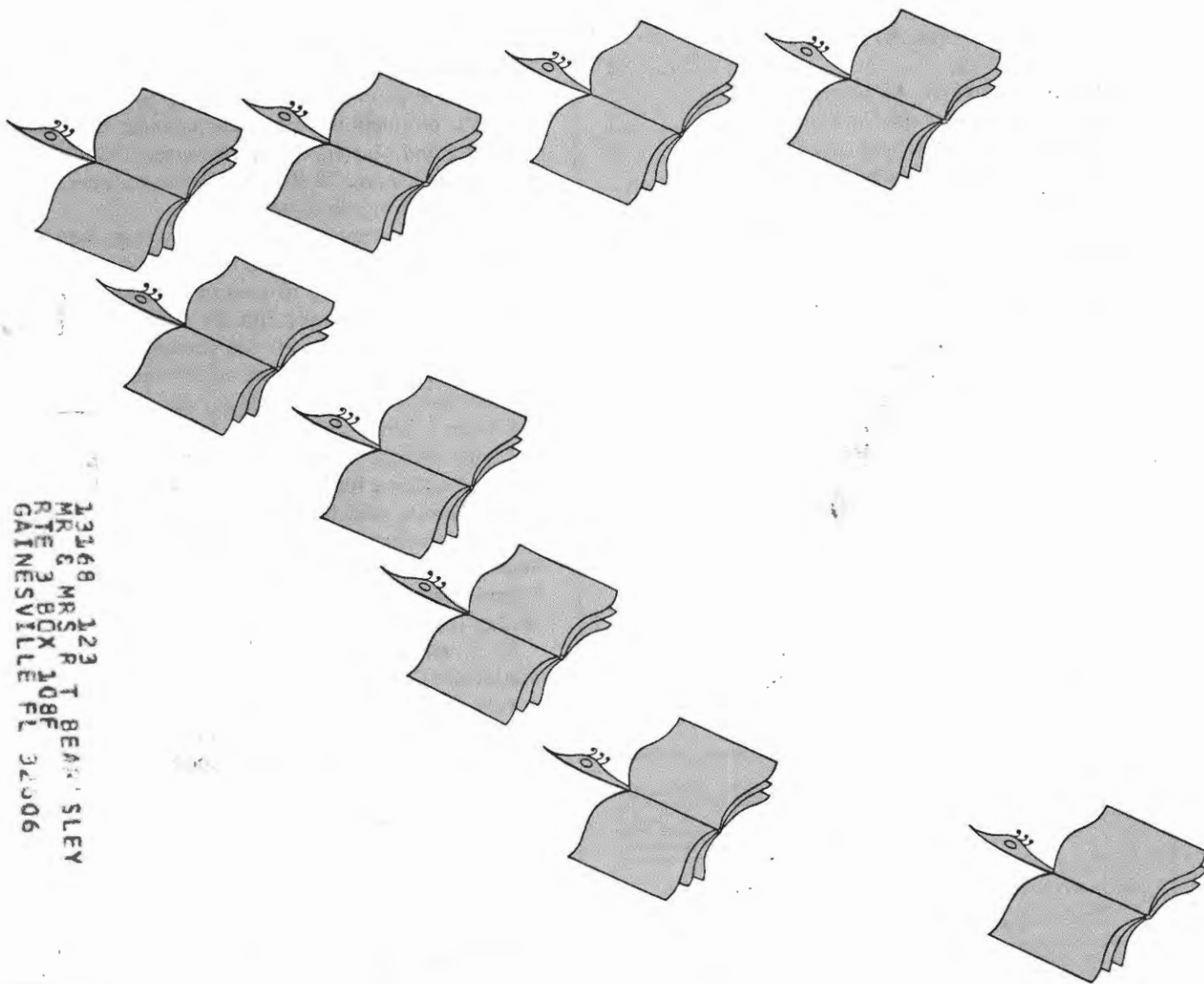


Includes the JUNIOR JOURNAL

November 15, 1983

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



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## FALL BOOK ISSUE



# FRIENDS JOURNAL

November 15, 1983 Vol. 29, No. 17

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Migrating bookbirds on the cover adapted from a drawing by Peter Fingesten.

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## AMONG FRIENDS

### Time to Pull the Plug

It was a shock to me recently when my two-and-a-half-year-old son picked up a large piece of a picture puzzle he had been working on, pointed it at his ten-month-old brother zooming past in a walker, and said, "Pow, pow, ka-pow!"

The incident helped to bring home to me the importance of a recent study released by the National Coalition on Television Violence (NCTV) on the sales of violent toys. The report shows that sales of such toys have increased by 50 percent this past year due to the heavy advertising campaigns and promotion of violence on TV and in the movies. Particularly upsetting is the trend of producing violent cartoon programs to promote lines of violent toys. One example is Mattel's production with Westinghouse Broadcasting of "HeMan and Masters of the Universe." NCTV found this program to average 78 acts of violence per hour, the highest ever recorded by the organization.

Like many parents, my wife and I closely watch our children's viewing habits (and our own!), we don't purchase war toys, and we take time to read to our children and have a house full of good books. But the effects of violence in our society remain strong. Children playing in our urban neighborhood zap each other with an ever-increasing arsenal of military hardware or pretend they are Mr. T with the latest "A-Team" toys.

I hope that the present issue of the JOURNAL can serve as a sort of antidote for all of us. Lois Dorn's new book, *Peace in the Family*, will be a valued resource for families and meetings. Our reader response feature (page 22) shows a great variety of books recommended by our readers. And the Friends General Conference list of good books for younger readers (page 20) might be useful for Junior Journal readers.

So as winter approaches, Friends, let's pull the plug on Mattel and G.I. Joe war toys commercials, the James Bond re-runs, and the programs where all problems are solved through violence; rather, let's pull the chair a bit closer to the fire, sit down, and enjoy a good book.

\*\*\*

New staff changes at the JOURNAL this fall include the arrival of a new typesetter, Phyllis Kline, to replace Richard W. Sanders, who has returned to his teaching post at John Woolman School.



Photo of Daisy Newman by Andrew Towl



# Fiction as Outreach

## An Interview with Daisy Newman

by Gordon Browne

*There is something about the Quakers that appeals to me. I would like to find out more about them. Where can I obtain a copy of John Woolman's Journal? Is there a history of the Quakers?*

*Please don't think I'm an oddball for writing like this, but I've never had a book affect me like this—where I read it and re-read it so many times.*

*from a fan letter for Indian Summer of the Heart*

**GB:** Daisy, you have written four novels set in the fictional Quaker community of Kendal, Rhode Island, and you have had dozens of letters of this sort in response to them. Has the interest in Quakerism the books have stimulated been surprising to you?

**DN:** Very! Very surprising! These letters reveal a great hunger for the way of life, the way of looking at life, that we try to cultivate. To my surprise, these books have been very much an exercise in outreach. They have reached people all over the country and all ages, apparently in all walks of life. I think it puts them in touch with something in themselves that they had forgotten about and want to retrieve, perhaps a simpler philosophy of life that they had before they became disillusioned by the world.

**GB:** Or perhaps a hint of the Divine . . .

**DN:** Yes.

**GB:** Friends say now that early Friends were mistaken to give up on the arts as being too worldly. Obviously fiction is one of those arts. Do you feel that even modern Friends are suspicious of fiction as a form and don't take Quakerism expressed through it quite as seriously as they would if it were

*Daisy Newman and Gordon Browne have known each other for many years, both having roots in New England Yearly Meeting. Daisy is a member of Cambridge (Mass.) Meeting. Over the years she has been active with the American Friends Service Committee and has been a trustee for several Friends schools. Gordon is executive secretary of Friends World Committee, Section of the Americas, and a member of Sandwich (Mass.) Monthly Meeting. His Quaker involvement has included committee work for the AFSC, employment as associate Quaker representative to the United Nations, and extensive travel among Friends.*



Photo of Gordon Browne by Joe Davis

expressed—say—in a Pendle Hill pamphlet?

**DN:** I think that's true. I haven't had very much response from Friends, though I'm pleased that the Quaker Book Club selected *Indian Summer*. Non-Friends seem to be most touched by my books. I think Friends consider themselves as Publishers of Truth, and therefore, they reject publishers of fiction. It seems like a contradiction, but I think Friends have overlooked the fact that pamphlets talk about the experience of the presence of God, and in a novel, one can show that experience, one can convey it.

I have this compulsion to express my thanks for what all the Friends gave me, particularly in my youth. When I first came among Friends, I was struck by this rather defined, typical character—the person who was very able, very modest, and full of humor. I think the humor was never unkind and directed at other people, but they just didn't take themselves too seriously. I think it was a mark of their humility—this humor—and it was a leaven. It communicated the really deep things in a way that most serious books or theological statements just never would do for me.

**GB:** Your last two novels, *I Take Thee*, *Serenity* and *Indian Summer of the Heart*, have both appeared in *Reader's Digest Condensed Books*. How did you feel about the condensations?

**DN:** I was not happy at first. But I was surprised. Letters began coming from people who had read the condensation first and were so moved that they went to the library for the uncut version. The condensation must have been well done. The spirit is certainly there. Readers asked, "Where can I get



a copy of John Woolman's *Journal*?" "Where can I find such and such a quotation?"

**GB:** Have the condensed versions reached an audience Quaker writers don't ordinarily reach?

**DN:** Millions of readers! Two million with *Serenity*, 1,600,000 with *Indian Summer*. In addition, the *Reader's Digest Condensed Books* appeared in Canada, Britain, Australia, and New Zealand, as well as here. And the *Christian Herald Bookshelf* sent the complete edition of *Indian Summer* to upward of 20,000 subscribers. Added to the number sold in bookstores, each of these novels took the Quaker message into millions of homes and libraries.

**GB:** And those were not people who had been reached by any other Quaker outreach?

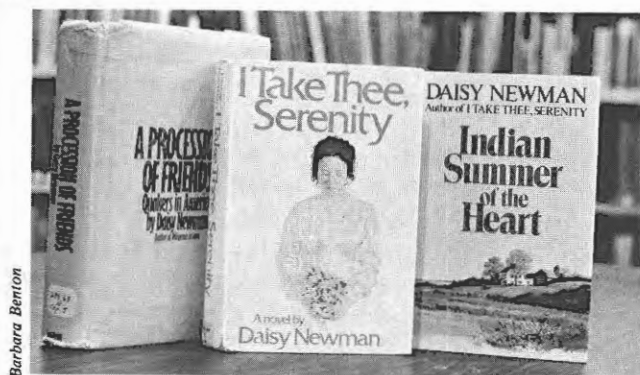
**DN:** Not at all! They want to know where they can find a Friends meeting. I had one letter last week from a woman who said, "I can't just walk in, can I?" One is really startled at the very thought of communicating what Friends stand for.

I seem to have much turmoil in my life, but I try to "wait upon the Lord" and seek God's peace in my heart. The passage that you quote often—"Be still and cool in thy own mind"—I shall type out and place it near me to read and meditate upon these words when I am troubled. I feel that though this is a work of fiction, many of the elements within this story have really happened.

—from a fan letter

**GB:** I am struck by how many of the writers of these letters have taken something from your novels to try to change their own lives. In a sense, then, your fiction becomes a kind of ministry. Have you ever thought of it that way?

**DN:** Never, never! I couldn't be more surprised. I'm surprised and touched and pleased. There seems to be a population out there that is crying for that kind of book. I feel challenged to minister, if you want to put it that way, and yet it's rather a lonely task.



**GB:** The validity of Quaker ministry has always been tested against the group and supported by the group. Are you feeling that Friends don't support the ministry through fiction?

**DN:** Yes, I do feel that. I don't think they have the least idea of the outreach. When I was at London Yearly Meeting, on the last day the names of the overseas visitors were read in the session, and afterward, two young women came to me, separately—they had asked someone to point me out—and

said, "You're responsible for my being a Quaker. I read *I Take Thee, Serenity*." And the one said, "When I started the book, I didn't like it. I thought this strange sect was trying to seduce this young woman. When I finished the book, I went out and looked for a Friends meeting." I think the power of fiction as outreach is unlimited, providing the fiction is genuine in its description of a person's drawing on his or her inner resources to cope with life's problems.

**GB:** What led you to fiction as your medium instead of some more familiar form of Quaker writing?

**DN:** I was a novelist before I began writing about Friends, before I became a Friend, and so I have never written anything but fiction. I would never have written *A Procession of Friends*, which is my only nonfiction book, if it hadn't been commissioned by Doubleday.

