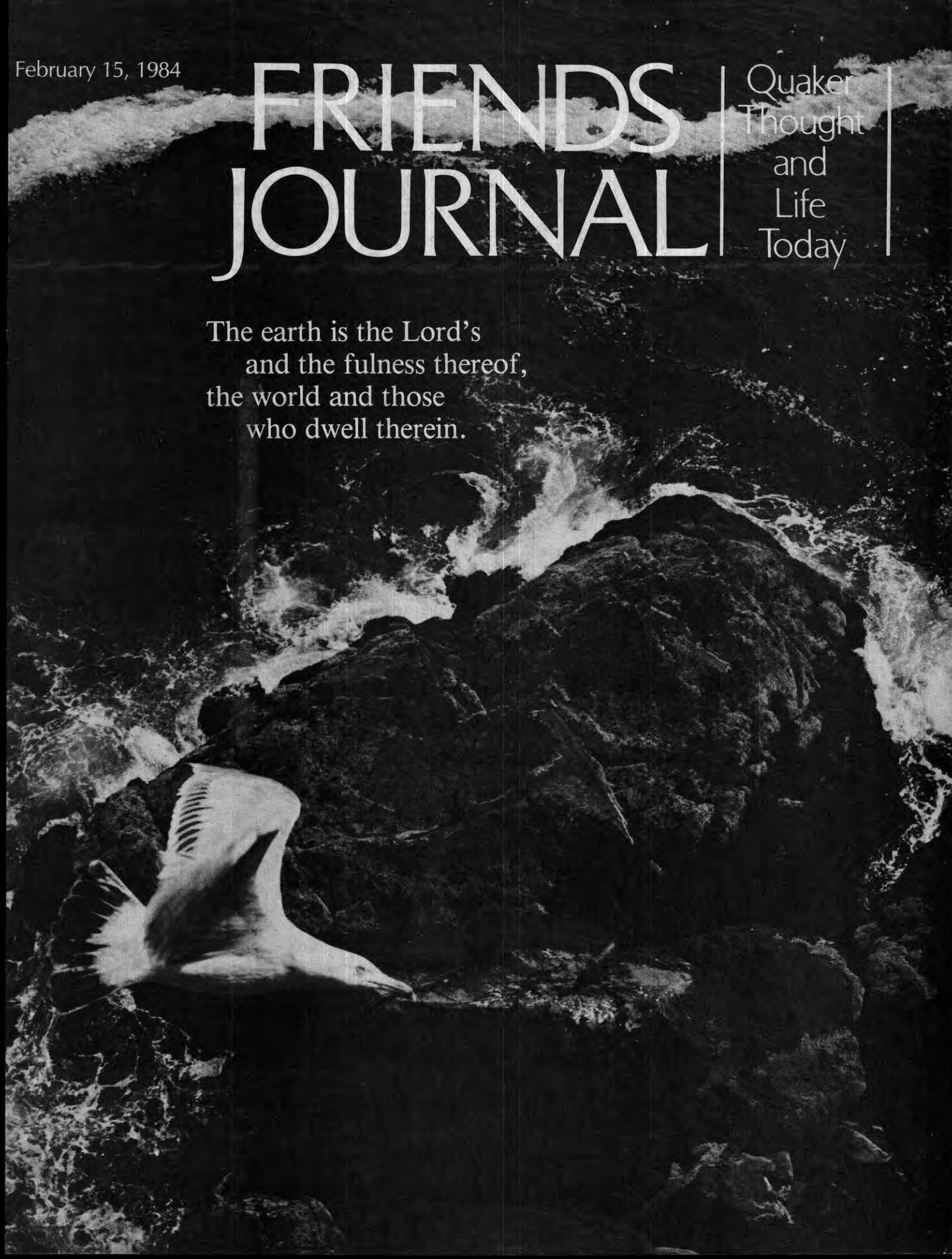
February 15, 1984

FRIENDS JOURNAL

Quaker Thought and Life Today

The earth is the Lord's
and the fulness thereof,
the world and those
who dwell therein.



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AMONG FRIENDS

Into the Future

After six months of searching, FRIENDS JOURNAL has found our new editor-manager, working quietly at the other end of our own office. With joy and confidence, on January 19 the Board of Managers approved the appointment of Vinton Deming, who has been acting editor-manager since the death of Olcutt Sanders on June 30, to the full rights and responsibilities of the position.

Vinton Deming joined the JOURNAL staff in 1976 and was made associate editor in 1982. His connection with Friends began in 1963, when he became associate director of the Youth Opportunities Program of the Chicago office of the American Friends Service Committee. From 1966 to 1974 he was employed by Philadelphia Yearly Meeting as director of the Friends Chester Project and later the Friends Suburban Project. He was a founding member of A Quaker Action Group. He is a member of Central Philadelphia (Pa.) Monthly Meeting.

Vint Deming was graduated from Lawrence College, in Appleton, Wisconsin, in 1955. He has also attended law school; taught high school English, drama, and speech; and edited a newsletter for the Illinois Youth Commission. His immediate family includes his wife, Michele Mucci-Deming, a teen-age daughter, and sons aged three years and one year.

All readers of FRIENDS JOURNAL have seen the remarkable job the staff has done under Vint Deming's leadership in carrying on the magazine during Olcutt Sanders's illness and since his death.

We of the JOURNAL board and staff are grateful for the discipline of our search process; we are immeasurably grateful to those who were led to apply for the position. All of the more than 20 applications were seriously studied by the eight members of our Search Committee. Our lives have been enriched by knowing, in greater or less measure, each of the applicants. We interviewed four applicants, each of whom is a fine, interesting person and a worthy candidate. However, our leading was still unclear. Then someone said to Vint, who last summer had decided that he was not a candidate, "Are you *sure* you don't want to be considered?" After a weekend of deliberation, Vint submitted his application.

So we welcome Vinton Deming to a new chapter in his life, and once more we turn a page of FRIENDS JOURNAL's own story. We are serene in the knowledge that we have done, with God's guidance, the very best job we could to find the right leadership into our future sharing of Quaker thought and life.

Eleanor B. Webb

Eleanor Brooks Webb
Clerk, Board of Managers

AN ECOLOGICAL CREDO

by Carole F. Chase

I. Only God is the source of my life and all that is—animal, vegetable, and mineral. Because God is the source, what exists is God's and is good. I must look for security and wholeness in the worship of and service to God alone.

II. Neither philosophy, science, technology, institution (religious or otherwise), nor anything invented by human mind or hand is worthy of being put in the place of God.

III. I have no right to call myself a child of God if I proceed to act like an orphan or if I act as if all living things that inhabit my environment are other than my dear brothers and sisters.

IV. The rhythms of work and play, occupation and leisure, are my divine right and those of all living things and the very soil of the earth also. The Sabbath day of rest symbolizes a time of remembering our Source, resting from our activity, and refreshing our souls.

V. I owe a special respect to all persons who have come before me on this journey of life—those who are still alive and those who are not. The earth and all that is within it are their legacy to me. I owe a special respect to all persons who will come after me on this journey of life—those who have already been born and those yet unborn. The earth and all that is within it are my legacy to them.

Carole F. Chase is an assistant professor of religion at Elon College in North Carolina. An ordained teaching elder in the Presbyterian church, she has special interest in the area of ecology.

VI. I must value and revere all life, and treat with special care that life we call human. This means that wherever possible I must do no harm to any life and wherever possible I must protect all life from harm. Where life must be taken in order for there to be life, I must do it with sensitivity and reverence.

Reverence for life also means reverence for all aspects of existence that separate mere existence from truly living. Beauty, music, art, poetry, and all the symbolic and unique expressions of the human heart and soul must be preserved and valued because they are life giving.

VII. I must not violate the integrity of the commitments between any persons nor encourage anyone to violate the covenant between earth and all living things that make the earth their home.

VIII. The earth *is* the Lord's, and to each inhabitant God grants the right to use the fullness of the earth to live and flourish and grow and be. This means that if I have more of the earth's goods than I need and can use—while a brother or sister has less than he or she needs to live and to flourish and to grow and to be—I am a thief.

IX. I must not think up excuses for keeping my wealth and abundance or to protect my lifestyle at the expense of the need for my Mother Earth to be free from industrial pollution and environmental abuse.

X. To desire what anyone else has, when I have enough, may lead me to steal from them what is God's alone to give. I must covet, cherish, and keep only the earnest desire to serve God as a faithful steward all the days of my life. This I believe. □

Witnessing for Peace in Nicaragua

by Shirley Dodson and Phyllis Taylor

We were in Nicaragua with the Witness for Peace, December 4–11, 1983. This new, religiously based, national program seeks through nonviolent means to witness against U.S. intervention in Nicaragua.

Witness for Peace grew out of visits in April and July 1983 by North American groups to the tense Nicaraguan-Honduran border region. During the time the North Americans were present, it was noted that attacks on Nicaraguans by contras ("counterrevolutionaries") based in Honduras did not occur in that area. The idea evolved of having a continuing presence of North Americans at the border.

By October, several long-term Witness for Peace volunteers were in Jalapa, a Nicaraguan town near the border with Honduras in an area which had experienced recent contra attacks. We joined 12 others to form the first team of short-term volunteers to travel to Nicaragua. While long-term volunteers provide a constant ongoing presence, successive short-term teams are already scheduled through July 1984. The witness plans to have a continuing presence until U.S. government support for the contras ends.

Our visit to Nicaragua involved several days' stay in Managua and four days near the northern border, in and near Ocotal, Jalapa, and Teotecacinte. While there, we held vigils, joined Nicaraguan people in worship, heard many stories of personal suffering, and experienced the tensions of a war zone.

We returned home deeply impressed with the warmth, hopefulness, and religious vitality of the people we met. We were almost always greeted with friendliness. People who strongly opposed U.S. government policy regarding their country (most of the people we encountered) nonetheless welcomed us as U.S. citizens. Our questions generally were answered with openness and patience.

From several sources we learned of some achievements that have occurred since the Sandinista government took power from Anastasio Somoza in July 1979. Fernando Cardenal, director of the 1980 literacy campaign, told us that the illiteracy rate dropped from 51 percent to 12 percent. More than a thousand new schools have been opened. We saw children reading the newspaper, the Bible, and our Witness for Peace banner and T-shirts!

Real progress has been made in improving health, through massive inoculations and programs of sanitation and health education. Gustavo Parajón, a Harvard-educated physician, told us that in 35 rural clinics where CEPAD (Evangelical Committee for Aid and Development) worked, the infant mortality rate dropped from 25 percent to less than 2 percent. There were no new cases of polio in Nicaragua in 1982.

We also heard about problems, some of which appear to be closely linked to U.S. government policy. Control of malaria has been difficult in some areas where there have been contra incursions. According to Gustavo Parajón, health care has deteriorated in the cities, due to high demand, loss of foreign currency, and difficulties in getting medical supplies. We learned that U.S. government policy has had a severe impact on the sale of U.S. medical supplies and other goods to Nicaragua.

Nicaragua produces little medication. Bombings this past fall not only destroyed some oil reserves but also a warehouse where medications were stored. Common medications such as aspirin are hard to find.

We did not personally observe food shortages or lines for food in the markets we visited, but we heard that food, particularly bread, is sometimes scarce. We learned that people complain, especially in Managua. In Nueva Segovia, a high farm production area, a government representative told us that contra attacks have made it difficult to plant and harvest crops such as coffee, rice, tobacco, corn, and beans. For example, only half as much rice could be planted in the region this year as compared to last. This affects the total food production of the country.

Despite these difficulties, people generally are optimistic. We sensed a powerful feeling of hope combined with the determination to work for a better way of life.

We visited a refugee resettlement cooperative of about 400 people at La Estancia, near Jalapa. There we visited a children's center that is now being furnished. We spoke to the woman who runs the children's program. She herself has eight children. She said that, before she had to flee to the refugee community, she sometimes had to leave her children while she went to do an errand or work in the field. She would leave

Phyllis Taylor is a nurse and serves on the national steering committee of Witness for Peace; she is a member of Germantown Meeting in Philadelphia. Shirley Dodson is a peace field secretary with Philadelphia Yearly Meeting and a member of Central Philadelphia Meeting.

Arthur Schmidt/American Friends Service Committee

them "subject to the will of God." She says she continues to ask God's blessing for her family, but also knows that the community will not let anything happen to the children if she has to be away.

Nicaragua is overwhelmingly a country of children. Almost half of the population is 15 years or under. We saw children playing around newly dug trenches and bomb shelters, and children in refugee camps whose families had fled contra attacks. Some of them, especially the refugees, wore tattered clothing.

In Nicaragua children grow up fast. A teen-ager on crutches said he had been shot in the leg by contras while riding his motorcycle. Some members of local militias are as young as 11 years old. It was hard for us to see boys whose voices had not yet changed carrying rifles on their backs.

One evening, several of our group were meeting at the home of Gustavo Parajón when three young men in full military uniform arrived. These young men said that they did not want to fight, but felt a need to defend their people. One was a member of the physician's church and had just graduated from medical school. He referred to Nehemiah's justification of the use of arms to defend one's family (Neh. 4:14–15). We heard many Nicaraguans express a strong desire for peace and a reluctance to take up arms.

