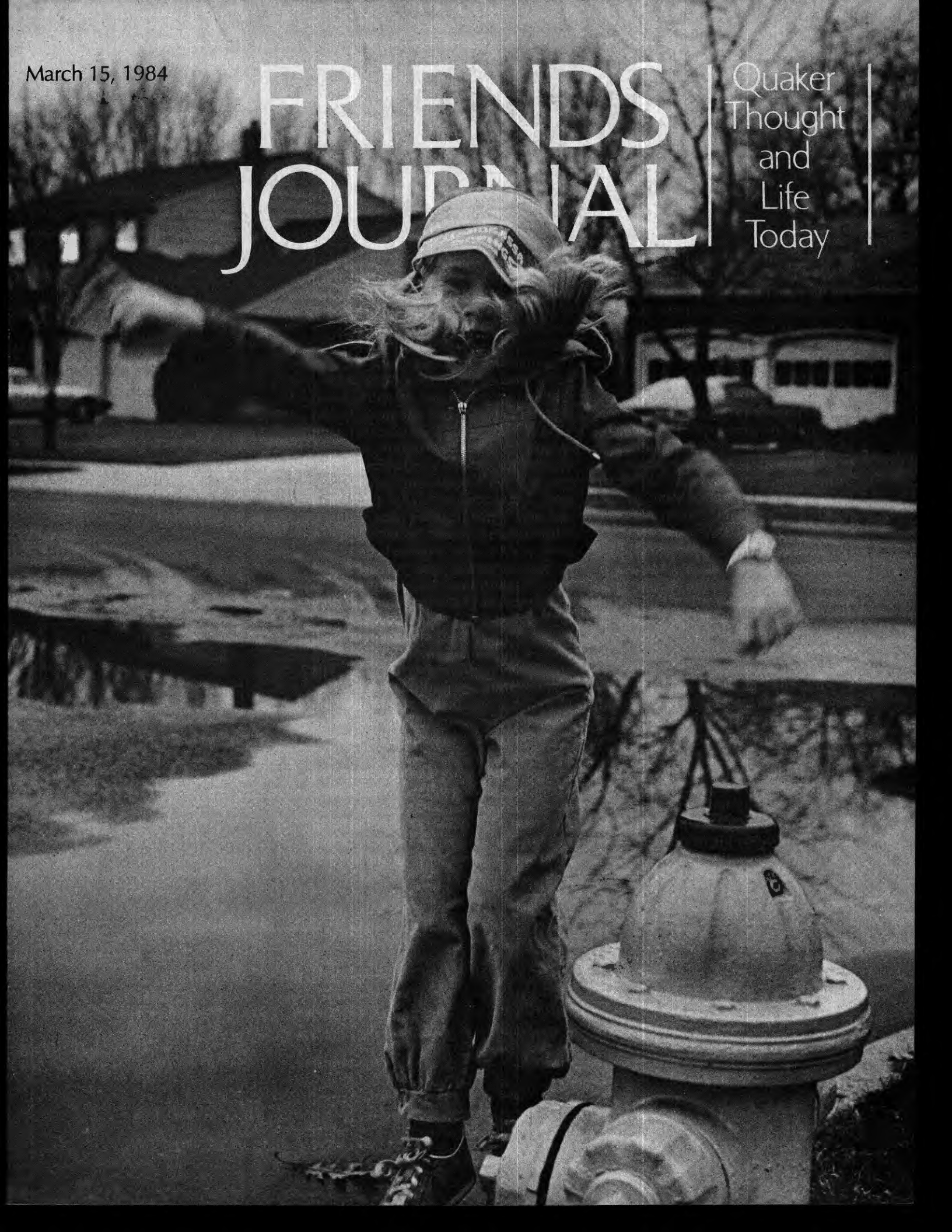


March 15, 1984

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today





FRIENDS JOURNAL

March 15, 1984

Vol. 30, No. 5

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AMONG FRIENDS

Remembering Susan B. Anthony

Our cover for the present issue of the JOURNAL should be an indication to all but the most sceptical of our readers that spring is, at long last, finally on its way. What better sight than young people hopping over puddles. Or, if you need more convincing, I saw a bird-watching note in a newsletter of one of our Friends retirement homes this month: it seems that during a recent cold spell, several residents sighted a very hungry robin gamely trying to pull a frozen worm out of the ground!

As I celebrated President's Day, writing this column in the holiday quiet of Friends Center, I was reminded by a note from a colleague that another February birthday had come and gone without much notice. February 15, I was told, was the 164th anniversary of the birth of Susan B. Anthony. And since Women's History Week is scheduled this year for March 4-10, it seems all the more appropriate for me to share a few reflections about this illustrious Quaker feminist.

Susan Brownell Anthony's concern for women's issues began early in her life. At 17, as a teacher in New York, she agitated for equal pay for women teachers and called for more opportunities for young women to receive college educations.

Susan B. Anthony organized the Daughters of Temperance, the first women's temperance association. It was at a temperance meeting in 1851 that she met Elizabeth Cady Stanton, also a Quaker. For the next 50 years they became close associates and leaders of the women's movement in our country. Together they formed the National Woman Suffrage Association—later named the National American Woman Suffrage Association—and both served terms as president.

In the 1870s she led a group of women to the polls in Rochester, New York, to test their right to the franchise under the 14th Amendment. Her arrest and fine (which she steadfastly refused to pay) created quite a stir. Other women were inspired to conduct similar actions elsewhere.

Quaker biographer Margaret Hope Bacon recently shared these thoughts:

Today, 64 years after the achievement of women's suffrage, we need the inspiration of Aunt Susan. The Equal Rights Amendment, introduced into Congress in 1923 by another Quaker, Alice Paul (and dedicated by her to a third, Lucretia Mott), is still not the law of the land. Although there have been some apparent gains for middle-class women in the past decade, the situation of poor and minority women is as bad as ever. Full-time working women earn an average of 59 cents for every dollar earned by men, down from nearly 64 cents in 1955. Black women earn 53 cents, Latinas, 49 cents. Women make up two-thirds of the adult poverty class. Only 18 percent of women over 65 have pensions. . . .

To echo Margaret Bacon's concluding words, "Susan B., we need your leadership today!"

Vinton Deming

March 15, 1984 FRIENDS JOURNAL

Giving Thanks

by Dorrit Nesmith

About 20 years ago, my friend Natalie paid me a compliment. I can't remember now what she was praising—a new dress, a different hairstyle, an office chore completed efficiently—but, in accordance with social convention, I demurred modestly with a “This old thing?” or “It was nothing” or something of the sort.

Natalie's normally smiling face grew stern. “Don't you do that!” she lectured. “I've just given you a gift and you've told me it was worthless. When someone pays you a compliment, assuming it's sincere, it is a gift. And besides,” her twinkle returned, “if it's insincere, you might teach them a lesson in the folly of empty flattery.”

A lifetime of habit wasn't easy to overcome, but Natalie's observations made sense. When I paid a compliment, I meant it and I sincerely wanted it to be accepted; why should others be different? It didn't take long to learn to say, “Thank you, I'm glad you like it” or “Yes, it is pretty, isn't it?” or “I was pleased with the way the job came out, too.” And Natalie was right on another score: there were fewer empty compliments and less pure flattery to deal with. The shallowness of false modesty or apparent humility was gradually re-

placed with comfortable honesty and a shared happiness in things that gave mutual pleasure or satisfaction.

Soon the other side of the coin became visible. Helpful criticism, honestly offered, became easier to accept without alibi; simple apology and acceptance of lessons learned worked very well, both for me and for anyone who might be my critic.

Yet even now, amidst the “me generation” in the age of “letting it all hang out,” there seem to be many people who find themselves either embarrassed by accepting praise or surprised when a compliment is received gracefully.

Perhaps we are too used to the practice of saying (or hearing) “thank you” only for trivial things and feel that it is so inadequate in matters of real importance that we let it go unsaid. I've come to think that “thank you” may be two of the most important, if underused, words at our command. We thank people for passing the butter, returning a phone call, handing us a parcel in a shop. But how often do we thank people for being our friends, for offering long-past guidance that changed our lives, for providing examples of behavior on which we've patterned ourselves?

I remember an incident from my

Dorrit Nesmith, a member of Boulder (Colo.) Meeting, helped establish the Western Slope (Colo.) Worship Group. She and her family are now permanent residents in Australia, where they have made contact with a worship group in Newcastle.



teens, from the days of live television and good innovative drama. I was in New York's Central Park one day when I recognized a man with two small children standing at the lion's cage. As I approached him he cringed slightly, no doubt thinking "Oh, no, another autograph hound," since a face as distinctive as Jack Palance's was easily identified. I apologized for intruding on his outing with his children, but I had seen *Requiem for a Heavyweight* on television the night before. He had been brilliant as Mountain Rivera, and I just wanted to thank him. He stood perplexed for a moment and then smiled warmly. "You know," he said, "no one has ever thanked me before."

Of course, most actors get lots of "thanks" through the applause of their



audiences. A performer like Palance, who works mostly in film and television, was denied that reward. But it seems important to recognize the fact that we *all* need applause. A very few of us are content with self-satisfaction, perhaps writing masses of poetry which, like Emily Dickinson, we secret away in boxes. Some of us seek only the "applause" of a weekly paycheck to prove that what we're doing is acceptable, if not deeply appreciated. But most of us need recognition from the people we care about, and most of us neglect to specifically express it.

My eldest niece, Liz, was born when I was barely into my teens, so to some extent we grew up together and remained very close friends until she was 15 and I moved from New York to Colorado. A few years ago I got a letter from Liz, who is married and a mother, expressing her thanks for my love and sympathy during those traumas of her youth that had seemed overwhelming to her at the time. It had helped her, she said, to keep from alienating herself from her family, to cope with the agonies of adolescence, to be sure that someone really cared about her. Now, as an adult, she felt that my presence had gotten her safely through a crucial period.