**GB:** What draws you to fiction? You spend three or four years writing a book. What makes such an investment of labor feel right for you?

**DN:** I'm not a storyteller in the sense of making up events the way you do in children's stories, though my first two books were for juveniles. My whole experience is trying to feel myself into other people's experiences. And I simply record that. When I'm with people, I very often don't listen to what they're saying, because I'm trying so hard to figure out what I think they're feeling. And that just naturally leads to writing novels.

I think Fox is urging us to "be patterns and examples"—he didn't say talk about what you believe—"that your carriage and life may preach amongst all sorts of people and to them." Now that is really what I think I am trying to convey—how Friends' carriage and life preaches, and it's why I think Friends consider my characters idealized because I'm really trying to show what they're striving for.

**GB:** Does an idealized picture in fiction speak Truth to these many readers who are hungering and writing you their letters?

**DN:** Apparently, but you see, I don't think of these characters as idealized at all. It's the Quakers who have attached that term to my books. I knew people like that. You knew them, too. I can think of dozens who had all those qualities. They had less likable qualities, too, but when we were with them, when we were worshipping with them, when we were working for the American Friends Service Committee with them, we weren't picking at those less likable qualities; we were being inspired by their aspirations.

**GB:** That seems to be what your fiction does for this readership that Quakers are not reaching in another way.

**DN:** It's a great surprise to me. It's the last thing in the world that I would have expected or tried to do. It happened.

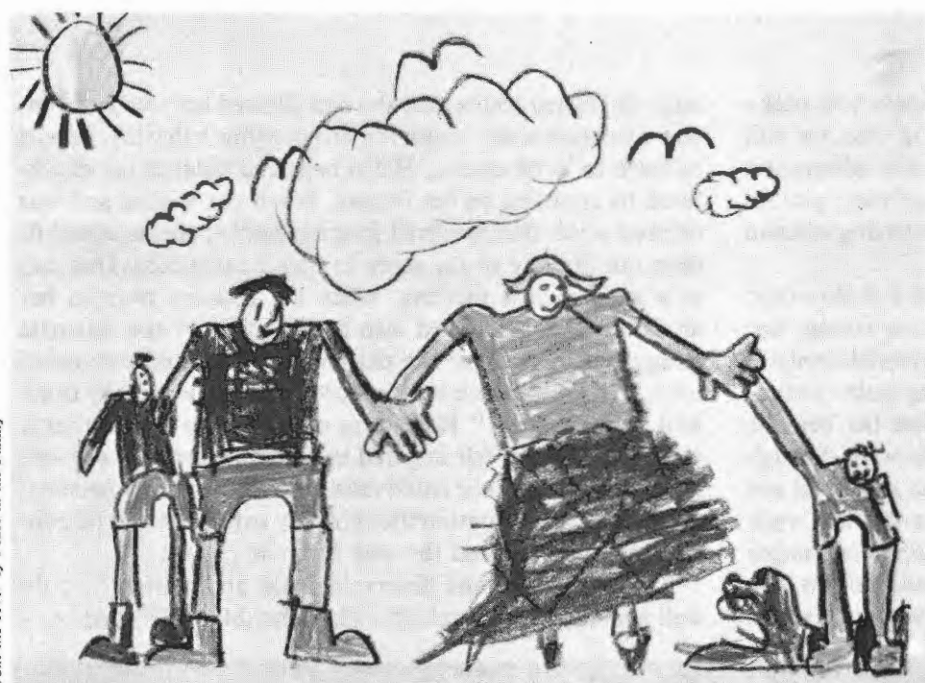
**GB:** It must be extremely gratifying to you . . .

**DN:** It's very humbling. □

All this time I thought I had been taking counsel with God. It wasn't until I read your book that I realized what I'd really been doing was trying to counsel God! Before I'd finished the second chapter, I felt an irresistible urge to try centering down.

—from a fan letter





## Peace in the Family

"The Need for Affirmation" and "When Generations Come Together" are excerpted from *Peace in the Family: A Workbook of Ideas and Actions* by Lois Dorn, with Penni Eldredge-Martin. Scheduled for release this month, *Peace in the Family* provides a variety of resources and techniques to help families improve communications and resolve conflicts. As Friends continue to work for international peace and disarmament, we welcome new ways to build peace where peace starts: at home. —Ed.

# The Need for Affirmation

by Lois Dorn

**A**ffirmation—acting upon the belief in the innate goodness and capability of every individual—is the central theme of the Nonviolence and Children Program's concept of human nurturing and parent-child relationship building. Recognizing that all living things grow best in a positive environment, we believe that children and adults alike need motivating encouragement and cheerful reassurances of how well they are doing if they are to develop to their fullest potential. Affirmation begins with a belief in oneself as an adequate, creative nurturer and is combined with a deep conviction that the potential for growth, strength, and beauty in those we nurture is unlimited. Putting these beliefs into action creates supportive settings and opportunities for personal growth.

Affirmation is the open and nonmanipulative expression of appreciation for an individual's intrinsic worth and infinite potential. It is looking for and acknowledging by word and action what is special about each person, presenting it as a fact, not to flatter or secure a particular behavior, but to give credit and encouragement. People need appreciation for what they are if they are to grow into what they can be.

In each of our lives there are special people who have a way of demonstrating their faith in us, who help us see the strength and potential in ourselves, who affirm us. When we think about the times and ways these people have touched

our lives, we experience a renewed sense of self-worth.

We never outgrow our need for affirmation; we just grow out of expecting it. Affirmation enables people to actualize their potential. Though affirmation is always deserved, it is not always easily accessible; it helps when we can learn how to request it confidently. It is not uncommon for a child who feels in need of some reassurance to ask, "Tell me again about the time you were sick and I helped you," or, "I want to hear about how the whole family came to see me when I was born, even Aunt Liz who came on a plane from far away." Grown-ups, too, need to be reminded of their unique worth and capability, and rightly and wisely might say to a person from whom they draw support, "I need to hear about what you see me doing especially well as a parent"; or they might simply say, "I'd like a hug!" When individuals receive and can assimilate enough affirmation, they feel happy and self-assured. They can more easily reach out to meet the needs and demands of others and to approach conflict and compromise with a positive, confident, giving attitude.

The attitude of affirmation runs counter to much of what our culture teaches us is acceptable or stylish. An important aspect of affirmation is putting into words positive observations and assumptions about people. Unfortunately in our society it is often considered chic to be casually critical of others. Put-downs are used as a form of friendly conversation. Teasing and "cutting up" have become a tolerated form of expressing acceptance. Hurtful names like "dummy," "nut," and "fool" are often used as endearments. We find it easier to exchange insulting familiarities than to comfortably express or receive straightforward approval and admiration. Because we fear misinterpretation, we hold back from saying positive

*Lois Dorn served for five years as co-program coordinator for the Nonviolence and Children Program of Philadelphia Yearly Meeting. A homemaker and mother, and member of Abington (Pa.) Meeting, she enjoys sailing and playing the dulcimer.*

things to people. We are anxious not to appear too sticky sweet, personal, or overly involved. Fearing that we will inflate people's egos, we do not express delight or admiration for their personalities. As children grow up they get the impression that speaking as an adult means perfecting sarcasm and criticism.

We get so much negative input that it is hard at times not to give in to harsh assessments and just stop trying; but hearing the positives can often bring forth a potential strength. This was true for Helen when it came to doing math. Intimidated by a fourth-grade teacher who ridiculed her because she did not know her multiplication tables, she went through the remainder of her school life believing that she could not do math. She adjusted her career goals to avoid her weak point. When she married, she accepted her husband's promise to handle all the financial matters as an indication of his love and understanding of her. Only when faced with a financial

crisis did Helen realize that she had allowed her teacher's put-down to become an excuse for irresponsible behavior. Forced to learn to write checks, Helen began to balance the check-book by counting on her fingers. When she wanted and was offered a job that involved keeping books, she accepted it, then ran directly to the store to buy a calculator. One day at a staff budget meeting, when her concern overran her anxieties, Helen plunged into a discussion of the financial struggle. A co-worker she particularly respected responded with, "Helen, that's a very important point; you really think well about money." Helen was overjoyed to realize that it was true, and she felt inspired to confront her lack of basic math skills so that she could take a firm hold on her personal finances. An affirmation thoughtfully expressed and responsibly accepted cleared the way for new growth.

All people need and deserve to hear about what they do well and how they enrich life. They should be affirmed. Any



Creating affirmation silhouettes is one activity that makes a celebration out of affirming someone. The exercise provides a safe setting in which people can affirm and be affirmed; and also produces a permanent record of a person's affirmed qualities. Have the person to be affirmed lie down on a large piece of wrapping or art paper or an old sheet, so that someone can carefully trace an outline. The owner of the silhouette then draws in her or his features and clothing (others may assist if invited). After carefully discussing the concept of affirmation, group members gather around the silhouetted person to offer comments of appreciation, which are then recorded on the silhouette paper. Be absolute about the ground rule "No put-downs!" Allow ample time for thoughtful participation, and be sure that the affirmed person has the full attention of the group.





homemaker would love to hear, "Your caring for us shows in the work you do here." Every young person would delight to know, "You are so full of enthusiasm, it makes me feel good when you are around." The newspaper delivery person might be surprised but pleased to be told, "You are always prompt with the paper. I appreciate your good service." Opportunities to affirm people are always present, and it is important that we learn to use them.

For most of us, affirming ourselves seems even more uncomfortable than affirming others. Trained to be modest and self-effacing, we automatically attack our own self-image. We deflect positive feedback, diminishing it with the claim, "It was nothing." If we are told that our clothes are tastefully chosen, we hastily point out how cheap or old they are. If we receive the compliment that we look attractive or that we are clever, rather than appear vain we call immediate attention to our most recent blooper or note how much more attractive or clever someone else is. It is unthinkable to reply with, "Yes, I'm delighted you noticed!" We victimize ourselves in a trap of pervasive humility, questioning, and worrying about our real worth. Floundering in insecurity, we send out signals that perhaps we are not as capable or lovable as might be wished. As people respond provisionally to our unsureness, our self-doubts gradually begin to be realized. In an attempt to bolster our own flagging self-image, we desperately focus on the shortcomings or vulnerabilities of others.

Children who are not able to affirm themselves establish patterns of insecurity that often follow them through life. If they see themselves as inferior, they may choose to assume the role of victim, by constantly feeling or even allowing themselves to be picked on or by-passed; or they may compensate for their insecurity by attempting to victimize others, by bullying and undercutting them in order to feel powerful. When we do not feel confident of our own strength, goodness, or success, there seems to be comfort and reassurance in establishing that others are "less than" we are. This damaging downward spiral is one that affirmation can reverse.

Verbalizing one's own strengths and abilities is a first step toward taking responsibility for acting on them. Much of the process of learning and growing is getting past a negative self-image. It is difficult to risk doing or learning new things when you doubt that you've got what it takes to do it. It is frightening to expose the creative side of yourself when you fear that others might ridicule or scorn your efforts. It is impossible to believe in yourself and realize your full potential when what you hear from others, and what you tell yourself, is that you don't measure up. Affirming people (including ourselves) through a positive attitude reflected in our speech and actions counteracts society's glib undermining of self-esteem. Affirmation practices and projects the belief that people have infinite potential for good. Affirmation can reverse the downward spiral and generate new self-esteem, productivity, cooperation, and joy. □

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# When Generations Come Together

by Penni Eldredge-Martin

Since relationships over wide age ranges are not currently the norm, finding them requires a commitment: a willingness to challenge ageist assumptions about children, the elderly, and ourselves. In a way we are breaking new ground or trying to reclaim land that has lain fallow. We must unearth and examine the conscious and unconscious stereotypes that have grown up, the effortless categories assigned by virtue of age. We must overcome our inexperience by taking risks and by divesting ourselves of some of the overwhelming responsibilities and powers bestowed upon us, so that we may know experientially the support and nurturance to be found in reciprocal, intergenerational relationships.

Your life may hold many opportunities for such interactions. If so, you are lucky. Most, however, will need to make concerted efforts toward such relationships, investing time and energy in seeking out and nurturing them. Some

*Penni Eldredge-Martin is director of education for Planned Parenthood in Elmira, N.Y., and a member of Elmira Monthly Meeting. She worked as co-program coordinator for the Nonviolence and Children Program of Philadelphia Yearly Meeting for several years and remains active with a variety of peace and justice programs.*





parents recognize and encourage other adults to share particular interests with their children, as in the case of a single father who boards two male college students. Hans appreciates the friendship between these young men and his 11-year-old son and 12-year-old daughter: "They enjoy more of the children's sports and outdoor recreational interests and abilities than I do, and the children love their interest."