When we left Jalapa to head back to Managua, we were joined on the bus by a mother and her seven-month-old baby boy. The mother said that she wished we could take her baby back with us to the United States. When we said that she would miss the baby terribly, she agreed but said that life is so much better in the United States. We explained that there are many problems in the United States. Her response was, "But at least there is no war."

We were interested in religious life in Nicaragua, particularly the relationship between the government and religious organizations. We saw no evidence of religious repression during our stay, and we observed several cases in which government officials encouraged, helped to plan, and participated in worship.

Our first evening in Nicaragua, we worshiped at Managua's Iglesia Maria de los Angeles in the Barrio Riguero. The church was packed, with people standing. Behind the altar was a huge modern painting of the Crucifixion; below it, a much smaller photo of Oscar Romero, the assassinated archbishop of San Salvador. The church was more or less circular in shape and had large murals depicting scenes of the revolution and of peace. There were also many crosses.

Worship included the traditional elements of a Roman Catholic service, and it also included enthusiastic singing and clapping, accompanied by a band of young men playing guitars, bongo, xylophone, accordian, and other instru-

ments; a report from the frontier by a returning soldier; a religious-political commentary offered by a woman parishioner; and a welcome and exchange of greetings for us North Americans. The support of this church for the Sandinista government and its opposition to U.S. policy regarding Nicaragua came through clearly in one evening's worship.

After we arrived in Jalapa, the government representative accompanied us to La Estancia refugee camp. There we held a large outdoor worship service, officiated by a Catholic priest who was a member of the long-term Witness for Peace team. About a dozen uniformed militia members joined us, some armed with rifles. Several of them formed the young men's choir.

It was La Purisima, the Nicaraguan celebration of the Immaculate Conception of Mary. The priest, in his homily, affirmed the equality of men and women. Several spontaneous commentaries were offered. One militia member said that before the revolution, women had to stay at home. Now his wife is free to work outside the home, and he is, too. But, he said, this freedom is not for license but for the good of the whole community. He said that this change in traditional patterns is a process, and he is still learning and growing. We were moved by this glimpse into a new form of family life for Nicaragua.

Phyllis Taylor speaks with Gustavo Parajón at CEPAD headquarters, Managua.

A major theme this year in Nicaragua is "All the arms to the people." This shows the government's confidence in popular support. We wondered how many other governments could distribute weapons to their people as widely as Nicaragua has done.

As Quakers and pacifists, we wanted information on conscientious objection in Nicaragua. We learned from several sources that, while there is at present no legal status for conscientious objec-

Peace Brigades: Trying Again

by Charles C. Walker

In the U.S. Deep South in 1964, nearly a thousand young people, mostly white, responded to a call from black leaders to "come share the danger." They accompanied blacks on that long walk to the courthouse to register to vote. They taught in freedom schools, joined in worship services, walked in silent marches, and helped when a church was burned down. When three young men were killed in Philadelphia, Mississippi, a nation which hadn't been listening suddenly witnessed dramatic events on TV: the president met with the families, Congress expressed outrage, organizations got involved. Then the story got out about the beatings, the threats, the harassments. The Mississippi Summer Project was a nonviolent peace brigade in action and it helped change the United States' agenda.

The Cyprus Resettlement Project (1972–74) was a peace brigade organized by a coalition of Gandhians and Quakers. Cyprus was the scene of a political conflict between Greeks and Turks, with deep historical roots. The United Nations (UNFICYP) had been serving as peacekeeper, but the situation had reached an impasse.

First a five-person exploratory team, after conversations with Greeks, Turks, and U.N. officials, proposed that an international team undertake a humanitarian effort to resettle Turkish refugees, thousands of whom were still homeless. This would test whether a new phase in Greek-Turkish relations was then possible. This proposal was accepted.

An expanded development team came later to survey key areas, outline what would be needed, and develop specific plans. When the plan was adopted, the largest of the three groups came to survey all villages where refugees were located, persuaded both sides to keep moving, and constantly negotiated with authorities. Some of India's best riot specialists were included in the brigade to help deal with conflicts that might arise. A work camp composed of young Greeks, Turks, and Americans bega cleaning up one town's streets, mosqu and school, just to get things started

Then came the Greek coup, the Turk ish invasion, and the number of refuge swelled to disheartening proportion The U.N. could not intervene militaril and the project was swept away. Bu nevertheless the U.N. secretary gener cited it in his annual report as a not worthy example of how concerned vo unteers (nearly 50) can participate i peacekeeping and peacemaking.

Gandhi first talked of a peace arm in 1913 in South Africa; he organized group of volunteers in Bombay in 192 Thirty-five years later Vinoba Bhave r vived the idea on a walking tour i Kerala, India, calling it the Shanti Sen ("Peace Army" or "Peace Brigade" It engaged in valiant work: in the mid of riots, in the lonely Himalayas, in tim of disaster (political or natural), in loc conflicts of many kinds. After takin the lead in organizing a cease-fi between the government and Naga reb els, a team led by Marjorie Sykes an Dr. M. Aram monitored the cease-fi for several years. The Shanti Sena work influenced the future developme of peace brigades.

Maude Royden and others organize a peace army in England, after Japa attacked Shanghai. About 800 peop volunteered immediately, but there we problems, as usual, gaining access to th

Charles C. Walker, a founding member of World Peace Brigades and Peace Brigades International, is a veteran organizer and trainer for international peace actions. Author of A World Peace Guard, *he is a member of Concord (Pa.) Friends Meeting.*

tors, in practice those opposed to military service on religious grounds can and do work instead on production teams that pick crops such as coffee and corn. For much of the population, one day a week is set aside for service. Evangelical groups opposed to military service harvest crops on Mondays, working by their own choice without the protection of armed guards, even in dangerous areas.

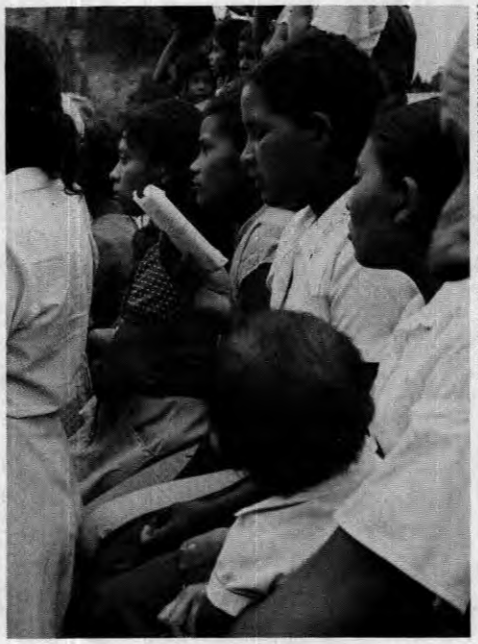
We left Nicaragua deeply impressed that many people we met are willing to give to the last drop of blood to protect the new way of life that the revolution has given them. Any U.S.-backed invasion could cost the lives of tens of thousands of people. Unlike Grenada, it could also be a protracted and expensive undertaking.

We believe it is in the best interests of the United States to stop treating Nicaragua as an enemy and to offer, even if cautiously at first, the hand of friendship. This is the wish of dozens of Nicaraguans with whom we spoke.

One prayer that we shared often with people in Nicaragua was the Lord's Prayer. It came to have a new meaning for us as we saw people working patiently and gently to produce a better life for themselves and others: " . . . Thy kingdom come, thy will be done, on earth as it is in heaven. . . . " □

Those wishing additional information may contact Witness for Peace, P.O. Box 29241, Washington, DC 20017. For possible responses to current U.S. policy in Central America, see the FCNL note on page 22. —Ed.

Residents of La Estancia refugee camp hold a worship service.



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nflict. The idea was pursued for about ght years but then faded.

Quakers historically have tried the ea of peace brigades: in King Philip's ar in Rhode Island in 1675; in 1688 by aleb Pusey and Friends near Chester, ennsylvania, in face of rumors of dians about to attack; and during the ish "troubles."

In 1910, Colonel Candido Rondon ok over responsibility for Brazil's lationship with the Indians, notably e Chavantes. He sent out teams and igades, some of whom were killed, but s recruits were bound to an ironclad le: "Die if you must but never kill an Indian." So successful was this work that a section of Brazil is named after Rondon.

Just before and after 1960, a series of international nonviolent actions were conducted, particularly against nuclear tests. Out of these ad hoc efforts came the World Peace Brigade (1962–64), organized at the Brummana Friends School outside Beirut. In aid of the Zambian independence movement, it organized Africa Freedom Action, a coalition of independence movements in the region. Its activities were acknowledged when World Peace Brigade representatives were invited to be guests at the Zambian independence ceremonies. The World Peace Brigade also organized a European protest against Soviet nuclear tests and the Delhi-Peking Friendship March in the wake of the Sino-Indian border clash of 1962.

Trying again in 1981, Peace Brigades International embarked on developing the capability to form and field peace brigades, and aid others doing so (Grindstone Conference, Canada, September 1). It placed a team in Guatemala in March 1983 after the so-called political "opening" announced by then-President Rios Montt; the team is still there and until recently was composed of persons from Spain, Canada, and the United States.

During the last two weeks of September 1983, Peace Brigades International placed a ten-person border team in Jalapa, Nicaragua; it offered to place a team on the Honduran side of the border, or between Costa Rica and Nicaragua. The European section is concentrating on training for nonviolence as the resistance to basing missiles in Europe intensifies.

The peace brigade idea is a resilient one. If private groups pave the way, perhaps the U.N. will, in time, adopt "the nonviolent option." □

A bibliography is available without charge from Peace Brigades International, Box 199, Cheyney, PA 19319.

The Sahara team starting in Ghana (1959) was the prototype of recent peace brigades. Two individuals well known to Friends are A. J. Muste (third from right) *and Bayard Rustin* (right).

Courtesy of Charles C. Walker

Courtesy of Renate G. Justin

Rx and Hugs: Practicing Medicine in the Streets

by Renate G. Justin

Ten dedicated volunteers roam the most dangerous sections of Bogotá, the capital of Colombia, day and night, dispensing medical care to gamins—abandoned children who live in the streets. The volunteers go where not even the police venture alone, seeking the "rejects" of society and administering medical aid mixed with love.

Ward Bentley, or "Papa Gringo," as he is affectionately known to his small patients, is the founder and head of this unique medical practice in the streets called Children of the Americas (Niños de las Americas).

Gamins, both boys and girls, ranging in age from 6 to 16, abound in most large cities of the world. In Bogotá alone, there are from 5,000 to 7,000. They are unattended, unknown, and unloved, sleeping, eating, stealing, suffering, laughing, starving, playing, and living in the streets.

They have no ties to the adult world from which they have escaped or by which they have been abandoned. They forage in garbage and beg leftovers from guests' plates at sidewalk cafes. They sleep on the pavement and endure lice, burns, skin infections, and innumerable cuts and bruises. They carry knives to

Courtesy of Renate G. Justin

Renate G. Justin, a doctor in Terre Haute, Indiana, spent ten days in 1983 as a volunteer in Bogotá with Ward Bentley. Her long association with Friends includes AFSC work camps while attending Westtown School. Her two children also graduated from Westtown.

stay alive and die from knife and bullet wounds.

Among these children are José Luiz, age 13, who took to the streets because his father destroyed his eye during a beating, and a group of five-, six-, and seven-year-olds who watch cartoons from their cardboard-box home in front of a television store.

The gamins develop loyalties and comradeship, and they protect each other. They steal in pairs or groups (but never from each other), share food when it is available, and care for each other when they are ill. They are human: they cry, hurt, smile, and crave food, shelter, love, and recognition just like the rest of us.

A typical encounter between a gamin and Papa Gringo may begin with a joyous call from any corner in the crowded and busy streets of Bogotá—"Papa Gringo!" Bentley stops in his tracks, and soon a dirty, skinny little gamin runs into his waiting arms. There is much hugging and kissing, some lively banter, some cleansing of real or imaginary wounds, bandaging, maybe an injection of penicillin for venereal disease, and then a handshake and "Ciao!" Often the children dart across four lanes of traffic to embrace Bentley, whether they need medical attention or not, and Papa Gringo calls each by name and gives each a hug.

As with any other patient, child or adult, it takes time to develop a trusting, loving relationship. The daily routine of walking the streets and greeting, hugging, and treating the gamins over a period of several months encourages the children to trust Bentley and his six Colombian and three North American volunteers.

Only after establishing credibility can they direct some of the youngsters to programs where they can wash and eat two times a week, eventually stay overnight, go to school, and reenter society.

The gamins do not have access to the medical care available to other citizens of Colombia, which is what prompted Ward Bentley to take primitive medical care to them. By knowing their names and their friends, by understanding their lifestyle, volunteers are able to offer emotional as well as medical support.

But even beyond that, Children of the Americas tries to establish contacts with local medical facilities to get help for gamins whose medical needs are beyond the capabilities of the street workers.