Despite Natalie's lesson, Liz's letter embarrassed me. I hadn't really done anything exceptional, had not been terribly wise or been a brilliant mediator. My first impulse was the "Aw, shucks, I didn't do anything" reaction, but on reflection I wrote back, "Thank you. Your letter made me very happy." It did make me happy, and presumably my acceptance of her gift of thanks made Liz happy, too.

It also made me stop and think. Who had done as much for me as I supposedly had done for Liz? The answer came quickly and I was conscience-stricken to realize that I had never recognized or expressed my appreciation to the person who had—quite unknowingly—opened my eyes and steered my steps 30 years earlier.

Our family was one of many that survived the depression with a determined frugality and unremitting Methodist practicality. Money was invested in the savings account; intellect was invested in the three R's; there was no patience with frivolous pursuits. Our home was clean, with simple, sturdy furnishings. There was always plenty of nourishing food on the table, but the only "luxury" we possessed was a piano. We had no phonograph and, aside from my father's night-school texts, we owned very few books; that's what libraries were for. Our walls boasted two faded prints, "Blue Boy" and "The End of the Trail" as well as a framed copy of Kipling's "If." Our parents worked hard, as did the parents of all our friends, with little time or energy for things they deemed nonessential.

When I was 12, I met Bette Ann.

Her father was an immigrant Russian who had battled his way through medical school; her mother, an immigrant Scotch-Canadian nurse with prairie unaffectedness. But their home seemed stacked with books and records, prints of paintings, antique bits of bone china and crystal. They actually *owned* an encyclopedia! In short, it was a home full of riches, the greatest of which was probably Bette's bright and inquisitive mind.

For years we were inseparable: reading together, listening to symphonic music, exploring museums, saving our allowances so we could attend plays, sample the foods of other cultures, visit the houses of worship of other religions. We asked, argued, laughed, grew, and learned. With Bette (both of us horribly overdressed in veiled hats, white gloves, and eyeliner) I attended my first Friends meeting, in Westbury, New York. (The remembered warmth of that experience led me, a dozen years later, to attendance and membership in the Boulder meeting.) With Bette's encouragement, I discovered I could draw and act and write well enough to at least enrich myself, if not make any of my talents into a career. We drifted apart in our college years. She married, I moved away, and our friendship dwindled to keep-in-touch letters each Christmas.

But Liz's letter prompted me to write to Bette, to thank her for the world she had opened to me. Coming as it did in mid-year, filled with a grateful soul's outpourings for the gifts given many years earlier, she probably thought I was in the terminal stages of some horrible disease. The letter may, in fact, have embarrassed her, for she never responded directly to it and our correspondence ever since has been restricted to the annual letter and a rare very-long-distance telephone conversation or two.

I thank God often for many blessings, but in the writing of this piece I am reminded of other friends who need to be told how much they have given me: Robin, who provided the example and support of Quaker love; Leonard, whose life is in itself a definition of courage; Chris, who has made a new land feel like home to us . . .

Natalie taught me how to accept; Liz showed me how to give the gift of appreciation. I am again, and always, grateful to them both. □



Toward Communities of Diversity

**AUCKLAND ANGLICAN
MAORI MISSION CENTRE
TE MARAE O TE MIHANA MAORI**

by Courtney Borden
Cazden

The following is an adaptation of a talk given at Harvard University Chapel, May 26, 1983. The author is grateful to Stephen Cary, chairperson of the American Friends Service Committee board, for his discussion of "communities of diversity" at a retreat of the New England AFSC in October 1983.

Four months in New Zealand may not sound like much of a cross-cultural experience. Auckland looks and sounds like southern California with an English accent, or England with palm trees and spa pools in the back yard. Auckland is also the largest

Courtney Borden Cazden is a professor of education, assistant clerk of the AFSC New England regional office, and a member of Cambridge (Mass.) Meeting. She attended meeting in Auckland, New Zealand, when she was visiting professor at the University of Auckland, February-May 1983.

Polynesian city in the world, with both indigenous Maori people and increasing numbers of immigrants from other Pacific islands like Samoa and Fiji.

Like indigenous "host" people everywhere, the Maori are demanding justice from their white invaders, and the National Council of Churches in New Zealand is active in this struggle. Start-

ing two years ago, for example, the Council asked its member churches to withdraw official presence from the annual celebration of the 1840 Treaty of Waitangi between England and the Maori chiefs, because "the treaty cannot be celebrated until its spirit is embodied in the legislation, government, and life of our country."

My field is education, and I have tried for many years to understand the difficulties that teachers have when teaching children from cultural backgrounds different from their own. And so I looked for this problem and its solutions in New Zealand. At first, the problem seemed less serious there—not because of New Zealand's small size but because of the kinship networks established through years, even generations, of intermarriage and because of the shared worlds across ethnic boundaries.

I was struck by the extent of these shared worlds when I visited the Ruatoki Maori-English bilingual school—one of four in the country whose goal is not only bilingual students but the revitalization of the Maori language. I went with a pakeha (white) colleague from Waikato University, Robert Katterns. My only means of achieving what U.S. anthropologist Frederick Erickson calls "co-membership" with the all-Maori staff was through two mutual friends—Americans who had been Fulbright fellows at Ruatoki the year before. For Bob Katterns, the means were much greater. Within minutes it turned out that he and the principal had both gone to the same grammar school; he and the teachers had many friends in common from Bob's years of teaching with his



Photos courtesy of Courtney B. Cazden

wife in a rural Maori school; and Bob and the staff shared New Zealand's passion for sports, especially rugby-football, which Bob had played for many years.

In the United States such shared worlds seem much less likely. Between a black or Hispanic person and me, for example, there is little likelihood that we might know, from our respective pasts, any of the same communities, even less the same people. Trust can and does grow, but it has to be built by individual people, without the resources of co-membership that seemed more widespread in New Zealand.

But then, other people—both Maori and pakeha—assured me that such co-membership was rare in New Zealand, too, and that teachers have to make special efforts to acquire the needed bicultural competencies. One way is by participating in traditional Maori institutions called *marae*. Briefly, a *marae* is a plot of ground and several buildings, including a meeting hall and dining hall. When Maori people assemble on the *marae* for secular community meetings or for religious gatherings such as funerals, they live together for several days, sleeping as well as talking on mattresses laid out neatly on the meeting hall floor. Traditionally a place of encounter and dialogue, *marae* throughout New Zealand are being used not only for traditional Maori functions but increasingly for the education of non-Maori adults and children into Maori culture. One learns not just by reading and discussing, but, more powerfully, by living for a few days by the rules of their culture on Maori land.

So, for example, I went with a group of teachers, education department advisers and inspectors, police officers, and Maori elders for three days and two nights of discussion about Maori language on an urban *marae* in downtown Auckland. For most of the pakeha like me, this was their first *marae*. But what is notable is not how many had never been before but how many more are going now.

I gradually came to realize that participation on a *marae* is at the heart of becoming a bicultural person in New Zealand, because on any *marae* the taken-for-granted Maori-pakeha relationship is turned upside down. In the words of New Zealand anthropologist

Joan Metge, "On a *marae*, Maori walk tall, sure of the ground beneath their feet, organizers instead of the organized, givers instead of receivers, hosts instead of immigrants in an alien world."

At a meeting for worship in Cambridge, Massachusetts, just after I had returned from New Zealand, the first message to break the silence included George Fox's words, "Walk cheerfully over the world, answering that of God in everyone." Sometime later in the same meeting, another message suggested how much harder it is to follow that advice today than it was in 17th-century England. To answer that of God, one must recognize that of God, understand that of God—across differences of culture and language. While Fox himself traveled to Holland, Germany, America, and the West Indies, far fewer people encountered as many others as different from themselves as we do today.

The New Zealand Council of Churches refers to Jesus' relations with the Samaritans as a model for their anti-racism work. Details of the analogy are instructive. One version of the Bible explains in a footnote that Samaritans were "despised" by Jews and vice versa. My 1957 edition of the *Britannica*, in a surprising bit of ethnocentric scholarship, defines Samaritan as the name of a "peculiar religious community." Yet the name of this despised—to some, peculiar—community has become our word for compassionate and unselfish help to others.

Can it be that members of this despised group were more able to answer that of God in other people than were members of the dominant group of their day? Isn't it generally true that members of nondominant groups are more bilingual and bicultural than their higher status neighbors? (In Canada, for example, native-French-speaking bilinguals still outnumber native-English-speaking bilinguals by nearly two to one.) Are we doing all we can to change ourselves so that we too can answer that of God—not only in people like ourselves but in everyone?

Such efforts are essential not only for teachers but for all of us who work for more just "communities of diversity." We must strive to make the organizations we work through—such as the American Friends Service Committee—models in microcosm of that goal. □

Reflections from Chile

Journey Toward Freedom and Truth

A Chilean who has long been associated with friends shared these reflections at the Annual Meeting of the American Friends Service Committee in November 1983.

On September 11, 1973, I woke up and heard the bombing, the shooting, and the radios announcing that a coup had taken place in my country, Chile. Since then we have dealt with death, torture, thousands of prisoners and disappeared people, and we have experienced the end of democracy.

There is no doubt that for these ten years we have been a captive people. We have been captive to a dictatorship of armed forces and captive to economic groups. But I also think as soon as the coup took over the country, in some way the people began the long journey back to freedom. It has meant for people more exile, more death, more torture, more imprisonment, more house arrests, more night searches. It has touched very deeply not only the ones who were oppressed but also the oppressors, those

who have done the torturing.