Other families invite people of differing age groups to partake in special family activities. At Christmas the Carters—Nancy, Dan, and 1-year-old Drew—asked four junior high school friends to join them in cutting down and making decorations for their first Christmas tree. The cold, blustery day was warmed with laughter, stories, charades, originality, carol singing, and pizza making and eating. In much the same way, Nancy and Dan had developed a caring relationship with a 70-year-old neighbor. Albert lived alone and was often seen walking briskly into a nearby wood. Avid bird watchers and wildflower enthusiasts, Nancy and Dan sensed a kindred spirit. Their questions about native birds were rewarded by a wealth of excited, detailed information, shared over simple meals and during keen-sighted forays into the woods.

Various structured programs have been designed to promote intergenerational relationships. Some communities have realized that important sources of skills, local history, and warm emotion lie dormant and untapped within senior-citizen complexes and nursing homes. One response, in the Ann Arbor, Michigan, school system, has been the development of Teaching-Learning Communities, a program bringing senior citizens into classrooms as skill sharers and as teachers' aides. The emphasis is not wholly on the concrete, however, for as skills sharpen, vital human connections are made. The widespread perspectives and deepened insights shared across

desks and generations are palpable experiences in the continuity of human feelings, events, and abilities.

Around the country, programs are springing up that encourage participation of older community members. Many schools now have grandparent days and encourage the participation of grandparents and other elderly persons in the classrooms and on field trips. Many housing complexes and suburban communities have started programs—one in New York is called Generations Working Together—to encourage fun, mutual assistance, and sharing across the generation gap.

Friends Center, a complex housing a number of Quaker and other organizations in downtown Philadelphia, has established a day care facility for employees' children, from infants to four years. Its addition to the center has had many positive results: watching children at play in the courtyard gives a boost to weary workers, parents are close by if illness or accidents occur, and parents' work and commuting experience take on a tangible form for the children. In addition the children and all of the adults at the complex have begun to form relationships with people of different age groups, beyond their own families. All adults in the complex are encouraged to have lunch, visit, and read to the children whenever possible. Many special friendships have blossomed in this setting; adults and children, both, return to their work and their homes with new perceptions and sensitivities.

The Unitarian Church of Santa Barbara, California, sought a deepened sense of affinity within its spiritual community. Groups of 14 to 16 diverse volunteers—whole families, singles, parents without partners, teens—were organized into "family clusters," contracting to meet twice a month for an initial three-month period. Each cluster developed its own particular concept of meaningful interaction, with the help of a facilitator whose role was to act as a resource person

for as short a time as possible, and then become an equal member of the group. This latter requirement stressed group members' equal responsibility for the group itself, and allowed facilitators to experience their own role within the community:

They help each other with work that needs doing around the homes of members: painting, lot clearing, repairs, and the like. One member bought a new home recently, and since it needed some painting and plumbing, the whole family stepped in to help, did so with pleasure. It drew them closer together still.

One family met at the beach for breakfast at sunrise, and many family members go to lunch together after church. One family spent a weekend at the beach house of a member, another spent a weekend at a cottage at Mammoth Lake, another still went off to Mexico for a time. Campouts are common; so are social evenings. Members often meet together in twos, threes, and fours, as well as at the gatherings of the whole family. They keep in touch by phone. Some have taken shut-in people into their circle of concern. The activity patterns, in short, are rich and quite various, many of them generated spontaneously.

It is not yet clear what the families will eventually become: Each is autonomous, will create its own, unique form, determine its own destiny, on its own initiative, at its own pace. Whatever they ultimately become, their present existence has already justified the thought, discussion, labor, and anxiety that went into their creation.\*

Confronting ageist stereotypes, experiencing equality, and sharing power and support beyond our family and our peer group are concerns so new to us that they may seem burdensome and unwieldy. For this reason, controlled settings—such as those in Ann Arbor and Santa Barbara—in which to discuss perceptions and practice skills may be helpful. Another approach is an intergenerational workshop or seminar, at which carefully structured, firsthand, cross-generational activities may lead to discussions and insights

\* For further information write the Unitarian Church at 1535 Santa Barbara Street, Santa Barbara, CA 93109.

based upon personal experiences. In these settings, participants, hearing of others' past and present struggles with feelings and needs, angers, joys, and uncertainties, can experience affirmation and support as their commonalities unfold across the generations.

Two Friends meetings in Germantown, Pennsylvania, traditionally gather their families together in the autumn for an evening of fellowship; they enjoy a potluck supper, and the apple desserts celebrate the young people's apple harvest of the previous weekend. One year they decided that this intergenerational tradition should have a more specific focus. In the past, adults had gathered in one place and children in another, or families had stayed together; this time they sought deepened community, through sharing across age and family groupings. With the help of two facilitators, meeting members planned an hour-and-a-half-long gathering. The harvesters composed "apple carols" (the traditional Christmas carol "Deck the Halls" became, "Deck the halls with apple peelings, Gather here to share our feelings, Share apple gifts from Earth our Mother, Think of peace and of each other, Fa-la-la-la-la, la-la-la-la"), and the lyrics were posted so the evening could begin with singing. After a get-acquainted name game, in which participants lined up in "apple-betical" order, the facilitators led the group through an increasingly interactive program of games and exercises. They bobbed for, peeled, and balanced apples, and in small groups were drawn into safe, lighthearted conversation, telling tall tales about their apples and making up group stories to share with the larger gathering. To close the evening, everyone held hands in a large circle, and each affirmed a meaningful part of the evening.

Intergenerational workshops have been designed for groups ranging in size from 12 to 300, and the length of programs has also varied: one hour, a weekend, daily two-hour sessions over a week's time. All have four major goals in common:

In an intergenerational workshop Peter, 6, and Sherry, 35, were paired in a Trust Walk. This exercise calls for two partners to take turns being blindfolded and guided around the neighborhood by the "sighted" partner. While Sherry was blindfolded she suddenly realized that Peter was leading her toward a busy intersection without traffic signals. Later, when she and Peter shared their experience with the group, Sherry confessed:

"My first impulse was to stop and say, 'Remember, we must look both ways.' I remembered the ground rule to trust my partner and forced myself not to say anything; but I got more and more nervous as we approached the curb. Suddenly Peter stopped and said to me, 'Now I'll look both ways before we cross.'"

In "musical laps," everyone sits in the lap behind him or her. If people fall down, gravity wins, and the group tries again.

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- to have fun, to celebrate and affirm our joy in life and in living.
- to develop better communication skills between people of differing ages.
- to recognize and name the resources and skills of those present.
- to enable and encourage participants, through the experience of the workshop, to pursue intergenerational relationships in their own lives.

This last goal is paramount. As with affirmation, some individuals may need safe, controlled settings, such as workshops (or extended family programs or teaching-learning communities), in which to practice skills and experience the benefits of moving beyond and then returning to the family and familiar age group; workshops, however, cannot replace the experience of an authentic intergenerational relationship.

By whatever method we come together outside and within our families or age groups, relationships ultimately must grow between individuals, and must be respected as their sole responsibility. As parents become the models for the acceptability of intimate intergenerational, nonfamilial

relationships, they must be careful to respect and sensitively accept similar gestures on the part of the children. The right to extend one's family can and should be the responsibility of all its members. Overcoming the biases of ageism and inexperience by risking ourselves in authentic intergenerational relationships may be difficult, but the rewards, the moments of magic, are too great not to try. And as individuals whose strength and joy are derived from deep commitments to our families, shouldn't we seek all the resources available to nurture them?

As our competencies and repertoires expand through intergenerational relationships and return ultimately to enrich our families, we see and experience the vastness of our human resources as revealed in each one of us—our creativity, our imagination, our energy, our skills, our capacity for joy and intimacy, our resiliency, our commitment. Freed to acknowledge and trust these assets, we are affirmed and supported as powerful individuals—essential, valued members of strong and resilient families. From this knowing springs hope. □

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# FRIENDS MEETING

by Nancy Hicks Marshall

*The following is from Dear Grandma, Love Elias—a collection of letters the author wrote from a small child's perspective.*

Dear Grandma,

Mummy and Daddy are bringing me up close to God. Every Sunday we go to Friends meeting for worship. All the Friends come, and we sit quietly until the Spirit moves us to share.

Friends are also called "Quakers," Grandma. Mummy says it is because in the old days when people felt moved by the Spirit to speak the Truth as they saw it, the feeling was so powerful they would quake.

Most Friends who speak in meeting today don't quake. But they speak about powerful things: the need for peace, the importance of loving, the joy of children (like me).

I like going to meeting for worship because I see my friend Livia. She is older than I, and she can walk and talk in sentences. She talks to me and tells me things that our parents don't understand and then we play tag. She

walks away and I follow.

Today she was so glad to see me that the Spirit moved her to make a joyful noise unto the Lord. The Spirit moved me, too, and I made an even more joyful noise. Then some of the grown-ups scooped us up and took us off to the nursery. Did the Spirit come with us? Or stay in the meetinghouse?

I like meeting because it is usually quiet and I can look at the mountain outside the big glass window. I can look at the faces of the people of all ages. Some folks meditate about being kindly. Others think about school, or shopping. Sometimes, after a very hard week of work, Daddy meditates very quietly. Mummy calls it a "deep meditation." But when I do it, she calls it a nap.

I like the end of meeting for worship best. All of the people shake hands and hug each other and say hello. Some of our older Friends who don't have grandchildren living nearby give me special hugs. They tell me I'm their favorite little Friend. Then I give them my dimpiest smile, and I can tell they know they are loved too. That's what it means to me to be a Friend.

Love,  
Elias



*Nancy Hicks Marshall is a member of Phoenix (Ariz.) Friends Meeting and an occasional assistant in writing such letters for her son.*

Photos by Terry Foss



# EXPLORING FRIENDS LIBRARIES

by Emily Conlon



Courtesy of Philadelphia Yearly Meeting Library

If more than 2,600 Quaker books and pamphlets had been published by the year 1708,\* how many can be counted in 1983? And where are they to be found?

The answer, of course, is in Quaker libraries—from large institutional libraries to a few bookshelves in the far corner of a small meetinghouse. Here are books by Quakers, about Quakers, and those dealing with Quaker concerns. Quaker pamphlets are more mobile; they too are in libraries, but they also flow like a river in and around the Friendly world. To locate the printed words that one is seeking, it is helpful to have at least a rudimentary knowledge of Quaker libraries, although what follows makes no pretense at being complete.

To begin close to home (close to the home of *FRIENDS JOURNAL*, that is) the large windows at the entrance to Friends Center mark the location of the Philadelphia Yearly Meeting Library, a lending library that offers unique services. Its 18,000 books on Quakers and Quaker subjects, carefully chosen for adults and children, are available to members of the yearly meeting and, for a small fee, to all other Friends. Bibliographies, issued frequently, make selection easy; books may be borrowed and returned by mail. Book exhibits on topical subjects are sent to Quaker



Barbara Benton

meetings and schools.

The Yearly Meeting Library's comfortable reading room at 1515 Cherry Street is a hospitable browsing and study center for visiting Friends as well as for all the agencies that are housed in Friends Center. The library staff, helpful and knowledgeable, is vitally interested in Quaker outreach.

An hour away, in suburban Philadelphia, are the libraries of Haverford and Swarthmore colleges, with Quaker collections that are important to scholars and historians. These two institutions have attempted to collect as much as possible of the vast amount of material that Friends have published during the past three centuries.

When the Society of Friends founded its first institution of higher learning—Haverford College—in 1833, a gift of six important books by George Fox, William Penn, and others formed the nucleus of its future book collection; its manuscript collection began with the gift of *Letters and Papers of William Penn*. Later, in 1867, the board of managers recorded its decision to maintain "an important reference library, especially

for works and manuscripts relating to our Religious Society." In the Treasure Room and the Borton Wing there are more than 25,000 volumes plus maps, photographs, pictures, biographical sketches, and documents, all descriptive of the history, thought, and activities of Friends. The papers of Rufus Jones and other prominent Friends are of particular importance.