As part of his regular rounds, Bentley visits children in jail. The prisoners welcome him with joyous clapping, and even the wardens and police temporarily put away their clubs. Frequently volunteers arrange burials for the numerous street children who die violent deaths—children for whom society has made no provision in either life or death. They are buried not in plastic bags in a mass grave but with a simple ceremony to show they are valued.

Courtesy of Renate G. Justin

For four years the Children of the Americas program has been an inexpensive way of delivering medical care. All helpers are volunteers. Ward Bentley, whose medical knowledge is equivalent to that of a physician's assistant, is minimally supported by donations to a tax-exempt foundation (The address is 25 Bedford Road, Katonah, NY 10536.) Children of the Americas is not affiliated with any one particular religious group. Various religious denominations have supplied both volunteers and financial support.

Bentley's medical training continues to be upgraded by the volunteer physicians who join him in Bogotá's streets. First aid bags and contents are mostly donated, and no clinic or examining room exists other than the street.

Occasionally money is solicited for special purposes, such as a prosthetic eye for José Luiz or an artificial leg for his friend, Romero. But the children know that Papa Gringo has no money to distribute, though one of the volunteers might give an old pair of sneakers to a barefoot youngster.

The Quaker belief that all of us respond to love and concern is amply illustrated in Ward Bentley's program. These children are rejected by their families, by society, by the people who hurry back and forth in the streets and completely ignore their small bodies asleep on the pavement.

Ward Bentley, taking care of the minor, emergency medical needs of these young outcasts, learns and remembers their names. He does not condemn or try to reform their lifestyle. He realizes that the mores of the street are aimed at survival. He does not try to impose change. He is a model, and through persuasion and love, the gamins' lives are improved.

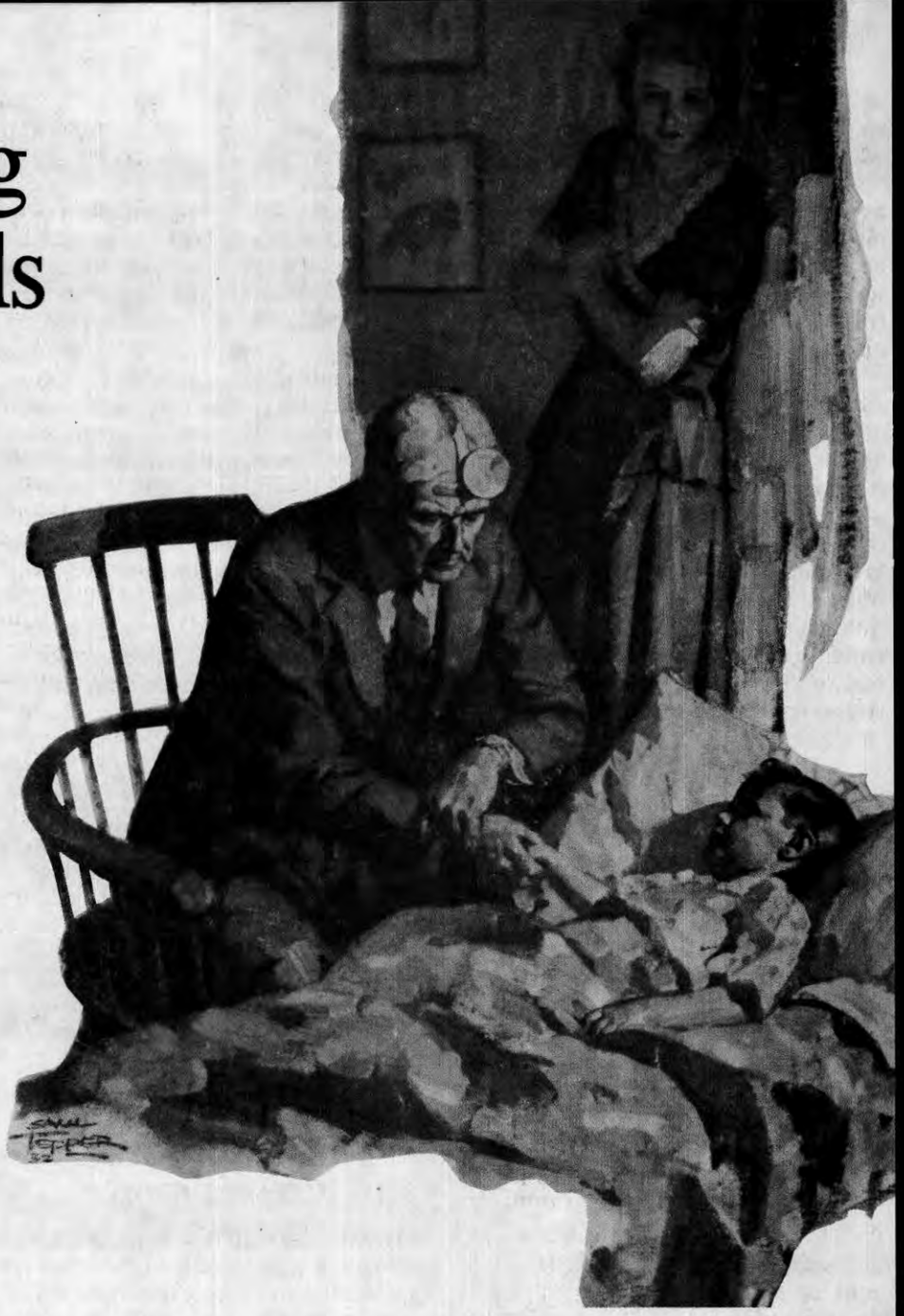
He approaches the children with respect and deep affection. They respond to him with love, protect him, share with him, and don't steal from him.

Another aspect of this project of special interest to Friends is that the Bogotá group of volunteers, as well as the board of supervisors, is now entirely Colombian. Obviously, this is a more viable and hopeful situation than continuing to have visitors from other countries run the program.

There is no one solution to the universal problem of street children. The unique program of the Children of the Americas is only a beginning; it works and it needs to be duplicated in other cities.

Success cannot be measured by the number of cuts sutured or burns treated, but by the human encounter of two people who are willing and daring to touch each other's souls—a gamin and a volunteer in the city streets. □

On Making House Calls



by Susan Montgomery

Do our vocations provide constructive and beneficial service? Do we observe integrity in our business transactions?"

The reading of the query prompted a member of our meeting, about the same age as I, to speak of what she had learned from her father, a doctor, about the meaning of "beneficial service" and "integrity" as she rode along with him when he made house calls. Her message struck a responsive chord, for I, too, am a doctor's daughter who has warm recollections of making house calls.

That same morning, lingering over breakfast coffee, I had been reading an article in the *New York Times Magazine* by Isadore Rosenfeld called "A Doctor Defends His Calling." The author was reacting to some common criticisms of the medical profession, including the oft-lamented fact that doctors don't make house calls anymore.

The doctor first pointed out that, in case of emergency or serious illness, the patient is better treated at a hospital or office, where sophisticated drugs and equipment are available. Noting that house calls are time consuming and expensive, he says, however, that

> the patient at home remains as much the doctor's responsibility as the patient in his office or in the hospital. This is especially true when the patient is old or feeble and when the doctor's home visit is as much as anything an act of mercy. . . . For this reason, every medical community, or group of physicians, should be organized so as to provide an effective mechanism for home visits at reasonable cost to those patients who request them.

As my friend spoke in meeting, I realized that making house calls had another beneficial effect quite different from that discussed in the magazine article. House calls provided an opportunity for several hours of father-daughter togetherness. During the ride, Dad told family stories, including how he, in turn, had made house calls with his father, bundled in heavy lap robes because the car had isinglass windows and no heater. He shared with me some of the humorous, as well as sad, moments that he had encountered during his years of practice. Much of his philosophy about medicine as a calling to serve humanity was passed along to me between stops at patients' homes. Many house calls in a city practice of the 1950s were, in fact, "acts of mercy," short weekly visits to elderly, infirm patients who could afford to pay little or nothing.

I often think that I developed my sense of direction by going along on house calls. Riding around the city taught me to observe the pattern of streets and the geographical relationships between different parts of town. I acquired more than just a spatial sense of direction, though; as we talked, Dad passed along to me a sense of spiritual direction in life and a sense of professional direction, of serving others through one's life work. □

Susan Montgomery works as an information specialist for AT&T. She is a member of Summit (N.J.) Meeting and active in the Campaign for a Nuclear Freeze.

I Am a Quaker; I Am Not a Member of the Society of Friends

by Alfred K. LaMotte

That is my zen koan. It keeps me honest. I have spent several years attending Friends meeting and studying early Quaker literature, especially the writings of George Fox. I try to live Fox's message and live as a Quaker. But when I hear modern Friends and observe many of their activities, I just don't know what a Quaker is. So I am holding back from joining a meeting until I understand what's going on.

Let's look at how George Fox, the founder of Quakerism, described his life's mission in his *Journal:*

> I was sent to turn people from darkness to the light, that they might receive Christ Jesus. . . . I was commanded to turn people to that inward light, spirit, and grace, by which all might know their salvation and their way to God.

George Fox was not primarily a political activist. He was primarily a mystic and Christian evangelist who was concerned with one goal: turning people away from their dependence on material sources of power to a radical dependence on inward spiritual power. And that inward spiritual power was for him, and for the other early Quakers, the living person of the Lord Christ—not reason, not conscience, not "the human spirit," but a divine spirit revealed inwardly as the person of Christ. It was this uncompromising spirituality that characterized the first Friends. Their social concerns were the overflow of their inwardness. They did not go seeking political causes: political causes came seeking them because they were persecuted by a state church.

Fox did not advise the early Friends to embroil themselves in the economic and political affairs of the world. Fox says quite the opposite in an epistle:

> Take heed to the light within you, which is the light of Christ; which, as ye love it, will call your minds inward that are abroad in the creatures. . . . Your mind shall feed upon nothing that is earthly, but be kept in the pure light of God.

Yet I am constantly amazed at how overwhelmed with worldly care Friends are today. I asked my wife to accompany me to meeting one Sunday. She'd been working hard and was yearning for spiritual worship. During meeting, we had to listen to a physicist graphically describe the gruesome effects of nuclear fallout on the human physiology. And he wasn't the only one. By the time meeting was over, my wife was tense and exhausted. She hasn't been back since.

Why are Friends so negative? Why are they in constant despair over the doom of the world? Why so filled with fear of nuclear holocaust? Every generation has had its woebegone defeatists who thought the end of the world was near. And why are Friends so bitter with distrust and disdain for our government?—a government that grants us the freedoms for which early Quakers suffered and died and is one of the few free democracies on earth. Is this spirit of distrust and anxiety, which we even pass on to our children in the name of "religious education," the spirit of Christ?

How much real service to the world can be done by a heart motivated by anger and anxiety rather than the indwelling joy of Christ?

In his Sermon on the Mount, Christ said *many times,* "Do not be anxious" (Matt. 6). Far from being a sign of religious faith, anxious worry over the world situation is, in Christ's view, a sign of unfaith (Matt. 6:30-31). For the first Quakers, the test of true faith was not how politically active one was, but whether one's life shone with the power and joy of the Spirit. The Inner Light could not be conjured up merely by marching in protest demonstrations. It was not one's acts that made the Light; it was the Light that inspired the acts. And the Light was not the natural light of human reason or political conscience; it was the supernatural Light that was born through an inward transformation in which the very roots of the soul were torn out of the world and transplanted into the heavenly soil of Christ, to be nourished by springs of living water in the Spirit, far beyond the realms of human thought and theory. That inward transformation was the true sacrament and ultimate concern of early Friends. Social action was a by-product. "They were changed men themselves before they went out to change others," writes William Penn of the first Friends.

Yet today, there are many Quakers who are so obsessed with political causes that they have no time for that ultimate concern of Christ in the soul, which they regard as "selfish" or "escapist." I wonder how much real service to the world can be done by a heart motivated by anger and anxiety rather than the indwelling joy of Christ. I've met Quakers who care nothing for God and who joined the Society simply because they were peace activists, or saw it as a platform for launching political protests. I've met members of meetings who consider themselves either agnostics or atheists, and for whom the materialist doctrines of Marx have supplanted the spirituality of Fox, Penn, and Woolman.

So who is a Quaker? The one who surrenders in silent collective worship to the inward guidance and healing of Christ, trying to live in his Spirit, though not a meeting member; or the one who is a member of a meeting, who shows up at every demonstration for a "good cause," yet who seems to be worshiping a troubled conscience more than any god.

I'd like to hear what *you* think. I need the advice. □

Alfred K. LaMotte is a graduate of Princeton Theological Seminary. He teaches Quakerism at William Penn Charter School in Philadelphia and is a member of Wider Quaker Fellowship.

PURITAN BOSTON AND QUAKER PHILADELPHIA

Another Response

by William M. Masland

In 585 pages E. Digby Baltzell, in his book *Puritan Boston and Quaker Philadelphia,* attempts to prove that Puritan Boston produced leaders, while Quaker Philadelphia produced nothing more than successful businessmen. Actually the professor reaches this conclusion by page 15, in the opening chapter, curiously titled "A Problem Defined." One is reminded of the Red Queen in Lewis Carroll's classic, who early in the trial shouted to the court, "First the sentence, then the evidence."

