.O. Box 165, Titusville, NJ 08560 (609) 737-9531.

Summer Camp

Chamber music, ensembles, small orchestra plus individual lessons. Generous sprinkling of Quakerism. Caring community. Friends Music Institute, July program for 12-17-year-olds. For brochures write FMI, P.O. Box 427, Yellow Springs, OH 45387. Phone (513) 767-1311.

Journey's End Farm Camp is a farm devoted to children for eight weeks each summer. Cows, calves, burros, chicks to care for. Gardening, swimming, fishing, nature, ceramics, shop. A wholesome supervised program centered in the life of a Quaker farm family. For 35 boys and girls, 7 to 12 years. Ralph and Marie Curtis, Box 136, Newfoundland, PA 18445. (717) 689-2353.

Wanted

Correspondence with Quaker or Friendly coin dealer with help of recent information leading to my sale of foreign coins, or appraisal of coin collections. I also desire correspondence with other Quaker collectors/dealers in antiquarian books, especially with those concerned with natural histories of the U.S. and Great Britain. Write FJ Box T-767 or call evenings: (503) 344-9555.

Neighborhood wholesome food store, 3 years old, community board, needs capital to realize potential as social change, business venture. Good sense, urban community commitment. Put your money to good work! Inquiries: John or Vicki Cooley, 92 Arvine Heights, Rochester, NY 14611. (716) 436-0994.

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

Answer to Quaker Crostic (FJ 2/1)

The quotation was taken from Rufus M. Jones's book *The World Within*: "Prayer releases energy as certainly as the closing of an electric circuit does. It heightens all human capacities. . . . It unlocks reservoirs of power. . . . 'Energy,' as William James says, 'which but for prayer would be bound is by prayer set free and operates.'"

WOOLMAN COMMONS of MEDFORD LEAS

Medford Leas is offering a new concept in retirement living...

INDEPENDENT CARE

INDEPENDENT townhouse living in historic Mount Holly, New Jersey
combined with

LIFE CARE medical services from Medford Leas

About Independent Care

Independent care is the ideal arrangement for individuals or couples seeking both an active, self-directed way of life and the security of a full life care contract. The Mount Holly facility, consisting of 15-20 newly constructed, one- and two-bedroom townhouse apartments, will be located near the center of town, adjacent to the Friends Meeting House. Residents will enjoy independent living—managing their own meal preparation, housekeeping and utilities—with Medford Leas responsible for physical maintenance of the facility. Ample parking space, large garden area, basements, patio and a community room will be provided as well. Access to the medical resources of Medford Leas will be included in the independent care arrangement, thus ensuring complete health care services if, and to the extent, needed. Life care contracts for residents of Woolman Commons will include provision for moving into the cottage apartments and the nursing units at the Medford Leas complex.

About Mount Holly

Located only fifteen minutes from Medford Leas, Mount Holly is the County Seat for Burlington County. Historic Mount Holly has many governmental offices and social service agencies, plus Burlington County Memorial Hospital, the county's largest medical facility. BCMH provides over 80% of the hospital care for residents of Medford Leas, and has several excellent medical departments.

A diverse community, both economically and racially, Mount Holly offers many avenues for civic and social involvement. The town is ideally situated less than two hours from New York City and the New Jersey shore. A reliable system of public transportation, a new shopping mall three miles distant, plus shops, parks and cultural outlets add to Mount Holly's attractiveness and "livability."

If you are interested in further exploring the concept of independent care or would like more information on fees (financial assistance available) please contact Lois Forrest at (609) 654-3000 or make a reservation to attend one of the Open House programs on February 12, 1983, or March 19, 1983.