The dictatorship is captive also. The rulers are captive to their own power. They are captive to their fear, because they cannot even walk among their people without fear of something happening to them. They are captive to the violence that they have created.

And the long road back to freedom that the Chilean people started ten years ago has flowered in this past year. It began on May 11, 1983, in a national day of protest for the people to actively, nonviolently, resist this terror, this dictatorship. The people of Chile came out of their homes banging pots and pans. They did not send their kids to school or buy things on that day. And since May 11, every month we continue the protest.

In reflecting on what has happened, I have to think—why is it so essential to the human person to be free that one strives for freedom so passionately? After ten years of cruel dictatorship, why have the dictators not been able to dominate that spirit, that strength that comes from within ourselves and strives to be free again? Why this search? Why is it so essential for us and why has it been so essential throughout the centuries?

I think it means for the Chilean people, and for all the people of the world, a search for truth. It is a search to establish a true relationship between human beings, a relationship of respect, justice, compassion, love. That's what freedom is about. It is that search for

the true relationship among ourselves that makes us free.

It is a struggle that goes on everywhere. We must work to establish a true relationship so we cannot be divided any more into those who have and those who have not. As long as we have that relationship, neither the haves nor the have-nots will be truly free.

We must overcome the exploitation of the South by the North so that we have a true relationship between poor and rich nations. As long as that difference exists—the North so rich and the South so poor—this world cannot be free.

I also think it is a time for us as a people of this planet to reestablish a true relationship with our earth. We have used it, we have plundered it, and now we don't know what to do with it. It is time for us to establish a true relationship so we can be free while living on this earth.

In many ways, we are at the same time oppressed and oppressors. As oppressed, we realize that we have to struggle for freedom. It is much easier for a Mapuche to look at me and say, "Look, some of your attitudes are racist," than for me to understand those attitudes.

But, coming from Latin America, I must address you as U.S. citizens. I think you have to realize that in the same way as my country is a captive country, your country is also captive. Your country has become captive to its power. And its relationship to the rest of the world is a relationship from power and not from equality. It is a

country that has become captive to its privileged position and to its national security doctrine. You have become so powerful that you are captive to fear, a fear that you have become so powerful with your atomic bombs that someday, because of that same power, all of you, and all of us, will be destroyed.

My friends, it is this captivity that impedes the United States from creating a true relationship with the rest of the world, its neighbors. It is the responsibility of all the people in the United States to make your country free again so it can establish with the rest of the world a true relationship of justice, equality, and a peaceful coexistence.

My friends, it is a long journey. But as the people of Chile, as people in other parts of the world have not succumbed to oppression and have not given up their struggle for freedom, I think your presence here at this annual meeting, your work with projects in many other places, says that you also want to be a free country again, a free people again: free of fear of nuclear wars, free of your power that you often use so badly, free so you can establish a true relationship.

We have to set aside our prejudices, fears, and false conceptions and get together to create a new world, where we can truly say we are brothers and sisters, where everyone can see in the other person something of God. And when I say this, I am not giving you a big burden. As you take on this task, I think you will fulfill yourselves as persons and you will become truly free. □

John Gummere



Central to Quakerism is the willingness to examine our own lives in a spiritual light, not just in general but in our thought and action. But life has so many complexities that our insights are not always clear, and they don't mature for all of us at the same time. This is particularly true when it comes to the right use and disposition of our resources, both personal and collective. What is right for one

person at a particular time, given one set of responsibilities, may not be right for another. And as for divine guidance, what can the Shepherd of Psalm 23 have to say about where to invest our savings?

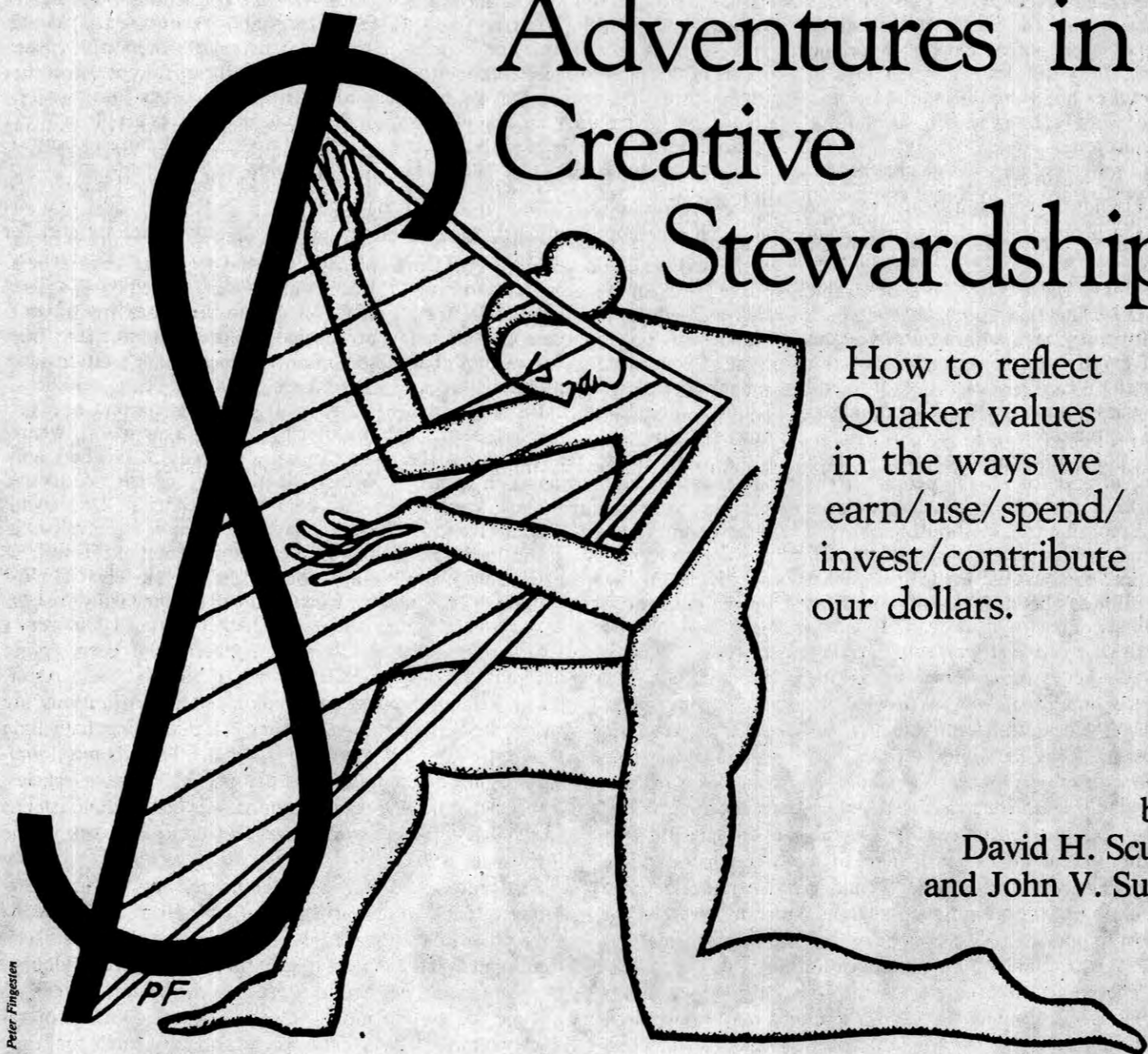
But God may well have a message for us, even in areas where we have overlooked the possibilities of spiritual guidance. Even after John Woolman and others pointed the way, it took many years before the Society of Friends got the message that it was inherently evil to treat other human beings as property. There may still be lessons that God is trying to teach us. In North America today, Friends are by and large economically favored. If we are in need of fresh perceptions, it may be in the sphere of economics that our

David H. Scull and John V. Surr, members of Langley Hill (Va.) Meeting, were collaborating on this article when David Scull died in 1983. As clerk of Baltimore Yearly Meeting, as a member of many finance and development committees, and as consultant and director of his own enterprise, David Scull wrote from long experience with the problems of stewardship. John Surr is recording clerk of Baltimore Yearly Meeting. As a lawyer with the International Monetary Fund, he has experience in socially responsible investments.

Adventures in Creative Stewardship

How to reflect Quaker values in the ways we earn/use/spend/invest/contribute our dollars.

by
David H. Scull
and John V. Surr



Peter Fingesten



It took many years before the Society of Friends got the message that it was inherently evil to treat other human beings as property. There may still be lessons that God is trying to teach us.

vision is most likely to be dimmed, because of material comfort or self-interest.

Friends have long made use of Queries and Advices to aid in sharpening spiritual awareness. Many times such a method works. When we are truly sensitive, a single phrase—even a slogan on a bumper sticker!—may help us realize that we have a blind spot. Does the concept of “creative stewardship” arouse any new thoughts in our minds?

“Stewardship,” or “good stewardship,” is an idea that many find congenial. It certainly connotes numerous virtues, including prudence, generosity, balance, and responsible use of resources. It is an old term in Quaker practice. “Stewardship and Finance” is the title for a key committee in many meetings. But have we become *too* comfortable with the concept of stewardship, or too limited in the ways we apply it? “Creative stewardship” could stimulate us to dig deeper in examining our resources and the ways we can use them.

Money is an important factor in everyone’s life (and we will get to the implications of financial stewardship), but the path of creative stewardship can help us to realize that we have other resources besides those measured in dollars. Recently one Friend was asked what first came into her mind when she heard the term “creative stewardship.” “Avoiding gossip,” was her quick answer. Yes, we are indeed the stewards of one another’s personal reputations. As Quakers we are the heirs to a collective reputation of some importance; this, too, is a resource. How carefully do we guard it?

