If I take the wings of the morning
and dwell in the uttermost parts of the sea,
even there thy hand shall lead me,
and thy right hand shall hold me.
Among Friends: One Does What One Can

Recently I received this short parable from Marie McCall, one of our readers from New York City:

In the Middle East there is a legend about a little sparrow lying on its back in the middle of the road. A horseman comes by, dismounts, and asks the sparrow why it is lying upside down like that.

"I hear the heavens are about to fall today," said the sparrow.

"Oh," said the horseman, "and I suppose your puny legs can hold up the heavens?"

"One does what one can," said the sparrow. "One does what one can."

The threat of a nuclear war, the increase in cold-war tensions, our ailing economy, environmental issues, and many other problems which confront us in the world leave me close to a sense of hopelessness. To quote my teen-age daughter, the situation is "awesomeness." And as I consider the relatively few things I am doing to work for peace and justice in the world, I begin to feel a bit like the little sparrow in the road. I wonder if some of you must feel this way as well?

I was drawn to the Society of Friends 20 years ago when I learned of a small, experimental program in a low-income black neighborhood of Chicago. I began to volunteer with the project, which was sponsored by the American Friends Service Committee. Volunteers, many of them Friends, worked with small interracial groups of children. The groups explored the city and suburbs together, new friendships were made, old stereotypes changed. The program spoke to me in a simple way about what people could do together to change their attitudes and behavior and to bridge their racial and cultural isolation.

At best, Friends seem to have a knack for finding simple and clear ways to witness for truth. Involvement may start when individuals take a precarious first step—addressing some envelopes, standing in a peace vigil, doing some court watching, visiting a prison. As individuals experience things very personally, they start to come together in new ways. Ideas change, new lives begin to be lived. And, I think, the world is moved a bit closer to sanity.

Liane Norman shares in this issue of the JOURNAL her account of the witness of Pittsburgh Friends, a flicker of light in a dark place. Haridas Muzumdar’s helpful thoughts on Gandhi raise some questions as well on nonviolence. I hope that T. Noel Stern’s article on abortion may open the way to further dialogue on a subject on which Friends have not found common ground.

So let us do what we can, Friends. How much more admirable is the small sparrow in the story than that other bird we know which has its head buried deep in the sand!

Vinton Deming

November 1, 1983 FRIENDS JOURNAL
When my sister Kathy died, I lost the companionship of the one other person who grew up in the same world as I, the one person who knew me as an equal from the day of my birth. She was a little more than a year older than I, and we were alternately loyal and competitive through our childhood together. There were good times and shared adventures, but we experienced as many unpleasant feelings toward each other as any pair of siblings. I remember raging in my room, beating up my pillow, writing her name on a piece of paper and ripping it to shreds, for reasons I have long forgotten.

Fortunately, we went to different high schools and different colleges, and after we had each grown up we came back together in our 20s to discover that we knew each other intuitively, that we came from the same place and had been traveling parallel roads without being aware of it. We worked through the old hurts we had felt from each other, shared secret thoughts, and became allies. My greatest comfort when Kathy died was that we had nothing left to admit to each other, nothing left unresolved, and that is a precious feeling. My greatest regret was the loss of the closest ally I could have, a friend I thought I could count on for the rest of my life, and that is a tremendous loss.

Kathy suffered a cerebral hemorrhage and lost consciousness very quickly. She was 28. I was in Boston on a trip when I got the message to call my brother at home. Bill had just turned 18 and was managing the crisis alone, with the support of the family's friends. I don't remember if that was the first time we closed a phone conversation by saying “I love you,” but we've done it ever since. I flew back to Illinois and spent the next four days by Kathy's bed as the last signs of hope slipped away.

My parents were in India. It took a day to find them and two-and-a-half days for them to get back home. The saddest sight I have ever seen was the way they looked when they walked into the hospital room. I will remember that for the rest of my life. By that time, Kathy's brain was dead, but I was relieved that her heart had kept beating until they could see her, spend time with her, and say their good-byes. The following afternoon, after the electroencephalogram showed no brain function, the family decided to unplug the respirator and let her go.

In meeting for worship shortly afterwards, a Friend offered a message of concern. I cannot remember exactly what she said, but, as I recall, she was worried about finding the right ways to

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serve God and about keeping her children from despair as they tried to change the world and encountered evil.

I was suddenly struck with the image of God bending over the world as I had bent over Kathy, looking and praying for some signs of life. I wanted so little. When I first saw her, the flutter in her eyes was the only cause for hope we had; even that faded away as we waited for my parents to come home.

I was aware of an implicit promise Kathy and I had made to each other. We used to joke that whoever first became a millionaire would fund the other one’s projects—Kathy’s filmmaking, my composing, the writing we both did. Underneath that joke was a promise that we would be present for each other, that we would each survive and support each other. Kathy was breaking her promise. But in the hospital room I didn’t want her to become a millionaire, and I didn’t want her to give me anything—! just wanted her to live, and the slightest sign of that was enough. My love was unconditional; any sign that she would improve was a cause for rejoicing.

As the days passed, and it became clear that she would not improve, I found that unconditional love expanding to include the prospect of her death. She was breaking her promise, and I felt both grief and anger, but I knew I could forgive her anything, anytime.

I think that in a way we have each made a promise to God simply by being born, a promise that we will love recklessly, living fully and doing the work of the Spirit on earth. We break this promise all the time. Even the littlest task we are asked to do is sometimes impossible, as it was impossible for my sister to return. And for that we are forgiven. Whatever God’s hopes for us, we are loved unconditionally.

We cannot demand of ourselves or of other people that we save the world. That is not what God calls us to do. However inadequate we feel, if we are bending our ways to the leadings of the Spirit, in our work, and in our relationships, if we serve life even for the briefest moment, we are a cause for God’s rejoicing.

Let us forgive ourselves and each other for the promises we have failed to keep. Let us not leave off making promises and trying to fulfill them, for that repeated action brings us closer to our goal. But let us not exhaust ourselves in work that is too hard, in causes to which we are not clearly called, in worries that we cannot control. Let us look for signs of life, and let that be enough.

I know that my sister is safe where she is. I do not know if I have managed to phrase these thoughts in a way she would understand, but I know she understands me and knows why I try to say them. As the memory of her life is a great treasure to me, the lesson of her death is also a treasure. I feel constant in her presence, and constantly blessed.

And the world feels safe to me, even when I feel most helpless and endangered. Any sign of life, or peace, or love, or improvement, is a cause for my rejoicing. There is no time for despair. Yet of course despair comes, too, as do fear and suffering and death, and even despair is forgiven; even despair can be a time for gentle healing.

My friend who spoke in meeting sought to serve God and to protect her children from despair and disillusionment. The surest way to do both is to show by our lives that we are not called to do impossible things, only to do what we can. That is miracle enough.

To Raise a Child

Dress the child in crimson.
No hue can match her gaiety,
But this will do.
No melody can shape her laughter,
For the song
Of the glad voice
Is exquisite and strong.

Give her a gift of memories;
Weave the warm cloak
Of idle, quiet hours, familiar things.
Let her know some spot where
beauty sings.

Engrave her mind
With tales of truth and fantasy,
Rich and multitudinous scenes
Of wide variety.
Unleash imagination;
Let her know
The hand that rests unseen in hers,
The breath, the very blow
Of Hallowed name.

Then she may turn and wonder,
Look and learn,
And know the world
of untouched things
Is full of ecstasy
As wings.

—Nancy McDowell

November 1, 1983
The relation of Quakerism to the arts—painting, sculpture, architecture, music, theater, opera, poetry, literature, and dance—is ambiguous and difficult. Historically, one has to see Quakerism in two aspects. It is a unique expression of religious experience and culture, in a certain sense independent of time and place, something that has always been in the potential of human life and experience. Quakerism also has to be looked at in the context of its time and place, as an offshoot of English Puritanism in the 17th century.

One does not have to be a Marxist—which I am certainly not—to see this whole movement as part of a process in class differentiation, in the development of a conscious subculture not willing to be subservient to and sharply differentiating itself from the culture of the aristocracy. This was largely made possible by rising technology, improved cultivation and food supplies, and general enrichment. Early Quakers, much like the Puritans, were yeoman farmers, craftsmen, a few shopkeepers at first; then occasionally a member of the upper class, like William Penn; and a few small-propertied people like Isaac Penington and Thomas Ellwood.

This whole movement of what later came to be called “nonconformity,” which at the time of George Fox’s early ministry consisted of Independents (Congregationalists), Presbyterians, and Baptists for the most part, with a few strange marginal sects like the Muggletonians, represented the rise of an independent culture isolating itself from that of propertied people, the aristocracy, and, of course, from the Church of England, which tried to take in everybody as a symbol of an integrated society. Even my grandmother, an English countrywoman who was a Methodist, told me how she used to sing, “The rich man in his castle, the poor man at his gate, God made them high and lowly, and gave them their estate.” In a way the discovery by both the Puritans and the Quakers...
was that God had given them an "estate" that was by no means "lowly," with a culture of its own and a life of the spirit which was internally rich. I remember again that my Methodist grandparents had a text on the wall, engraved somewhat like a Bank of England note, that read, "My God shall supply all your need according to His riches in glory." And the "riches in glory" was a very real part of the Puritan, Baptist, and Quaker experience of the 17th century, as it was part of the Methodist experience of the 18th century.

