The earth is the Lord’s and the fulness thereof, the world and those who dwell therein.
Among Friends: Into the Future
Eleanor Brooks Webb

An Ecological Credo
Carole F. Chase

Witnessing for Peace in Nicaragua
Shirley Dodson and Phyllis Taylor

Peace Brigades: Trying Again
Charles C. Walker

Rx and Hugs: Practicing Medicine
in the Streets
Renate G. Justin

On Making House Calls
Susan Montgomery

I Am a Quaker; I Am Not a Member of the Society of Friends
Alfred K. LaMotte

Puritan Boston and Quaker Philadelphia:
Another Response
William M. Masland

Turnip (a poem)
Leonora R. Bernheisel

FRIENDS JOURNAL 1983 Index

Reports ............ 21 Books ............ 26
World of Friends ...... 22 Milestones ...... 29
Forum ................ 24 Classified .......... 30

AMONG FRIENDS

Into the Future

A
ter 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 Olcott 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 Olcott 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 Brooks Webb
Clerk, Board of Managers

February 15, 1984 FRIENDS JOURNAL
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.

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.
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; Phyllis 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.
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, accordion, 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. 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.

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 objectors, 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.

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 objectors, 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.

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 objectors, 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.

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 objectors, 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.

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 objectors, 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.

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 objectors, 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.

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 objectors, 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.

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 objectors, 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.

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 objectors, 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.

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 objectors, 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.

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 objectors, 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.

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 objectors, 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.

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.
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.
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 cafés. They sleep on the pavement and endure lice, burns, skin infections, and innumerable cuts and bruises. They carry knives to
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.

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.
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?

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.

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?

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, Moïse Amyrunt, 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. 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.

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
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 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.

<table>
<thead>
<tr>
<th>Names</th>
<th>Lines in the DAB</th>
<th>Lines as reported by Baltzell, Encyclopedia</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Winthrop, Puritan</td>
<td>380</td>
<td>23</td>
</tr>
<tr>
<td>James Logan, Quaker</td>
<td>171</td>
<td>24</td>
</tr>
</tbody>
</table>

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 conceive that ever God did ordain as a fit government either 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 seen, or heard of before."
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.

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 no-
where 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 non-sectarian 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

February 15, 1984  FRIENDS JOURNAL
How to Use This Index

The numbers after the author and subject entries below refer to the numbered articles beginning on the next page. Articles are listed alphabetically by title and include author, issue, and page number. All book reviews, poetry, and plays are listed by author. Reports are listed by organization.

Authors

Abbott, Carl 4
Anderson, Mary B. 25
Anonymous 61
Bacon, Margaret Hope 74
Bailey, C. Lloyd 72
Bailey, Mary Margaret 72
Bailey, Moses 107
Bassett, Thomas 52
Berryman, Phil 160
Birchard, Bruce 133
Blanchard, Paul, Jr. 30
Boeger, Yvonne 142
Belling, Landrum R. 76, 139, 144
Boulding, Elise 67
Boulding, Kenneth E. 116
Boyd, Maurice R. 84
Beyer, Ernest L. 112
Bratis, Dean C. T. 159
Bristol, Jim 54, 122
Brosnan, Edwin B. 102
Brown, Gordon 45
Burkholder, Peter 63, 86
Burrowes, John 51
Cadbury, Henry J. 28, 91, 152
Cerny, Isobel, M. 153
Clark, Marnie 82
Cobb, Rosalind W. 24
Coffin, Linda 70
Cole, Betty 135
Conant, Elizabeth B. 120
Conlon, Emily 43, 141
Cornwell-Robinson, Margery 124
Craven, Dorothy H. 123
Cunningham, Judy 62
Davis, Bainbridge C. 151
Dawson, Nancy 148
Deming, Vinton 7, 15, 17, 20, 21, 22, 23
Dockhorn, Robert 27
Dorn, Lois 89
Duplisea, Molly 106
Eldridge-Martin, Penni 158
Eschaler, Elizabeth 114
Felice, Renee 88
Fingesten, Peter 29, 36
Fletcher, James A. 143
Foster, Richard J. 35
Francis, Sandra T. 87
Friends Meeting of Washington, D.C. 85
Galbraith, Clare 146
Garver, Newton 140
Grassie, William 117
Grundy, Marty 68
Hanson, Allen D. 145
Harrington, Carolyn Beckenbaugh 71
Harrison, Susan 132
Heiman, Frances 154
Hosking, William, Jr. 134
Hummon, Meg 73
Immerwahr, Josephine 48
Immerwahr, Raymond 48
Ingie, Larry 98
Jackson, Charles T. 83
Jacob, Norma 55
Jeavons, Thomas H. 37, 100
Jnana 46
Johnson, Mary L. 32
Kennworthy, Leonard S. 58
Kramer, Marion 153
LaMotte, Alfred K. 80
Lane, Caroline 5
Larrabee, Kent R. 113
Larrabee, Margery 44
Laubach, David 103
Lebeau, Carol 34
Lederach, Paul M. 69
Levering, Patty 42
McCaulay, David 64
McCullough, Vesta Brownell 155
McMeans, Bonnie 77
Marsh, Michael 53
Marshall, Nancy Hicks 49
Maxfield-Miller, Elizabeth 111
Mevey, Benny 105
Subjects