In a recent workshop the participants were anxious to be sure that creative stewardship would include paying adequate attention to the stewardship of time. Time may well be the most important resource we have, and the way we use it has many ethical and spiritual implications.

The choice of a career, or the job decisions we make, obviously determines the way we commit a major portion of our time. Do we “factor into” those decisions our chief

spiritual and social concerns, as well as how best to use the talents God has given each of us? A member of our meeting is preparing to be a doctor, but she is planning a career that will take her to a Third World country or to an inner city in the United States. How many of us are following a similarly conscious path? Perhaps a “Committee of Clearness” in our own meeting could help with advice and support that we need.

A thoughtful approach to each day’s work and opportunity is also important. If your principal occupation offers only limited choices, the right use of the balance of your day or year becomes more critical. Do we fritter away a lot of time? This is not, of course, to say that every minute should be organized, but do we allow time for meditation or spiritual reflection? Do we provide time for family relationships and for healthful recreation? Do we keep our lives in balance?

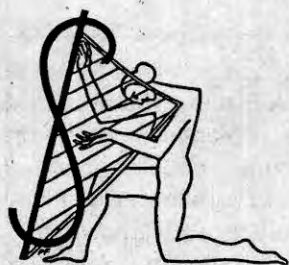
Creative stewardship of our resources should lead us to do whatever is most needed or most appropriate under the circumstances. It may mean some intellectual innovation that is highly stimulating and it may mean the utmost in simplicity.

We have other resources that we can use creatively, by using them to do double duty in valuable ways. Our meetinghouses have long been available to various community organizations. Some have been made available to the homeless and the hungry, where facilities permit. To symbolize support for draft resistance, some have been declared to be sanctuaries. Very recently the problems of Central American refugees have led a number of meetings to declare sanctuary, to shelter a family that might otherwise be deported. This ancient Christian witness raises consciousness in the meeting itself, in other Friends meetings, and in other churches.

What imaginative ways are there to use capital which will also give witness to peace, justice, simplicity, and other testimonies? How does one examine these?

For years, “good stewardship,” when applied by the trustees of Quaker funds to their investment policies, meant chiefly the avoidance of liquor, tobacco, and direct military production. The escalation of the war in Vietnam led younger Friends in particular to challenge the established policies. They asked trustees and others in the Quaker financial community whether investments that had previously been found acceptable should be declared “out of bounds.” As a result, many Friends bodies and Quaker-related institutions are stricter in the ways they use capital. It is interesting that within the past couple of years young English Friends have challenged some of London Yearly Meeting’s investment policies. It seems that the war with Argentina over the Falkland Islands sparked a similar new emphasis on ethical factors in the investment process.

Some individuals may consider making no-interest or low-interest loans to a particular organization. The Friends Committee on National Legislation, for example, invests such funds and uses the income to help finance its important lobbying work. Since no income accrues to the lender, there is no income tax, and the money is available to be returned on request within 120 days. Individuals who have funds that they



What imaginative ways are there to use capital which will also give witness to peace, justice, simplicity, and other testimonies?

do not need to invest for immediate income but who want to keep the money in reserve to meet problems of health, age, or for a particular future purpose might consider this option.

Friends are quite familiar with charitable causes and with the normal arrangements for contributing to a tax-exempt nonprofit organization. Reducing federal income tax liability can be important from a number of standpoints, not least of which is contributing fewer dollars to the machinery of war. There is, however, no agreement among Friends as to the extent to which monthly or yearly meetings should serve as a channel for contributions to causes which are not otherwise tax deductible. This question has arisen in many meetings, particularly with regard to supporting the FCNL. Certainly it is right, to some extent, to view FCNL's work as a legitimate expression of religious concern, but there are no certain guidelines as to the allowable percentage. The argument has been eased somewhat at FCNL by setting up the FCNL Education Fund, which supports activities that are genuinely educational and research oriented, and to which contributions are unquestionably tax deductible.

Another group for which this issue arises is the Community for Creative Non-Violence (CCNV) in Washington, D.C. The work that CCNV does in helping the homeless and advocating greater recognition of their rights is thoroughly charitable from any standpoint, but CCNV refuses on principle to apply to the government for tax-exempt status—they want to remain entirely free to confront officialdom on any issue without feeling in any way indebted to government. Is the meeting a proper channel for contributions to such organizations?

Another perennial question that arises in many meetings is: to what extent should members be encouraged to contribute to various causes which the meeting supports through the meeting treasury, and to what extent should each family make its own decisions as to where to direct their charitable dollars? In our meeting, the Social Order Committee has de-

veloped a list of local service organizations that the meeting has agreed to support through its budget. The list gives specific information about a number of organizations, including many that some of our own members work for, and it provides useful information and advice for those who may want to give more. (Right Sharing of World Resources, part of the Friends World Committee for Consultation, has a similar list containing self-help projects in Third World countries.) Some of the groups that our meeting supports have told us that it is very helpful for them to be able to say in their literature that a Quaker meeting has found them worthy of support.

Within the last few years there has been a real explosion of interest and action in the area of investing capital in accordance with social values. Several mutual funds and two money market funds are devoted to socially productive and remunerative investments. In addition, some mutual funds limit their investments to a particular, socially productive activity. (See resources listed below.)

Even among "ordinary" investments, some are more socially productive than others. For instance, U.S. Treasury bonds and Treasury bills are used to finance the growing U.S. government deficit, much of which is attributable to military expenditures. You could invest with equal or better security

Investment Resources

The Corporate Examiner, Interfaith Center for Corporate Responsibility, 475 Riverside Dr., New York, NY 10115-0050 (\$25 annual subscription).

Council on Economic Priorities Newsletter, 84 Fifth Ave., New York, NY 10011 (\$25 annual subscription).

Good Money, ITDG/NA, P.O. Box 337, Croton-on-Hudson, NY 10520 (\$36 per year or \$12 if income below \$13,000).

Market Conscience, P.O. Box 81, Burlington, PA 18814 (\$180 per year).

News for Investors, Investor Responsibility Research Center, 1319 F Street NW, Washington, DC 20004 (\$175 annual subscription).

Jensen, Rich, "Banking on Peace," *Washington Peace Center Newsletter*, 211 Florida Ave. NW, Washington, DC 20008, July/August 1983, pp. 1, 6.

Kane, Joe, "Socially Responsible Investing," *Co-Evolution Quarterly*, Sausalito, Calif., Summer 1983, pp. 90-93.

Mutual funds: The Pax World Fund, The Calvert Social Investment Growth Income Fund (both peace-oriented and life-supportive investment funds), The Dreyfus Third Century Fund (environmentally sound investments), and The Four-square Fund (avoids alcohol, tobacco, and pharmaceuticals).

Mutual funds that specialize: The Medical Technology Fund, Inc., Flourtown, Pa., and Self Help Association for a Regional Economy, Great Barrington, Mass.

Money market funds: The Calvert Social Investment Fund (money market portfolio) and Working Assets Money Fund.

and financial return in limited-purpose government or government-guaranteed obligations that are entirely devoted to more positive goals, such as low-cost housing. State and local government obligations, in addition to being exempt from income taxes, support the often praiseworthy objectives of those entities.

Some business corporations turn out products and services that meet social objectives better than others, and some corporations are better for the environment, for their workers in general, and for female, minority, and disabled workers in particular. A little investigation about these facets of corporations can help with wise investment decisions. Other corporations, on the other hand, are involved in conduct with which Friends might take issue. If Friends avoid or sell these investments for reasons of conscience, they should communicate those reasons to their investment counselors and the chief executives. It might not change their ways, but it might, with other people's similar efforts, lead to improvements.

Another approach is to keep these ethically mixed investments and to work for change from within. These activities include writing letters to and having discussion with corporate managements and boards of directors, introducing or voting on shareholder resolutions at corporate annual meetings, and generating publicity protesting the offending conduct.

There are resources available to enhance investors' efforts to promote good conduct by corporations. The Interfaith Center for Corporate Responsibility (ICCR), an affiliate of the National Council of Churches, coordinates the approaches of a number of religious organizations to their investments in U.S. corporations. The ICCR publishes a monthly newsletter which gives information on shareholder resolutions and other corporate developments of concern to people of conscience. For people who want more detail about individual corporations and the resolutions before them, the Investor Responsibility Research Center publishes a monthly newsletter and other ad hoc reports on questions of corporate social responsibility. Investment counselors and public libraries might be persuaded to subscribe to these kinds of publications.

Many Friends belong to pension plans with substantial investments. Some pension plan administrators are receptive to having these issues of social responsibility brought to their attention so that they can redirect their investment policies. Fortunately, the investment market in the United States is sufficiently broad so that avoiding certain investments will not result in any significant diminution of return or security of investments. Even if the pension plan administrators are unwilling to shift investments, they may be convinced to vote their shares of common stock in a socially responsible way.

We have listed only a few possibilities for creative stewardship. Friends will no doubt be able to devise additional ways for their lives and the fruits of their activities to be employed wisely. Wherever we are in our lives, we can learn to be more creative stewards of our unique resources. David Scull, just before his fatal stroke, left these words with his co-author: "end of draft—carry on!" □

Poetry

by W. D. Ehrhart

DEER

Two white-tailed deer stood still
on George School's south lawn
not fifty yards away from where we jogged.
My wife said, "Look," and as she did,
they both looked too, then bounded off
across the lawn, white tails flying.
We jogged on in silence, thinking
of their quick flight at our approach,
their perfect strides, their grace.