It is not wholly surprising, therefore, that what today we would call the "arts"—painting, sculpture, stained glass, magnificent buildings, theater, dance, the novel (not really invented before the 18th century)—were rejected as part of "this world" and, what was worse, for being of the flesh and the devil. Puritan and Baptist churches were plain, and Quaker meetinghouses even plainer, coming a long way from the great cathedrals, where the architectural and artistic riches of this world had somehow in the eyes of nonconformity veiled the "riches of glory." The Cromwellian period in England, out of which Quakerism grew, exhibits slight similarities to the "Gang of Four" and the Cultural Revolution in China in its destruction of ancient buildings, statues, stained glass, and so on.

Quakerism, of course, pulled out from this violence into peaceableness, plainness of dress and lifestyle and meetinghouses, the rejection of the worldly arts. This rejection lasted almost until the 20th century. Margaret Fell protested a little against what she called "gaudy drab," and seems to have worn a red gown. Thomas Ellwood was a friend of Milton and persuaded him, so the story goes, to write Paradise Regained. Quakerism developed a very distinctive form of literature in the Quaker journal, which flowered in John Woolman. Edward Hicks was a painter (although somewhat ashamed of this, as he felt it was not really the most acceptable way to earn a living; he was a failure at farming), and he wrote one of the most charming Quaker journals ever written.

The problem with the Puritan style of life and its simplicity, however, is that it has some tendency to produce riches simply through hard work, innovation, and thrift. In the 18th and 19th centuries, Quakers made enormous contributions to technological change. Abraham Darby of Coalbrookdale, England, discovered how to smelt iron from coal and may well have had more ultimate impact on the world than any other Quaker. Then, of course, probity and trustworthiness got Friends into banking, insurance, and finance, where again they made very large contributions in the 18th and 19th centuries. In the 18th century came Joseph John Gurney ("I became as rich as the Gurneys," says Gilbert in Trial By Jury), the Frys, the Cadburys, the Rowntrees of England, and the Biddies of Philadelphia.

It is not wholly surprising that with increasing riches a little worldliness, including the arts, crept in. Joseph John Gurney is particularly interesting in this regard. The prosperous Victorian banker, master of Earlham Hall, traveled in almost triumphant procession with his sister, Elizabeth Fry, to the crowned heads of Europe. He was invited to preach before both houses of Congress in Washington, honored and feasted (I have been told that in some rural meetings in the United States leftovers were called "Joseph Johns" for decades after he passed by)—he seems the epitome of Victorian prosperity. Yet his diary reveals a constant tension between his sense of inner spiritual weakness and failure, and the impressive "worldly" outward presence.

Coming into the 20th century, we find a new kind of Quakerism inspired to a remarkable extent by Rufus Jones and his reinterpretation of Quaker history in terms of a sort of practical mysticism, reflected in the American Friends Service Committee, the "new meetings" (largely in the university centers), the Friends Committee on National Legislation, the Friends World Committee for Consultation, and so on. The plain dress and plain language disappear. The home of a Quaker professor becomes not very different from the home of any other professor, with art books, reproductions, novels, plays, and recordings of classical music. The new meetinghouses, however, are plain, with some tendency to center around a fireplace, and the silent meeting for the most part excludes even hymn singing; Bach and Handel are
listened to at home. It is not surprising that in the noisy and information-overloaded world of academic life, the blessed, silent, gathered meeting has been the central experience of New Quakers, just as it is not surprising that the isolation and quiet of rural America produced the evangelical revivals and the pastoral meetings, some with robed choirs and stained glass. And in the 20th century we see Quaker artists, Quaker novelists, Quaker poets (these go back into the 19th century, at least to Whittier). I suspect Quakers are rather thin on ballet, but folk dancing has become almost universal.

What is perhaps most remarkable is that the mid-20th century produced a distinguished U.S. composer of Quaker origins, Ned Rorem, who in good Quaker tradition has written and published journals. These are moving accounts of his life experience in Paris, Morocco, and New York, within the worldly world of the arts (and to that world, I think, we must add the flesh and the devil). His journals are terrifying accounts of something very close to a descent into hell, of sexual freedom and an endless struggle with alcoholism, and of coming very close to ultimate despair. The worldly culture of the arts, as he describes it, totally liberated from the restraints and inhibitions of Puritanism, is one in which there is little place for the heavenly kingdom, where the price of glory is earthly restraint.

There is a deep unresolved dilemma here. What might be called "classical Quakerism" up to the 20th century represented a kind of Franciscan voluntary poverty in the arts, inspired by a vision of a divine community of love and simplicity. In the 20th century comes liberation from these older taboos and an embracing of a vast, expanded complexity and richness of human experience. As an amateur painter, photographer, poet, and composer for the solo recorder, I have participated in this expansion. I have traveled all over the world and received its plaudits and honors, and it is almost another person who goes to meeting for worship and is caught up in the experience of oneness and almost terrifying simplicity. How do we preserve that simplicity and at the same time enjoy our new-found riches? How do we break out from what was perhaps a cultural prison without falling into the hands of the world, the flesh, and the devil, the hell on earth that seems to follow so many liberations—political, economic, sexual, cultural?

There is no simple answer to these questions. We must continue to wrestle with them. The world, the flesh, and hell, at least on earth, are terribly real. How can they be redeemed without a redeemer, or at least a redeeming experience? The world takes a lot of redeeming, and it is not surprising that, when the world seems irredeemable, those who experience the call of redemption retreat from the world into monasticism, Puritanism, or even classical Quakerism. Quakerism seems to have had a peculiar genius for having been able to keep one foot in this world and one in the other. This may lead at times to an uncomfortable straddle—but, then, who says we have to be comfortable! And what the redemption of the arts means in the modern world is a question we should not be afraid to ask.
It has mystified some. Friends and family members have wondered why. What good does it do?

For a few members of Pittsburgh Friends Meeting, the idea of holding meeting for worship on the steps in front of Rockwell International's headquarters (in the U.S. Steel Building) went through us like electricity. It seemed exactly right, though none of us could have explained why.

And so we have met at the regular time, from 10:30 to 11:30, every Sunday morning since Christmas on what seems the windiest, coldest, ugliest, smelliest, noisiest corner in Pittsburgh, where Seventh and Grant streets intersect. Someone suggested that the devil sits on top of the tallest building in town and farts downward, for the wind whips around the building without releasing the noxious traffic fumes trapped by the huge buildings—the U.S. Post Office, Bell Telephone, the William Penn Hotel, county and city courthouses, jail and office buildings, and the U.S. Steel Building, whose 50th floor is occupied by Rockwell International.

Rockwell manufactures all the plutonium triggers for all the nuclear weapons made in the United States. It's heavily invested in all the first-strike weapons systems: the B-1 bomber, the MX missile, the Trident submarine, the NAVSTAR satellite used for guidance, communications-command-control systems, the space shuttle—whose prime purpose is military—and laser weapons. Rockwell's 1983 shareholders' report boasts of having "an important role in almost every major element of President Reagan's initiatives to improve the nation's defenses." But the weapons Rockwell makes are not for defense. They can inflict inconceivable damage, but they can't protect or defend a soul. These weapons are designed to be used, and it is clear from Robert Scheer's interviews with Reagan administration officials (With Enough Shovels) that use

by Liane Ellison Norman

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is what they have in mind. Because these weapons are highly accurate, they are designed to strike first, to destroy an adversary's weapons before they can be launched. But they would also destroy millions of people and their environment.

We made it clear to ourselves that our weekly worship at Rockwell was not to be construed as political action or demonstration. We have carried no banner, have made no general announcement except to those we think may want to join us. That's what prompted the questions: why are you there? what good will it do?

We are there because we think we should be. We have all felt, as we have gathered in silence, the huge shadow cast by Rockwell. In the cold, surrounded by concrete paving, we have felt the lunacy of the Third Reich—Rash Owen Glendower boasts, “I can call spirits from the vasty deep,” to which high-spirited Hotspur replies, “Why, so can I, or so can any man; But will they come when you do call for them?” We cannot call God from the vasty deep, but we can search for God in what seems a dark place.

I don't know what or who God is. But I believe that God is in all creation, all people, whatever they do for a living, however they vote, in whatever way they construe the world. God, for me, is a word that refers to the creative force which connects human beings to one another and to the physical world, the planet. It is a strong force, but it can be ruptured, attenuated, or obscured. For me, God is something like the ecological principle that integrates various forms of life on earth, a principle that can either be disrupted or honored.