Abortion 1
Advancement 45, 46
Alternate Lifestyles 128
Art 116
Biblical Analysis 37, 42, 69, 137
Children 49, 53, 60, 75, 87, 119, 136
Christocentrism 37, 69, 121
Crime 44, 109
Death 78, 86, 96, 104, 130
Disarmament 3, 14, 64
Draft 122
Ecology 4, 124
Education 6, 32, 47, 67, 79, 92, 93, 110, 114, 119, 135, 153
Future 41, 67, 90
Games & Puzzles 111, 114
Handicapped 50
Healing 105
History 2, 16, 20, 24, 28, 36, 40, 65, 68, 74, 79, 80, 90, 91, 98, 102, 103, 116, 117, 127, 153, 155
Human Rights 94, 125, 140
Humor 29, 30, 84, 107
International 3, 12, 55, 56, 60, 62, 71, 72, 76, 95, 99, 117, 118, 126, 133, 134, 140, 148, 151, 160
Native Americans 155
Nonviolence 4, 7, 11, 12, 15, 21, 25, 26, 27, 32, 33, 34, 44, 55, 56, 57, 60, 64, 73, 76, 87, 88, 91, 92, 95, 99, 109, 126, 133, 135, 136, 139, 140, 141, 144, 152, 153, 154, 156, 160
Personalities 20, 45, 55, 74, 77, 94, 104, 108, 141
Political Action 7, 64
Prayer 17, 35, 97, 105, 106, 120, 123, 138, 149, 156
Prisons 51, 145
Race 9, 22, 24, 62, 73, 79, 95, 143
Religion and the World 26, 27, 36, 71, 98, 133, 118, 135
Self-realization 31, 50, 63, 81, 86, 89, 104, 147, 130, 158
Sexism 63, 73
Simplicity 128
South Africa 25, 26, 62
Spiritual Growth 31, 38, 39, 42, 66, 75, 80, 96, 98, 100, 101, 113, 115, 120, 121, 124, 130, 137, 142, 144, 149, 159
War Tax Resistance 70, 85, 131
Women 88, 96

Articles

6. “Education as a Quaker Concern,” Olcott Sanders, 4/15: 2
11. “Hopes for a New Moral Majority,” Olcott Sanders, 6/1-15: 2
12. “In Touch With the Gandhian Movement,” Olcott Sanders, 3/15: 2
56. "Gandhi's Nonviolence," Haridas T. Muzumdar, 11/1: 12-14
57. "God in a Dark Place," Liane Ellison Norman, 11/1: 8-9
60. "Gun Games," David Zarembka, 3/15: 8-9
62. "'Hard to Change': A Glimpse of White South Africa," Judy Cunningham, 10/1: 12-15
63. "Hier bin i,'" Peter Burkholder, 5/1: 8-9
64. "High School Students and the Nuclear Freeze: Another Voice Heard," David McCauley, 7/1-15: 15
65. "Honoring German Quaker Immigrants," Olcott Sanders, 6/1-15: 21
68. "Is Our Meeting a Church?" Marty Grundy, 3/15: 3
70. "Just an Ordinary Hero," Linda Coffin, 2/15: 14
74. "Let This Life Speak: The Legacy of Henry J. Cadbury," Margaret Hope Bacon, 12/1: 3-8; continued, 12/15: 9-13
76. "Long-Term Hope: A Middle East Confederation," Landrum R. Bolling, 10/1: 7-8
77. "Magic of Mr. K. The," Bonnie McMeans, 8/1-15: 12-13
78. "March 27: Saying Good-bye," Edward Webster, 12/15: 8
Reports