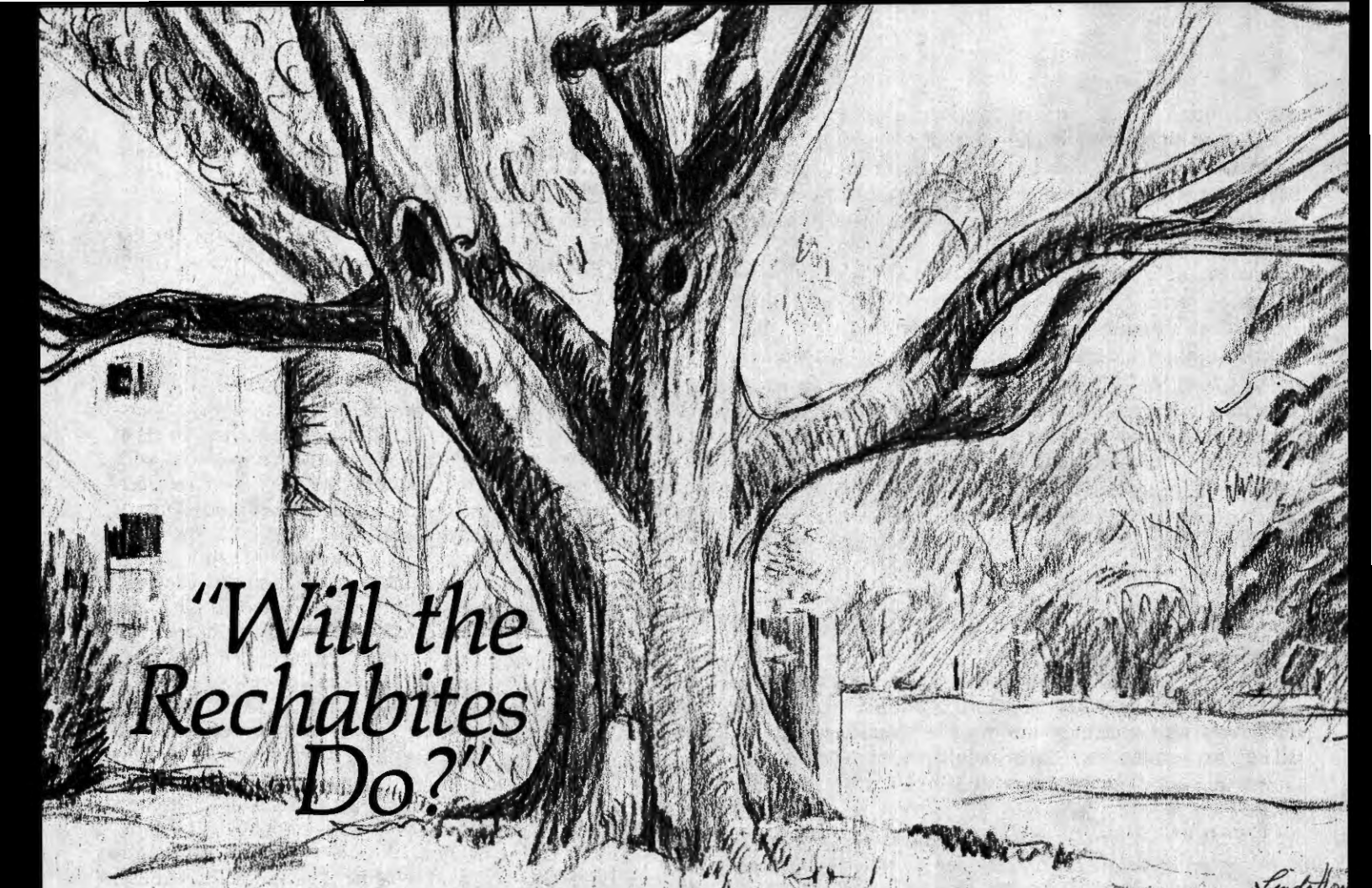
Two nights later, my wife came home
in tears—a rainy night, unseasonably
warm, foggy—she'd almost struck a deer
already lying on the highway,
had stopped the car just in time
and gotten out to find it
not yet dead: at her approach,
it kicked its mangled legs, convulsed,
and tried to rise as if to run, fell back,
tried again and fell, and tried, and fell.

I thought of the deer on south lawn:
their perfect strides, their grace,
their quick flight at our approach,
as if they thought we meant
to do them harm.

THE MAN WITH ONE EYE

The old man came tottering down the road
like a dry stick kicked along by the wind.
He wore a white patch over one eye,
and a long gray tattered overcoat.
A cold December sun slanted the last
afternoon rays of light like arrows
between the shadows of fir trees.

"How do you do?" he called, his one good eye
clear as a snow-melt lake in high country,
"Grand day for a walk, don't you think?"
He lifted his cane like a tip of a hat,
and blew right by.



"Will the Rechabites Do?"

by Bill, Sheila, and
Neil Morton

Excuse me sir, are you a local resident?"

"Yes, I am."

"We're looking for the Friends meetinghouse."

"The what?"

"The Friends meetinghouse. You know, the Quakers."

"Sorry, I can't help you, but in any case I'm almost certain there isn't one. And I should have heard of it; I've lived here all my life."

We watched the elderly figure walk away, Bible clutched firmly in his hand as he made his way to his familiar place of worship. When he had turned the corner we followed him and watched him disappear into the distance. At that moment we saw a building that had a

familiar look about it, and also was somewhat "invisible," so that the old gent had some excuse for having passed it umpteen times and not noticed it. There was the usual (alas) somewhat dilapidated notice board bearing the usual (alas) faded peace slogans. Inside, the welcome was warm and the silent hour sped by.

In another town we had time to pinpoint the meetinghouse on a Saturday. A boy was at the foot of a chestnut tree and his father had climbed it to shake down conkers for his son. "Excuse me sir . . ." the usual routine. Yes, he was a local and in fact worked for the council. "Friends meetinghouse? . . . Quakers? no, not in this town and I should know because I work for the housing department; but don't worry, just down the road and first left in about a hundred yards there is the Spiritualists' place and a bit further down, the Salvation Army." Later, we found the meetinghouse less than a quarter mile from that chestnut tree.

In a cathedral city we pre-searched

again on a Saturday afternoon and at an information desk in the cathedral we met with blank but friendly faces, as the good ladies were almost certain that the Quakers didn't meet in their city but they would try to find out. A little later as we wandered around the interior there was a tap on the shoulder and one of the friendly ladies announced in triumph that there was a place where the Quakers gathered only a short distance from the cathedral itself. Strains of the Hallelujah Chorus from the huge organ would have been fitting at this point.

On the Sunday afternoon we decided to test the spread of information in the cathedral building by asking a vergers (suitably robed), "Can you tell us where the Quakers meet in this city?" He had lived here all his life and was sure they had no meeting place here. "But wait a minute, will the Rechabites do? I know where *they* are!"

Having enjoyed much excellent food, spiritual and actual, with all the Quakers we had ever met, we were sure they wouldn't do. □

This article was written while the Mortons were on a six-month working caravan tour. It was published in The Friend of London (9/3/82).

Being a Jewish Quaker

by Judith B. Kerman

Recently, Arthur Waskow, author of the excellent book *Godwrestling* and other works on contemporary Judaic liturgy, asked me a provocative question: how do I reconcile (if I do) Judaism and Quakerism. He suggested that I write about it for his magazine, *Menorah: Seeds of Jewish Renewal*. It's a hard question, one which troubles me when the "Christian content" in my Friends meeting makes me feel alien and also when I find myself missing the participation in Jewish communal life which I found for the first time in Michigan, with the Ann Arbor chapter of New Jewish Agenda.

The few articles and pamphlets on Jewish/Quaker issues in the Quaker press haven't brought the questions to rest. Jews join meetings and wrestle (silently or otherwise) with painful questions of belonging and identity; some attend meeting for years but hold off from membership. Christian Friends often seem to expect us to accept a certain vocabulary, set of root assump-

Judith Kerman is a poet, administrator, and member of the faculty of Kent State University. She is a member of the Ann Arbor (Mich.) Meeting, sojourning with the Kent (Ohio) Meeting.

tions, or even quasi-creed. Some perhaps need consciousness raising; with others it's clearly a matter of conviction.

And other Jews may tell us we can't have it both ways, that Quakerism is Christian and that we are "converts," excluded from the Jewish community. I believe both Quakerism and Judaism are bigger, deeper than that. I hope that this article will appear in both *Menorah* and *FRIENDS JOURNAL* because its central questions touch both the universalism-versus-Christocentrism controversy in Quakerism, and the problem of Jewish assimilation.