Although scholars who come from all parts of the United States, as well as from overseas, find at Haverford much that is rare and unusual, there is also much that is of general interest. One unique feature is a collection of Quaker fiction—nearly 700 books about Quakers or written by Quakers.

Friends Historical Library at Swarthmore College was founded in 1871 with a gift of 150 volumes. Since then the library has acquired a rich collection of material on the history and doctrine of the Society of Friends; on Quaker activity in literature, science, business, education, and government; and on reform movements concerned with peace, Indian rights, women's rights, and abolition of slavery.

As an official depository for the records of Philadelphia and Baltimore yearly meetings, the Swarthmore library has the largest collection in the world of

*Emily L. Conlon, member of Abington (Pa.) Meeting, serves on the board of managers of FRIENDS JOURNAL. Her article was written with the assistance of the Book Services Committee of Philadelphia Yearly Meeting, of which she is a member.*

\* According to John Whiting's *Catalogue of Friends Books* (1708), quoted in *Friends for 300 Years*, by Howard Brinton.

Quaker meeting archives: records of business meetings, financial accounts, and minutes of the work of important committees dealing with spiritual and social concerns. Housed in the same building is the Swarthmore College Peace Collection, a major archive for the papers of individuals and organizations who are working for world peace through disarmament, pacifism, conscientious objection, and nonviolent social change.

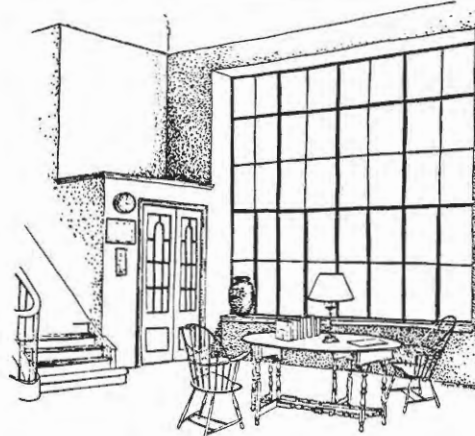
To assist researchers at Swarthmore, a *Guide to the Manuscript Collections* can be obtained from the library or can be consulted at other Quaker college libraries and many research libraries. Major research libraries have the six-volume *Catalog of the Book and Serials Collection of the Friends Historical Library*.

Friends secondary schools also have established libraries, although this



Top: A Friends school class visits the Philadelphia Yearly Meeting Library.

Above: Friends Historical Library, Swarthmore College



Friends Free Library of Germantown

notable one, the Friends Free Library of Germantown, is not a library of strictly Quaker content. In 1845 when the new Germantown Friends School Committee asked its sponsoring body, Germantown Friends Meeting, for books, the committee received 41 books and \$45. Even though at that time the idea of a free public library was considered a piece of "American tomfoolery and extravagance," the meeting believed that the books should be shared by faculty, pupils, meeting members, and any of "our sober neighbors" who wished to participate. Thus was born one of the first free public libraries in this country.

Adult education had its early beginnings in the library's strong concern for young people who were forced to leave

The Quaker Collection, Lilly Library, Earlham College, Richmond, IN 47374

Friends Free Library, 5418 Germantown Ave., Philadelphia, PA 19144

The Quaker Collection, Friends University, Wichita, KS 67213

George Fox College Library, George Fox College, Newberg, OR 97132

Friends Historical Collections, The Library, Guilford College, Greensboro, NC 27410

The Quaker Collection, Haverford College, Haverford, PA 19041

Malone College, 515 25th NW, Canton, OH 44709

school to work in the nearby textile mills. For the benefit of these factory hands, a committee of young men volunteered to keep the library open three evenings a week.

Over the years Friends Free Library has continued its "American tomfoolery," expanding in services, number of volumes, and in its physical structure. Its role of providing books for school, meeting, and community is represented by the fact that the rear door of the library building is adjacent to Germantown Friends School and serves as an entrance for faculty and students; the front door opens onto Germantown Avenue, where changing times have produced a changing community. As it responds to multiple needs, Friends Free Library is still a unique institution.

Significant Quaker libraries are certainly not limited to the Philadelphia area. Listed below are the addresses of a number of Quaker libraries, most of which have special Quaker book and/or manuscript collections. We suggest that any person desiring to refer to these collections should write or telephone in advance to obtain details about hours and services.

Library services do not necessarily require extensive organization; they may be small but innovative. The *Indiana Friend* (October 1983) reports the formation of a Social Concerns Lending Library, a project with simple guidelines. Readers choose the materials they want from a list in the newsletter; the books are sent postage paid from Indiana Yearly Meeting. After a "reasonable length of time" the borrower is expected to pay the postage to return them to the yearly meeting office. □

Haviland Record Room, New York  
Yearly Meeting, 15 Rutherford Place,  
New York, NY 10003

Pendle Hill Library, Wallingford, PA 19086

Rhode Island Historical Society,  
Curator of Quaker Records,  
R. Wiggins, 120 Hope Street,  
Providence, RI 02903

Friends Historical Library, Swarthmore  
College, Swarthmore, PA 19081

The Quaker Collection, Whittier College,  
Wardman Library, Whittier, CA 90602

William Penn College Library, William  
Penn College, Oskaloosa, IA 52577

The Quaker Collection, Wilmington  
College, Wilmington, OH 45177

# THE LANGUAGE OF RACISM, SEXISM, AND MILITARISM

by Meg Hummon

**W**hat's in a name?

In the 1960s, our society made efforts to deal with persisting racism, and part of this effort involved changes in our use of language. Those subject to discrimination are much more aware of idioms based on racism than are those who use them. When the idioms are pointed out, the tendency of the user is to claim that the usage is merely traditional and without significance. Those sensitized by discrimination may have a better perspective from which to make that judgment.

In the 1970s, sexist language was brought to our attention. Once we began to recognize it for what it was, it appeared to be everywhere, including our churches. I happen to be female, and I happen not to get very exercised about sexist language. But I recognize that it is those who have a strong sense of discrimination who must be consulted about the importance of the language patterns in maintaining sexist attitudes. If we always speak of the doctor as "he" and the manager as "he" and the president as "he" and God as "He," is this only a harmless convention or is this transmitting a clear message? Increasingly, we recognize that language patterns are important and that it is worth the struggle to make our language reflect what we really mean.

In the 1980s, we are all aware of growing militarism within our society, and there is increasing sensitivity to this central problem among non-Friends. Yet, even among Friends, militarist language is not uncommon. Recently I attended a national conference of several hundred Friends representing all varieties of Quakerism. The following expressions were used by speakers during formal presentations, or during floor discussion:

... *mobilize the entire arsenal to influence public opinion and Congress* . . .

*Meg Hummon serves as clerk of Athens (Ohio) Friends Meeting, a new monthly meeting in Lake Erie Yearly Meeting.*



... *spiritual weapons to overcome the powers of darkness* . . .  
... *fight a holding action (re: SALT vs. START)* . . .  
... *force the reopening of the test ban treaty* . . .  
... *fighting for the nuclear freeze* . . .  
... *nail him with the consequences of his veto* . . .  
... *must be members of the army of the kingdom, to rise to conquer* . . .  
... *target the opportunities in Congress* . . .  
... *This triggered in my mind another great hymn, "A Mighty Fortress Is Our God."*  
... *information and ammunition to use (re: tragedy in Lebanon)* . . .  
... *civil rights fight* . . .  
... *fight the MX with the Peace Testimony* . . .  
... *body count (re: Quakers being a small proportion of those concerned about nuclear weapons)* . . .  
... *the spearhead should be* . . .

Perhaps some individual expressions are harmless. I think that the pattern is not harmless. Military language is pervasive, and the total effect is of reinforcing militarist viewpoints in general. If you tune your ear, you will probably find similar expressions both within and outside your own meeting.

As we seek to speak truth to power, our message will be clearer if we can find more appropriate ways to express firm purpose, or dynamism, or adversity. □



# Scattering Seeds in International Peace Work

by Joe Peacock

**T**he first thing to understand about international peace work is that it can be very lonely. Some moments are exciting, of course, but there are long, lonely spaces in between. International peace work involves leaving your family and friends and living in a place where you do not speak the language and may not have the occasion to do so since you are not directly involved with the people there. It means spending a lot of time behind a typewriter, writing to friends and colleagues in other countries or writing articles for magazines and not knowing if anyone reads them; it means collecting information about peace movements in different parts of the world and wondering whether you should be out there yourself. It often means having the impression of scattering seeds and not being able to wait to see whether they sprout.

In 1981, I came to work at IFOR through the Brethren Volunteer Service in the United States. I was excited about coming to the Netherlands, where I had never been, but adjusting to the move was difficult, especially in the first months. It felt strange: too small, too flat, too tidy, and perhaps even too affluent. People seemed very self-sufficient and difficult to get to know. I felt a little like I was living in a doll house; I could look into people's big windows but not go inside. Most difficult of all was living in a country where I did not speak the language. No matter how well people can speak English, I do not feel right in a place until I can speak the local language. A tree is just not the same as a *boom* and never will be. My feeling of isolation was increased because I was living alone for the first time. So one aspect of my experience of international peace work has been learning to live here in

Alkmaar, struggling with Dutch and trying to get to know the local people.

Another, larger aspect is the reason I am here: to work for peace. I was very impressed with the size, the spirit, and the sophistication of the Dutch peace movement. I saw here, even more clearly than in the United States, the importance of moving beyond making "calls" for peace—which Quakers have made so often in their history—to building a broad-based campaign with political strength on positions such as unilateral initiatives ("Rid the World of Nuclear Weapons, Beginning with the Netherlands") or a bilateral freeze of nuclear weapons. As I observed peace movements with political strength, such as IKV and CND, and political parties with peace convictions, such as PSP and Die Grünen, I realized more clearly the importance of not being afraid of the compromises and power struggles of the political world.

But I slowly began to realize that while political campaigns are essential in moving us toward disarmament, peace involves much more than the conducting of such campaigns: peace involves not only the minds but also and especially the *hearts* and the *consciences* of people. I came to understand that there is, in fact, a clearly religious element in this struggle, for nonbelievers and believers alike. Peace is a question, after all, not only of our ideas but of our commitments. It is something that reaches to our souls and calls us to conversion. Perhaps it was the same insight that was recently given expression by an American professor, Robert Holmes, who wrote, "The problem isn't so much a lack of desire for peace as it is a commitment to institutions (such as the military and military-related industry) that make peace impossible."

I had come to work at IFOR with the idea that our highest priority should be to work for disarmament, but eventually I realized that the real task was something deeper, something involving our deepest commitments and motivations. So while I had not thought much about nonviolence before coming here, I real-

ized that this deepening of perspective offered by nonviolence and the commitment to nonviolence as "truth-force" are most central to the struggle for peace. There were many influences which moved my thinking in this direction. One was Creuza Maciel, a former Brazilian nun who worked for a year in the IFOR office making European contacts for *Servicio Paz y Justicia*, the nonviolence movement in Latin America. Creuza had absolute faith in the strength of nonviolence even in the midst of the violence and injustice she had experienced in the barrios of São Paulo. She was lonely so far from her friends and in such a different culture. But one could easily see that her commitment was a fire that could not be extinguished.

Peace camps are another continuing influence, especially the women's peace camps like those at Greenham Common and Soesterberg. The total commitment by the women who make a permanent form of protest of this kind offers

*Antinuclear demonstrators gather in Amsterdam, November 1981.*

L. M. Jendryczek/IFOR



*Joe Peacock has been working for the International Fellowship of Reconciliation for the past two years through the Brethren Volunteer Service. He is a member of Gwynedd (Pa.) Meeting.*



Richard Baggett Deans

*Attendees at a peace rally during Kirchentag (Church Day) in West Germany wave purple scarves with the message, "Turn back toward life," June 1983.*

a witness to the urgency of the present situation and to the ability of ordinary people to do something about it.

The one person who moved my thinking most decisively in the direction of nonviolence was Jean Goss, a former French trade unionist who became a pacifist when he was a prisoner of war in World War II. With his wife, Hildegard Goss-Mayr, Jan has traveled and evangelized the gospel of nonviolence from Brazil to Poland. Both are still traveling extensively for IFOR and co-serving as IFOR's vice presidents.