Action for Peace in Nicaragua, Winnifred S. Miller, 9/1-15: 18
AFSC Conference on Women and Poverty, Nita Benton, 10/15: 19-20
Bad Pyrmont YM, Angelie Kneale, 12/1: 21
Baltimore YM, Leah Felton, 12/1: 21
California YM, Sheldon Jackson, 10/15: 21
Evangelical Conference on Peacemaking, Edgar Metzler, 9/1-15: 16
FOR Journey of Reconciliation, Paul and Marie Turner, 9/1-15: 17
FCNL Annual Meeting, Marge Baechler, 2/1: 20
Friends for Lesbian-Gay Concerns, George Fisher, 5/1: 21
FWCC Annual Meeting, Sharli Land, 2/1: 20
FWCC Central Midwest Regional Conference, Johan Maurer, 12/15: 21
FWCC Western Midwest Region, Robert J. Rumsey, 5/13: 20-21
German Democratic Republic YM, Inge Thomas, 9/1-15: 17
Greenham Common, Nancy Brigham, 2/15: 19-20
Illinois YM, Sharon Haworth, Bruce Heckman, and Bill Holcomb, 11/1: 18
International Conference on Prison Abolition, Carl Stieren, 10/15: 19
Iowa YM, Del Coppeniger, 11/1: 17-18
Iowa YM (Cons.), Olive Wilson and Martin Jolles, 10/15: 20-21
Lake Erie YM, Martha Grundy, Helen Wenck, and Pegg Stilwell, 10/1: 17-18
London YM, Norma Jacob, 10/1: 18
Montana Gathering of Friends, Clara Sinclair Hurn, 12/15: 20-21
Nebraska YM, Kay Mesner, 10/1: 20
New England YM, Elizabeth B. Lindemann, 11/1: 16-17
New Zealand YM, Judith Child, 9/1-15: 16
North Carolina YM, Marie B. Pugh, 10/15: 21
North Carolina YM (Cons.), David H. Brown, Jr., 9/1-15: 18
North Carolina YM (Cons.) Epistle, David H. Brown, Jr., 2/15: 20
North Pacific YM, John A. Sullivan, 9/1-15: 16-17
Northern YM, Dorothy H. Ackerman, 10/1: 18-19
Northwest Regional Gathering, John A. Sullivan, 2/15: 18-19
Ohio Valley YM, Catherine McCracken, 11/1: 16
Pacific YM, Betsy Dearborn, 11/1: 16
Philadelphia YM, Teresa Jacob Engeman, 5/1: 19
Quaker Leadership Seminar, Ralph H. Pickett, 1/1-15: 19
Quaker Universalist Group, Larry Spears, 5/15: 21
South Africa General Meeting, Rosemary M. Elliott, 7/1-15: 18
South Central YM, Clare K. Galbraith, 7/1-15: 19
Southeastern YM, Barbara Wolfe, 7/1-15: 18-19
Southern Appalachian YM and Association, Connie LaMonte, 12/15: 20
Western YM, Marilyn Bell, 11/1: 18-19
Workcamp in Botswana, Michael Williamson, 10/1: 13
World Council of Churches’ Sixth Assembly, Larry Miller, 10/1: 16-17
YFNA, Ellerie Brownfain, 12/15: 20