Therefore, it seems to me, we go to Rockwell to pray, which in my understanding means to seek for and strengthen that connecting force, that integrating principle, that presiding link in various connections. It therefore threatens God.

So my purpose at Rockwell is to pray, to affirm, to call on, to build human bonds with the people who work in that building, though I don’t know them. Psychiatrist Robert Jay Lifton has often quoted poet Theodore Roethke: “In a dark time, the eye begins to see.” I believe that we begin to see in dark times, that we find God in dark places, that we learn to love those it seems easier to blame or hate, but who are, after all, the inventions of the same binding force that created us.

When I had voiced my thoughts, a man spoke of the peculiar sanctuary we had chosen for our worship. It was the scale of the buildings that struck him. He had studied and lived in India, and noted that the giant buildings and giant institutions minimize and violate human connection. Hospitality in a large hotel is different in kind from hospitality in an Asian village. Work in a building that houses 11,000 employees is different from communal work. It was the outsize scale—a quality that Albert Speer retrospectively deplores with regard to the buildings and the cities he and Hitler designed for the Third Reich—that made this setting a dark place.

The speaker pointed out a further disconnection. Despite Rockwell’s substantial lobbying of government officials, despite Rockwell’s lavish contributions to political campaigns, it is ostensibly government that makes policy. Rockwell, having received contracts to carry out that policy, plans the weapons and weapon systems: but those who make the plans don’t carry out those plans.

The people who carry out the plans, build the weapons, aren’t the ones who stand guard over or fire the weapons or give the launch orders. Thus, motives are disconnected from acts. No one is responsible. Everyone follows someone else’s orders.

Into the silence that followed, a woman spoke of her experience. Five years earlier, she said, she hadn’t cared about nuclear weapons or even the end of life as we know it, because she was full of her own darkness. Having found her way through that darkness, she had emerged loving people and loving the earth. Now she cared deeply. She didn’t want those things to end just as she had learned to love them. Standing at Rockwell every week strengthened her sense of connection, of commitment to preventing the end of everything. She gathered energy for action from our worship.

The answer to the questions—why? what good does it do to worship where the devil breaks wind?—is at the heart of nonviolence. It is the search for connection in stillness coupled with the refusal to be still. For in searching for connection with the people of Rockwell, we must also strengthen ourselves to resist what they do to earn their livings. Martin Luther King, Jr., said, “We love men [and women] not because we like them, nor because their ways appeal to us, nor even because they possess some type of divine spark; we love every man [and woman] because God loves him [and her].” We go to Rockwell to learn to love those whose efforts we oppose.

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The Cure

by Katherine Paxson

There is a longing within each of us, whether we recognize it or not, for a vital awareness of what we think of as our real self. We are lonely until we make connection with it.

Busyness too often blots out our true knowledge of ourselves and, more importantly, that of God (good) within our neighbors. We can truly feel lonely in our rush of daily affairs: homemaking, visiting the sick, carrying on the necessary work to make a living and to help keep our meetings vital. We keep doing, when our souls cry out for the pure joy of being.

May Sarton, in a Philadelphia Evening Bulletin article, "The Joys of Living Alone," comments:

"Loneliness is most acutely felt with other people, for with others . . . we suffer from our differences, differences of taste, temperament, mood [and general attitude]. Human communication often demands that we soften the edge of perception, or withdraw at the very instant of personal truth for fear of hurting . . ."

"How are we to find our true relationship to the deep Self in a seemingly mad world that is filled with self-destructive, though often well-intentioned, attitudes and activities?"

"Consider the concern most parents have with family relationships. Frequently parents attend so many committees on the subject, or take so many courses on it, that they have too little time to assimilate and act on the best that they have learned.

"When our children have grown to adulthood and have left home (and sometimes before), we can be lonely coming into an empty house. This is true especially after a day involved with people working on a special project. Stimulation is gone. We are tired now. We see only the necessary work to be

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for Loneliness Is Solitude

done, alone, in preparing a meal or tidying our home. Duties press in on us when we would just like to rest or think or absorb the happenings of an exhilarating day.

There comes a time for many of us when a branch or two from our normally active lives is cut off. Illness is such a time. It takes a while to adjust. Often the re-pacing is painful, for we feel we are not doing our share of the world’s work, not carrying our load. Yet, if we choose, if our soul’s sincere desire is realized, we find healing of the wound of loneliness in solitude.

In the quiet spaces of life we can, with intentional seeking, come closer to the reality of God’s spirit within us and our fellow human beings. The empty house now becomes a welcoming haven from the strident voices of the world. We do not disconnect the outcries against the evils tormenting humankind. In solitude we take time to learn more about suffering and its causes and allow compassion to grow within us. It is then our loneliness is cured, for we are caught up in the consciousness of a living soul.

“Why does this happen to me?” becomes “Why does this happen to us?” “Please do this for me, Lord” becomes “What can I do for you, Lord?”

When we allow ourselves to feel disoriented inner reality, loneliness can overtake us. If it does, we should not berate ourselves, but as Brother Lawrence wrote a friend centuries ago, “We need only to return to God, telling Him that without His help we would be this way more often.”

While George Fox was in Derby prison, he contracted the habit which stayed with him all his life—that of writing letters to various magistrates and people in high positions. Solitude released the creative forces within him. Persons receiving these letters, to use George’s expression, were “much exercised in spirit.” These letters and the responses to them contributed much to the strength and growth of the “Seekers of Truth.”

Elizabeth Barrett Browning wrote poetry of lasting quality from the solitude of an invalid’s couch.

In nature, the aloneness of a chrysalis in a cocoon finally gives birth to a butterfly, a more beautiful creation than the original form. So it is with the human spirit.

How can we balance our need for creative aloneness and the care of those around us? One woman I know who cared for both her parents and young children used to rise early each morning for a quiet time of meditation and prayer. After about a half-hour she would then do quiet housekeeping jobs while the family slept. This released time later in the day to read to her mother-in-law, whose sight was failing, or to do interesting things with her parents during school hours. After school, if her parents wished to, they could go with her to shop or to a game or track meet, or they could do things on their own. Being alone in the early morning was the creative solitude this mother needed more than anything else to keep her calm and poised, ready to meet the needs of three generations.

I have the ever-present hope that others will discover or rediscover the Immediate Self within. This generation may well need to learn the way of taking time to understand, as May Sarton writes, the “inner space, space as immense, unexplored, and sometimes frightening as outer space to the astronaut, for the cure for [hu]mankind’s loneliness and aliation is solitude.”

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Meditation

My mother made it.
The rug. She cut my old plaid skirt and sundry scraps from several lives in strips and stitched and carefully turned and braided them and made this rug.

Sitting on the rug my mother braided, while cicadas serenade
I watch a strawberry candle burn.
The flame dances, jumps, splits into slender, feathered strands of light. The delicate beams become a corridor strewn with dragonfly wings—an illusion, yet as real as mother’s rug.

I travel the shimmering path to the center of the universe.
I meet God there, and myself;
We are both sitting on the braided rug my mother made.

—Avis Crowe
GANDHI’S NONVIOLENCE

by Haridas T. Muzumdar

The movie Gandhi vividly portrays the triumph of nonviolence over violence, of Gandhi’s ahimsa (nonviolence: love) or soul force against the British Raj. The question has been raised time and again: Would Gandhi’s technique have worked against Hitler or Stalin? The question must be faced squarely and answered logically. To answer the question, however, we must fully understand the man Gandhi and his philosophy of life.

To understand Gandhi the man properly, we must take into account two factors: the all-pervasive influence of his Hindu heritage and the profound impact during his student days in London of the life of Jesus, especially the Sermon on the Mount.

The Sermon on the Mount fails to make a striking impression on people born and reared in a society which professes the name of Jesus without fully understanding his life or the meaning of his core teachings embodied in the Beatitudes. But Jesus and his core teachings do make a never-to-be-forgotten impact on one who comes fresh to the Sermon on the Mount from another cultural milieu.

I have called the Sermon on the Mount “The Technique for Converting the Wrong-Doer.” There are legitimate differences of opinion in regard to the interpretation of the phrase: “Resist not evil.” Some translate it to mean “nonviolent nonresistance.” And they would be in good company. The Mennonites to this day fashion their lifestyle according to this interpretation. And if I am not mistaken, the other two Historic Peace Churches, Quakers and Brethren, also accepted that interpretation at one time.

Gradually the Quakers broadened their concept of nonviolence to embrace works of healing and reconciliation (“the constructive program” of Gandhi’s nonviolence) as well as noncooperation with violence and warfare. The broader concept of Gandhi’s ahimsa implies that in addition to what is manifest in warfare, violence may be built into an unjust social structure or into certain interpersonal and intergroup relations, such as discrimination, segregation, and exploitation. This broader concept gives the follower of ahimsa a wider scope for inventing and utilizing new and creative nonviolent strategies for fighting existing evils and injustices in society.