David Laubach, in his comments on Baltzell's book (*FJ* 5/15/83) admits that "Baltzell is witty, urbane, and writes very, very well." To this I must add that Baltzell's writing, while witty, is a travesty on scholarship, a compilation of half-truths, quotations out of context, and deliberate misrepresentation to a degree that would have been the envy of the notorious senator Joe McCarthy. Of the endless examples of such writing just a few will have to suffice for the moment.

William Penn never held elective office, crows Baltzell. That is true; Penn never did hold elective office. It is also true that Penn never could have held elective office in any part of the English-speaking world other than his own colony. He could not have run for office in England; only members of the established church were eligible for office in England. He could not have run for office in Boston; only members of the Puritan's established church were eligible for office in Boston. To run for office in his own colony, where he paid much of the cost of government out of his own pocket, would have been inappropriate. If Baltzell knew this, and as a professor of history he should have, he was sly in having failed to mention it.

William Penn was an "egghead," says Baltzell (page 109). *Webster's Collegiate Dictionary* defines *egghead* as slang, "An intellectual, usually a term of derision as used by anti-intellectuals." *Webster's* definition suggests that Penn was an intellectual. It is true that Penn was an idealist; the charters that he drafted for West Jersey and for Pennsylvania were the most liberal, providing religious freedom, civil liberty, and a host of similar provisions. But Penn was not walking in the clouds. He wrote and he acted from experiential knowledge.

Penn as a young student had engaged in deadly swordplay on a dark street in Paris. He had served on the admiral's flagship in a bloody sea battle with the Dutch. He had served under Lord Ormonde in suppressing an Irish rebellion. Penn knew about war experientially, not out of a book. He became a pacifist experientially.

Penn spent eight months in the Tower of London for having written a pamphlet that displeased the bishop of London. Penn knew about freedom of the press experientially, not out of a book.

Penn spent four days in the prisoner's docket in the notorious Old Bailey, while the judges badgered the prisoner and threatened the jury with reprisal for having brought in a verdict of not guilty. Penn knew the value of the jury system experientially, not out of a book.

Penn was no scholar, says Baltzell. Not so. It seems unlikely that many in the 17th century had a better education, both formal and informal, than did Penn. He attended the Chigwell Grammar School, said to be one of the best. He studied with a tutor, then went briefly to Oxford, where John Locke, the liberal who later helped Penn draft his charters, held a post. He spent two years at Saumur under the liberal French Protestant divine, Moise Amyrant, followed by travel in Italy. Penn studied in the law courts at Lincoln's Inn and rounded off his education by running his father's estates in Ireland. By this time he spoke seven languages, to which he added Leni-Lenape upon his arrival in Pennsylvania.

Penn knew the classics in literature. In one of Penn's endless writings, a scholar tabulated 143 references to scholarly literature. In writing to young Sir John Rhoads, Penn attaches two pages of titles to form the young man's library. Among the authors recommended are: St. Augustine, Thomas à Kempis, Eusebius, Thucydides, Tacitus, Machiavelli, Sir Francis Bacon, and Sir Thomas More.

In support of his contention that William Penn had a distaste for government, Baltzell quotes a letter from Penn but does not otherwise identify the letter. In fact it was a letter written privately to his children just before Penn set sail for his beloved colony, and after 15 years of frustration in England. The advice Penn gives his children is the same as that given by many other politicians: If you wish to be happy, stay out of politics; go farm. Baltzell makes no mention of the circumstances under which the letter was written.

Quaker Reflections to Light the Future/FGC

William Penn in armor

Baltzell uses the same technique in his comparison of Puritan Oliver Wendell Holmes, Jr., with Philadelphia lawyer John G. Johnson. He once more uses quotes out of context from the one biography written of Johnson.

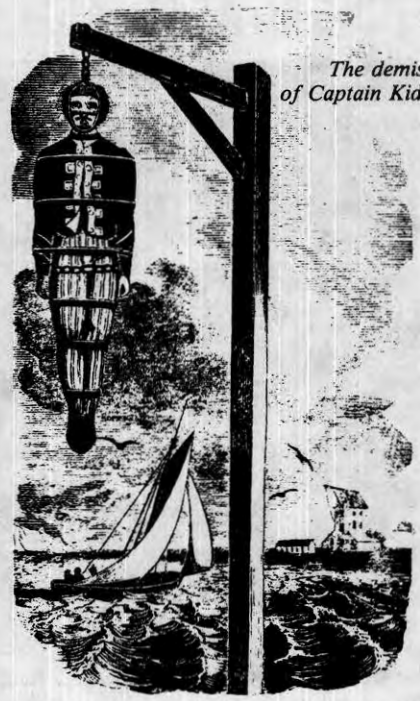
The basis for Baltzell's book is the 38

William M. Masland, a retired airline pilot, graduated from Germantown Friends School and Haverford College. He is a member of Friends Academy's board of trustees and has served as clerk of Manhasset (N.Y.) Meeting.

tables printed in the back of his book. In large part these tables are derived from the *Dictionary of American Biography* (DAB). Baltzell has gone through the DAB and extracted a long list of Puritans, tabulated the number of lines of biographical material printed below each name, and tabulated the grand total. Then he did the same for Philadelphians. The Puritans of Boston came out way ahead of Philadelphia's Quakers. Small wonder.

Baltzell had ignored the admonitions in the introduction to the DAB, warning against any such use. The DAB, established in 1927, relied heavily for its earlier biographies on those already compiled by various historical and genealogical societies. Those of Boston were both the earliest and the most extensive. "Earlier collections of biographies stressed, naturally enough, the lives of soldiers, statesmen, and clergymen whose conspicuousness, aside from their services, made them objects of interest," says the DAB. Such limitations automatically ruled out most Quakers. The Religious Society of Friends provided very few soldiers and no clergy at all. Under William Kidd in the DAB one finds: "William Kidd—(1645–May 23, 1701) Captain Kidd, the most celebrated pirate in English literature . . . " and on for 204 lines of biographical information. The date of his death is recorded with precision. It is a matter of official record; that was the day he was hanged as a pirate.

With 204 lines in the DAB to his credit, pirate Kidd ranks higher than 80 percent of Boston's "first family elite," as listed on five pages under table A-10 compiled by Baltzell. Can anyone seriously accept Baltzell's mathematical



The demise of Captain Kidd

Free Library of Philadelphia

method for determining quality and the value of leadership when convicted pirates come out near the head of the list?

The professor continues his mathematical analysis by comparing Puritan John Winthrop with Quaker James Logan, once more using the DAB for his authority. His figures are at variance with the figures that can be derived from the recently published *Columbia Encyclopedia.*

	Lines in the DAB as reported by Baltzell	Lines in the *Columbia Encyclopedia*
John Winthrop, Puritan	380	23
James Logan, Quaker	171	24

It is too bad that Baltzell spent his time with the DAB in counting rather than in reading. Of the two early leaders of the Puritan theocracy the DAB reports that "Winthrop and the other Massachusetts leaders opposed democracy tooth and nail." And of John Cotton, "Like Winthrop he had no faith in the common man and advocated strong government by the few. [On] democracy he wrote, 'I do not conceyve that ever God did ordeyne as a fitt government eyther for church or commonwealth.' "

Baltzell has packed his lists of Boston's Puritans with quite a few outsiders. He lists Nathaniel Bowditch as coming from one of Boston's elite families. That is not true. Bowditch is one of my heroes, but he did not come from an elite family. He was born in Salem, one of seven children of a ruined sea captain. His mother died when he was young. He spent two years in school, then at age ten was put out to work, as his father could not support him.

Baltzell has the temerity to add John Greenleaf Whittier to his list of outstanding Boston Puritans. Whittier was born near East Haverill, just a few miles from the New Hampshire border. It is true that he did live for a time in Boston; he also lived in a good many other places, editing papers in ten different cities. He may have spent more time in Philadelphia than in any other city he visited. Whittier, of course, was a Quaker, as anyone who ever read any of his poetry would know.

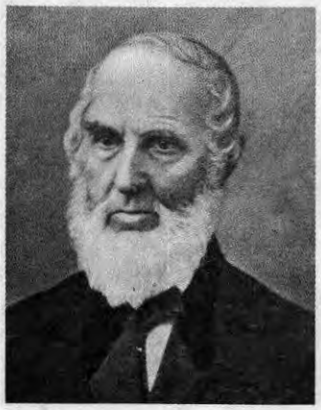
Of his peregrinations Whittier has this to say about the lands that surround the city of Philadelphia: "I think the old Quaker settlements of Chester, Bucks, Delaware, and Lancaster counties 40 years ago were nearer the perfection of human society than anything I have since seen, or heard of before."

"The Puritans"

F. D. Millet

If Baltzell has been overly generous in packing the lists with Puritans, he has been less than generous in tabulating Philadelphia's Quakers. He gives Lucretia Mott no more than a footnote. Yet the United States has given Lucretia Mott a place under the Capitol dome, her likeness carved in pure white carrara marble, one of the very few U.S. women to be so honored.

Baltzell mentions Philadelphia Friend Thomas P. Cope by name only, a snub that cannot be justified. Cope was a successful businessman, but he was much more than that. He generously contributed both his time and his money not only to Quaker concerns, such as Haverford College, but also to civic enterprises, starting with the difficult promotion of the first water supply, the founding of a library, and the administration of Girard College to serving in various elective positions in the city and the state. The list is endless, and Baltzell makes no mention of it.



Free Library of Philadelphia

John Greenleaf Whittier

Courtesy of Grace S. Yaukey

Lucretia Mott

On page 100 of his book Baltzell refers to the *Journal* of John Woolman as "an intimate and subjective devotional classic." He makes scant mention of Woolman's many heroic contributions to the society in which he lived. His terse introduction of Woolman as "the simple New Jersey tailor" avoids, by denigration, both the facts and the forceful content of that story. Baltzell might just as accurately describe Nathaniel Bowditch, one of Boston's elite according to Baltzell, as "a poor boy from Salem, bound over to a ship chandler to keep him from starving."

The canards that Baltzell heaps on the Religious Society of Friends (as he nowhere identifies the Quakers) are endless. They don't write, he says, and they have no use for schools. What he means here is that he never reads what they write.

In the matter of schools, Baltzell is no more reliable. He extols Harvard, and belittles the University of Pennsylvania, where he teaches. Surely he must know that Harvard was founded at so early a date, 1636, as a school of divinity so as to perpetuate the theocratic leadership of the colony after the then-prominent theocrats had died: John Winthrop, John Cotton, Increase Mather, Cotton Mather—as narrow a group of bigots as ever gained control of a settlement.

Harvard was not the only school of divinity in the early days of the country. William and Mary was founded by the Anglicans; Yale, like Harvard, by the Puritans; Princeton, by the Presbyterians. The Quakers had no need for a school to train preachers. The first nonsectarian college to be founded in the United States followed the four listed above. That was the University of Pennsylvania, supported in some part by Philadelphia's Quaker community. Friends subsequently created three of the best small colleges in the United States: Bryn Mawr, Haverford, and Swarthmore.