Book Reviews

Altschuler, Gena C., and Jan M. Saltzgaber, Revivalism, Social Conscioiusness and Community in the Burned Over District: The Trial of Rhoda Bement, 5/1: 22 (Margaret Hope Bacon)
Banks, John, and Martina Weitsch, eds., Meeting Gay Friends: Essays by Members of Friends Homosexual Fellowship, 1/1-15: 24-25 (Jim Lenhart)
Barritt, Denis, A Problem to Every Solution, 5/1: 22-23 (Lynne Shivers)
Bickimer, David A., Christ the Placenta, 12/15: 27 (Peter Fingesten)
Bosse, Malcolm J., Ganesh, 2/15: 16 (Ada Kerman)
Boettelle, Tom, Hob House, 10/1: 22 (Suzanne Rie Day)
Bradley, Jeff, A Young Person’s Guide to Military Services, 11/1: 24 (Jim Bristol)
Brooks, Anne M., The Grieving Time: A Month by Month Account of Recovery From Loss, 12/15: 27 (Kate de Riel)
Clark, Henry B., II, ed., Freedom of Religion in America—Historical Roots, Philosophical Concepts, Contemporary Problems, 2/1: 24 (Harrop A. Freeman)
Club of Rome, the U.S. Association for the; John Richardson, ed., Making It Happen: A Positive Guide to the Future, 7/1-15: 22-23 (Helen Zimmermann)
Davis, George, and Glegg Watson, Black Life in Corporate America, 3/15: 28 (James Fletcher)
Dougall, Lucy, War and Peace in Literature, 3/1: 22 (Larry Spears)
Firth, David, Familiar Friend, 5/1: 22 (Jim Best)
Hypps, Irene, Dimensions: Poems and Prose-Poetry, 5/15: 26 (Rachel Davis Dubois)
Institute for Community Economics, The Community Land Trust Handbook, 10/1: 24 (Lillian Willoughby)
Jackson, Elmore, Middle East Mission: The Story of a Major Bid for Peace in the Time of Nasser and Ben-Gurion, 12/1: 22-25 (Calvin Keene)
Johnson, Dallas, Jenny Read, in Pursuit of Art and Life, 7/1-15: 25 (James D. Lenhart)
Knopp, Fay Honey, Remedial Intervention in Adolescent Sex Offenses: Nine Program Descriptions, 10/1: 22 (Peggy Brick)
McAllister, Pam, ed., Revealing the Web of Life: Feminism and Nonviolence, 2/15: 24 (Metta L. Winter)
Books in Brief

American Civil Liberties Union and the Americas Watch Committee, Report on Human Rights in El Salvador, 1/15: 25 (Eve Homan)

Vaux, Kenneth L. (see Marty, Martin E.)

Macy, Joanna Rogers, Despair and Personal Power in the Nuclear Age, 10/1: 22 (James S. Best)

Matthews, Ellen, Culture Clash, 10/1: 22-24 (Nancy Dawson)

Müller, Robert, New Genesis, 3/15: 29 (John Eisenhardt)

Nagler, Michael N., America Without Violence: Why Violence Persists and How You Can Stop It, 5/1: 22 (M. C. Morris)

Newman, Daisy, Indian Summer of the Heart, 3/1: 22 (Helen Zimmermann)


Oates, Stephen B., Let the Trumpet Sound, the Life of Martin Luther King, Jr., 2/15: 25 (Margaret H. Bacon)

Peace Pilgrim’s Friends, eds., Peace Pilgrim: Her Life and Works in Her Own Words, 7/1-15: 23 (Leslie Todd Pittre)


Polner, Murray, The Disarmament Catalogue, 11/1: 24 (Helen Zimmermann)

Richardson, John M. (see Club of Rome)


Rogers, Ingrid, ed., Swords Into Plowshares, 11/15: 26 (Jo Ann Martin)

Saltzgaber, Jan M. (see Ailschuler, Glenn C.)

Sharp, Gene, Making the Abolition of War a Realistic Goal, 1/1-15: 24 (Franklin Zahn)

Smith, Ralph Elisa Misti Castle Rock, Hartlan Is My Home, 3/1: 22 (John R. Ewbank)


Vanderhaar, Gerard A., Christians and Nonviolence in the Nuclear Age, 2/15: 24 (Lloyd Lee Wilson)

Vaux, Kenneth L. (see Marty, Martin E.)