I submit that every generation must interpret and reinterpret the sacred
Scriptures and their precepts. I interpret “Resist not evil” to mean “Resist not evil violently.” Such an interpretation leaves open to the votary of ahimsa the scope for resisting evil—of course non-violently, without malice or hatred.

One of Gandhi’s eternal contributions to the new type of thinking necessitated by the horrendous death-dealing armaments, by the balance of terror, is the distinction he made between the system of wrongdoing and the operators of the system of wrongdoing. The system we have every right to quarrel with and strive to alter or abolish. But human beings, the human agents who operate the system, we have no right to quarrel with, much less to destroy. Judgment and punishment rests with God; ours is the humbler task of converting wrong-doers, not of judging and destroying them. It is precisely in this respect that Jesus’ Sermon on the Mount makes its supreme contribution. In Gandhi, the young Hindu barrister makes the self-same statement: Jesus “understood” the full implications of nonviolence.

Jesus’ injunction about walking the second mile illustrates his conception of nonviolence. Under imperial Roman law, it was perfectly permissible and legal for a Roman officer to commandeer the services of a Jew to carry a load for one mile. Under the circumstances, Jesus exhorted his compatriots: By all means, carry the load one mile, since that is the law of the land (unjust though it be). Then at the end of the one mile, offer freely to carry the load the second mile.

At this unrehearsed and unexpected response, the Roman officer would be compelled to raise questions about the sanity of the Jew or his own sanity or the validity and justice of the system of which he was an integral part. When the officer is forced to raise such questions posed by the nonviolent behavior, half the battle is won by the victim of the system. Two thousand years later, similarly, at the famous trial in Ahmabad (1922), Gandhi called upon the judge to resign his post if the system he was helping to administer was not good for India; otherwise, to impose upon him (Gandhi) the severest penalty the law permits. It was the Mahatma’s nonviolence in thought, word, and deed that led the honorable English judge and the entire court to rise in respect when Gandhi the prisoner was being brought to the dock.

Would Gandhi’s technique of nonviolence have worked against Hitler or Stalin? My answer has always been that Gandhi implicitly believed that his philosophy of nonviolence would work against a Hitler or a Stalin successfully as it did against the British Raj in southern Africa and in India, albeit with perhaps greater sacrifices on the part of
the votaries of nonviolence.

His broad concept of the scope and meaning of ahimsa would give Gandhi plenty of latitude for evolving creative, constructive programs of action to mobilize the whole nation in the fight against the injustices of a Hitler or a Stalin. Nor would he give up on a Hitler and a Stalin as hopeless, irredeemable devils. They, too, maintained the Mahatma, possessed though they might have been by satanic impulses, had a divine spark underneath the veneer of their ideology. Likewise the ideologically oriented followers had in them the divine spark. And it is this divine spark that Gandhi would kindle, as Jesus and Buddha, Mahavira and Lao-tse, had taught us long ago.

Instances abound of the triumph of the divine spark over ideological myopia. Trygve Lie, the first secretary general of the United Nations (1946-1953), told us the story of a little-noticed episode during World War II at an Institute of International Relations held under the auspices of the American Friends Service Committee.

At the end of World War I, because of the Allied blockade of Germany, no foodstuff could reach the German people. Sensing the danger to the children, the people of Norway invited a number of German youngsters as their guests and treated them as members of their own families—an act of “constructive” nonviolence. These German youngsters learned the Norwegian language and became familiar with the Norwegian countryside with its fiords and mountains.

During World War II the German High Command was delighted to have hundreds of well-trained, indoctrinated Nazi soldiers who knew Norwegian and the countryside and the people of Norway. They selected these Nazi youths, briefed them about the “impending” invasion of Norway by the British, and asked them if they would volunteer to go to Norway’s defense. All those young men in Nazi military uniforms, reared by Norwegian families, enthusiastically agreed to go to the aid of Norway. Two battleships carried these youths, along with a large expeditionary force of other German soldiers, supposedly to help Norwegians repel British aggression. Upon landing, these German youths discovered that they were called upon to fight the Norwegians, not the British. Whereupon these young soldiers went back to their ships, told their superiors that they would not fight the Norwegians, and risked being shot. The German High Command, eager to have the services of well-trained soldiers, shipped them off to other battlefronts.

The nonviolence or soul force of Norwegians in the form of “constructive” activity of goodwill was repaid handsomely by the beneficiaries of Norwegian hospitality—despite their Nazi ideology and military drilling. Justifiably the Mahatma could declaim (1909): “Soul Force is a two-edged sword. It blesses him who uses it and him against whom it is used.”

A young American Quaker relief worker in occupied France wanted to pass through a checkpoint; he had no military pass with him. But when the young Nazi soldier standing guard learned that the American represented Quaker relief work in Europe, he let the worker enter without a hitch and volunteered the information that, as a youngster in Germany at the end of World War I, he had been fed by the American Quakers.

In terms of the concrete situation of the present relations between the two superpowers, the United States and the USSR, the adversary relationship is brought about because leaders of both powers have been captives of the traditional mode of thinking, namely, that to resolve mutual differences and fears they must resort to the arbitration of war. Neither party chooses to trust the other’s word. Lack of mutual trust, Gandhi would say, is at the bottom of each party’s fear of suspected wrongdoing and first strike by the other.

It is strange that the superpowers should be bogged down in haggling over irrelevant details, while both genuinely profess belief in safeguarding peace for their own people and for the peoples of the world. Why don’t the superpowers enter into an agreement not to resort to war for any cause whatsoever? Then, why don’t they agree to put all their cards—their grievances against each other—on the table and find ways to resolve differences on the basis of trust and goodwill? Such a scenario would fit Gandhi’s nonviolence in the present context.
AND PERSONHOOD

shall not kill’). Still other Quakers accept a middle position akin to that of Associate Justice Harry A. Blackmun in Roe v. Wade and Doe v. Bolton of 1973.

Justice Blackmun’s scholarly statements in Roe rejected hard and fast views on both sides, although his opinion pleased the “pro-choice” people by upholding a qualified right to abortion.

Blackmun’s opinion reviewed religious and legal doctrines concerning abortion since ancient times. He noted the distinction that used to be made in English common law some time ago between quick and non-quick fetuses, and then in most American states in the first half of the 19th century. Prior to 1850, the courts and almost all states were lenient in the treatment of abortion before quickening (that time around the 16th to 18th week of gestation when the unborn starts to turn and kick and to communicate rudimentarily).

The 1973 Court opinion gave the pregnant woman the right to abortion during the first trimester with the consent of her physician. Consequently women have wide latitude of choice at that stage—provided that they can pay for an abortion.

The Roe ruling grants the state increasing control over “potential life” within the womb as pregnancy moves toward term, after the first trimester. When the fetus is viable (at 28 weeks or earlier), the state may forbid a physician to abort a fetus.

Blackmun reviewed in the Roe case the claim that Texas’s anti-abortion law protected the unborn “person” under the 14th Amendment. Blackmun rejected Texas’s claim, saying that “the word ‘person’ as used in the 14th Amendment does not include the unborn.” There had been far freer legal abortion practices, he reasoned, when the 14th Amendment was adopted in 1868.

States which act against the rights of pregnant women may forget that these women, too, have personhood. The histories of the female plaintiffs in Roe and Doe throw light on that matter. Norma McCorvey, who appeared in the Roe case as “Jane Roe,” is today a self-supporting house painter in Dallas, Texas. In 1969 she was gang-raped by three men on a side road near Augusta, Georgia. Several weeks later, after moving to Dallas, McCorvey discovered that she was pregnant and sought an abortion. Already the mother of a five-year-old daughter, McCorvey was divorced, without work, and “broke.” Though her pregnancy was a severe burden on her financially and emotionally, Texas law would not permit her to have a legal abortion.

McCorvey’s case was decided by the Supreme Court three-and-a-half years after her rape, when the Court retroactively upheld McCorvey’s right, invalidating the Texas statute.

The case of “Mary Doe” in Doe v. Bolton, also decided on January 22, 1973, involved a woman who was in a serious situation, more complicated than that of Norma McCorvey. A 22-year-old married woman, Mary Doe was nine weeks pregnant when she sought a free abortion at Grady Memorial Hospital in Atlanta. She already had three children, two of whom had been placed in foster homes because of Mary Doe’s inability to care for them. Her husband, a construction worker who was sporadically employed, had recently abandoned her. Mary Doe had been forced to move in with her indigent parents, who had eight other children.

Mary Doe had been a mental patient at a Georgia state hospital. She was advised that an abortion would cause less danger to her health than if she were to give birth to her baby. Moreover, she was in no condition to support or to care for a new child.

Yet the Abortion Committee at Grady Hospital in Atlanta refused Doe’s application for an abortion on the ground that she did not meet the terms of Georgia’s law which said that abortion is illegal except when the life or health of the mother is endangered (or in other exceptional cases such as incest). Although another hospital in Atlanta was ready to give Mary Doe an abortion if she would pay for it, that offer was of no use to her in view of her poverty.