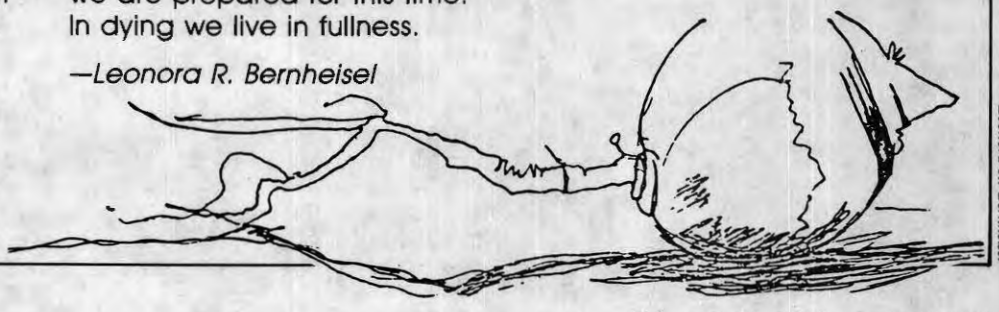
Picking up the misconceptions and misstatements that Baltzell has spawned is an endless task. How could two publishers have been so gullible? How could so many readers have swallowed Professor Baltzell's shoddy story without indigestion? □

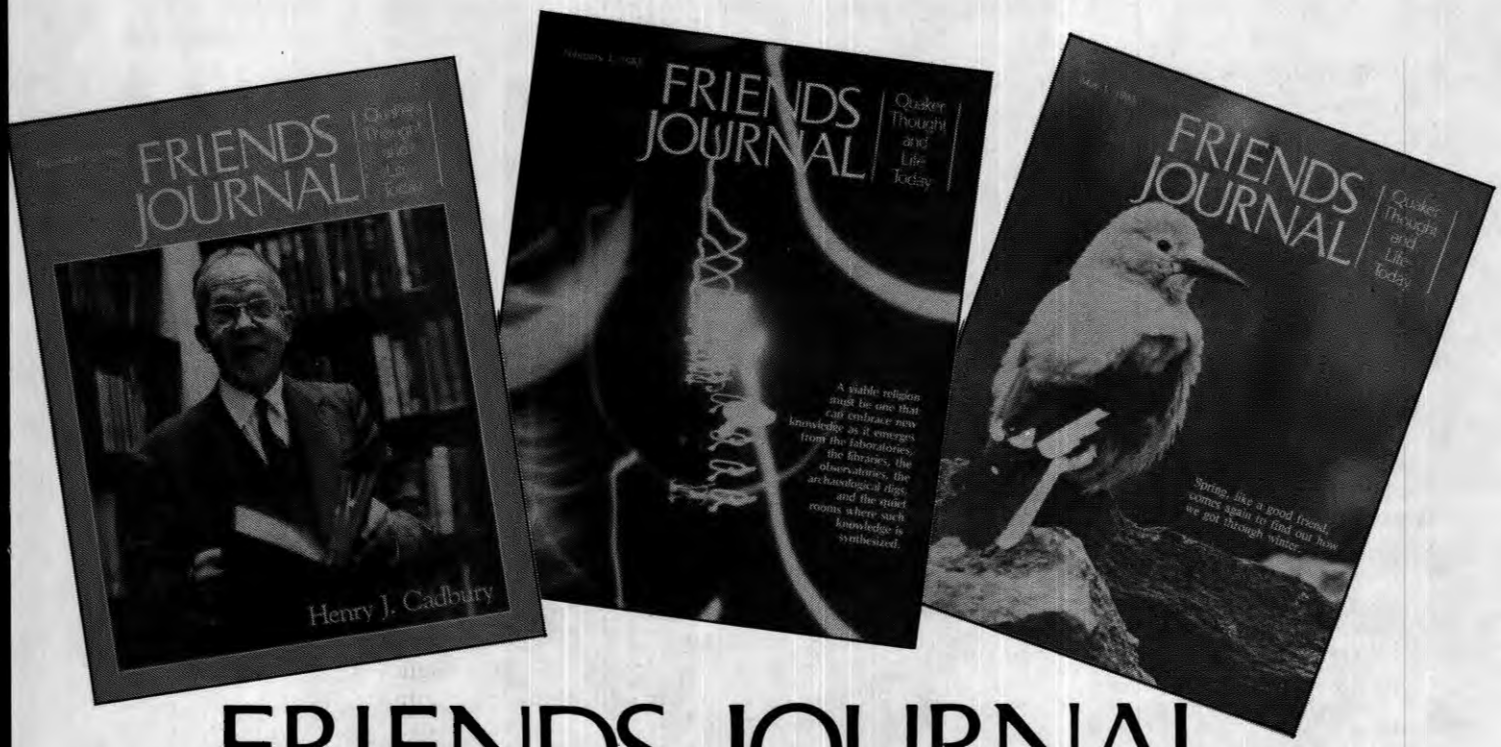
TURNIP

Full and round
like the world
of rich and sometimes
bitter worth,
trailing a hairy wrinkly root.
Your maturity is confirmed
by your severed stalk.

Frozen for a moment
in perfect ripeness, you are . . .
if not now consumed
you will rot.
Through the process of growth
we are prepared for this time.
In dying we live in fullness.

—Leonora R. Bernheisel





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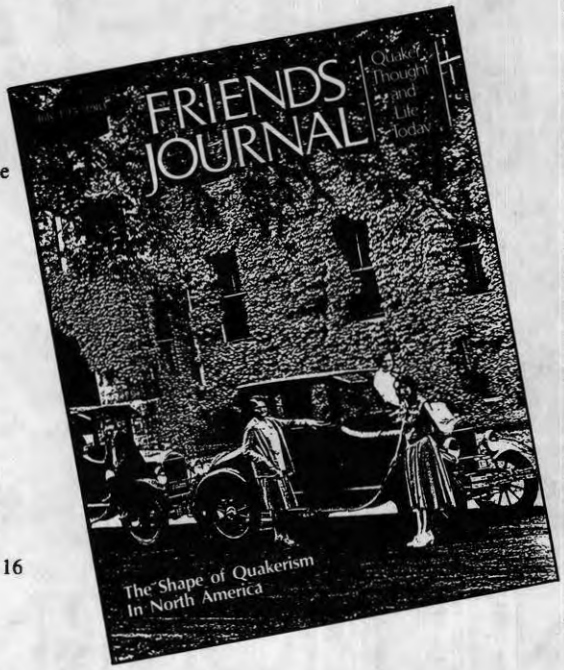

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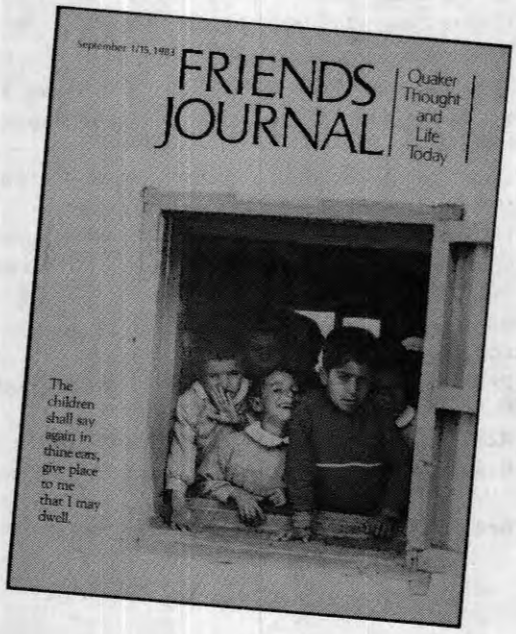

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107. "Prayer for All Peoples, Nations, and Languages, A," Moses Bailey, 2/15: *13*
108. "Prophet in Our Midst," Wilfred Reynolds, 12/1: *9–10*
109. "Protection Against Street Violence—Some Practical Tips," William Saulsbury, 6/1-15: *12–13*
110. "Q.P. at TMS," Barry Morley, 4/15: *7–9*
111. "Quaker Crostic," Elizabeth Maxfield-Miller, 2/1: *15;* 12/15: *24*
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114. "Quaker School at Horsham, The," Elizabeth Eschalier, 4/15: *11*
115. "Quakerism: A View From Pentecost," Robert H. Morris, 4/1: *14–17*
116. "Quakerism and the Arts," Kenneth E. Boulding, 11/1: *5–7*
117. "Quakers and Germany," William Grassie, 12/1: *13–16*
118. "Quakers and Right Sharing," Carol Reilley Urner, 6/1-15: *3–6*
119. "Reflections on a 'Parenting Experience,' " Gregory Meyer, 2/15: *17*
120. "Reflections on the Lord's Prayer," Elizabeth B. Conant, 1/1-15: *3*
121. "Reliquary of the True Cross," Lloyd Lee Wilson, 10/1: *3*
122. "Resisting Registration, Stopping the Draft," Jim Bristol, 5/1: *10–12*
123. "Response," Dorothy H. Craven, 4/1: *9*
124. "Retying: I Return to the Animals," Margery Cornwell-Robinson, 7/1-15: *3–4*
125. "Sanctuary: New Challenge to Conscience," Betty R. Nute, 7/1-15, *5–6*
126. "Scattering Seeds in International Peace Work," Joe Peacock, 11/15: *14–16*
127. "Shape of Quakerism in North America, The," Ferner Nuhn, 7/1-15: *7–13*
128. "Simple Christmas, A," Multnomah (Oreg.) Monthly Meeting Peace and Social Concerns Committee, 12/15: *17*
129. " 'So what do you do the other 51 weeks?' " David H. Scull, 12/1: *11–12*
130. "Star Child, The," Perry Treadwell, 2/1: *3–4*
131. "Statement on War Tax Resistance by the Minneapolis and Twin Cities (Minn.) Meetings," 3/15: *23*
132. "Stranger in Meeting, A," Susan Harrison, 10/1: *11*
133. "Struggling for the Vision in a Violent World," Bruce Birchard, 12/1: *17–19*
134. "Support for the Genocide Treaty," William M. Hosking, Jr., 2/1: *16–17*
135. "Teaching About Nuclear War," Betty Cole, 9/1-15, *7–8*
136. "Teaching Our Children to Be Monsters," Helen W. Zimmermann, 3/15: *9*
137. "Thou Shalt Love the Lord Thy God," Marjorie Sykes, 8/1-15: *4–8*
138. "Thoughts on Prayer," Carol Reilley Urner, 4/1: *10–11*
139. "To Break the Middle East Impasse," Landrum R. Bolling, 9/1-15: *8–9*
140. "To Build a Just Society," Newton Garver, 2/15: *8–12*
141. "To Chyral With Love," Emily L. Conlon, 2/15: *6–7*
142. "To Praise a Mockingbird," Yvonne Boeger, 9/1-15: *4*
143. "Toward a Truly Multiracial Family of Friends," James A. Fletcher, 5/15: *5–8*
144. "Toward Unity," Landrum R. Bolling, 2/15: *4–5*
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148. "Unplanned Pilgrimage," Nancy Dawson, 10/15: *4–6*
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158. "When Generations Come Together," Penni Eldredge-Martin, 11/15: *7–10*
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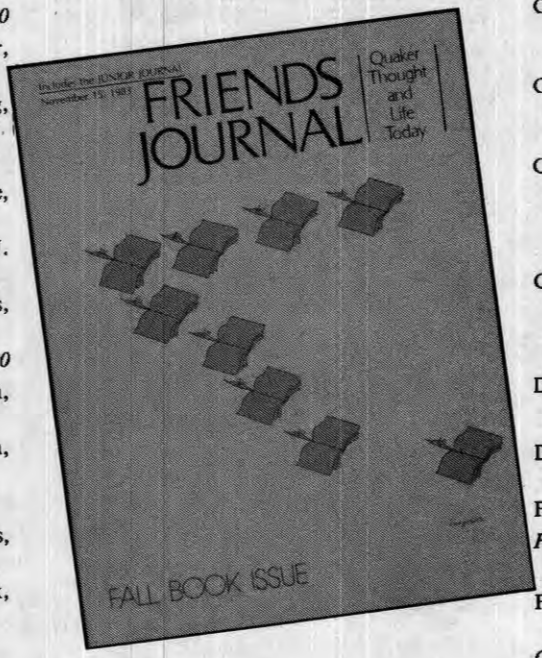
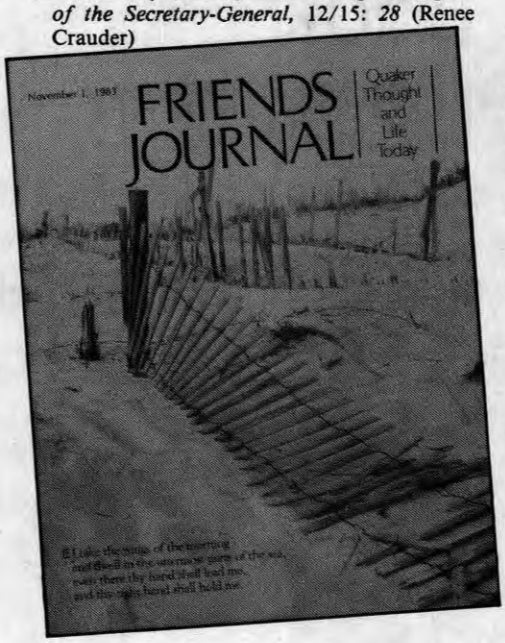


Book Reviews

Books in Brief



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REPORTS

Consultation on Membership in the Society of Friends

On the first weekend in December 1983, 54 participants from 26 yearly meetings gathered at the Quaker Hill Conference Center in Richmond, Indiana. This was the fourth such annual Consultation; the first was on service; the second on ministry; the third on eldering. Most of the participants in this Consultation had not attended the earlier ones. Approximately one-third came from pastoral meetings, and among the rest, new, unprogrammed meetings were strongly represented.

Those who planned the Consultation (Wilmer Cooper of the Earlham School of Religion and Eldon Harzman of the Conference Center) had not foreseen the eager desire to attend from among the "liberal" meetings, and in arranging for the prepared addresses had asked those with known Christocentric leanings. The frustration and anger that arose during these presentations were to some extent relieved during productive small-group meetings, case studies, and role playing, where meanings could be explored, reservations explained, and some level of trust and understanding developed.

John McCandless, in his keynote address on "Everything you always wanted to know about membership, except why," was salty, direct, and uncompromising. He said, "The most important thing we can say about membership in the Society of Friends is whether or not a person is ready, willing, and able to take part in the work of the Society. Our responsibility is to remain immediately and presently faithful and obedient to this high calling to be a people of God."

Alan Kolp, dean of the Earlham School of Religion, pointed out that, in discussing the biblical and early church background for membership in our Society, there was no "membership" as we use the term. Membership was membership in Christ, not in a church. The question of membership asks, "To whom do we belong?"

Ron Selleck, pastor of the Chicago (Ill.) Friends Meeting, used his presentation of "Early Quaker Background of Membership" to make a sharp distinction between early and current Quakerism. He feels contemporary Quakers suffer from "identity diffusion," with a tendency to emphasize the human potential and with a destructive emphasis on a religion of personal control.