Watson, Glegg (see Davis, George)

Weaver, William Woys, ed., A Quaker Woman’s Cookbook: The Domestic Cookery of Elizabeth Ellicot Lea, 1/1-15: 25 (Jane R. Smiley)

Weiss, Ann E., God and Government: The Separation of Church and State, 2/1: 24-25 (Lloyd Lee Wilson)

Weiss, Louise, Access to the World: A Travel Guide for the Handicapped, 10/1: 22 (Jeanne Rockwell)

Wilke, Margaret (see Nicholson, Herbert V.)

Weigel, George, The Peace Bishops and the Arms Race: Can Religious Leadership Help in Preventing War?, 2/1: 25 (Vinton Deming)

Poetry


Brandenburg, Kurt, “Maida’s Sister,” 4/15: 9


Brokaw, Pauline, “That of God,” 1/1-15: 15

Brooks, Helen Morgan, “The City” and “Meeting for Worship,” 5/15: 9

Carboni, Sharrin V., “Our History,” 5/1: 14

Carlton, Alice Amber, “Our Children’s Fears,” 10/1: 8

Crom, Elizabeth, “Meeting for Worship,” 8/1-15: 8

Crowe, Avis, “Meditation,” 11/1: 11

Duryee, Samuel S., Jr., “A Longest Love,” 12/1: 12

Ehrhart, W. D., “Eldest Brother,” 5/1: 9


Karasow, Connie Bastek, “Pigeon People,” 8/1-15: 15

Karsner, Katherine Hunn, “Don’t Send Me Flowers,” 5/15: 21

Levering, Patty, “A Lament” and “Song of Thanksgiving,” 6/1-15: 9


Merrill, Susan, “Knowing,” 10/1: 10

Moorman, A. E., “A Meditation,” 2/1: 4

Murer, Esther Greenleaf, “Two-Part Invention” (9 stanzas), 12/15: 16


Segal, Julie D., “At Greenham Common,” 11/15: 16

Sronce, Rob, “Me, You, and the Summer Sun,” 8/1-15: 32

Swaim, Alice Mackenzie, “Scoop! It’s Spring,” 4/1: 13

Film & Play Reviews


Guests of My Life (see FGC report)

Levine, Carl, Roaul Wallenberg: Tribute to a Lost Hero, 10/15: 26-28 (Mike Yarrow)

Taylor, C. P., Good, 2/15: 26-28 (Beatrice Williams)


February 15, 1984 FRIENDS JOURNAL
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 in this Consultation had not attended the third on eldering. Most of the participants 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
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 Gandhi 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 Oska-loosa, 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 Colby St., St. Catharines, Ontario, L2R 1N2, Canada.

Howard and Flora McKinney are the 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 Holwell, 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.

FRIENDS JOURNAL February 15, 1984

"THE FUTURE IS NOW"

The 1984 Gathering of Friends will be held June 30-July 7 at St. Lawrence University in Canton, N.Y. More than 1,300 Friends from all across the United States and Canada, as well as overseas, will gather together for a week. The program includes worship sharing, workshops, plenary sessions, dialogues on current events, field trips, music, singing, informal group discussions, dancing, morning and evening activities for children through ninth grade and programs for high school age.

Look for complete program information in the spring FGC Quarterly, which is mailed out in March. Included are: hospitality en route, detailed travel information, and registration and housing forms. Write to Ken Miller at the FGC address for a copy of the advance program.

Come experience the Gathering. Discover a new intensity in the living of today. The Future Is Now enables you to live in hope and calls you to be primary participants. It is not a call to a future "someday" but to a NOW that seeks your involvement. Plan now to attend!

The Gathering is one of many FGC activities and programs, all of which are dependent upon your support. Please send your tax deductible contribution to Friends General Conference, 1520-B Race Street, Philadelphia, PA 19102. Thank you.
Book Stirs Interest

The publication of *Middle East Mission* (Books, F1 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 Saat*, 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 (F1 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-weeny 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 (F1 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 *mashiach*, meaning the "anointed 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 more than 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 derivative 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. Arsenneau
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 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 abilities, 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 changes 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.