When finally deciding the Doe case, the Supreme Court recognized the seriousness of Mary Doe’s health and other problems, invalidating large parts of the Georgia law.

Each of the two women in Roe and Doe wanted an abortion in her first trimester. Each needed protection for her personhood, economic viability, and health. So I believe that the Court was fully justified in ruling in their favor, and in protecting the right of other women in like situations to have abortions.

However, the Hyde amendment to the Social Security Act and Hyde-type laws at the state level deprive indigent women of the right to have Medicaid money for abortions, no matter how badly needed; and the Court has upheld such legislation. Such action hits the “Mary Doe’s,” the low-income women who are most in need of help.

I accept most of Blackmun’s thought in the Roe and Doe cases. I hope that Congress or the Court can set a new standard concerning the time when the state has the power to intervene to protect the fetus. I believe that the “compelling point” for such intervention should be pushed backward from the time of viability (around 28 weeks) to the time of quickening (16-18 weeks). Admittedly that view is based on subjective value and on conscience, as are the views of Choice and Right-to-Life, as well as Justice Harry Blackmun and Illinois Representative Henry Hyde.

I would be happy to hear from other Friends concerning their insights on the personhood of the mother and the fetus.
Pacific Yearly Meeting: Family of Hope

During the first week of August in the hot almond orchards of Chico, California, 456 of us gathered for the 37th Pacific Yearly Meeting. Midway through our week, the daily newsheet cheered us with:

"As the lamb beckons the lion to enter the Peaceable Kingdom,
So thy heart beckons mine.
Welcome to PYM. All my love,
your significant other.

With half of us camping on the small lawn adjacent to our building facilities, tents and other temporary buildings sprang up before evening sessions began, slides and stories which covered our history of Southern Maine in Gorham, with 685 aged in the economic realm by viewing the BBC film, Mondragon Experiment, a chronicle of the growth of the cooperative movement in Spain.

At work among us, however, seemed to be a tension between the onslaught of issues and the need to nurture a more deeply grounded spirituality. We acknowledged the trust which our 37 years together had built. Knowing that the fragments of our world ask us to grow larger in love, we searched together in meeting for worship and in our daily lives for that Spirit which would enable us.

We are indeed ordinary people engaged in the extraordinary task of being faithful to the Spirit present among us. We are grateful to be among the wider body of Friends who share this seeking. Next year we meet in La Honda; again, we hope, with our significant other.

Betsy Dearborn

Ohio Valley Yearly Meeting Seeks the Spirit's Direction

Ohio Valley Yearly Meeting came together for business and fellowship at Wilmington College in Wilmington, Ohio, August 3-7. The 125 adults and children attending the 163rd sessions this year demonstrated their love and understanding of one another.

The spirit of our meeting was such that we were not content to bask in our own joy and comfort. Instead, we tried to be sensitive to the injustices, dangers, and alienations that darken our world, and to seek ways of dealing with them. Since the anniversary of the Hiroshima bombing fell during this year's sessions, world peace and the dangers of increasing militarization were all the more on the minds of Friends. Many attended peace vigils commemorating the bombing victims. The yearly meeting approved minutes in support of the World Peace Tax Fund and of conscientious war resisters. Minutes were also approved calling for a settlement freeze on American refugees.

We experimented this year with a format which reduced the amount of time in interest groups and focused our efforts into two two-day working sessions—the first on peace and social concerns, the second on faith and practice issues. Gordon Browne, executive secretary of Friends World Committee for Consultation—Section of the Americas, challenged us with the implications for Friends of a demographic shift to Third World areas such as Brazil and Kenya. We established a peace tax fund and a committee to foster East-West relations. We encouraged individuals to continue to make use of our Fund for Concerns, established four years ago to enable those with leadings for social, political, and religious action. In addition, we wrote minutes about our concerns on a number of current issues and were encouraged in the economic realm by viewing the BBC film, Mondragon Experiment, a chronicle of the growth of the cooperative movement in Spain.

Concern was expressed for the needs and interests of our children, growing as members of the Friendly community. Several people gave much time and thought toward making yearly meeting a joyful and significant occasion for the children. We had glimpses of their activity throughout the sessions and enjoyed their contributions to the final-night talent program.

Worship-sharing groups were, as usual, times of learning to know one another more intimately. Leaders were helpful in using personal, searching questions to facilitate thinking together on a deep level.

The memorial service brought to mind the loving dedication of several members we have known. Many gave tribute to the work of Olcutt Sanders, recent editor of FRIENDS JOURNAL who is also remembered for a great variety of peacemaking contributions.

The final worship service on Sunday morning included several expressions of thankfulness and dedication. We realized the need for earnestness in living out the Spirit's direction, both in our individual, family lives and in relation to the world's needs. One member reiterated our sense of relationship: "We are not alone. We are One."

Catherine McCracken

New England Yearly Meeting: A Unique Joy

The 323rd New England Yearly Meeting took place August 13-18, at the University of Southern Maine in Gorham, with 685 Friends and attenders representing 59 monthly meetings and worship groups. The theme of the meeting was "Joy"—the joy that George Fox felt when he saw "the infinite love of God" flowing over the ocean of darkness and death.

David McClelland, clerk of Cambridge (Mass.) Friends Meeting and Harvard professor of social relations, set the spiritual framework for the sessions on the first evening. Quakers, he said, are unique; we are an enlightened group, in the sense that we mind the light, making ourselves available for a deep relationship with God. At the same time, we are under constant risk of becoming a good-works, ethical culture..."
society, unless we continually practice "being in the spirit." References to McClelland's talk in the days that followed attested to its helpfulness, which was magnified by his willingness to share his own spiritual growth experience.

New England Yearly Meeting's custom is to have a Bible half-hour preceding the daily business session in which a distinguished Quaker scholar sheds new light on the Scriptures. This year William Taber from the Pendle Hill staff illuminated the Hebrew prophets for us—a "golden string," as William Blake might have said, which led on to Jesus and was picked up by Fox.

Today's Friends are still "seeing," as the seers of Israel saw, that the world is full of injustice and oppression. Two minutes, one encouraging local meetings to provide support funds for draft nonregistrants who are denied scholarships or job training, and another expressing readiness to assist meetings in providing sanctuary to Central American refugees, demonstrated the yearly meeting's readiness to take the risk of civil disobedience when efforts to obtain legal redress have failed.

The issue of homosexuals in our Society received prayerful consideration, as it has for the past several years. A minute was approved which recognized the underlying principle of Christian fellowship.

Interest was expressed in the concern brought to us by Kent Larrabee, who showed slides of his one-man walk into Soviet Russia. He is urging support for the creation of a Quaker center in Moscow.

A major source of joy at this year's meeting came from seeing the bumper crop of children, who responded joyfully to an exceptionally devoted and creative staff and, in their free-play times, also witnessed to a good Quaker upbringing by their sensible and caring behavior. A luncheon was held to celebrate the 30th anniversary of China Camp in Maine. The Young Friends reported a successful year, with "an increasing interest in their roots as Friends." Their membership continues to grow under Tricia Sittig's leadership.

New England Yearly Meeting has benefited from a fortunate balance of stability and renewal in its leadership, which includes not only the paid staff but the many devoted members and clerks of the various committees. This past year the husband-and-wife team of Thomas and Sony Ewell has taken over the executive staff function from Louis and Claribel Marsteller, who were on hand to ease the transition. Sylvia Perry, our clerk for five years, retired on the final day of the meeting. She and Thoreau Raymond, recording clerk, were lovingly celebrated with balloons and songs.

Elizabeth B. Lindemann

Serving With Gladness
at Iowa Yearly Meeting

Iowa Yearly Meeting was in session at William Penn College in Oskaloosa, August 9-13, during one of the hottest and driest summers in Iowa history. Even so, the Iowans generated some heat of their own when they burned the mortgage on the yearly meeting office building on the concluding day. The final $18,000 had been raised since last year's session. The Lord was thanked and praised for the first-year leadership of Steve Main, general superintendent, who led in achieving this seemingly impossible goal during difficult economic times.

A highlight of the sessions was the ministry of T. Eugene Coffin of California. This minister of congregational life at the Crystal Cathedral was crystal clear in applying the Word of God to our needs. We also highly esteemed the contributions of Bob Williams of Friends United Meeting to our sessions. There was a renewed appreciation for the high quality of leadership and programs which has been displayed at the FWCC level. Howard McKinney of the Friends World Committee on Consultation gave a good report on how the FWCC promotes communications and a family feeling among Friends. Keith Esch expressed appreciation for prayers and support for the Earlham School of Religion. Business sessions were very capably conducted by Clerk M. Richard Whitehead, superintendent of Quakerdale homes for youth.

Pastor Ron Bryan gave a fine report on the Pasadena, California, conference on "The Church and Peacemaking in the Nuclear Age." He said the conference attracted Christians from a wide spectrum who presented varied viewpoints on the best methods of promoting peace, from absolute pacifism to peace through great military strength.