I had the difficult task of speaking just prior to our closing meeting for worship. By then everything important had already been said, forcefully, wittily, several times. I ventured, nevertheless, to hope that the Society of Friends in the United States might in the fullness of time be lifted to that level of spiritual maturity where we could, together, as seekers and finders, discover and express with transparent honesty and with grace-full unity, those convictions about essential Quakerism, born of experience, reflection, and remembrance, which could be of service in all yearly meetings.

As we separated we realized that an essential question was: What is the purpose of the Society of Friends in the United States? The answer strongly influences what we think of membership and what we expect of members. Our ability or inability to answer with clarity and with unity may well forecast our future.

Tom Brown

Friends Discuss the Use of Computers

"Computers and Religious Values: Sharing From Experience" was the theme of a weekend conference held at Pendle Hill, the Quaker study center near Philadelphia, this past November. Friends, constituting almost half the group, represented several yearly meetings in Canada and the northeastern United States. Although 19 of the attenders previously had used a computer in some way, only half were computer professionals.

The conference was drawn together by diverse concerns: the military uses of computers; the relationship of computer technology to the unequal distribution of the world's economic and political power; the effects of the ever-expanding use of data processing on our self-perceptions and human interactions; professional ethics and the quality of work life for those who use computers; and the effects of using computers as teaching tools and sources of entertainment for children.

Through an envisioning-the-future exercise, group sharing, worship with the Pendle Hill community, and informal discussions, we explored such questions as: What do people need to know about computers? For what purposes should computers be used or not used? How can we oppose the abuse and negative social effects of computers?

The conference was skillfully facilitated by Arthur Fink, who is clerk of Monadnock (N.H.) Friends Meeting. Currently an independent computer applications consultant, Arthur is interested in founding a nonprofit Center for Appropriate Computing. Friends who are computer users and would like to organize or participate in a group exploration of "computers and religious values" may contact Arthur at: Box 614, Price Street, Wilton, NH 03086.

David Falls

WORLD OF FRIENDS

Policies in Central America will be high on the agenda for Congress this year. Friends Committee on National Legislation has a number of recommendations for those communicating with their representatives:

- Funding for CIA-sponsored contra actions against Nicaragua will expire this spring. Efforts should be made to oppose all future funding of such operations.
- The United States should support negotiations between all parties for political, not military, solutions.
- The Kissinger commission report will be widely discussed. The commission's recommendation for aid to El Salvador *must* be linked to compliance with human rights standards.

FCNL has a tape-recorded telephone message—updated each Friday—on key issues being considered by Congress. The tape can be heard by calling (202) 547-4343.

CCCO News Notes writes that men who register for the draft are now being issued wallet-sized "registration acknowledgement cards," with the registrant's name, Social Security and Selective Service numbers, date of birth, and signature. Selective Service officials deny that this is a draft card. "It's not as thick as a draft card," a spokesperson said. "It's a slip of paper they can carry with them voluntarily. It's a handy little thing we designed for their convenience." When is a draft card not a draft card?

Friends in the Suislaw (Oreg.) Worship Group made a "peace and friendship" quilt, which a neighbor took to the Soviet Union and presented to the Soviet Women's Peace Committee in Moscow. It then traveled to WILPF's international conference in Prague. The quilting group hopes that the quilt eventually will be given to a small town similar to theirs. Meanwhile, the quilting group has begun to write to some of the Soviet women who received the quilt, so the story will continue.

An intercultural program sponsored by the Lisle Fellowship will be held in India, June 14–July 25, 1984. Participants of diverse cultural, racial, and religious backgrounds, in about equal numbers from India and the West, will discuss and live this year's theme, "Alternatives to Violence: Education and Training for Social Change." The program will include visits with Gandhian workers, study of nonviolent campaigns, participation in a daily routine comparable to peace brigade training, "bread labor," and rural reconstruction activities.

Applicants must be over 18. The cost, including airfare from New York, will be about $2,000. For further information, write Carl Kline, United Ministries, 802 11th Ave., Brookings, SD 57006.

Kenya Overseas Christian Fellowship (KOCF) celebrated its tenth anniversary with a four-day gathering in December, hosted by College Avenue Friends Church in Oskaloosa, Iowa. The anniversary theme was, "Of one thing I am certain: the One who started the good work in you will bring it to completion by the Day of Jesus Christ" (Phil. 1:6). KOCF was founded in 1973 to develop Christian fellowship among Kenyan students of Quaker background who are studying in the United States. The students share their experiences in this country and visions of using their training back in Kenya, and maintain and strengthen their friendships and personal spiritual lives.

The staff of Quaker House in Fayetteville,

North Carolina, provides a counsel of peace to the men and women at Camp Lejeune and Fort Bragg. They write, "With sadness, we are confronted with the large number of killed and wounded. They were and are our neighbors. With concern, we support and guide soldiers and marines as they try to come to terms with their participation in the military." Now Quaker House feels the need for greater outreach for the messages of conscience and peace. Contributions for this work may be sent to Quaker House, 223 Hillside Ave., Fayetteville, NC 28301.

"The Peace Bell Treaty is one manifestation of God's spirit moving through the moral and spiritual connections we have to each other. It is a possibility." This excerpt from a letter by Jack Mayer of Vermont, founder of the Peace Bell Treaty, sent to 6,000 religious organizations throughout the world, invites us to celebrate the spirit of nurture—the Earth—on Mother's Day, May 13, 1984. From 12 noon to 1 p.m., children will ring symbolic peace bells all over the world. Last year on Mother's Day, thousands of peace bells were rung in Brazil, Germany, the United States, and Canada.

"5000 Buttons for Peace," a special exhibit of the Chicago Peace Museum, will open in May 1984. Peace button collectors and activists are encouraged to donate or lend buttons to the show. The Peace Museum, the first of its kind in the United States, is dedicated to exploring the issues of war and peace through the visual, literary, and performing arts. If you have peace buttons to contribute, write to 364 W. Erie St., Chicago, IL 60610.

Enough to Share, an award-winning documentary film on Koinonia Farm, will be broadcast nationally on PBS on Tuesday, February 21, at 10 p.m. EST. *Enough to Share* is the story of Clarence Jordan's founding of Koinonia Farm in 1942 as a living testimony to his belief that "faith is the turning of dreams into deeds."

Peace Child is a musical fantasy about children who bring peace to the world. Performances have been given in schools around the country. Now a *Peace Child* Touring Company is being formed. For information and materials, write The Peace Child Foundation, Box 33168, Washington, DC 20033.

Neve Shalom (Oasis of Peace) is an intentional community of Jews, Moslems, and Christians living on 100 acres midway between Jerusalem and Tel Aviv. Their aim is to work actively to improve Arab-Jewish relations within Israel. The major focus of these activities is the "School for Peace." Attended by 16- and 17-year-olds, the format is a five-day workshop involving equal numbers of Jews and Arabs, often from neighboring schools and communities. The workshops deal with problems of interpersonal and intercultural contact, with stereotypes and prejudices. A 20-minute slide show is available from Maxine Kaufman Nunn, 6 Colbey St., St. Catharines, Ontario, L2R 1N2, Canada.

Howard and Flora McKinney are the new FWCC field staff for the High Plains region, which encompasses the area between the Mississippi River and the Rocky Mountains. The McKinneys have been active in Friends' concerns for many years.

"Growing Older With Style" is the name of the only television program on aging in the Philadelphia area. The host of this triweekly, 13-week series is Phyllis Sanders of Central Philadelphia (Pa.) Meeting. Friends making guest appearances include Allen White, Tom Duthie, Bob Folwell, Arlene Kelly, and Helen McKoy. Phyllis has worked in television for many years and has been active in the Older Women's League. She and her husband, Olcutt Sanders, moved to Philadelphia in 1981, when Olcutt became editor of FRIENDS JOURNAL.

FORUM

Book Stirs Interest

The publication of *Middle East Mission* (Books, *FJ* 12/1/83) by Elmore Jackson, which is about Nasser's and Ben Gurion's efforts in 1955 to make peace between Egypt and Israel, has stirred an unusually wide interest throughout the Middle East. *Alwatan Al Arabi*, a weekly magazine published in Paris and circulated throughout the Arab world, has run a series of four illustrated articles on the book. *Akher Saa*, an Arab weekly published in Cairo, has run three articles on the book and its background.

Commendations have come from persons both in the government of Israel and those outside. A British edition of *Middle East Mission* will appear in March, and W.W. Norton & Co. expects an early appearance of the book in Arabic.

Sol Jacobson
New Hope, Pa.

C.O. Status for Tax Dollars

Friend Tim Deniger (*FJ* 11/1/83) and, in turn, N.Y. Senator D'Amato haven't grasped the essence of the World Peace Tax Fund bill. Its enactment won't lessen defense spending; Congress will *still* need to do that. What it will do is establish a Peace Trust Fund (like the eminently successful highway trust fund), enabling our society to make a striking (i.e., dollar-worthy) commitment to seeking peace (via, for example, funding a peace academy, U.N. peacekeeping forces, the use of mediation, negotiation, and reconciliation techniques—none of which are currently part of U.S. commitments).

As to alternative service for war tax dollars being but an "accounting illusion" or only easing the consciences of pacifists, the same applies to the now-established alternative service of C.O.s. Although men choose alternative service, our government has never lacked the bodies to pursue any conflict any place, any time; but the C.O.'s personal witness still stands for what it is, a man's conscientious decision not to be a part of the war system.

If we could have C.O. status for men over 20 and all women, allowing them not to pay for war but to have their tax dollars go toward peacemaking, our society would make a new and totally different kind of statement to this violence-weary world.

Two senators, both Republicans, and 46 representatives see meaning in the World Peace Tax Fund idea and are sponsors. This is the strongest support this bill has had in the 12 years of its short history. There is a new momentum here; may our Peace Testimony gain new strength in this expression of it.

Bill Strong
War Tax Concerns Support Committee,
Philadelphia Yearly Meeting

Friends of Jesus

This is in response to the "Universalist" element among Friends and, in particular, to Esther Hayes Reed's letter (*FJ* 11/1/83).

I think that the evidence supporting the divinity of Jesus is insurmountable. He is rightly called in the New Testament and by thousands of Christians for centuries "the Christ." The word comes to us from the Greek *christos* and means the same as the Hebrew *meshiach*, meaning the "annointed one." Isaiah said that the "Messiah" or "Christ" would be called "Immanuel." This word means "God with us." Isaiah says, therefore, that Jesus is God.

Jesus himself said he was God. "If you see me you have seen the Father," "Before Abraham was, I AM," and countless other quotes from four eyewitnesses (not to mention his resurrection from the dead, reported not only in the Gospel accounts but also by Josephus, who himself never became a Christian) at least prove that Jesus and his followers believed he was God. That means that Jesus was either a liar, a lunatic, or he was God.

George Fox and the early Quakers apparently believed Jesus to be God (how else could Jesus have met Fox's condition?). And why did Fox call his followers "Friends?" Could it be that Fox took that name from John 15:15, where Jesus calls his disciples his friends? Does that mean that Quakers are friends of Jesus? And if they are friends of Jesus, then they are Jesus' disciples? And if they are Jesus' disciples, then they are called "Christian" (Acts 11:26), a derisive term applied to the early "friends" (first century), much like "Quaker" was applied to the later "friends."

To ignore all of this is simply intellectual dishonesty, unworthy of Friends. To believe that Jesus is not God takes more faith than to believe that he is. And I know that he is—I talked to him today. I know Jesus "experimentally." If you are truly his friend, why don't you?

E. S. Arseneau
Kankakee, Ill.

The "Bottom Line"

I'm writing to say how much I got out of the November 1, 1983, issue. In particular, Vinton Deming's editorial, "One Does What One Can," spoke to my condition.

A brief response to Esther Hayes Reed's comments on Jesus: I like her

definition of him "as a great teacher, . . . not God." In fact that's what my Jewish mother always said. But I am aware that many Friends are "Christ centered," and that's fine with me. For me the "bottom line" shared by Quakers of all shades is that there is that of God in everyone.

Maxine Kaufman Nunn
St. Catharines, Ontario, Canada

Art as a Gift from God

It was difficult for me to read Kenneth Boulding's article, "Quakerism and the Arts" (*FJ* 11/1/83). While I found the extent of his historical perspective informative, I felt it actually had very little to do with art, and I was disappointed that he didn't offer more choices of opinion on this delicate subject, other than the extreme debate of art versus simplicity.

As a professional artist-photographer, I see my ability as a gift. As a Quaker, I recognize that it comes from God, and I feel obliged to accept and develop this gift as best I can. Is it not obvious that we are given different talents, along with life, as part of God's will? Shall we ignore them, simply from some puritanical bias? And if we must look for the devil, can we not find him first in the technological addiction whose offspring is the threat of our nuclear self-destruction, before condemning art as something even remotely evil?