I first met Jean during an IFOR executive committee meeting, when he took a group of us aside for a "discussion" which turned out to be a half-hour lecture on nonviolence. He told the story of peasants in Latin America who had undertaken a nonviolent struggle to obtain water for their village by reaching the consciences of those in power. He told of trade unionists who lay down in front of the trucks driven by strike-breakers because they had nothing in their lives to lose, and who eventually succeeded in reaching the consciences of their opponents. He said that we in the peace movement must not be satisfied with sitting in an office collecting and distributing information; we must aggressively *attack* the base of public support for nuclear weapons and not be afraid of using our reason and conviction

in confronting with the truth those in power. By the end of his talk I was holding back tears because in this man I had personally experienced the power of the truth. I knew that I was in the presence of one like George Fox, who knew that the spiritual war in which we are engaged—the Lamb's war—must be aggressively fought with the spiritual weapons at our disposal.

This kind of understanding of the true nature of the struggle for peace has helped me understand what I already knew: that the important aspects of my work, as of the rest of my life, are not the ideas or the discussions, but the *experiences* I share with individuals, the glimpses of these deeper commitments on the part of those around me. These are people like Drummond Petrie, a Quaker cellist who left a job with the Rome opera to devote himself to music therapy and peace work, and Anna Luisa L'Abbate who left a husband and grown children in Florence to help found a peace camp in Sicily, and Anita Kromberg, who had worked with those seeking a violent overthrow of the apartheid regime in South Africa until a voice inside told her there must be another way and she discovered a small community of other individuals working for nonviolent change there.

These "high" experiences have not always focused on other people, but

have sometimes consisted of things I have done myself, moments when my actions seemed particularly "right." I will never forget a day at the peace camp in Comiso in Sicily. In the center of Comiso stands a monument commemorating various occasions of popular resistance. One large stone proclaims "La Resistenza Continua," while others are devoted to particular resisters such as Ché Guevara or Martin Luther King, Jr. On this afternoon a group of us decided to clean the monument, which had become littered with dirt and trash. It was a quiet way of saying that we wanted to bring out of the dust a noble tradition of resistance and establish it there in Comiso, where U.S. cruise missiles are to be installed.

That evening a public meeting was held at the monument to discuss resistance to the missiles, and a big question was violence versus nonviolence. Many of those present had hardly heard of nonviolence before. I was asked to speak and explained that I was one American who had come here to see to it that a lot of other Americans would not come to Comiso. I explained that 1,700 Americans had been arrested in New York for making a successful non-violent blockade of the five nuclear powers' missions to the U.N. during the Special Session. The reaction to my talk was quite good. Perhaps, I thought, those dead stones could bring to life real resistance once again, and I was pleased that I was part of it.

Easter at Molesworth peace camp in England offered another such occasion. I helped two friends convert a bit of the future cruise missile base into a garden of vegetables, trees, and flowers. The action was itself part of a wedding of two young Quakers, with the "official" part taking place at the Leicester Meetinghouse on Saturday, and the concluding worship held at the peace camp on Sunday, followed by the planting. It made me reflect on our covenant responsibilities not only to our husbands and wives but to our world, and on the resistance that is undertaken by a single seed as it struggles against the darkness and the cold and the pressure of the earth in its climb to the light. But best of all was simply standing around the campfire in the cold on Saturday night, singing together and falling into a spontaneous and rich silence. The pleasantly



hard physical work of life at the peace camp balanced my office existence.

Sometimes I find it hard to return to Alkmaar after such experiences—back to the perpetual rain, the perpetual mail to be answered, the perpetual flood of peace movement publications and regular press which cannot possibly all be read. The overwhelming flow of information and the time that must be spent on infinite small tasks is the most trying aspect of this work. Days and weeks pass in which I sense I'm not getting anything accomplished.

The next most trying feature of international peace work is conferences. I have lost count of the number of conferences I have attended since I have been here, but it must be getting close to ten. Each time I am convinced that this one should be the last. Inevitably the workshops are too large or the discussion is too brief or the reports are boring or the final document is useless. I am convinced that the peace movement puts too much time, energy, and money into conferences, which generally are a poor structure for people to communicate well. But just as inevitable as the problems are the exceptions: good discussions, exciting reports, the old friends I am happy to see again. And so I continue going to conferences and struggling through them.

Occasionally, conferences give me brief glimpses of the Kingdom, which keeps me going through the dry times. Less than a week ago, for example, I was sharing a cool, breezy evening with

a friend, Greger Hatt of the Swedish FOR. We were sitting on the Charles Bridge in Prague, having just left the closing reception of the Peace Assembly which we had attended for our organizations. Before us was the illuminated castle, where the last lingerers at the reception were starting to make their way home, and beyond the castle rose the Gothic spires of the Cathedral of St. Vitus. Behind us was a full moon, which reflected from the ripple of the Vltava River below. All around us were the saints which line the sides of the 14th-century bridge.

At that moment there was no place in the world we would rather have been than sitting on that bridge, though we knew that some hundreds of kilometers to the east and the west two great military powers were maintaining their endless watch in preparation for the unleashing of the powers of death. Leaning against the wall of the old bridge, we wondered whether the conference had moved the world any further from the abyss, and whether we had made a mark on this gathering of 3,000. Had our talk about nonviolence been heard—*could* it be heard by those participants who had come from liberation struggles in various parts of the Third World? Had our tactful, respectful attitude toward the representatives of the official Peace Councils in the East been untrue to the more prophetic challenge of speaking against injustice wherever we find it? And why is our nonviolent movement so small? Why are we a minority at any

gathering of the peace movement, East or West?

Though we seldom see the results of what we do, we simply must continue scattering seeds in the hope that some will come up. In the meantime, we are gifted with more than enough evenings like that one, the small glimpses of the Kingdom and of communion with fellow workers for peace to make the difficult times worthwhile. □

## AT GREENHAM COMMON

The fence encircles the arsenal of Weapons to kill for peace.

The women circle the fence  
Mothers, daughters, grandmothers,  
sisters

Babes in their arms  
Toddlers tugging at their skirts.  
Together they stand, arms outstretched  
Sixty thousand hands linked—  
warm links of love.

In the fence they weave PEACE  
From the green grasses of the  
English countryside.

On the gray metal they hang tokens  
of the lives they've borne—  
Bonnets, T-shirts, smocks, dolls—  
Symbols of life and hope for the future.  
They sit together and talk.  
What will happen if the bomb drops?  
Where can we take the children?  
How will we feed them?  
They nurse. They knit.  
They stand and wait.

Her majesty's soldiers encircle  
the women  
Loaded guns in their arms  
Protecting the other peaceful citizens  
from harm.  
You can't be here inciting a breach  
of the peace.

Concentric circles form  
Layer upon layer like the beech tree  
grows.  
Are they the epicenter of the blast?  
Or can they be the stone that changes  
the course of the waters?

—Julie D. Segal

*Thirty thousand women encircle the air base at Greenham Common, December 1982.*



© Ed Barber



# JUNIOR JOURNAL

## Peaceful Dreams

A conception deep within the mind  
Draws itself forward  
It bursts through a translucent barrier of consciousness  
Manifesting itself upon our small planet

And as it watches the world go by  
It searches into the human heart  
It sees life in all its forms  
Then descends on us

It flows through many  
Its very spirit absorbs into our souls  
It is passed on enlarging with every entrance into the mental stream  
The conception has found a home

Suddenly it is over  
We awake in a cloud of violence and destruction  
Falling into the grimness of reality  
Slipping into the balance of life and death

But we continue to think of the dream  
A distant hope for us  
Something set apart from us by fate  
A conception that is—which someday may be.

*Scott Sugiuchi, age 16*

Third prize winner of the 1982 Central Florida Peace Poetry Contest

## Self-Portrait

I was once  
from another time.  
From somewhere  
no one else knew  
or could  
understand.  
And I'd fly with  
my friends  
who were  
molded by my small  
but experienced hands.  
Never spare  
the slightest  
detail.  
And they were all  
a sliver of me,  
although none  
of us knew it at the  
time.

I am older now  
but still young,  
and still a dreamer.  
Now instead of  
squeezing my head out  
to picture every last detail  
in my fantasies  
I create my world  
and transfer it  
onto paper.  
It will keep silent and safe,  
here.  
My pen is in  
perpetual motion  
as the blueness  
scrambles from the tip  
to make a flowing idea  
from a clumsy, tripping blob  
in my mind.  
I know I'll always be a dreamer.

And wishful.  
I hope that some  
day the blobs  
will form ideas  
that become  
more and more  
graceful  
and on toe-tip  
will twirl easily  
and will be peaceful.  
Could it be  
possible that  
some day,  
others will  
feel my thoughts  
and soar  
as I do . . .  
with me?

*Ilana Krevit,  
Brooklyn Friends School*

## Have You Ever Thought?

Have you ever thought about comparing the beautiful things around you?

A light post is a flower with a center bulb and petals of light.

A tree is a squid swimming, waving his legs in the wind of the sea below the surface of the clouds.

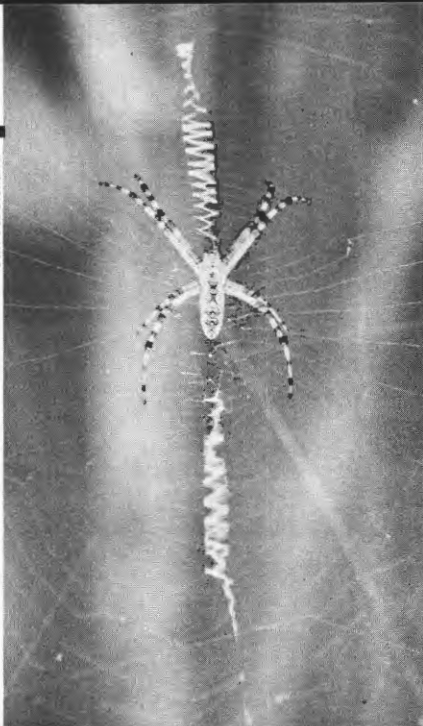
The rocket of colored leaves explodes in the clouds of the pond.

The wind blowing the dune grass at the seashore looks like a man climbing an almost endless mountain.

Driftwood, like a motorless boat, dances in the waves and currents.

Colin Marshall,  
Westtown Lower School

Tim McClelland



## Rainy Days

On a rainy day in the country,  
The spider webs glisten with the  
raindrops

And the webs look like lace.  
The only thing you hear is the  
Pitter-patter of rain on the  
windows.

On some rainy days I just like to  
stroll

Slowly out in the rain and let the  
Raindrops fall on me, and trickle  
down

My face.

A rainy day may seem gloomy at  
first,

But when you really think about it  
You realize what beautiful things  
Happen on rainy days.

Mireille Urbanowicz,  
Brooklyn Friends School

## Alphabet Square

In this alphabet square are hidden 32 popular girls' and boys' names from the Bible. They may go up and down, across, or diagonally, and may be backwards or forwards. All are in straight lines. Draw a line around each name. See how many you can find.

Answers to puzzle on page 20.

A	N	L	E	U	M	A	S	K	B	R	C	R	M
N	B	J	U	D	I	T	H	E	R	T	A	O	A
E	A	O	U	H	A	R	A	S	C	A	G	N	I
L	G	H	A	P	A	U	L	T	H	O	M	A	S
I	L	N	T	O	R	A	C	H	E	L	B	O	A
Z	N	R	L	A	O	I	P	E	T	E	R	M	A
A	D	A	M	E	N	W	S	R	Q	U	U	I	C
B	T	C	A	R	A	E	H	C	U	R	T	A	Z
E	V	C	R	N	M	D	A	V	I	D	H	H	C
T	U	E	Y	A	D	A	N	I	E	L	I	T	B
H	S	B	J	E	P	R	M	L	Y	E	L	R	P
V	E	E	B	C	M	K	E	O	Z	A	S	A	A
C	P	R	A	D	F	O	J	W	S	H	Y	M	N
M	A	T	T	H	E	W	M	A	I	R	I	M	L

Girls' Names  
Esther  
Leah  
Rebecca  
Sarah  
Miriam  
Debra  
Ruth  
Anna  
Priscilla

Mary  
Elizabeth  
Martha  
Judith  
Rachel  
Naomi

Boys' Names  
James  
Matthew  
Andrew  
David  
Isaac  
Peter  
Adam  
Amos  
Aaron

James  
Matthew  
Thomas  
Daniel  
Nathan  
John  
Samuel  
Mark  
Paul

Courtesy of The Children's Defense Fund, Washington, D.C.

## Riddles From Sidwell Friends School

- I have a lot of eyes,  
Though none of them to see with;  
I lie under a black quilt  
For a long time  
Before you dig me up—  
What am I?
- I am round, red,  
I have a star inside,  
I have no door,  
Yet you can find my star.  
What am I?