Several fine workshops attracted good participation in the afternoons: "How Are

The Young Friends presented a musical drama entitled Lightshine, which was a journey through the message of the Beatitudes. Seventy-one attended the well-planned activities for the week under the supervision of Youth Director Tom Klaus. Fifty-seven younger children participated in the varied activities of Junior Yearly Meeting, led by Joyce Bryan.

Pastor Tom Palmer has moved from Muscatine to Cedar Rapids to begin a tent-making church extension ministry, and there was widespread commitment to assist him and his family in fulfilling God’s will in this new undertaking. Three pastors were recorded: Eldon Cole, Keith Haworth, and Gerry Wilson. We rejoiced at their proven dedication and commitment.

We sensed an unusual unity and joy as we lived under the banner of our theme, “Serve the Lord With Gladness.” Del Coppinger

Generations Share Together at Illinois Yearly Meeting

The theme “Consider the Lilies of the Field,” wove its way through all parts of Illinois Yearly Meeting, which met near McNabb, Illinois, August 3–7. A panel of Friends shared their reflections on this theme during our first evening together, and from there, further reflections could be found in worship-sharing groups, in meeting for worship, in a poetic address by Margaret Hope Bacon, and in the annual Jonathan W. Plummer Lecture given by Robert Wixom.

Meetings for business devoted most of their time and energy to establishing a youth program director position which will be filled by Peter Theodore. During the coming year, Peter will work directly with young Friends of junior and high school age to improve their knowledge and application of Quaker values, and their leadership skills, and to help them overcome feelings of isolation in smaller communities. Peter will also work with adults to improve communications so that they can feel more comfortable imparting Quaker values to the young. Two support committees were established.

Committee reports were highlighted this year with the triennial report of Friends representing FWCC in Kenya and a report of the “Dovetails” peace caravan—a group of three who traveled during the past year throughout Illinois Yearly Meeting under its care, visiting and carrying the peace message.

A deep concern for the meeting this year was the occurrence of several thefts of money, thefts which caused some to wonder about the strength of the meeting community. We dealt with the problem as best we could. A committee was convened to formulate a statement to be read to the crowd attending our Saturday afternoon talent show. The statement let the person(s) know that we care about them, and that money, if needed, is available. The victims were reimbursed from meeting funds.

The more than 200 yearly meeting attenders had a choice of 11 afternoon workshops to choose from this year. There was something of interest to almost everyone, with topics ranging from “The Sermon on the Mount” to “Intimate Relationships in Your Meeting” and “How to Influence Your Congregational.”

Amidst a full yearly meeting schedule, Friends of all generations managed to participate together in a variety of play and community-building activities—scheduled and unscheduled—well-suited for a gathering of Friends on the Illinois prairie. These included birdwalk at dawn, an afternoon hayride, evening square-dancing on the lawn, creek wading, and pond swimming. Other informal but important activities included the gathering of a women’s support group, folksong and hymn singing, walks to the local Quaker graveyard, and, as always, talks with friends.

Sharon Haworth, Bruce Heckman, and Bill Holcomb

Gratitude and Renewed Vision at Western Yearly Meeting

“Let your eye be unto the Lord and wait upon Him” (William Penn) was the theme as Western Yearly Meeting gathered for its 126th annual sessions in the historic meetinghouse at Plainfield, Indiana. About 350 Friends registered during the sessions held August 10–14.

Samuel Caldwell, executive secretary of Philadelphia Yearly Meeting, presented devotional messages in which he suggested timely truths to be learned from the lives of four biblical characters. Ronald Sellick, editor of the new edition of William Penn’s No Cross, No Crown, gave the Quaker Lecture entitled, “The Light of Christ: Today’s Approach to William Penn’s Vision.” He encouraged us to “re-view,” to discover insights with which to face better our present dilemmas. Copies are available at the Western Yearly Meeting office.
Friends and sacramental theology was the topic explored by Alan Kolp, dean of the Earlham School of Religion. He stressed sacramental living by persons as a "visible sign of God's invisible reality." Steve and Marlene Pedigo, leaders of the Chicago Fellowship of Friends, shared some of the joys and problems they experience in working with young people in the Cabrini-Green area of Chicago.

Responding to a "Christian Education Check-Up" gave opportunity to assess the effectiveness of programs in our local meetings. Encouragement came as we learned from the Board on Christian Outreach about members who have answered the call to serve in Uganda, with the Indians in Oklahoma, and with the Quaker Volunteer Witness Mission. The Board on Christian Ministries and Evangelism challenged us to consider committing spiritual and financial resources for starting new meetings. "Basic Quaker Doctrine"; "Indian Pow-wow"; "Alcohol, Corrections, and You"; the film, Gods of Metal; and "Joint Education Development, New Christian Education Materials" were some of the workshops offered.

Joy tinged with sadness was our experience as one woman and two men, one posthumously, were recorded as ministers. Teas were held honoring Robert and Margaret Rumsey, retirees from the Friends World Committee for Consultation; also for authors, Brent Bill and Ronald Selleck, who have had books published recently.

A letter of united concern was approved in response to a letter from Meeting for Sufferings, London Yearly Meeting, requesting help in protesting the planned deployment of missiles in Europe by the United States. Church growth, right investments, and the budget were issues which brought three thousand households in Delaware County, Pennsylvania, have no income at all; many families are in danger of having their homes sold out from under them because they cannot pay the mortgage. Ruth Kilpack reports that members of Concord (Pa.) Meeting recently attended a sheriff's sale at which numerous homes were disposed of in just 25 minutes. It was noted that observers do make a difference over a period of time. Concord Meeting urges Friends to try to be present at home foreclosures when possible and to state their concerns on this issue to their state and federal legislators.

Laser, a peace newsletter for kids ages 9 to 15, tries to balance realistic with hopeful information on children's peace activities. Laser editor Teddy Milne, a member of Mount Toby (Mass.) Meeting, reports that 18 Friends meetings and schools subscribed last year. For more information send SASE to Laser, 168 Bridge Rd., Florence, MA 01060. A sample issue is $1, and a 10-issue subscription is $10.

A nationwide program called Elderhostel is attracting the interest of many Friends. It is a short-term residential program which uses college campuses during summer months to offer educational programs at a modest cost to persons 60 years and older. Information on the program is available from Elderhostel, 100 Boylston St., Boston, MA 02116.

"The USA and Peoples of the 'Third World'" is the theme of the 1983 Quaker Leadership Seminar, to be held in Washington, D.C., November 14-17. The seminar will bring Friends together for three days of fellowship, of interviews with government officials, and of seeking ways to strengthen the witness of social justice in meetings and local communities.

Write William Penn House, 515 E. Capitol St., Washington, DC 20003 for more details.

Kagisong or "Place of Peace" is the name of the new Quaker center in Mogoditshane village near Gabarone, Botswana. The center's aim is to work both with refugees...
and the local community. Currently, the center sponsors a poultry project, a club for village boys, and a director to advise refugees on educational and other opportunities. Although Botswana Monthly Meeting has only ten members, it is strengthened by numerous expatriot Friends.

A War Tax Resistance Minute by Davis (Calif.) Meeting states, in part, “We, the members of Davis Friends Meeting, affirm civil disobedience through tax resistance to be one appropriate witness to our religious precepts and to be an expression of deep concern for our country's future. . . we are asking all members of our meeting to practice at least one of the following forms of tax resistance: to aid and support others who refuse to pay war taxes for conscience’ sake; to support the World Peace Tax Fund legislation; to include letters of protest with our income tax returns as well as to inform our legislators that we can no longer share complicity in the current preparations for war; to reduce our affluence and diminish our income to or below the level of tax liability by living simply; to contribute to peace-oriented or life-affirming endeavors; and to withhold a portion of our federal income taxes that go to pay for war, shifting these resources from preparations for war to the meeting of human needs. Volunteer positions are available.

For more information, write Quaker Volunteer Witness, 101 Quaker Hill Drive, Richmond, IN 47374.

Eleven-year-old Rachael Goodhoe of the Ackworth (Iowa) Friends Church invited a Des Moines Register columnist to meet. Her invitation noted that when the columnist wrote about religion, he mentioned Jews, Catholics, Methodists, and others, but said nothing about Friends. The columnist attended meeting, felt totally at ease there, capped the day with a huge chicken dinner at the Goodhoe farm, and wrote a column about his Sunday morning “date” with Rachael.

Alternative national service for C.O.s in South Africa has been approved in a new Defense Force Act. However, nonreligious and several other categories of C.O.s are still liable for six years’ imprisonment. South Africa General Meeting has decided to write to the Defense Force chaplain and other churches to call for including all categories of C.O.s under the provisions of the act.

An Earlham student has been sent to prison as a nonregistrant to the draft. Sam Matthews, who was sentenced on September 6 to one year and a day, is the first resister sent to begin serving a prison sentence since the enactment of the present registration law. Sam is a Baptist with Quaker roots (his family is active in Community Meeting in Cincinnati). His address is Sam Matthews, 00682-061, Federal Prison Camp, P.O. Box 33, Terre Haute, IN 47808.