I feel that at this point in our evolution, we grow increasingly further away from the ability to recognize the intimate relationship artists have to their world, and the fruits of their toils—those painful triumphs that most clearly express the compulsive thing that is not theirs, and over which they have no control.

Is art simplicity? Yes, when it represents the essence of the artist's vision. Is art necessary? Absolutely: art as a celebration of life is available to all who share its effects, and these often reveal archetypal truths of great value. Artists are not martyrs nor are they evil. At the very least, let us not reject them erroneously.

James Ross Bartholomew
Danbury, Conn.

Questions for Baltzell

David Laubach (*FJ* 5/15/83) finds several chinks in E. Digby Baltzell's thesis that Philadelphia's mediocrity is attributable to the egalitarianism of the city's Quaker founders. Additional questions deserve to be raised and investigated, including the following:

Just how egalitarian were the early Friends? The late Frederick Tolles, director of the Friends Historical Library, in *Meeting House and Counting House* (1963), brings out the limits of their egalitarianism.

Years ago, Carl and Jessica Bridenbaugh pointed out in *Rebels and Gentlemen: Philadelphia in the Age of Franklin* (1942) that the primary religious development of the 18th century was the rapid decline of the Society of Friends and the concurrent rise of the Anglicans and Presbyterians. "After 1735," they write, "it is an anachronism to speak of Philadelphia as the Quaker City." Friends lost political control, and their influence steadily waned thereafter. Can we, then, meaningfully compare the continuing Puritan influence in Boston in the 19th century with the steadily fading Quaker influence in Philadelphia?

Ralph C. Preston
Drexel Hill, Pa.

The Essence of the Problem

It is good that David Laubach has opened a discussion of E. Digby Baltzell's comparison of Quaker Philadelphia and Puritan Boston (*FJ* 5/15/83). Baltzell's book is an important one and does, as Friend Laubach indicates, raise important questions for those who would like to understand our heritage. It is unfortunate that Laubach has failed to grasp the essence of Baltzell's point.

Baltzell is a conservative Episcopalian who was, I gather, traumatized by the upheavals of the 1960s. (Here I am using "conservative" to mean a person who favors order and hierarchy over the modern "liberal" notion that people should be free to do what they desire.) Thus when, as a sociologist, he analyzes leadership, he is attracted to an elite group, an "aristocratic oligarchy" able to impose its cultural values and political leadership on a mass that he frankly and openly distrusts.

Actually Baltzell seems distrustful of any variety of Protestantism, even Puritanism, because of its democratic tendencies; Puritanism, in comparison to Quakerism, is the more class oriented and the more likely to produce an authentic civilization. In one sense, Baltzell's criticism is of the American liberal tradition.

Laubach is probably correct that Baltzell stretches the evidence to prove his point, but the point is worth wrestling with: It does seem clear that a society is more likely to possess the characteristics most regard as civilized if it has an elite, powerful, influential, community-oriented, and aristocratic group to set its tone and make most of its decisions.

So what this Friend would say to critic Baltzell is: "You are right: Friends are democratic, egalitarian, nontheological, committed to perfectionist standards, and distrustful of elites. So be it. If we do not create civilizations like Boston's, so be it. Our leader rules from within and calls us by a different standard. So be it."

Larry Ingle
Chattanooga, Tenn.

BOOKS

Life-Study: Experiencing Creative Lives by the Intensive Journal Method. *By* Ira Progoff. *Dialogue House Library, 80 E. 11th St., New York, NY 10003, 1983. $18.95, $9.95/paperback.*

With his new book, *Life-Study,* Ira Progoff turns his attention to the study of the lives of creative persons in history. The book marks an important new step in the intensive journal work.

Quakers will, I believe, appreciate the nonanalytical approach presented here. Progoff describes a way of relating inwardly to a creative person, a way which brings spiritual enrichment to our own lives. Attuning ourselves to another life, not judging it, we find ourselves enlarged and stimulated to reflect on life and on our lives.

The book will have great interest and value for people who are familiar with Progoff's work, and also for people to whom the method is new. The reader is taken step by step through the process of working in life-study, learning how to select subjects and how to do the journal exercises. The exercises include listing the person's life steppingstones, enlarging two focus periods, and finally meeting with the person in "depth dialogue." Fascinating and often touching examples are given from material that has been written in past workshops on the lives of Pablo Casals, Eleanor Roosevelt, Abraham Lincoln, Vincent van Gogh, and others.

The method described here could very well be used to help Friends relate to our Quaker greats of the past, to enter their lives and to feel with them the faith and doubts and struggles that marked their life journey. This work can be an inspirational experience and an education in life's values.

Directions for how to make an intensive journal are given at the back of the book. Also given at the back are meditations that may be used to help one center and become quiet, so that the work may be done on the depth level and may result in a deepening of the spirit and an increase in wisdom.

Francenia Towle

Edward Hicks: His *Peaceable Kingdoms* and Other Paintings. *By* Eleanore Price Mather *and* Dorothy Canning Miller. *Cornwall Books, 4 Cornwall Drive, East Brunswick, NJ 08816, 1983. 224 pages. $40.*

Edward Hicks did not live so "peaceable" a life as one might assume. He encountered

many conflicts both inner and outer: the 1827 Separation of Quakerism into Orthodox and Hicksite (led by his cousin, Elias Hicks) factions, financial insecurity, moral misgivings about a career in art, and guilt due to his hot temper.

Hicks came to art before he came to Quakerism, beginning at age 13 as an apprentice to a coachmaker, for whom he painted signs and decorations. He was exposed to Quakerism while growing up, but the seed did not flourish until later, after some years of "licentiousness, intemperance, angry passions, and devilishness." He joined a meeting at age 23, and he was recorded as a minister nine years later.

Shortly thereafter, to appease his conscience, he tried a career in farming instead of painting, but the attempt was financially disastrous; only through the generosity of friends did Edward pay his debts totaling $5,000. A change in fortune started him on a successful art career that was consistent with his Quaker plainness.

Around 1820 Hicks came across a Bible engraving by Robert Westall showing Isaiah's Peaceable Kingdom, a theme rarely explored in art. In Westall's illustration and the early ones by Hicks which it inspired, the child leading the animals is the dominant figure. Both artists depicted the child, who can be seen as Christ, holding a grape branch, a Christian symbol. In paintings Hicks made after the 1827 Separation, this Christocentric image yielded the spotlight to the lion eating straw; the message was that the way of truth lay not in orthodoxy, but in bending to the Divine will, as does this lion who has become a vegetarian. Some of the works make no bones about which persuasion the artist favored. These paintings show a banner trailing from a divine source to the foreground, where we see his cousin, Elias, with certain prominent Hicksites.

The authors are to be commended for their thorough study. The footnoted text is rich with information, clearly written, and enjoyable to read, with illustrations throughout. The volume includes a bibliography and a generous catalogue of 122 black-and-white reproductions with added comments. It would help if references in the text were notated more clearly to correspond to catalogue entries. Nine paintings are reproduced in color; although the artist was fond of red, one suspects that the printer was more so, but this is a minor criticism. The book is especially valuable because it contains all of Edward Hicks's known works.

Courtesy of Cornwall Books

John Davis Gummere

Nuclear Holocaust and Christian Hope. *By* Ronald J. Sider *and* Richard K. Taylor. *InterVarsity Press, Downers Grove, Ill., 1982. 369 pages. $6.95/paperback.*

Ronald Sider and Richard Taylor, well-known to many Friends, are deeply committed to nonviolence and Christian peacemaking. While granting that many pacifists have been theological liberals, the authors argue that an adequate understanding of nonviolence can only be grounded in the heart of historic Christian orthodoxy. Conversely, they believe that a high Christology and a belief in the substitutionary atonement lead inextricably to a total rejection of war. Because the mainstream of most Quaker theology in recent decades has not been grounded in either a high Christology or the substitutionary atonement, this book presents to Friends a refreshing new perspective on the threat of nuclear war and possibilities of a just peace. I found that reading this book deepened my sense of identity and community with evangelical Christians and renewed my commitment to the historic Peace Testimony.

Again and again the authors present old issues in a new light that stimulates new thinking and a new devotion. For example, the book opens with a description of the impact of a one megaton warhead exploded not over Lawrence, Kansas, or New York City but over Moscow. The authors go on to point out that a nuclear war may result in the death of 70 million Soviet Christians; a higher percentage of the population attends church each Sunday morning in the USSR than in Western Europe. The discussion of the "just war" tradition is excellent, more extensive in its development and more carefully documented than that of Richard McSorley in *New Testament Basis of Peacemaking.* The authors' arguments against the policy of deterrence and in support of the importance of transarmament are persuasive.

Sider and Taylor conclude their work with an excellent set of appendixes, including an extensive bibliography, listings of peace organizations, audiovisual materials on the subject, and curriculum materials for local use. This is a well-written book which provokes deep thought and prayer. I recommend it highly to Friends as a means of deepening our understanding of the roots of our own Peace Testimony and increasing our ability to discuss peace issues with evangelical Chris-

tians who do not share the authors' commitment to peace and nonviolence.

Lloyd Lee Wilson

Disarm—or Die: The Second U.N. Special Session on Disarmament. *By* Homer A. Jack. *World Conference on Religion and Peace, New York, 1983. 290 pages. $7.95/paperback.*

Disarm—or Die is a detailed account of the antecedents, proceedings, and very meager accomplishments of the Second U.N. Special Session on Disarmament (SSD II), held June 7 through July 9, 1982. Homer Jack expresses deep disappointment, though he adds that this failure "must not be allowed to become a pattern in the world disarmament community."

During a general debate at the beginning of SSD II, Soviet foreign minister Andrei Gromyko promised that his nation would not be the first to use nuclear weapons. United States president Ronald Reagan, after strong criticism of Soviet actions, proposed an international conference on military expenditures. Other speeches also showed the sharp division between Eastern and Western blocs, though most of the nations represented regarded themselves as nonaligned.

Much was said about the terrible dangers of nuclear warfare. A resolution was passed urging states with nuclear weapons to promise not to be the first to use them. Proposals for a freeze in production of nuclear weapons did not come to a vote at SSD II, but the General Assembly on December 13, 1982, approved a freeze, 119-17. A nearly solid bloc of NATO members and a few others including, strangely, Japan voted against both no-first-use and the freeze. Resolutions of the U.N. General Assembly are, unfortunately, nonbinding.

SSD II gave its approval to a World Disarmament Campaign, "officially opened" on June 7. By the end of 1982 a total of $2,558,805 to finance the campaign had been promised by governments (including $1,875,000 by the USSR but nothing from the United States). Organizations and individuals have also given or promised important amounts.

The last chapter is entitled "Why Did the Special Session Fail?" Some participants blamed the West, some blamed the East, some blamed both. Others believed that during the session too many events detrimental to peace occurred.

Perhaps the book could have been better organized; chapter 9, "Studies and Documentation," might have ended the book. Why Japan voted against no-first-use and freeze resolutions is not explained.

Ralph H. Pickett

MILESTONES

Births

Clifton—*Rachel Elisabeth Clifton* on November 28, 1983, to James W. and Karen A. Clifton. James is pastor of Westland (Ind.) Friends Meeting and a member of Augusta (Ga.) Meeting. Karen is a member of Westland Meeting.

Kirk—On January 1, *Caroline Louise Kirk* to Philip and Nancy Kirk, attenders of Nottingham (Pa.) Monthly Meeting.

Stark Bejnar—*Satya Grace Stark Bejnar* on January 4 to Susan E. Stark (Bejnar) and Tor J. S. Bejnar. Susan is a member of Campus (Ohio) Friends Meeting, and Tor is a member of Stillwater (Ohio) Meeting.

Sutton—On September 6, 1983, *Peter Buck Sutton* to Robert F. Sutton, Jr., and Susan Buck Sutton in Indianapolis, Ind. Peter's father and his paternal grandfather, Robert F. Sutton, Sr., are members of Plymouth (Pa.) Monthly Meeting.

Marriages

Fletcher-Calloway—*John Douglas Calloway* and *Patrice Antonia Fletcher* on September 3, 1983, under the care of Birmingham (Pa.) Meeting. The bride and her parents, Arnold and Antonia Fletcher, are members of Birmingham Meeting.

Molden-Jacobs—*James David Jacobs,* son of James and Virginia Jacobs, and *Nancy Jean Molden,* daughter of Otto and Jean Molden, on December 3, 1983, under the care of Makefield (Pa.) Meeting where Nancy is a member.

Smith-Barker—On August 27, 1983, *Diana Noelle Smith* and *Thomas Eugene Barker* at 15th St. (N.Y.) Meeting. Diana is a member of Dayton (Ohio) Friends Meeting.

Deaths

Cope—*Joseph Cope,* 96, on June 28, 1983. He was a member of Birmingham (Pa.) Meeting.

Floyd—*Laurence Clifford Floyd,* 70, July 15, 1983. During his years as a member of 15th St. (N.Y.) Meeting, Larry was a faithful and active Friend, serving on many monthly and yearly meeting committees. He was a dedicated worker for the Alternatives to Violence Project. For several years he guided a preparative meeting at the Arthur Kill Correctional Facility on Staten Island. A friend said of him, "He stirred the conscience and challenged the thinking of those who knew him, through his own communion with the light." He is survived by his wife, Virginia Hossfield Sabino; sons, William Floyd and Richard Floyd; and daughter, Megan Desnoyers.