I was raised a Jewish atheist. Progressive politics was much more the family tradition of Jewishness than Jewish religious Law, although my parents themselves have not been active politically in my lifetime. I was aware of spiritual needs from the age of 11, by which time I was an active metaphysician and a conscious feminist. I had no Jewish religious training, except the annual Passover observance, but was energetically taught to think of myself as a Jew, out of both cultural pride and

also the feeling that the Jewish history of persecution by Christians was my history. Being a Jew is as deep in my sense of self as being a woman, but for years

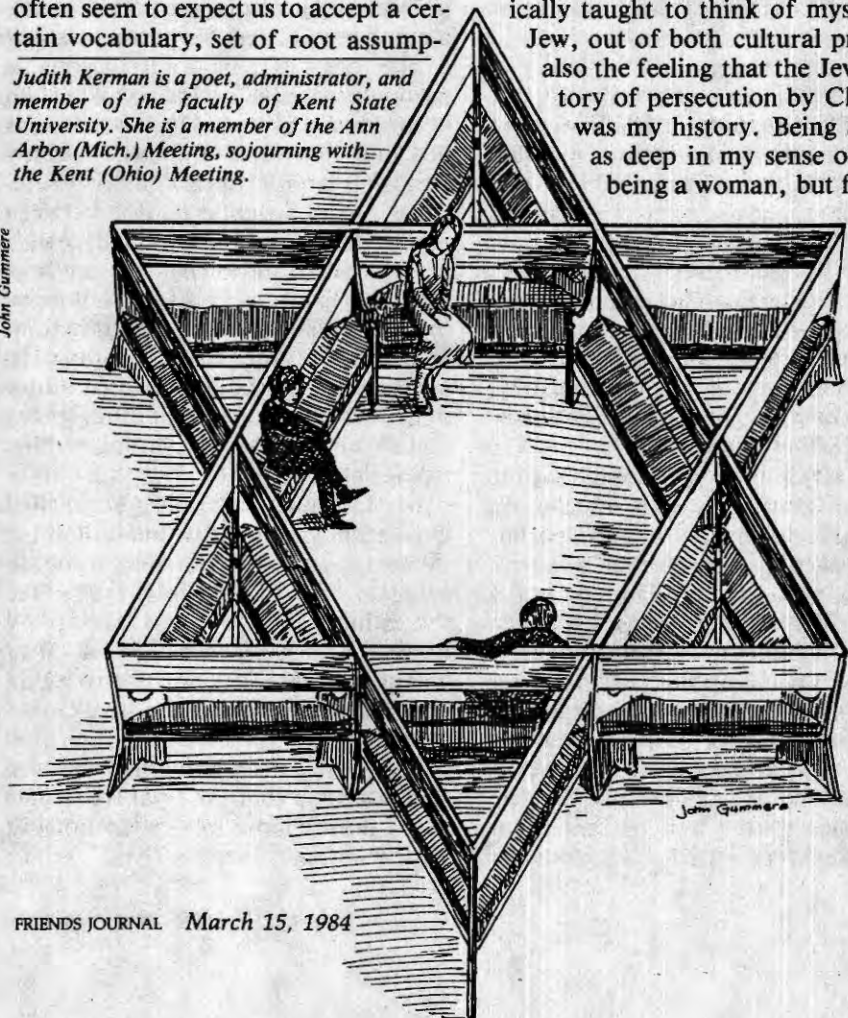
I wondered why.

When I first experienced the Quaker manner of worship, it immediately felt right to me, although the Christian vocabulary and assumptions were often distressing. But the Christian content always felt beside the real point—an unnecessarily narrow set of labels for Quaker realities. After five intense years in two monthly meetings, visits to other meetings, and endless discussions with Friends, the truth of this is even clearer.

I became much more conscious of why I consider myself a Jew after becoming a member of Ann Arbor Meeting. Most Friends are indeed Christians (although by no means all!), and I soon recognized that my deepest response to many things people said in meeting for worship was a Jewish response to something basically Christian in their views—the "sweetness and light" side in particular. As Arthur Waskow elaborated in *Godwrestling*, one of the Jewish gifts is the awareness of the struggle as part of the blessing. Although this wisdom certainly can be found in some aspects of Christianity, most Christians would benefit from understanding it better. They seem to confuse it with martyrdom.

Beyond that, in a general way Judaism is most deeply concerned with living in and sanctifying history, experiencing the secular as the ground from which the sacred grows, and dealing with the deep human need to live a life simultaneously holy and fully human. I think that's missing, a profound failing, in almost all other religions. In Christianity, including in some ways historic Quakerism, this failing grows out of concentration on spiritual purity and the "world to come," and denigration of life lived in the body.

But the Society of Friends has always emphasized continuous revelation, which comes to the individual and the meeting through holding up our lives to the Light of truth. This has produced the vigorous Quaker tradition of witnessing to and participating in historic events. With this foundation, the Society of Friends is perhaps more capable of integrating the effort to live sacredly in history than most other religious



movements. It may, however, require that Quakers think differently about what they are doing.

As these issues have become clearer to me, being a Jewish Quaker has become a question of affiliation, attraction, and simultaneous repudiation, repulsion, which I feel in different ways for both religious traditions.

As far as attraction, Quakerism has many strong virtues. Among them are a rooted history of sexual and social egalitarianism in theory and practice; a deeply challenging, growth-stimulating, and satisfying manner of worship; an insistence that religion must be lived, not simply believed and avowed; and a metaphysical tradition based on personal insight and evolving human relationship to the sacred. I love the historic practices called "the manner of Friends": joint ministry by all members of the meeting, consensus decision making, the traditional witnesses of peace, simplicity, social justice. Perhaps I am still, by most religious people's definitions, an atheist, but "the inner Light" is real to me, and I can sometimes call it God without feeling unfaithful to my experience.

In Judaism, I keep discovering pieces of tradition which insist that the Law is for living, and living fully; moments of breathtaking humaneness which put the lie to Christian notions of both "Jewish legalism" and "Christian love." A narrow-minded, sexist young Orthodox man once told me that Judaism is about how you live, not what you believe—a crucial teaching. Judaic Law, as many Jews practice it, may be inadequately linked to living out the prophetic tradition, but its point remains: holiness must be a thing of this world, of our life in the body and in history. By addressing that (to me self-evident) reality, Judaism has functioned for many centuries as an esoteric wisdom tradition of great depth.

Although the historical connection still holds the most firmly for me, I am deeply ambivalent about the witness of victims, whether as a Jew confronting Christians or as a woman confronting men. Many Jews, many women, many oppressed people all over the world behave in ways which, "justified" by our history as victims, make us more like the persecutors every day.

Yet the witness of historic victims is a true and necessary witness. Part of my

experience of myself as a Jew must include recognizing that history of persecution as my own history. One thing that drives me crazy about most Christians is their insistence that the atrocities committed by Christians are an unfortunate aberration that doesn't belong to "their" Christianity, while their martyrdoms are uniquely sacred. Every religious group has on its conscience the blood of the persecuted. We also share the experience of victimization, which has rarely made us more compassionate as groups or individuals. Even the arguments among Jews over whether the Holocaust was the most uniquely horrible event in history seem partly motivated by a need to justify our own hatreds.



The "good" side is shallow if we don't accept our capacity for evil and responsibility for atonement. In the case of Quakers, incidentally, this involves complicity, allowing others to fight wars or exercise oppressive political power, calling ourselves pacifists, and then enjoying the benefits. Beyond that, Quakers are as capable as other people of pettiness, bigotry, cruelty, complacency, and anger, and are prone to cloak their vices in self-righteousness.

I've talked by implication about the repulsion side of my own relationship with Quakerism. With Judaism, part of the problem is simply that I wasn't raised a religious Jew, and I need a communally based religious life, which "Jewish atheism" definitely doesn't provide. When I dip a toe in traditional Judaism, I'm repelled by transcendental theism, which goes profoundly deep; sexism, which seems to go almost as deep; metaphors of power and empire; satisfaction with ritual, paranoia, or self-pity instead of prophetic witness.

The rich complex of traditions and ceremonial practices, especially those tied to Hebrew, don't inherently mean much to me, because I didn't grow up with them. So I don't feel much need to find progressive analogues for them. While I respect the usefulness of creative efforts at new Judaic liturgy to people who have the traditions "in their blood," meeting for worship does the job better for me in most ways, making me part of a centuries-long dialogue with the sacred.

Yet the Old Testament is more central to me than other texts, and I find something exactly right in the contemporary liturgical and theological explorations of Rabbi Lawrence Kushner, Arthur Waskow, Esther Ticktin, and others, and in my experiences with Ann Arbor's New Jewish Agenda group. They pull me back toward a more active Jewish life. I keep hoping for a better synthesis of Judaism and Quakerism, something that leaves room for atheism, Jewish wisdom, the inner Light, and a communal attempt to experience life-in-the-world as a sacred story. I know I'm not the only one searching.

For now, liberal Quakerism, founded in heterodoxy, seems able to tolerate my heterodoxy with less distortion than any of the forms of religious Judaism I've encountered. I feel considerable tension between my love of Quaker religious life and individual Friends, and my repulsion from historic Christian categories. I feel a similar tension between connection to other Jews and Jewish ways of being, and alienation from Jewish religious forms. Perhaps it will prove to be impossible to stay with this compromise; I know I will continue to explore and possibly help create new directions in Judaism. But at this point I can't imagine them replacing meeting for worship.

It's not a matter of having reconciled Quakerism and Judaism, but of needing things only the combination seems to provide. I try to hold in abeyance the things in each which seem false to my leading, which make me feel I don't belong. Because it is possible to be an unaffiliated "secular" Jew, and Quakerism provides the best-fitting spiritual community, I push away the insistence of some Jews (but no Quakers so far) that I must choose one or the other. I hope it doesn't come to that. □

Anthony Benezet: 18th-Century Activist

by Jeanne Troy
Echternach

Anthony Benezet, 1713-1784, was a Quaker educator, philanthropist, and ardent abolitionist. Born in France of Huguenot parents, he was raised in England, where he became a Friend at the age of 14. He came to America with his parents in 1731 and, after a brief period as a merchant, devoted his life to teaching.

From Friend Anthony Benezet, by George S. Brooks



Left: Anthony Benezet ran a free evening school for black children at his house in Philadelphia, shown at bottom of page.

Below: The Friendly Association, under Benezet's supervision, designed this medal showing William Penn and an Indian chieftain sharing a peace pipe.



From Friend Anthony Benezet, by George S. Brooks

Many of the problems Anthony Benezet addressed, by personal example and direct action, are as timely today as they were in the 18th century. The Militia Bill of 1755 levied taxes which Benezet, among others, protested paying. In a public statement expressing his opposition to the use of the money "in wars and fighting," he refused to pay these taxes.