Action of Christians for the Abolition of Torture (ACAT) is ten years old. Started in answer to an appeal by Amnesty International in 1973 to Christian groups in France, “Action des Chrétiens Pour l’Abolition de la Torture” became part of the Paris International Quaker Center’s peace effort. Torture continues unabated in many parts of the world, and ACAT continues to support A.I. in all its efforts to stop torture and imprisonment and to pray for its victims.

“Come! Build a New Earth: Places to Peace” is the theme for the 1984 Church Women United Ecumenical Assembly to be held at Purdue University July 19-23, 1984. Church Women United hopes that this gathering will generate the creative energy to equip and empower women of faith from across the nation and around the world to accept personal responsibility for building a new earth—from pieces to peace.

For information, write Church Women United Assembly Office, 475 Riverside Drive, Room 827, New York, NY 10115.

Japan’s defense build-up is of deep concern to Tokyo Monthly Meeting, which writes: “Since our new prime minister took office we have observed signs which show a revival of militarism in Japan.” Tokyo Meeting is worried that the U.S. government’s pressure on Japan to arm and maintain troops will subvert their country’s constitution: “The Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes. “In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained.” While the meeting acknowledges that they have the main responsibility, they urge Friends in the United States to ask the U.S. government to respect Japan’s peace constitution.

El Centro de Paz, an organization of Mexican and North American Friends and Friends, under the care of Claremont (Calif.) Meeting, is seeking funds to buy a house in Hermosillo, Sonora, Mexico, to be used as a base for long-term self-help projects in the area. The center will be staffed by one or more volunteers. Work with school children and women for better nutrition and health will be a priority.

For more information, write Frank Shutts, El Centro de Paz, P.O. Box 502, Claremont, CA 91711.

The small town of Hartland, Vt., recently held a day to celebrate “A Town for Peace.” The idea was to share with a Russian village the life and activities of a U.S. small town. The many activities included tapping songs and an oral history of the community, making a cookbook, braiding a wool rug. The Hartland Committee for Peace videotaped the day’s activities.

For more information write to Ethel Weinberger, P.O. Box 477, Woodstock, VT 05091.
Guilford College has officially established a Friends Center to provide education and information about Quakerism.

For information contact Judith Harvey, Friends Center, 5800 W. Friendly Ave., Greensboro, NC 27410.

Quaker women made a significant contribution last summer to the Women's Peace Encampment held outside the Seneca Army Depot in New York. Several Friends attended the encampment following the Friends General Conference Gathering. Red Cedars (Mich.) Meeting gave five of its members a special travel minute.

On August 14, 71 women walked the mile from the camp to the main entrance of the depot, where they were joined by others for a meeting for worship. Many present had never experienced Quaker worship before. The march and worship gathering were part of an announced “Quaker weekend” at the encampment.

The Annual Meeting of Friends World Committee for Consultation, Section of the Americas, will be held November 18-20 in Denver, Colo. International visitors scheduled to address the gathering are East German Friends Ines Ebert and Helga Bruckner.

Friends who wish to attend can receive registration forms from FWCC, 1506 Race St., Philadelphia, PA 19102.

Remember this graphic? It was originated by James Geier and Cheryl Green to represent the world's existing nuclear firepower of 18,000 megatons; the dot in the center represents all the firepower of World War II. FRIENDS JOURNAL published it on its 11/11/82 cover, and it has since been used in several other publications. This photo shows it enlarged to mural size. Reprints are still available from FRIENDS JOURNAL.

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- The AFSC regional office in Cambridge, Mass., has an extensive film library. Many topics listed will be of interest to school-age young people: adolescence; children; draft and military service; food and nutrition; ecology; men's and women's issues; nonviolence; racial issues and prejudice; war and conscience; sexuality and society; and many more. Write AFSC at 2161 Massachusetts Ave., Cambridge, MA 02140, (617) 661-6130, for their current catalogue.

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FORUM

Can Quakers Unite Theologically?

At Baltimore Yearly Meeting, August 13, 1983, Jack Willcuts of the Evangelical Friends Alliance spoke on “The Future of Friends Is Now.” He reaffirmed the extensive unity among all Friends with respect to Quaker ways of worship and doing business, Quaker testimonies, and Quaker behavior toward others. At the same time, however, he recognized the important theological division between the Friends that are Christ-centered and those that have more Universalist perceptions.

The question which Willcuts’s talk raises is whether Quakerism can fulfill its potential for the future if this theological difference is not reconciled. I believe there could be a coming together theologically if both sides were comfortable in answering the affirmative one or both of the following questions:

1. Would you be willing to center on God as the Inner Light, or the Presence Within, or the Holy Spirit of Love, Goodness, and Beauty which was within Jesus in such abundance and which is within each person in the world to some degree?

2. If not, would you be willing, while not giving up your conviction of the validity for you of your religious path, to accept that there is more than one source of Truth, revelation, and inspiration and respect the validity for others of their religious path?

(There could be no coming together, of course, unless both sides displayed understanding, respect, and tenderness toward the other.)

If the answer to at least one of the above questions is “yes,” I can foresee a theological openness in the Religious Society of Friends. The Society as a whole could then offer a spiritual path open to all people anywhere in the world.

Peter Rabenold
St. Leonard, Md.

Friendly Politics

Friends interested in investigating what Carl Abbott labeled “Aikido Politics” (FJ July 1/15) in some depth and under a less martial term might be interested in Getting to Yes, by Roger Fisher and William Ury, which espouses the same strategy for conducting negotiations. Their advice on both strategy and tactics in negotiations is astute, carefully presented, and applicable to both personal and political settings.

Vinton M. Prince, Jr.
Cary, N.C.

An Accounting Illusion?

Recently I wrote to my U.S. senator (Alfonse D’Amato) in support of the World Peace Tax Fund Act (S. 880). In his response he expressed sympathy for my desire to have my tax dollars channeled away from military uses, but stated his opposition to the bill because “withholding of tax dollars from the Department of Defense would simply be an accounting illusion.” Total defense spending would not decline. A larger proportion of the tax dollars of other Americans would merely be used for military programs. Most likely, it is the non-defense programs which would end up being underfunded. Thus, despite its lofty intentions, the burden of S. 880 would fall most heavily upon the needy receiving benefits from a multiple of federal social programs.”

I thought Journal readers might be interested in this argument against S. 880, which I am not sure holds water. Granted, if some of us stop paying military taxes, a greater proportion of other Americans’ tax payment would go to the Defense Department. But the subsequent loss of revenues for social welfare from their taxes could be compensated for by increased funds for social welfare from those whose taxes were no longer being used to support war. S. 880 does not address the problem of spending for defense versus social welfare; it is simply a bookkeeping proposition which would ease the conscience of pacifists. I see no reason to expect S. 880 to worsen the problems the poor already face.

Tim Deniger
Buffalo, N.Y.

Animals Deserve Friendly Treatment

Quakers have historically been at the forefront of progressive movements. Why then do we hear so little concern about animal rights from Friends?

I have been told that this topic is trivial and that Friends who are concerned with peace, justice, and human suffering cannot afford such a distraction. If this is so, then why did Tolstoy, Gandhi, and other serious pacifists consider the treatment of nonhuman, sentient beings to be of prime importance?

Can it be that the way we treat animals becomes the model for how we treat those who are unable to effectively defend themselves? Is not war an outgrowth of hunting? Could the idea of prisons have ever developed without cages?

If exploitation of animals were necessary, we would have to accept it with, at best, sad reluctance. But this is not the case. The unnatural meat-centered American diet is not only demonstrably harmful to the meat eaters’ health, but is wasteful of
resources and ecologically destructive. We, the meat consumers, also pay by the spiritual corruption that is an inevitable consequence of pretending that pieces of dead animal bodies neatly stacked on supermarket shelves are merely a commodity, when in fact within ourselves we really know that they are an everyday horror. Can we sit with the mutilated flesh of a dead cow on a sesame seed bun before us as we discuss pacifism and wholly believe in what we are saying?

Steven Brooks
New York, N.Y.

Greetings for All Seasons

We are to be fellows at Woodbrooke College in Birmingham, England, for the coming academic year. George will be teaching mainly in the area of peace studies, and will introduce the "Imaging a World Without Weapons" workshops in England. Elizabeth will teach a course on women in the Bible and give lectures and seminars in feminist theology and in poetry as a means to religious experience.

So we send you our greetings for all seasons, wishing you a fruitful harvest, a good Quaker-like expression it was, a spirit of Christ; Christ should be regarded as a great teacher, not a supernatural figure. Moreover he is not God, but approved by God for a special role. I thought what God should be only by revelation. I refuse to accept the thought that a person can have divine insight revealed. That type of thinking and what has been their solution?