Passmore—*J. Harold Passmore,* 67, December 9, 1983, of leukemia. Harold was the recently retired first executive director of Pennswood Village, a life-care community adjacent to the George School campus, Newtown, Pa. Harold began his career in Friends schools teaching math and science at Westtown and then biology at Baltimore Friends. He was business manager at Baltimore Friends for 12 years prior to his appointment as business manager and treasurer of George School in 1959. Although he retired this past July, he continued work on special projects at Pennswood on a part-time basis. Treasurer of Newtown (Pa.) Friends Meeting, Harold also served on a number of committees of Philadelphia Yearly Meeting, including the Friends Fiduciary Corporation. For nine years he served on the Newtown Friends School Committee, acting as chairman for most of that period. Appointed to the George School Committee in 1981, he was active on the finance and campus planning subcommittees. Surviving are sisters, Margaret Passmore and Ruth P. Miller; brother, Maurice W. Passmore; sons, J. Robert Passmore and Lawrence H. Passmore; daughter, Jean A. Polson; and five grandchildren.

Roberts—On December 30, 1983, *Olive Lee (Molly) Thompson Roberts,* 78, in Lake Worth, Fla., after a long illness. Molly was a long-time member of Little Falls (Md.) Meeting. She is survived by her husband, Clifford E. Roberts; daughter, Anne St. Germain; son, C. Evans Roberts, Jr., and eight grandchildren.

Shrigley—On December 24, 1983, *Edward White Shrigley,* 75. He was a lifetime member of Darby (Pa.) Meeting, an attender at Lanthorn (Ind.) and Sugar Grove (Ind.) meetings, and a sojourner at Pima (Ariz.) Friends Meeting.

Taylor—On November 11, 1983, *Margaret Nicholson Taylor,* 85, at her home in Richmond, Ind. A native of New Jersey, she was educated at Lansdowne Friends School, Westtown, and Earlham College. Margaret and her husband, among others, started Evanston (Ill.) Friends Meeting. The Taylors also taught at the Boys' School at Chavikali, Kenya, for two years. At the time of her death, she belonged to Clear Creek (Ind.) Friends Meeting. Margaret is survived by her husband, Lewis Taylor; sons, John Lewis Taylor and Thomas Fuller Taylor; and daughter, Margaret Taylor Jenkins.

CORRECTION (*FJ* 1/1-15):

Chance—In addition to her son, Norman Chance, *Wanneta Chance* is survived by daughter, Carmen Mayer; sister, Gwen Wylie; brother, Oran Allee; and six grandsons.

Poets & Reviewers

Leonora R. Bernheisel is a pastoral counselor, artist, and occasional attender at Bethesda (Md.) Meeting. **John Davis Gummere** is a painter and graphic artist who works for FRIENDS JOURNAL. **Ralph H. Pickett,** a retired history professor, is a member of Providence (Pa.) Meeting. **Francenia Towle** is a member of Scarsdale (N.Y.) Meeting. **Lloyd Lee Wilson** is general secretary of Friends General Conference and a member of Blacksburg (Va.) Meeting.

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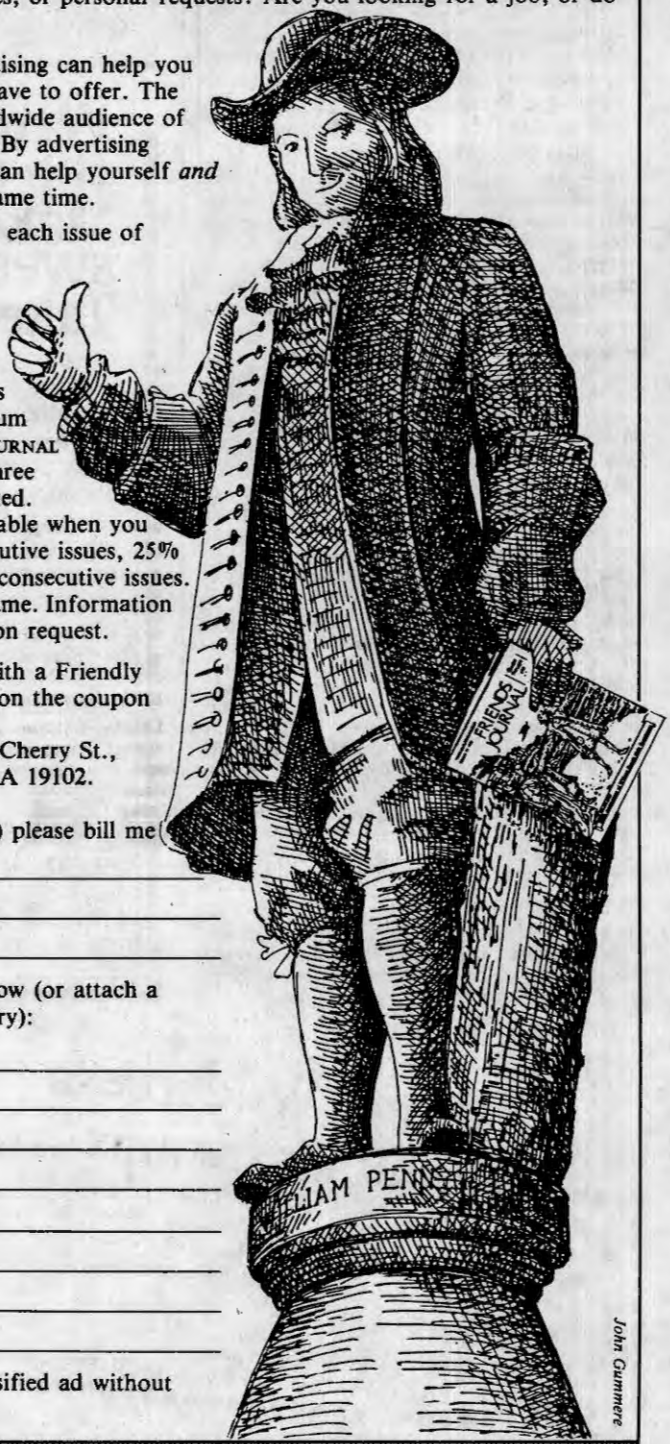

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The Heartland Consort, 410 First St. W., Mount Vernon, IA 52314. Phone: (319) 895-8557. Available for: concerts, festivals, rallies, benefits, fundraisers, educational clinics. Recording artists with Enja Records, Munich, West Germany. National Association of Jazz Educators. Reasonable rates. Records, tapes—$9.50 postpaid. Proceeds donated to your cause! Let us help you!

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Jericho Friends History, Randolph County, Indiana—1818–1958, softbound, $5.63; Supplement, 1958–83, softbound, $4.63 ppd. Jericho Friends Meeting, RR 3, Box 80, Winchester, IN 47394.

Looking for a book? Free Search Service. Please write: Peter Sperling—Books Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

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

Free Jrnl, Quakerism, religion, humor, verse, better mental tools, various interesting ideas. Clifford N. Merry, 919 Albany #2, Los Angeles, CA 90015.

Communities

Warm community developing in Santa Rosa, California, around housing and health care center for older people opening in February 1984. Apartments with available meals offered on a life-lease basis. Out-patient nursing and therapy on site. Friends House, 684 Benicia Drive, Santa Rosa, CA 95405.

Quaker family in S.E. Kentucky seeks people to join them on 40-acre land trust, live in community, and be involved in social, political, and economic change in Appalachia. Contact Flannery/Reilly, Rte. 2, Box 121 B, Hindman, KY 41822. (606) 785-3376.

For Sale

Limited edition of glowing reproduction of Edward Hicks's famous *Peaceable Kingdom*. Handsome 20" x 24" prints available for your home, school, public library, or meetinghouse. $15 postpaid. Send check to: Planned Parenthood, Box 342, Newtown, PA 18940.

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Shaker boxes. Beautiful, useful, and sturdy, these oval bentwood boxes are available in a variety of richly grained hardwoods. For information write Jefferson Woodworking, 7202 South Pass, Maple Falls, WA 98266.

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Positions Vacant

American Friends Service Committee seeks, in Philadelphia: 1) Associate Executive Secretary for Information and Interpretation: oversight of AFSC publications, mass media contacts, interpretation of AFSC programs. Requires commitment to philosophy of Religious Society of Friends, knowledge of AFSC; strong interpretation and interpersonal skills; experience in administration, public relations, communications; excellent judgment, ability to work under pressure. 2) National Coordinator, Disarmament/Peace Conversion programs: coordinate regional, national, international peace education work of AFSC in disarmament, peace conversion; provide support to nationwide activities. Requires personal commitment to religious pacifist witness; organizing experience in peace or related social change movement; knowledge of disarmament, peace conversion issues; experience in program development, administration; strong communication skills; ability to travel. 3) Fundraiser, based New York City: interpret national, international, regional work of AFSC and seek contributions; requires commitment to Friends' beliefs, nonviolent social change; strong communication skills, administrative experience. Send resume to: Karen Cromley, AFSC, 1501 Cherry, Philadelphia, PA 19102 by March 1. The AFSC is an Affirmative Action/Equal Opportunity Employer.

Pendle Hill Business Manager Needed—Pendle Hill is now accepting applications for the full-time, residential position of Business Manager, to begin April 1, 1984. Applications accepted through March 1. For job description and application procedures, write to Robert A. Lyon, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

Secretary to Wider Quaker Fellowship wanted. Friends World Committee for Consultation seeks a 3/5 time secretary to its Wider Quaker Fellowship program, to begin work in Philadelphia by May 15, 1984. Broad knowledge of Quaker literature and excellent language skills required. Application letters, including complete resume and names and addresses of at least three references, should be sent before April 1, 1984, to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102.

Positions Wanted

Nursing assistant with hospital, rehab., nursing home, and in-home experience seeks position in private home to care for young or old. Very flexible hours, can do overnights. (215) 947-0650 or (215) 461-8724. Ask for Jacqui.

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

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Services Offered

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Quaker typist available to edit, type, word process manuscripts, journals, reminiscences, theses, etc. Medical, Spanish. Beth Clopton, West Branch, Iowa 52358. (319) 643-5349.

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Let a fellow Quaker help you buy or sell a home in South Jersey. William Scanlan, Green Fox Agency, Woodbury. (609) 845-0555.

Moving across country? Doug Ross is available to help you this spring and summer. Careful, experienced, reasonable. Call collect (215) 527-3539.

Summer Camps

Music, Quakerism, community: Friends Music Institute, ages 12–17. Camper comment: "The best month of my life," Tom R., Indiana. FMI, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Tours

China Study Tour, June 17 to July 9, 1984. Nine cities in People's Republic of China, plus Hong Kong. Contact Wayne Howdeshell, Friends University, Wichita, KS 67213. (316) 261-5812 or 263-2577.

Wanted

Pediatrician (BCBE) who loves children, enjoys inquisitive parents, will care for occasional premie and several inpatients, and wants a flexible, happy work environment more than lots of money. To join practice with two pediatricians and child development specialist. Flexible hours to match family demands. Send c.v. and tell us why you like being a pediatrician. Write Sue Brown, M.D., and Lynne Uhring, M.D., 118 Dartmouth SE, Albuquerque, NM 87106. Graduating residents are encouraged to apply.

Landlocked Quaker family of four, plus civilized dog, wants to spend sabbatical (Sept. 1, 1984–May 31, 1985) near ocean, two hours or less from Boston. Information requested on furnished rentals. Paul Lacey, Earlham College, Richmond, IN 47374.

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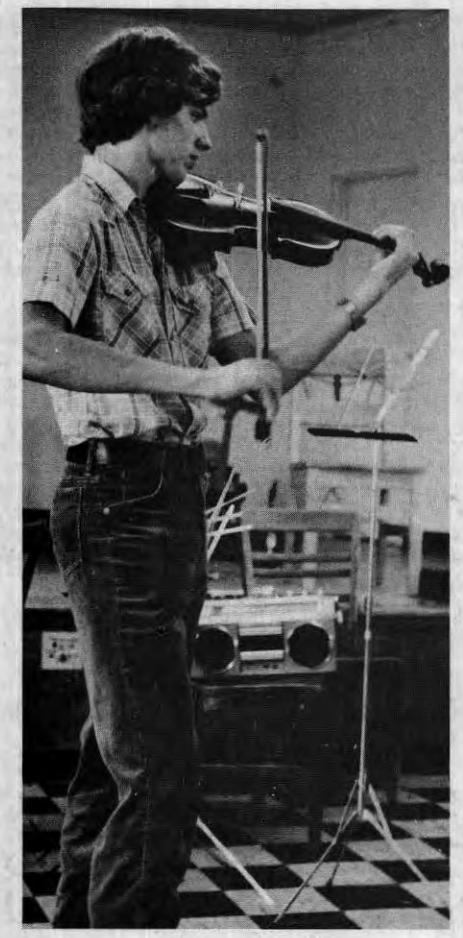

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