Christa Farmer

- I'm big and small,  
I shine like silver,  
I go over the world once a night,  
I'm very changeable!  
What am I?
- I'm here, then there,  
I'm huge, I shine like gold,  
But if you get close to me  
You will die!  
What am I?

Allison Marinoff

Answers to riddles on page 20.

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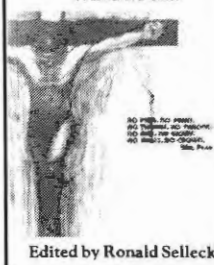
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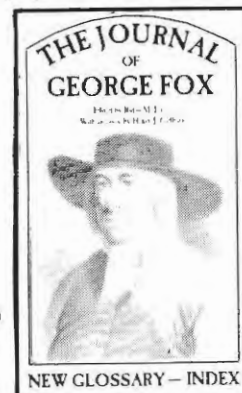
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William Penn



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Journal of George Fox  
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new glossary-index  
by Howard Alexander  
ISBN 0-913408-24-7  
594 pages \$7.50

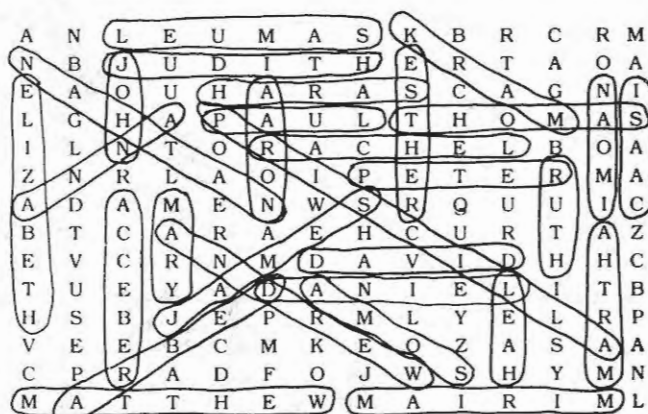


A new glossary-index is included in The Journal of George Fox (edited by Rufus M. Jones, 1908). Howard Alexander's focus on forty-three words and phrases most commonly used by Fox offers an organic approach to the study of the Journal. (Glossary-index available separately for \$1.00.)

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## Puzzle Answers



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Please send material to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102.

**Riddle Answers** 1. potato 2. apple 3. moon 4. sun

## Books on Peace for Young Readers

Baker, Betty. *The Pig War* (Harper & Row 1969, ages 5-10). An amusing account of an 1859 incident which almost caused a war between the United States and Canada.

Benson, Bernard. *The Peace Book* (Bantam 1981, ages 9 and up). A delightfully illustrated tale of young people's courage and inventiveness in convincing the world and its governing powers that peace is available to us immediately.

Coerr, Eleanor. *Sadako and the 1000 Paper Cranes* (Dell Yearling 1977, ages 6-12). A biography for young readers about a Japanese girl who died of leukemia as a result of radiation ten years after the bombing of Hiroshima. It makes its own eloquent plea for world peace.

Cowley, Joy. *The Duck in the Gun* (Doubleday 1969, ages 8-12). The battle is delayed because a duck has made a nest in the cannon. After awhile, the soldiers



## Publications Available From Friends General Conference

Colorful leaflets—Friends and . . . series: Friends and the Bible, God, The Seeker, Service, Social Change, Their Spiritual Message, Violence, Weddings, Womankind, Worship—15¢/each.

**The Quakers** by William Whalen, a Catholic. A comprehensive view of the Society of Friends—50¢.

**Directory For Traveling Friends 1983/84.** Lists 717 hosts offering home hospitality or camping space to Friends traveling with letters of introduction from their home meetings—\$9.

**Transforming Power for Peace** by Lawrence Apsey. Includes early Christians, Gandhi, Martin Luther King, and Cesar Chavez as examples of successful use of nonviolence. Study questions conclude each chapter—\$3.

**Living With Oneself and Others.** Queries and advices on marriage, family, separation, and divorce, from New England Yearly Meeting—\$2.50.

**Quaker Quotations** by Leonard Kenworthy. An anthology of quotations from contemporary Quakers on faith and practice of Friends—\$5.

**George Fox—The Man Who Wouldn't** by Sophia Fahs. For children and adults—\$3.

**Are the Scriptures "Very Precious" Still?** by George Boobyer, a contemporary British biblical scholar—\$2.

**We're Going to Meeting For Worship** by Abby Hadley, illustrated by Diane La Voy. Thoughts of a small boy during Meeting for Worship—\$2.

Postage and handling: under \$10, add \$2; \$10-20, add \$3; \$20-50, add \$4; over \$50, add \$5.  
Order from Friends General Conference, 1520-B Race St., Philadelphia, PA 19102.



Bob Wood, courtesy of Friends Select School

attempts to open children's minds to the fact that there are many people in the world who speak different languages from the moment that they can talk.

Foreman, Michael. *War and Peas* (Crowell 1974, ages 4-9). Without realizing what they are doing, the army of the fat king helps the starving enemy plant their crops.

Hendricks, Gay. *The Family Centering Book* (Prentice Hall 1979). Clear suggestions for improving communication among family members, including step-by-step instructions for family meditation and centering.

Leaf, Munro. *The Story of Ferdinand* (Viking 1936, ages 3-8). An amusing classic about a bull who didn't like to fight and how his passive nature saved him.

Lionni, Leo. *Swimmy* (Random House 1963, ages 3-7). Swimmy shows how cooperation can keep all the fish in his school safe from the big fish.

Orton Jones, Jessie & Elizabeth. *This is The Way* (Viking 1951). Beautiful illustrations of children from many different

countries accompany prayers and precepts from world religions.

Steele, William O. *The War Party* (Harcourt Brace Jovanovich 1978, ages 5-10). Despite his preparations, a young Indian warrior's first battle is not what he expected. Good illustrations.

Turkle, Brinton. *Obadiah the Bold* (Viking 1969, ages 4-9). Obadiah, a young Quaker of old Nantucket, wants to be a pirate when he grows up. Through play with his siblings, he discovers it might not be the life he imagined. Excellent artwork.

Wahl, Jan. *How the Children Stopped the Wars* (Avon 1972, ages 6-10). One lone shepherd boy leads a pilgrimage of hundreds of children to bring their fathers home from the wars.

Zolotow, Charlotte. *The Quarreling Book* (Harper & Row 1963, ages 4-9). How our moods are affected by the people around us and how we can break the chain reaction are illustrated in a humorous way.

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become used to life without combat and convince their officers to cease fighting.

Fitzhugh, Louise. *Bang, Bang, You're Dead!* (Harper & Row 1969, ages 4-9). Real and pretend are brought into focus as a group of children playing war get carried away with their play.

Frasconi, Antonio. *See and Say . . . Mira y Habla* (Harcourt 1955, ages 4-9). This picture book with text in four languages

## Pendle Hill Publications

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Howard Brinton, in a bulletin of 1942, asked the question, "Why pamphlets?"—and in answering it proceeded to define the Pendle Hill Pamphlet. Such a publication should be short enough to read at a single sitting, it should present a single thesis, it should have contemporary (though not necessarily topical) relevance, and it must express a concern.

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## Readers' Favorites

*We asked our readers what books they most enjoyed reading in the past year. We collected their responses and here they are! —Ed.*

**Peace Pilgrim**, by Friends of Peace Pilgrim (13719 Tedemory, Whittier, CA 90602, 1983). The story of one woman's physical as well as spiritual pilgrimage for peace across the United States made "Peace Pilgrim" almost unique in her faith in God and trust in people's goodness along her way.

*Marie McCall, New York, N.Y.*

**What Jesus Means to Me**, by Roger Wilson (Lecture at 1981 Australia Yearly Meeting). A small pamphlet. Be reintroduced to the historical Jesus in an understandable and heart-touching way.

**The Bible**. Old but ever new; read the Gospels of John, Matthew, and Luke to feel new insight regarding Jesus the Christ. You may have a heart-rending experience.

*Ruth O. Maris, West Chester, Pa.*

**Hiroshima No Pika**, by Toshi Maruki (Lothrop, 1982). A picture book for adults as well as for children. It is under consideration for the Jane Addams Peace Award.

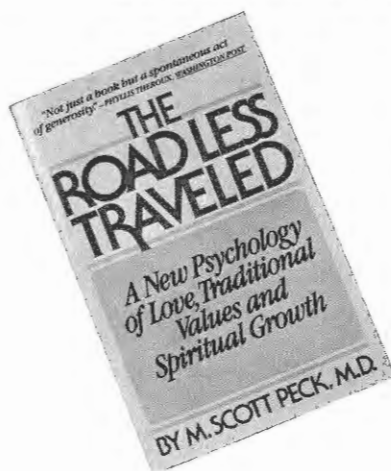
*Lucille Carlson, Greensboro, N.C.*

**Deadeye Dick**, by Kurt Vonnegut, Jr. (Delacorte, 1982). An odd, self-told tale of a man who at 12 years of age inadvertently became an astute observer rather than a participant in his own life.

**War in Uganda: The Legacy of Idi Amin**, by Tony Avirgan and Martha Honey (Lawrence Hill, 1982). A lucid, complete, first-hand account of a small war whose internal and international ramifications have been only hazily understood. Food for thought for peace-minded people.

**The Road Less Traveled**, by M. Scott Peck (Simon & Schuster, 1978). A thoughtful psychiatrist has written a sound self-help book, geared to normal everyday life and encouraging spiritual growth in a Quakerly way.

*Bea Reiner, St. Petersburg, Fla.*



**The Abyss**, by Marguerite Yourcenar (Farrar, Straus & Giroux, 1976). The philosophical quest of a man in advance of recognized science in 16th-century Europe. The struggle of a free mind in highly troubled times.

**Kyra's Story**, by Kyra Karadja (William Morrow, 1975). Memoirs of the Russian Revolution from the viewpoint of a young girl. Gripping, easy reading.

**Into That Darkness**, by Gitta Sereny (McGraw Hill, 1974). Gitta Sereny had interviews with Franz Stangl, the kommandant of Treblinka death camp, up to the day he died in prison. This is a psychological and historical portrait. Heavy reading.

*Jennifer Thierman, Philadelphia, Calif.*

**The Moral Choice**, by Daniel Maguire (Winston Press, 1979). This book presents a theory (with many examples) of how it is that we moral beings may most sensitively know, evaluate, and make moral choices.

**Riddley Walker**, by Russell Hoban (Washington Square Press, 1982). We spend our time trying to picture the results of a nuclear holocaust. Riddley Walker is on the other side looking back. Unusually gripping tale.

**Just and Unjust Wars**, by Michael Walzer (Basic Books, 1977). Coming out of the Vietnam War protests, Walzer seeks to understand his opposition. This moral argument with historical illustrations provides a thoughtful, well-rounded, and brilliant exposition.

*Victor Vaughan, Oak Ridge, Tenn.*

**Critical Path**, by R. Buckminster Fuller (St. Martin, 1981). This seasoned life's record appeals to Quakers for its experientially based wisdom and devotion to *all* human welfare. Includes chronologies of scientific discoveries and world events.

**The Turning Point: Science, Society, and the Rising Culture**, by Fritjof Capra (Bantam, 1983). In one thick book with excellent bibliography, a physicist covers all major trends in science, economics, and health, concluding with an optimistic vision for future social change.

**Shamans, Mystics, and Doctors: A Psychological Inquiry Into India and Its Healing Traditions**, by Sudhir Kakar (Knopf, 1982). A fascinating study of all major Indian gurus, including Rajneesh of Oregon, by a Western-trained Indian psychoanalyst provides fresh insights for resolving interpersonal relationships.

*Mary W. Millman, Newberg, Oreg*

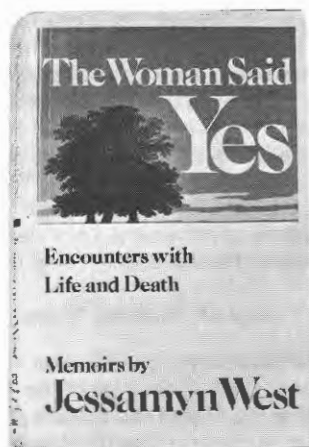


**Equality**, by Edward Bellamy (Irvington Press, reprint of 1897 ed.). This book continues to be a preeminent commentary on the cultural, religious, political, economic, and social order in the United States. A thoroughly American classic.