Benezet appreciated the plight of Indians deceived in their dealings with the settlers, but he deplored their violent retaliation. He founded the "Friendly Association for Gaining and Preserving Peace with the Indians by Pacific

Means," which worked for peace by inquiring into the cause of Indian hostility and seeking justice for the Indian. The Friendly Association sought compensation for the families that suffered from Indian raids as well as for the original inhabitants of the land.

Benezet's humanitarian concerns extended to those Acadians displaced from their homes in Nova Scotia when they refused to swear an oath of allegiance to the English king. At personal expense Benezet helped relocate and rehabilitate 500 men, women, and children who had been sent to Philadelphia. Although not acknowledged in "Evangeline," Longfellow's poem about the event, Benezet was responsible for obtaining government help and private relief for feeding, clothing, and housing them. His practical service to the refugee Acadians, the displaced and uncompensated Indians, and the victims of Indian raids is analogous to the efforts of today's American Friends Service Committee.

Benezet argued persuasively for the causes he advocated. He was a prolific writer of pamphlets and letters and did not hesitate to approach, personally or in writing, anyone who could further a cause which he supported. Benezet, a small, plain man with a ready wit, had

personal quirks that only served to make him seem more human. He was a temperance advocate on the grounds that spirits were a stimulant—but he also drank up to 15 cups of tea a day because it sharpened his mind and permitted him to work longer hours. His continuous sharing of his influence and worldly goods emphasizes the quiet support and cooperation of his wife, Joyce Marriott Benezet, who was a Quaker minister in her own right.

In regard to the practical approach to education, Benezet wrote a basic primer to be used both by parents and by children who lived too far from a school to attend regularly. Benezet devoted much of his life to teaching and enriching the lives of children, but sadly neither of his two children lived past the age of one.

Jeanne Troy Echternach, a member of Middletown (Pa.) Meeting who lives in Virginia, is an x-ray technician. She is a member of Pax Christi and actively works for peace.



From Historical Poetical and Pictorial American Scenes, by J. W. Barber

At a time when discipline was severe, Benezet governed his pupils with kindness. He was concerned with their physical as well as spiritual and mental development. A report he submitted to the Philadelphia Yearly Meeting in 1778 stressed obtaining the best teachers by offering an adequate guaranteed salary and subsistence. His philosophy of excellence of instruction for black as well as white children, male and female, regardless of economic background, has relevance today.

In his pamphlet, *A Caution and Warning . . . to Great Britain*, Benezet describes the Negroes as peaceful and intelligent, and ascribes any negative characteristics as a natural consequence of the treatment they had received during capture, passage, and enslavement.

Among specific measures Benezet recommended were absolute prohibition of further importation of slaves, emancipation of present slaves with compensation of plantation owners, and a unique plan of settling the freed slaves in the colonies on land of their own, with a horse and some stock provided. These newly freed blacks would have the guidance of the overseer of the poor available to them for a certain number of years. This was a sort of colonial Office of Economic Opportunity. The purpose was to obtain training for the blacks if they desired an apprenticeship, to provide practical advice concerning farming,

and to insure an education for all children of former slaves and any adults who desired it. Benezet further stressed that emancipation should proceed regardless of alleged injury to trade, since this economic point had been assumed but never proved.

Anthony Benezet would have been an outstanding person in any period in history, not only because of his personal humanitarian works but because he involved and influenced others. His innovations in education, his grasp of the inequities in official dealings with the Indians, and his philosophy concerning slavery distinguished him as a man who spoke to his time—and ours.

Benezet can easily be called a pacifist because his approach to issues decreased tensions and lessened the possibility of conflicts. The efforts of the "Association" were aimed at solving differences between the Indians and the settlers. Helping the Acadians decreased the possibility of their retaliating violently against the Crown. But most significant of all, if Benezet's theories about slavery had been implemented, perhaps slavery could have been abolished much earlier, with much less strife. Benezet's positive, directed action in education and his personal involvement and influential writings on every issue he championed make him a pacifist in the finest sense of the word, as he lived in a way "that took away the occasion of all wars." □

WORDS I CANNOT SPEAK

(A nonspeaking, cerebral-palsied woman thinks of what she would like to say to her love.)

Flowers to my eyes are just as bright as yours.
I feel the wind, I hear the sound of rain.
I long to touch your face and speak my love.
The words I know; they tumble in my brain

Waiting for speech. I strain to shape their sound.
You shudder at the noise my struggle makes.
Words strangle in my throat, unknown, unspoken.
I reach an awkward hand to you; it shakes,

No substitute for words. I hold your eyes
With mine. Surely some way I still can show
My love. You take my shaking hand and speak
The words I cannot say: "My love, I know."

—Elizabeth S. Helfman

A Modest Chance to Save the World

by Alan MacRobert

We've heard a lot of people's schemes to save the human race from itself. War, hatred, tyranny, and the other social diseases of the human condition will all be solved once we have the workers' revolution, or worship the right God, or let the free market rule, or a dozen other things. Advocates of each proclaim with great passion that they have the one secret that will finally set everything right. The rest of us instinctively know better.

Trouble is, in the last 40 years the world has suddenly become in rather urgent need of saving. Our instincts of aggression, territorial possessiveness, hostility, and unreason may have served us well in the jungle when our weapons were rocks and clubs. But now our blows are measured in megatons, and one serious fight could wipe out the human species. In Albert Einstein's famous words, nuclear weapons have changed everything—except ourselves. Something more must be altered if we are to survive much longer.

It's not likely to happen by praising the Lord, fighting for workers' rule, or whatever, to judge from the people already doing these things. But some fascinating research in sociology during the last few years offers an intriguing hope. It seems that the human race might be made radically nicer through quite simple means.

The research in question was begun by James W. Prescott, who performed a statistical analysis of 400 primitive societies around the world. He found



Theodore B. Hertz

that cultures that lavish physical affection on infants tend to be disinclined to war and violence. Even societies without notable fondling of infants develop non-violent adults, providing that sexual activity in adolescence is not repressed. Where physical affection is a common part of life, Prescott found among cultures all over the world, not only warfare but theft, hierarchical religion, and ostentatious displays of wealth are less conspicuous. Where infants are physically punished, the adults they become tend to engage in slavery, frequent killing, torture of prisoners captured in battle, suppression of women, and belief in supernatural intervention in daily life.

The implication is clear: developing a strong capacity for physical affection, both in early childhood and later in a sexual context, radically changes a society's behavior. You can make love or

make war, but doing one tends to displace the other. The correlation turned out to be among the most reliable ever discovered for predicting social traits.

Prescott published his findings in, appropriately enough, the *Bulletin of the Atomic Scientists* (November 1975). Since then the ripples have been spreading. It was this research, for instance, that inspired the "Have you hugged your child today?" bumper sticker movement. Carl Sagan makes the provocative comment in his book *Cosmos*, "If Prescott is right, in an age of nuclear weapons and effective contraception, child abuse and sexual repression are crimes against humanity."

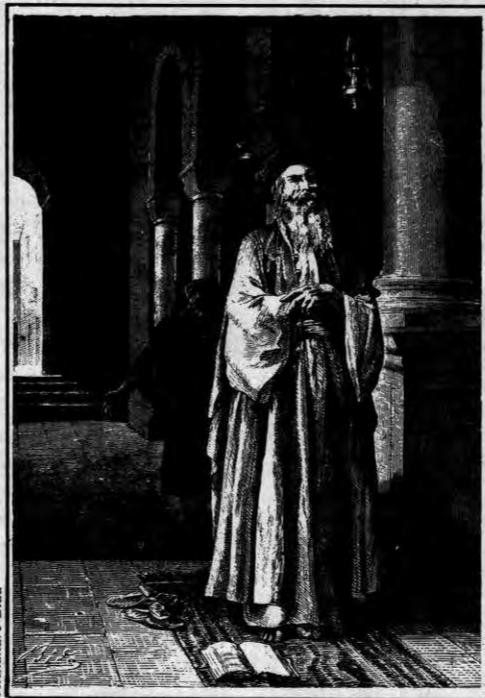
Viewed in this new light, all sorts of human behavior, good and ill, seems to fall into place. If nothing else, it's some fresh grist for the mill of how to make a better world. □

Alan MacRobert works for Sky & Telescope magazine and is a free-lance writer. His article is reprinted from the Vermont Vanguard Press, September 1982.

The Parable of the Pharisee and the Publican

Luke 18:9-14, King James Version:

- ⁹ And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
- ¹⁰ Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
- ¹¹ The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.
- ¹² I fast twice in the week, I give tithes of all that I possess.
- ¹³ And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
- ¹⁴ I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.



Alexandre Bida

Mark F. Emerson is a member of Gwynedd (Pa.) Meeting.



John Gunmore

A newly revised and wholly unauthorized and unorthodox version of the parable of the Pharisee and the publican (or the Quaker and the Internal Revenue Agent), Luke 18:9-14, as translated by Mark F. Emerson:

- ⁹ And he told this anecdote to some people who were inclined to be supercilious and self-righteous.
- ¹⁰ Two men went to church; one was a Quaker, and the other an Internal Revenue Agent.
- ¹¹ The Quaker during meeting thought to himself, "Goodness, I'm glad I'm not like some men, profiteers, politicians, playboys, or like this tax collector."
- ¹² I diet regularly to keep from getting overweight. Though I may take a sip now and then I'm really quite temperate. I contribute to the yearly meeting, the American Friends Service Committee, and the Combined Appeal. I come to meeting every First-day and meditate, which is more spontaneous and sincere than going through a lot of ritual and liturgy."
- ¹³ But the Internal Revenue Agent had a serious inferiority complex because he thought nobody liked him, and such a bad guilt complex he couldn't look anyone in the eye. So he decided not to attend church but to see a psychiatrist instead.
- ¹⁴ I tell you this man could have gone home with a better conscience than the other. Because anybody who is satisfied with himself is riding for a fall. But if you don't think you're so hot maybe you're not so bad after all.