FRIENDS JOURNAL
February 15, 1984
George School

Since 1893

A Friendly Place To Grow
In Spirit, Intellect, and Self-Reliance
A Coeducational Friends Boarding and Day School
Grades 9 - 12
R. Barret Coppock, Director of Admissions
George School, Newtown, PA 18940 (215) 968-3811

WESTTOWN SCHOOL

A FRIENDS EDUCATIONAL
COMMUNITY EVOLVING SINCE 1799

Co-ed: Day PK-10, boarding 9-12
To receive information or schedule a visit contact the Admissions Office, Westtown School, Westtown, PA 19395. Tel: (215) 399-0123.

WOODS COURT

Now available—New one-bedroom apartments for senior citizens

contact:
Robert Smith, Administrator
Friends Home at Woodstown
Woodstown, NJ 08098 Telephone (609) 769-1500

PARK AVENUE TRAVEL

Complete Travel Services
Business and Vacation
14 Park Avenue
Swarthmore, Pa.
(215) 328-6666
Jane Vaughn, Mgr.

514 South Fourth Street
(215) 923-0540
Diane L. Goldberg, Mgr.

Francenia Towle
Edward Hicks: His Peaceable Kingdoms and Other Paintings. By Eleanor 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 Ortho­
dox 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 ap­
prentice to a coachmaker, for whom he painted signs and decorations. He was ex­
panded 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 con­
science, 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 cited 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.

John Davis Gummere

Varsity Press, Downers Grove, Ill., 1982. 369 pages. $6.95/paperback.

Ronald Sider and Richard Taylor, well­
known to many Friends, are deeply commit­
ted to nonviolence and Christian peacemak­
ing. 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. Converse­
ly, 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 im­
 pact 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 care­
fully documented than that of Richard Mc­
Corley in New Testament Basis of Peace­
making. The authors’ arguments against the policy of deterrence and in sup­
port of the importance of transarmament are per­
suasive.

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 pro­
vokes 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
Leap year, like the Olympics, comes around just once every four years. This month we all gain an extra day—an additional day to make a difference. If you feel FRIENDS JOURNAL inspires your day, consider giving a one-year subscription to a place in your community where seekers may find it.

YOUR FRIENDS JOURNAL gift subscription could be enjoyed in libraries (school, public, or college), prisons, or older adult recreational centers. When you give a subscription, other seekers in your community may also be inspired by the Friendly message. Who knows, your gift subscription (just $12) may make a big difference in the life of someone who sees the JOURNAL.

Just tear off the form below, grab a pen, and leap into action.

Please enter a gift subscription on my behalf to the following (payment of $12 enclosed; a card will be sent notifying the recipient of your gift):

Send this subscription to: Your own name and address:

Name __________________________ Name __________________________

Address __________________________ Address __________________________

City __________________________ City __________________________

State/Zip __________________________ State/Zip __________________________

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102


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

February 15, 1984 FRIENDS JOURNAL
**MILESTONES**

**Births**

Clifton—Rachel Elisabeth Clifton on November 23, 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 Susann Buck Sutton in Indianapolis, Ind. Peter’s father and his paternal grandfather, Robert F. Sutton, Sr., are members of Plymouth (Pa.) Monthly Meeting.

**Milestones**

**Marriages**

Fletcher-Calloway—John Douglas Calloway and Patricia 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 Hoisfield 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 Friendshops 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.

**Correction**

The name of the friend who died was given as “Morley Nicholns Taylor” instead of “Margaret Nicholns Taylor.”

**Watch the birdie. Make sweet music. Take a hike.**

At Mohonk there are 24 special theme programs, just about one every other week. Ranging from antiquing to birdwatching, concerts to hiking, houndrants to how-to-dos, all in an inspiring, one-of-a-kind natural setting around a glacial lake in the Shawangunk Mountains, only 90 miles from New York. With thousands of acres to hike, ride and dream in. Delicious meals. Conventional companions. Come for our programs. Come to be yourself.