*Jerome D. Gorman, Richmond, Va.*

**Disorders: A Guide for Clergy and Parents**, by John C. Fletcher (Harper & Row, 1983). Bracketing the thorough discussion of the title subject are good advices for clearness and oversight committees and sturdy metaphysical speculations on the presence of evil in the universe of a benign Creator.

*Charlotte Taylor, Wilmington, Del.*



**Entropy: A New World View**, by Jeremy Rifkin (Viking Press, 1980). Thought-provokingly applies the second law of thermodynamics to economics and ecology. The entropy law states that energy is always decreasing, a fact which our present industrial policy tends to overlook.

**Mountains Die: A New Mexico Memoir**, photographs by William Davis and text by John Nichols (Knopf, 1979). A sensitive celebration of the people and environment of the Taos Valley of northern New Mexico. Deeply felt text with 65 moving photographs.

**Making Europe Unconquerable: A Civilian-based Deterrence and Defense System**, by Irene Sharp (World Policy Institute, forthcoming). An exploration of nonviolent security alternatives for one of the world's most likely nuclear battlefields. Sharp adds refreshing and serious new consideration to the currently limited debate on European security.

*Chet Tchozewski, Boulder, Colo.*

**Foundations for Reconstruction**, by D. Elton Rueblood (Harper Bros., 1946). The Ten Commandments viewed in the light of Hiroshima. Pithy and prophetic; if anything, more timely today than when it was written.

*Esther Greenleaf Murer, Philadelphia, Pa.*

**Let the Trumpet Sound: The Life of Martin Luther King, Jr.**, by Stephen B. Oates (Harper & Row, 1982). Martin Luther King's life demonstrates the power of confronting evil with love and points the way to those who would follow Christ.

*Anita Weber, Philadelphia, Pa.*

**The Summer of the Great-grandmother**, by Madeleine L'Engle (Farrar, Straus & Giroux, 1974). The author describes how she and her family cared for her dying mother. Poignant and perceptive, it is a book of deep caring—one which acknowledges both joy and pain.

**The Woman Said Yes**, by Jessamyn West (Harcourt, 1976). The "woman" is several women: Jessamyn herself, a bedridden young woman with tuberculosis; her mother; and Jessamyn's sister, with inoperable cancer. The focus is suffering and its effects: fear, courage, resistance, resignation.

*Mary Collet, Madison, Wis.*

**Modern Chinese Stories and Novellas, 1919-1949**, edited by Joseph Lau, et al. (Columbia University Press, 1981). These stories give the reader insight into the daily lives of China's urban dwellers, soldiers, and peasants. The lot of the poor and of women is especially poignant.

*Winnifred Tanner, Ottawa, Ont.*

**Seeker After Truth: A Handbook of Sufi Tales and Teachings**, by Idries Shah (Harper & Row, 1982). The latest wit and wisdom from a famous "Westernizer" of Islamic mystical tradition. These stories speak meaningfully to Friends or any who openly seek enlightenment from all directions.

*Ethen Perkins, Princeton, Oreg.*

**A Thousand Reasons for Living**, by Dom Helder Camara (Fortress Press, 1981). Meditations and poetry direct from the heart to the heart. Incisive, pure spirit in words, translations of the language of the Spirit. **Community and Growth: Our Pilgrimage Together**, by Jean Vanier (Paulist Press, 1979). By the founder of the L'Arche Communities. Well grounded in practical experience and spirituality. A beautiful and wise definition of community.

**Compassion: A Reflection on the Christian Life**, by Donald P. McNeill, Douglas A. Morrison, and Henri Nouwen (Doubleday, 1982). The book leads us into an understanding of compassion that leads to action with gratitude and humility.

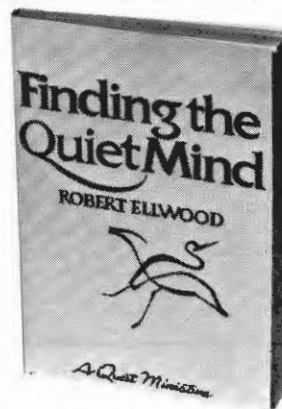
*Ellen Naney, Washington, D.C.*

**Priestland's Progress: One Man's Search for Christianity Now**, by Gerald Priestland (BBC Publications, 1981). A Quaker and the BBC's religious affairs correspondent, Gerald Priestland interviewed Christian,

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Jewish, and Muslim clergy, exploring their  
religious beliefs and formulating his own.  
**When Bad Things Happen to Good Peo-  
ple**, by Harold S. Kushner (Avon, 1983). A  
rabbi explores the question of God's rela-  
tionship to good and evil and offers solu-  
tions which may help the pained and guilt-  
ridden.

**The Flight of Peter Fromm**, by Martin  
Gardner (William Kaufmann, 1973). A well-  
known science writer has written a thought-  
ful novel that traces the journey of a young  
man seeking spiritual maturity.

Martin H. Gallas, Princeton, Ind.

**The Earth Speaks**, by Steve van Matre and  
Bill Weiler (AEI, 1983). The spirit of the  
natural world is captured in this beautiful  
collection of writings. Listen to the earth and  
feel renewed!

**The Snow Leopard**, by Peter Matthiessen  
(Viking, 1978). This incredible journey into  
the Himalayan Mountains is filled with  
insights about life and the human spirit.

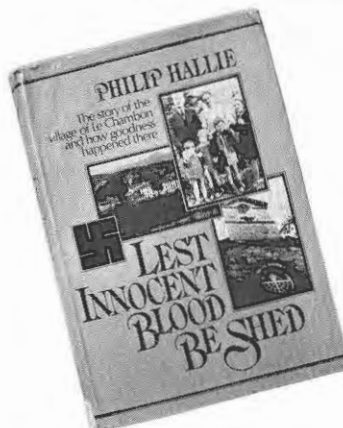
Ed Silcox, Bryn Mawr, Pa.

**When Bad Things Happen to Good People**,  
by Harold Kushner (Avon, 1983). Simply  
told stories and examples show why God  
should not be blamed for our troubles, and  
why we should not blame ourselves.

**The Fate of the Earth**, by Jonathan Schell  
(Knopf, 1982). A spiritual appreciation of  
the wonders of civilization from the per-  
spective of the danger of nuclear extinction.

**The Pain That Heals**, by Martin Israel  
(Crossroad, 1982). A moving analysis of how  
pain and its isolation brings self-knowledge  
and an understanding of others and of God.

Amy Weber, Bordentown, N.J.



**Lest Innocent Blood Be Shed**, by Philip  
Hallie (Harper & Row, 1980). The example  
of André Trocme and the people of the  
French village of Le Chambon protecting  
Jewish refugees from Nazi persecution shows  
how nonviolent resistance to evil worked in  
World War II.

Edward Pierce, South Mills, N.C.

**To See the Dream**, by Jessamyn West  
(Harcourt, 1957). Filled with comments of  
insight, love, and concern for the writer's  
fellow men and women, this book is worth  
reading and rereading.

Dale Simpson, Dorchester, Neb.

**God and Human Freedom**, edited by Henry  
J. Young (Friends United Press, 1982). A  
collection of essays by teachers and preachers  
about the greatness of Howard Thurman, a  
spiritual friend by adoption.

**84, Charing Cross Road**, by Helene Hanff  
(Avon, 1978). For pure joy, laughter, and  
heightened spirits, a short book in epistolary  
form, about inspiring books.

Bert Mason, Abington, Pa.

**The Youngest Science**, by Lewis Thomas  
(Viking Press, 1983). It is well written and  
quite informative. I now have a better under-  
standing of the physician's problems even  
though three of my relatives were all doctors.

**The Best of Sidney J. Harris**, by Sidney J.  
Harris (Houghton Mifflin, 1976). This is a  
collection of his articles. They are short,  
rarely as long as two pages. They cause you  
to reexamine (for the better) many of your  
views.

John M. Michener, Wichita, Kans.

**C. C. Poindexter**, by Carolyn Meyer  
(Atheneum, 1981). The name of the book is  
the name of the 15-year-old heroine. There's  
a kid sister, a mother going into business for  
herself, and a remarried father . . . it's a  
busy summer!

**The Animal, the Vegetable, and John D.  
Jones**, by Betsy Byar (Delacorte, 1982).  
Good character development depicts the jeal-  
ously guarded relationships teen-agers have  
with their own parents, not easily shared  
until a near disaster pulls them all together.  
**Come By Here**, by Olivia Coolidge  
(Houghton Mifflin, 1970). The story of the  
changes in a poor black girl's life when she  
is suddenly orphaned. The writing, sensi-  
tivity, and characterizations combined to  
make this a potential classic.

Joan Broadfield, Philadelphia, Pa.

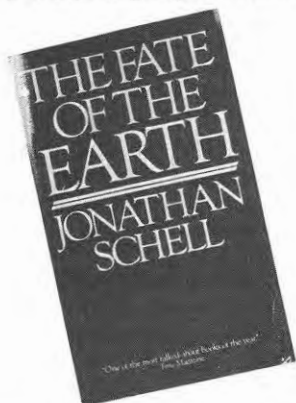
**Most of All, They Taught Me Happiness**, by  
Robert Muller (Doubleday, 1978). A senior  
United Nations civil servant shares the most  
important things he has learned by telling us  
the situations from which he learned these  
lessons. Tender, often funny, inspiring.

**New Genesis: Shaping a Global Spirituality**  
by Robert Muller (Doubleday, 1982). Use  
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sort of thinking Teilhard de Chardin did-  
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Eleanor Webb, Baltimore, Md.

**The Art of Meditation**, by Joel Goldsmith (Harper & Row, 1957). We know of no better book to help one understand and to practice meditation.

*Carol & Warren Hoffnagle, Waynesburg, Pa.*



**Vomanspirit Rising: A Feminist Reader in Religion**, edited by Carol P. Christ and Judith Plaskow (Harper & Row, 1979). Frustration that theology has not reflected women's experience has led women to emphasize the divine as personally experienced and explore the sacred in refreshingly varied ways.

**The Goddess: Mythological Images of the Feminine**, by Christine Downing (Crossroad, 1981). The Greek goddesses come to life as possible patterns in our lives as the author illuminates their stories with deep sharings from her experience.

**Lost Christianity: A Journey of Rediscovery into the Center of Christian Experience**, by Jacob Needleman (Bantam, 1982). A search for what the author feels Christianity has lost: spiritual practice that produces real personal change.

*Susan Merrill, Shavertown, Pa.*

**Observing Self**, by Arthur J. Deikman (Harcourt Press, 1982). A psychiatrist clarifies the distinction between knowledge of objects and intuitive awareness. The development of direct intuition is the mystic's aim.

**The Province Beyond the River**, by W. Paulines (Paulist Press, 1981). A Protestant nun's diary of the life of prayer in a contemplative monastery in Colorado.

**Lost Christianity**, by Jacob Needleman (Bantam, 1982). A pilgrimage in search of the transformative process which should empower the Christ-like way of life—a soul-making requiring purity of attention and oneness beyond ego.

*Carol Murphy, Swarthmore, Pa.*

**The Uses of Enchantment**, by Bruno Bettelheim (Random, 1977). Analyzes fairy tales and explains their longevity. Tells why children really need and profit by them. Shows the difference between fairy tales, myths, and folktales.

**The Fate of the Earth**, by Jonathan Schell (Knopf, 1982). Factual material and philosophical statements on our present nuclear dilemma. Criticized as repetitious, but beautifully written. One of the most important books ever published.

**The Closing Circle**, by Barry Commoner (Bantam, 1972). About our earth, our beautiful planet. Cannot be read without a renewed sense of responsibility.

*Margaret N. Morrison, West Hartford, Conn.*

**Freedom of Simplicity**, by Richard J. Foster (Harper & Row, 1981). A realistic treatment of the hard work involved in achieving simplicity. Biblically based and rooted in the Christian disciplines, it offers guidelines for reworking our priorities.

**Reaching Out**, by Henri J. M. Nouwen (Doubleday, 1975). Three stages of movement in the spiritual journey guide us in reaching out and making in-depth contact with ourselves, others, and, ultimately, God.

*Muriel C. Bivens, Ames, Iowa*

**Peace-Makers: Christian Voices From the New Abolitionist Movement**, edited by Jim Wallis (Harper & Row, 1983). These clearly written statements by well-known Christians regarding their opposition to nuclear weapons help to clarify our own beliefs.