We have always believed that war leads to genocide, and, as a non-Zionist pacifist, I appeal to Friends to investigate known or suspected violations of Quaker principles in the Middle East and a more critical attitude toward the Soviet Union. Honesty, as Joshua of Nazareth has shown, is an expression of love, and one who ignores history is bound to repeat it.

Yakava Finberg

God on a Puppet String?

Though I carry an "old age" social security card, I have only been a Quaker for about four years, and I have some serious questions. I would prefer to receive answers/suggestions from meeting members (ordinary people, plain people) rather than to be referred to pamphlets or books.

In nonprogrammed meetings, I find it extremely difficult to accept that speaking should be only by revelation. I refuse to accept the thought that a person can humbly expect to set aside a specific period of time on a specific day to have divine insight revealed. That type of action, to me, is like putting God on the end of puppet strings and figuratively saying, "O.K. God, here I am—speak!!" What do other Quakers think on this subject? Who else has gone through this type of thinking and what has been their solution?

Another matter is whether it is consistent to think of something during the week between meetings and go to meeting with the thought that there "really is something of God" in those thoughts, or in words which were heard during the week. I realize that preparing

The Wrong Kind of Diplomacy

In our relationships with other nations, we frequently cater to their biases, since not to do so is, we are told, to offend them. We frequently defend wrongdoing against them or others for the same reason.

This kind of diplomacy does not lead to peace and often encourages appetites that hunger for control both internally and externally.

S. Clair Kirsch
Miami, Fla.

Taking an Honest Look

As an Israeli dissident and an attender at Central Philadelphia (Pa.) Monthly Meeting, I read with interest Landrum R. Bolling’s article, “To Break the Middle East Impasse” (FJ 9/1-15). The impasse is as much due to a lack of even-handedness of the United States vis-à-vis the Israelis and Jews expelled and remaining in Arab countries and the partial disregard of Soviet misdeeds elsewhere, in the eyes of those in the United States, world, and Israeli Jewry as it is to U.S. and Israeli intransigence.

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In A Young Person’s Guide, Jeff Bradley has assembled a great deal of very useful information about all the armed forces. It is definitely readable, very much down to earth, and it does not gloss over the problems facing women, blacks, and other minorities, or what signing an ironclad contract with Uncle Sam means. Jeff Bradley makes it clear that you do not learn many things about the military until you are in; his book gives an hour-by-hour description of a day in boot camp for each of the armed forces.

This certainly is a good book for people who have had no contact with the anti-war movement and whose information about armed forces enlistment would otherwise be limited to what they learned from the recruiter. Its aim is to be objective and to present “a more realistic picture of life in uniform” that “lies somewhere between” the claims of the recruiter and the warnings of the anti-war groups. On the whole, it accomplishes that purpose.

It does not, however, seem to add any appreciable information to what those of us working in this field already have. The author relies heavily on Central Committee for Conscientious Objectors (CCCO) materials for much of his “anti” data, and to a lesser extent on Fellowship of Reconciliation and Cambridge AFSC literature. He expresses gratitude to a long list of officers from all branches of the armed forces and to five civilians (two of them librarians) for their assistance, but gives no indication of personal contact with anyone from anti-war or draft and military counseling organizations.

In a three-page final item about the draft (quite properly his only treatment of it) he refers the reader to only two organizations for draft counseling: CCCO and AFSC, Philadelphia (unhappily listing the wrong address and phone number for AFSC). A Young Person’s Guide brings a lot of information together under one cover and organizes it well. Friends may want to encourage libraries to order it. It is objective, is written by a Harvard professor, and is definitely not a peace movement publication. It seems to me that a careful reading of this book will help some young people. While others who would otherwise enlist will never do so.

**Jim Bristol**


This catalogue contains lists of films and books related to all aspects of the anti-war movement, as well as what is probably a comprehensive account of the many organizations working for peace in diverse ways. In addition, there are cartoons, posters, quizzes, quotations, and photographs scattered throughout. The book covers a broad spectrum of attitudes and people, from the academic to the governmental and the activist. It will take a combination of all these groups to resist the tide of militarism, which is what Murray Polner hopes to achieve. His work certainly helps.

**Helen Zimmermann**

**On Meditation**

From several months’ reflection on recent meditation and prayer articles in **FRIENDS JOURNAL**, I offer this:

**Of all the ways to meditate**

I have heard, or read, and done
This one word contains them all.
“Breathe.”

The teaching is not original, but was helpful to me. Thank you for many good articles.

**Bill Curry**

Saskatchewan, Canada

**BOOKS**

**FRIENDS JOURNAL** welcomes contributions from readers. We reserve the right to edit all letters and requests that those submitted be no longer than 300 words.

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Poets & Reviewers

Jim Bristol is consultant on draft registration for the American Friends Service Committee and is a member of Germantown (Pa.) Meeting. Avis Crowe, a member of the housekeeping staff at Pendle Hill, is writing a book about Koilonia Partners in Georgia. Nancy McDowell is a poetry contributor from Richmond, Ind. Helen W. Zimmermann, from Saunders town, R.I., is a regular contributor to Friends Journal.

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Steadying the Landscape, poetry by Jeanne Lohmann. "A beautiful and luminous volume....Her gift lifts it to the realm of universal experience" (Elizabeth Watson, Friends Journal review, 12/1/85). Available from the author, 722 Tenth Ave., San Francisco, CA 94118. 97 pages. $5.95 plus postage.

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Business and Financial Analyst
The successful candidate will contribute to and support a variety of business functions, including real estate asset management, construction projects, investments monitoring, and financial record-keeping. Must be experienced with financial plans and budgets, evaluation of projects, feasibility studies, spreadsheet analysis, investment portfolio analysis, and computerized systems management. The successful candidate will report directly to the principals and represent them in a variety of situations. This key position provides the skilled analyst with managerial development and the opportunity for long-term commitment. MBA or equivalent required.

MEETINGS
A partial listing of Friends meetings in the United States and abroad.
MEETING NOTICE RATES: 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Charges: $6.00 each.

ARGENTINA
BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-5880.

CANADA
EDMONTON—Unprogrammed worship, 11 a.m., YMCA, Soroptimist room, 10355 100 Ave, 423-9922.
OTTAWA—Worship and First-day school, 10 a.m., 913 4th Ave., (613) 232-9923.
TORONTO, ONTARIO—80 Lowther Ave. (North from cor. Bloor and Bedford). Worship and First-day school 11 a.m.

COSTA RICA
MONTEREDE—Phone 51-18-87.
SAN JOSE—Phone 24-4376. Unprogrammed meetings.

EGYPT
CAIRO—Worship alternate First-day evenings. Contact Ron Wolfe, Amidaest, 2 Milan Ksar El Dibara, Cairo. Office 33170, Home: 20367.

GUATEMALA
GUATEMALA—Monthly. Call 68301 or 661259 evenings.

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

ALABAMA
BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7021.
FAIRHOPE—Unprogrammed meeting. 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope AL 36533.

November

CALIFORNIA
ANCHORAGE—Unprogrammed meeting, First-days, 10 a.m. Mountain View Library, Phone: 332-4445.
FAIRBANKS—Unprogrammed worship, First-days, 9 a.m. Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-0752.
JUNEAU—Unprogrammed worship group, First-days, 10 a.m. Phone: 586-4409. Visitors welcome.

ARKANSAS
LITTLE ROCK—Unprogrammed meeting, First-day, 9-45 a.m. Winfield Methodist Church, 1801 S. Louisiana. Phone: 869-2823, 224-4002.

ALASKA
ANCHORAGE—Unprogrammed meeting, First-days, 10 a.m. Phone: 518-9806.
FAIRBANKS—Unprogrammed worship, First-days, 9 a.m. Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-0752.
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LITTLE ROCK—Unprogrammed meeting, First-day, 9-45 a.m. Winfield Methodist Church, 1801 S. Louisiana. Phone: 869-2823, 224-4002.

CALIFORNIA
BIRMINGHAM—Unprogrammed meeting, First-day, 11 a.m. Vine St. at Walnut, 843-9725.
BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut, 843-9725.
BEVERLY—Unprogrammed meeting. Worship 11 a.m., Strawberry Creek, 519 8th St., 505-2680.
CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. Phone: 342-3457.
DAVIS—Meeting for worship, First-day, 9-45 a.m. 345 L St. Visitors call 753-5924.
FRESNO—10 a.m. Chapel of CSPS. 1300 M St. 222-3796.
GRASS VALLEY—Discussion period 9:30 a.m. Meeting for worship, 10:30 a.m. John Woolman School Campus, 12999 Jones Bar Road. Phone: 977-9645 or 725-6666.
HAYWARD—Worship 9:30 a.m. First-Unitarian Church of Chico, 21455 Birch St. Phone: (415) 538-1027.
HOMET—Meeting for worship 9:30 a.m. Family Service Aa., 40652 Florida Ave. Visitors call (714) 925-2818 or 698-2544.
LA JOLLA—Meeting 11 a.m., 7380 El Cate Ave. Visitors 458-6310 or 458-1020.

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