**Summer Camps**

- Send your information kit and show me how my child can have a great summer on 3,000 acres of unspoiled Vermont wilderness.
- Send resume and references for a great position at Sandy Spring Friends School. 16923 Norwood Road. Sandy Spring, Maryland 20860 by February 15, 1984.
- Include your resume and references for a great summer on 3,000 acres of unspoiled Vermont wilderness.
Advertising in FRIENDS JOURNAL: A Smart Move

Have you a service to offer, a product to sell, or a talent to promote? How about announcements, messages, or personal requests? Are you looking for a job, or do you have a job to fill?

FRIENDS JOURNAL advertising can help you advance whatever you have to offer. The JOURNAL reaches a worldwide audience of Friends and supporters. By advertising within these pages you can help yourself and this publication at the same time.

Over 25,000 people read each issue of FRIENDS JOURNAL. Placing a classified in the JOURNAL is a smart way to reach people who share your interests and concerns. Classifieds cost $3.00 per word, minimum charge $6. (A FRIENDS JOURNAL box number counts as three words.) Add 10% if boxed.

A 10% discount is available when you advertise in three consecutive issues, 25% discount for six or more consecutive issues.

Copy must remain the same. Information on display rates sent upon request.

So share your interest with a Friendly audience. Send your ad on the coupon below to: Larry Spears, FRIENDS JOURNAL, 1501 Cherry St., Dept. S, Philadelphia, PA 19102.

() payment enclosed () please bill me

Name _________________________

Address _______________________

City/State/Zip __________________

Print your classified below (or attach a separate sheet if necessary):

----------------------------------

You may send us a classified ad without using this form.

CLASSIFIED

CLASSIFIED RATES

MINIMUM CHARGE $6. $3.00 per word. Please send payment with order. (A FRIENDS JOURNAL box number counts as three words.) Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.

Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

Copy deadline: 30 days before publication.

Accommodations

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

New York City, The Penlington, 215 E. 15th St., New York, NY 10003. Single and double occupancy. Bed and breakfast with evening meal. For reservations write or call the manager (212) 673-1730 or 475-9193.

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2762.


Available


Books and Publications

Magazine samples. Free listing of over 150 magazines offering a sample copy—$5.00 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.


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.
For Sale

Limited edition of glowing reproduction of Edward Hicks's famous Peaceable Kingdom. Handsome 20" x 24" points available for your home, school, public library, or meetinghouse. $15 postpaid. Sand check to: Planned Parenthood, Box 942, Newtown, PA 18940.


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


Personal

"Only child" adult? Now . . . unique new organization just for your exclusive benefits, friendship, and fun! Free details. BASE, P.O. Box 619-F26, Carmel, CA 93921.


Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—serving lunch daily. Saturday and Sunday brunch. American-Centennial cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. (212) 861-6110. "Peace."
Give your son or daughter a summer to treasure

"The best month of my life."
—Tom R., Indiana

"Music is now a part of my life, not just something to practice and study on Monday nights."
—Shawn I., California

"I improved as much in four weeks as I would have in four months at home."
—Maria G., Indiana

"I loved hearing about inspiring people in Quakerism class."
—Lizu V., Pennsylvania

"High points of FMI: canoeing, trip to the theatre, square dancing with live band, hike to state park."
—Jim L., Pennsylvania

"Absolutely fantastic... helped me grow as a person in many ways."
—Deb W., Pennsylvania

"I love our trips to the prison mental hospital, etc. to perform. I really enjoy sharing our music."
—Heather C., Indiana

"I liked music theory, recitals, discussions, non-traditional musical events, cherry pie."
—Matt P., Massachusetts

"I loved all the trips, especially canoeing."
—Jillian S., New York

"FMI is a special part of the year for me and I look forward to it with great expectations."
—Jennifer L., North Carolina

Friends Music Institute
July 1 - July 29, 1984 at Barnesville, Ohio

Instruction in strings, winds, piano, voice, orchestra, chamber music, chorus

For more information, write:
FMI, P.O. Box 427, Yellow Springs, Ohio 45387
Phone 513-767-1311