**By Little and By Little: The Selected Writings of Dorothy Day**, edited by Robert Ellsberg (Knopf, 1983). Dorothy Day's writings reflect her ability to practice what many believe: love and care for the poor and distressed, community, spiritual devotion, and pacifism.

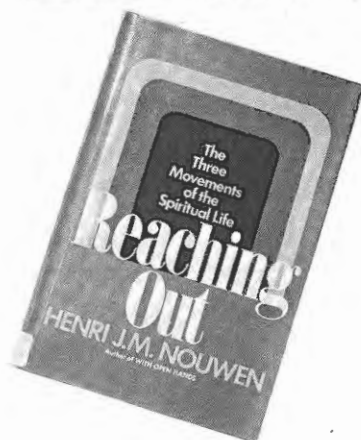
*Alfred C. Lintner, Haddon Twp. N.J.*

**Lost Innocent Blood Be Shed**, by Philip Hallie (Harper & Row, 1980). The true story of the inhabitants of a small French village who risked life and freedom to save the lives of some 5,000 refugees from Nazi Germany.

*Jean Steelink, Tucson, Ariz.*

**Love in the Western World**, by Denis de Rougemont (Pantheon, 1956). Using Tristan and Iseult as the archetypes, de Rougemont explores the history of love and passion in Western culture. He says passion is the yearning for release from self and thus for death, whereas love is life affirming.

*Susan Hardee Norris, Moorestown, N.J.*



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## BOOKS

**Swords Into Plowshares.** Edited by Ingrid Rogers. *The Brethren Press, Elgin, Ill., 1983. 283 pages. \$8.95/paperback.*

Friends and all people who teach about peace have an unusual resource in this collection of plays about peace and social justice. Most of the plays are one act and have simple requirements for production.

Although the stories vary widely, all are concerned with conflict resolution or conditions that obstruct it. Part one contains seven plays about peacemakers in the past; two dramatize the historic positions of Brethren and Friends. In part two are 20 plays which expose the conditions that limit or prevent social justice: idolatry, prejudice, militarism and the threat of nuclear war, world hunger, and apathy. In all, 22 authors from several states and from Great Britain are represented.

Besides the variety in length and subject, the plays provide different modes of presentation. *The Middle Man* uses a speaking chorus; *Sam and Ivan* has characters mime the action which a narrator describes. Fantasy in *The Trial* (in "one of the courts of heaven") and humor in *Hagwine and Geneva* are also effective.

In a thoughtful introduction Ingrid Rogers states her criteria for selection. Primarily, she says, the plays are educational tools; they are also faith-centered and contain "ideas rooted in the Bible and Christ's teaching"; and they are relatively easy to produce. Preceding each group of plays is her discussion of the problem dramatized in that group, and after each play are suggestions for discussion and activities.

As a former college teacher of literature, a licensed minister in the Church of the Brethren, and especially as a peace activist, the editor has brought discernment and conviction to the making of this book. The

timely and timeless subjects make the plays useful to program leaders in churches and other groups which study the cause of peace.

Jo Ann Martin

**A Genius for Friendship: The Life of William Bellows of Gloucester.** By Grace Bellows. *William Sessions Ltd., York, England, 1982. 188 pages. \$15.95 postpaid.*

This short book is a genuine labor of love. Written by his widow 40 years after his death, it celebrates the life of William Bellows, a distinguished member of one of Britain's most distinguished Quaker families.

William Bellows, the daring Arctic explorer and mountain climber, is a dedicated public servant, capable businessman, world traveler, and friend of the great.

*Balance* is the word chosen to characterize his life and it is a most appropriate choice. Bellows, the Quaker humanitarian, working in the Friends effort on behalf of Jews in Nazi Germany is also presented, along with Bellows the family man and devoted husband.

Throughout the book we are introduced to a warm and productive human being, one who indeed lived a "balanced" and good life. His story is presented in a well-written and well-illustrated book, which will prove appealing to lovers of Quaker biography.

Herbert R. Hicks

**The Unfinished War: Vietnam and the American Conscience.** By Walter H. Capps. *Beacon Press, Boston, Mass., 1982. 177 pages. \$13.50.*

Eight years have passed since the Vietnam War ended. However, the effects of that war continue to be felt by both the Vietnamese and people in the United States. The deaths, injuries, and illnesses resulting from the war continue in 1983, with both suicides and maladies thought to be related to Agent Orange on the rise among Vietnam veterans.

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In *The Unfinished War*, Walter Capps offers an insightful analysis of the political and philosophical beliefs that led up to the U.S. involvement in Vietnam—beliefs that continue to hold prominence even now among many in the United States. He also devotes several chapters to the men and women who participated in the fighting, chronicling their changed perceptions of why they were in Vietnam.

The final third of this book is devoted to considering the aftermath of the war and what it means today. In this section Capps discusses what he terms our "Armageddon mentality"—the religious/political beliefs of many that the United States personifies truth, goodness, and light—and that those who oppose us represent evil or even the devil. Through examples the author shows how this underlying belief led to the Vietnam War and continues to threaten us today.

The chapter titled "Right to Armageddon" addresses the growth of the Moral Majority since the Vietnam War. Capps sees his conservative religious movement as a threat to the healing process that is just starting to take place. The expectation of a biblical apocalypse works to discourage millions of Christians from working for compromises and peaceful solutions to world problems. This coupling of religious beliefs

and support for increased military spending is seen as a dangerous liaison.

The author does believe that the Vietnam War had the positive effect of forcing us to a better understanding of Asian people and their culture and that this understanding may yet lead the United States to a more peaceful future. Says Capps: "Significantly, growing nuclear sensitivity, war pathos, the birth of the counterculture, and a Western awakening to the power of Asian religious sensitivity happened together and at once." The combination of these factors over the past 20 years may indeed offer some reason for hope of spiritual and psychological growth in our country.

Larry Spears

**Quaker Quotations on Faith and Practice.**  
*Compiled by Leonard S. Kenworthy. Friends General Conference Publications Committee and Quaker Publications, Kennett Square, Pa., 1983. 187 pages. \$5/paperback.*

This pocket-sized anthology of quotations touches upon many aspects of the Society of Friends. It reflects Friends' current concerns and attitudes, though it also includes statements made by earlier Quakers and Quaker bodies. The major emphasis is on Quakerism in the United States, but there are some

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quotations from Friends in other countries. A large number of choice selections, including a number of Quaker "gems," is to be found between the covers of this small volume.

Since the sources from which quotations are taken are diverse and almost every facet of Quaker faith and practice is dealt with, the book should be of interest to a broad cross section of the Society of Friends. It can be used by both individuals and groups for study, meditation, and worship.

The anthology's organization is sufficiently detailed so as to lead the reader to the selections on a particular subject. The index of authors cited is also helpful.

At some point in preparing the material for publication, a number of typographical mistakes and misspelled words, including authors' names, were permitted to slip through. But this shortcoming does not detract from the great usefulness of the book.

Robert Berquist



### Poets & Reviewers

Robert Berquist is a retired teacher from Scattergood Friends School. Herbert R. Hicks, a Disciples of Christ minister, is a member of Blacksburg (Va.) Meeting. Jo Ann Martin, of San Jose (Calif.) Meeting, teaches at Manchester College in Indiana. Julie D. Segal is an educator and social worker from Philadelphia, Pa. Larry Spears is promotion, advertising, circulation manager for FRIENDS JOURNAL.

### Corrected Notice

Seminar on the life and thought of Abraham Joshua Heschel, Nov. 18-20, 1983. At Powell House, Quaker Retreat and Conference Center. Fritz A. Rothschild of Jewish Theological Seminary and others, will speak. Further information from Dan Whitley, Powell House, RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

## MILESTONES

### Births

**Kennedy**—On October 7, *Esther Irene Kennedy*, daughter of Thomas Corbin Kennedy and Eva Kauppinen Kennedy of Topeka, Kans. Her maternal grandmother is Margaretha Kauppinen of Helsinki, Finland. Her paternal grandparents, Thomas and Ruth Kennedy, and her father are members of Wellesley (Mass.) Meeting.

### Marriages

**Murphy-Garrett**—*Daniel Garrett, Jr.*, and *Mary Beth Murphy* on August 27 at St. Rose of Lima, North Wales, Pa., with participation by David and Kay MacInness of Abington (Pa.) Monthly Meeting, where the groom and his parents are members. Daniel's grandmother, Cornelia Van Meter, is a member of Woodstown (N.J.) Meeting.

### Deaths

**Bond**—*John L. Bond*, 74, on September 28 at Emo Park, Emo, Ireland. He had lived in Ireland since his retirement from the John L. Bond Insurance Company in Wrightstown, N.J. He was a 1928 graduate of George School and a member of Mickleton (N.J.) Meeting. He is survived by his wife, Mary Croft Bond; a son, John L. Bond, Jr.; a daughter, Hannah Oihankesni; brothers, Edward Bond and Amos Bond; and four grandchildren.

**Borton**—*A. Wallace Borton*, 93, on October 2, after a lengthy illness. He was a member of Woodstown (N.J.) Meeting and attended both Bacon Academy and George School. For many years he was with the Philadelphia branch of the Autocar Company. He lived at the Dunwoody Retirement Home in Newtown Square, Pa., for the past six years.

**Scull**—*David H. Scull*, on September 18 following a stroke. He became a member of the Society of Friends while a student at Swarthmore College. He was active in FWCC, FCNL, Baltimore Yearly Meeting, and Friends Committee on Economic

Responsibility. He was also a member of Langley Hill (Va.) Meeting, which he helped to found. At the time of his death, he was retiring clerk of Baltimore Yearly Meeting. Early in his career he was involved in numerous consumer cooperative organizations and was the first cooperative employer in the District of Columbia. He worked for the U.S. State Department as a management analyst and as a foreign affairs officer with the Technical Cooperation Program. In the 1950s he turned to printing, becoming chairman of the board of Turnpike Press and later president of Scull Studios.

During his entire career he was a champion of civil rights (q.v. "David H. Scull: Pioneer for Human Rights," *FJ* 3/15/82). He participated in a number of local, state, and national organizations promoting integration and civil rights on various levels and in two Supreme Court cases dealing with racial issues, and he received several awards for his human rights work. He was also president emeritus and member of the board of Partnership for Productivity Foundation, a non-profit, ecumenical effort to train rural Africans to manage their own local, economic enterprises. He is survived by his wife, Laurel D. Scull, and children, David, Priscilla, Barbara, and Jonathan.

**Uphaus**—On October 8, *Willard Uphaus*, 92, pacifist preacher and a retired director of World Fellowship of Faiths, Inc. In 1959 he was jailed for a year for refusing to disclose the names of guests at the World Fellowship of Faiths, a social action group, during a state investigation of subversives. He taught at Vanderbilt School of Religion, Hastings College, and Yale Divinity School. He also worked with the National Religion and Labor Foundation. In 1950 he was a delegate to the World Peace Conference in Warsaw. He has received several awards for his efforts to promote peace and social justice, among them, the Gandhi Peace Award from the Organization for Promoting Enduring Peace, the Martin Buber Award, a General Assembly citation, and the Sacco-Vanzetti Memorial Award from the Community Church of Boston. He is survived by his wife, Ruth Adlard MacLennan, and a nephew, Robert Uphaus.

**Wells**—*Caroline Washburn Wells*, 98, oldest member of Croton Valley (N.Y.) Meeting, on October 9.



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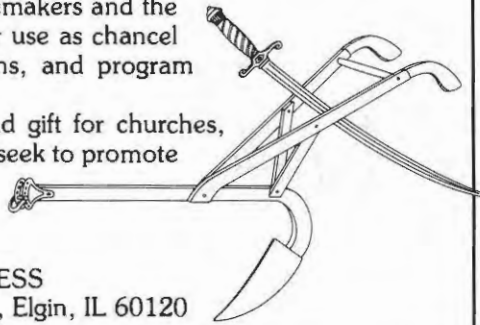
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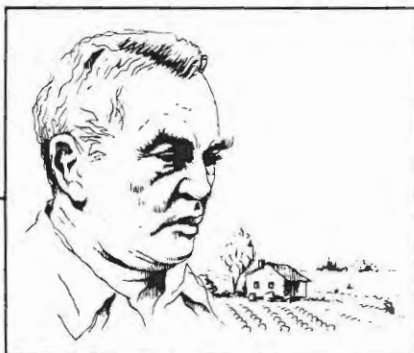
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