An Address to the Queen

When British Friends last addressed their sovereign, it was in 1849, when they took their concern about slavery to Queen Victoria. Last fall, the Meeting for Sufferings of the Religious Society of Friends in Great Britain sent the following address, which is reprinted from The Friend, February 3, 1984, to Queen Elizabeth II; they were refused an audience. British Friends had understood that they were one of the historic "privileged bodies" with direct access to their monarch. At the request of three Friends, the Home Office subsequently clarified the "circumstances in which privileged bodies may present an address to the sovereign in person." It seems that the Friends' address to Queen Victoria was seen as the last instance of access by any privileged body. Now these bodies are privileged only on stated formal occasions. —Ed.

Members of the Religious Society of Friends (Quakers) throughout Great Britain are deeply troubled by the recent rapid deterioration in relations between the powers; we have watched with distress as tension and ill-will have increased. The conduct of international relationships appears to be governed more by the threat of nuclear retaliation than by imaginative and convincing commitment to the process of negotiation, however difficult.

Our understanding of the teaching of Christ leads us to believe that there is something of God in every one, and we therefore seek to listen to God and to other people. Friends have devoted much thought to the practical expression of our peace testimony in response to the challenge of our times. We have not only prayed for peace but have worked for the victims of conflict and sought to promote understanding and reconciliation in East-West relations and in such places as Northern Ireland, the Middle East, and southern Africa. This practical experience has reinforced our religious conviction that statesmen, diplomats, and ordinary people will respond to that of God in each of us, provided that opportunities for genuine encounter and creative negotiation are actively sought and sustained.

The last occasion on which Friends took the initiative in requesting an audience with the Sovereign was in 1849, when we asked Queen Victoria to use Her influence in bringing to an end the abomination of slavery. Today we are impelled to approach You about a present-day abomination: the arms race which threatens the lives of countless millions and the very habitation of this planet.

In his address at Strasbourg on 11 May 1979 Your uncle, Earl Mountbatten, expressed his conviction as a military man that the nuclear arms race had no military purpose, yet had brought the world to the brink of the final abyss. As the threat of a nuclear holocaust is brought closer by the imminent installation in Europe of large numbers of a new generation of nuclear weapons, we ask ourselves, as did Earl Mountbatten: "How can we stand by and do nothing to prevent the destruction of our world?"

There are in this country and in many others millions of ordinary men and women who are convinced that present policies could indeed lead to the final abyss, but they find difficulty in persuading their leaders to listen. We have observed with increasing anxiety the tendency of world leaders to indulge in sweeping and strident condemnations of their opponents. The competition in bellicose rhetoric is as dangerous as the competition in weaponry, for it sustains the spirit of confrontation, hardens the enemy image on both sides, and frustrates attempts to engage in rational and patient negotiation. We appeal for the avoidance of words and deeds that increase suspicion and ill-feeling, and urge instead renewed efforts at understanding and positive attempts to build a true peace. We are convinced that reconciliation is possible, but only as the causes of fear are identified and removed.

In Your Christmas Day broadcast in 1976 You spoke of reconciliation, reminding us that it is "the product of reason, tolerance, and love." You said that the gift You would value most was "that reconciliation should be found wherever it is needed." The need has increased rather than lessened in the intervening years and it is for this reason

that Friends have thought it right to bring this burden to You. We ask You to use Your influence as our Queen and Head of the Commonwealth to persuade world leaders, including our own, that they must not only refrain from making public statements which increase distrust and fear, but also find a way to keep alive the processes of constructive negotiation, which are essential to prevent the further development and deployment of nuclear weapons.

We last offered our loyal greetings to You on the occasion of the marriage of the Prince and Princess of Wales. We have rejoiced to see their happiness, particularly in the birth of their son. If their child and the children and grandchildren we all love are to grow in peace to maturity and fulfillment, then common ground must be found on which to build lasting peace by means of mutual trust. An awesome responsibility rests on us all to find this common ground.

Signed on behalf of Meeting for Sufferings, the standing representative committee of the Religious Society of Friends in Great Britain.

Beryl D. Hibbs, Clerk

An acknowledgement was received from Buckingham Palace in November, stating that the address had been laid before the Queen, who had taken note of the contents. However, since the matters raised were "clearly ones for Her Majesty's Ministers" the Queen had instructed that the address should be forwarded to the Secretary of State for Defence. An audience with the Queen was not granted.

A letter dated December 1 was received from the Ministry of Defence, which said that the Secretary of State, by Her Majesty's command, had given the address careful consideration. The letter explained the government's policy in working "for a substantial and balanced relationship with the Soviet Union aimed at genuine détente."

The address was made public by the Society of Friends [in late January]. Interest was shown by several British and foreign media, and The Guardian of January 25 quoted at some length from the address. □

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REPORTS

Animal Rights Considered at Brooklyn Meeting Forum

Brooklyn (N.Y.) Friends Peace and Social Action Committee recently held a panel discussion and open forum on lab experimentation and animal rights. The discussion was lively and informative with a format designed to encourage audience participation.

To my knowledge it was the first time animal rights people and Quakers have come together to discuss these issues in a public forum. The importance of it was underscored by Donald J. Barnes, director of the National Anti-Vivisection Society, who flew

in from Washington, D.C., to participate on the panel. The other panelists were Frances Arnetta, president of Christians Helping Animals and People (CHAP) and John Barlow, an experimenter who has founded three labs and is a member of Brooklyn Meeting.

John Barlow contended that "most of the advances in modern medicine, through which we live longer and better lives, are the result of animal studies." He warned against "the extremely radical position [that would try] to stop all advances and research."

Donald J. Barnes, who quit his job after more than 16 years as an experimenter in a government primate lab, said that the question is not the efficacy of particular experiments but, rather, "respect for life." He said decisions to inflict pain—whether on humans

WORLD OF FRIENDS

Philadelphia Yearly Meeting Representative Committee has established a fund of \$10,000 to aid students who lose government student aid because they have not registered for the draft. Baltimore Yearly Meeting has also taken action to provide funds for nonregistrant students. Three Quaker colleges—Earlham, Haverford, and Swarthmore—have allocated funds for such students, as have these non-Quaker institutions: Yale, Dartmouth, Berkeley, Macalester, the University of Minnesota, Stanford, and several Brethren and Mennonite colleges.

Conscience Canada, Inc., is the name of the Canadian Peace Tax Fund Committee. The new Canadian Constitution separates freedom of conscience from freedom of religion. That means that all persons, regardless of faith, should have the right to follow their consciences and that the Canadian government *should* provide a legal alternative to war taxes for those who object to killing on religious or other ethical grounds. Conscience Canada, Inc., is going to fight one test case to help guarantee this right for Canadians. One successful case will help to make the Peace Tax Fund a reality. Those wishing to help with the legal fees and expenses may send a check to Conscience Canada, Inc., The Peace Tax Fund Committee, 202-620 View St., Victoria, B.C. V8W 1J6, Canada.

The 1984 Calendar of Yearly Meetings, which lists yearly meeting dates, locations, and contact persons, is now available. For

a free copy, send a stamped, self-addressed envelope to Friends World Committee for Consultation, Section of the Americas, 1506 Race St., Philadelphia, PA 19102.

The AFSC Nobel Prize nomination for 1984 is the United Nations Law of the Sea Treaty. The treaty, signed by 131 nations but still being ratified, covers mineral and other resources of the sea and seabeds, fishing, unimpeded transit, international revenue sharing, and pollution control. In its nominating letter, the AFSC said that "in a time of serious erosion in international cooperation and multinational negotiations, the United Nations has proved it can launch a forum for peaceful resolution of complex and controversial international issues." The AFSC, which received the prize in 1948, is qualified to make a nomination each year.

U.S. citizens see more violence on television than any other country monitored by the International Coalition Against Violent Entertainment. U.S. programming exports made up 65 percent of all violence on Canadian, English, Australian, and New Zealand television.

The 1984 Niwano Peace Prize has been awarded to Homer A. Jack, retired secretary-general of the World Conference on Religion and Peace. The award was announced on February 13 by Japan's Niwano Peace Foundation in Tokyo, a five-year-old organization dedicated to promoting cooperation in the cause of world peace.

Homer Jack is the first U.S. citizen to receive the Niwano Peace Prize. Throughout a long career he has been active in work for peace, disarmament, worldwide human rights, civil liberties, and nonaligned government movements. As secretary-general of the WCRP, a post he held from 1970 to 1983, he directed several projects

or on non-humans—are not scientific questions but are moral issues.

Speaking of animal rights as a Christian concern, Frances Arnetta quoted several biblical passages supporting humaneness including, "I desire mercy and not sacrifice . . ." (Hosea 6:6). She said that animal experimentation "is sacrificing and not showing mercy."

Vegetarianism was extensively discussed from a standpoint of health, ecology, ethics, and as a crucial part of nonviolence. Herbert Rackow, who is both an animal protectionist and a medical doctor, made the point that "right now we eat meat for trivial purposes, because it tastes good. That's a trivial purpose for which to kill an animal."

Steven Brooks

John Gummere



relating to the "boat people" from Vietnam, the Khmer people, and the Second U.N. Special Session on Disarmament.

Homer Jack now serves as minister of the Lake Shore Unitarian Universalist Society in Winnetka, Illinois.

Friends United Meeting will hold its 1984 Triennial Sessions, July 12-18, at Chapman College in Orange, Calif. A wide range of workshops is being offered. Speakers include Norval Hadley, Elizabeth Watson, and John Perkins. The Bible Half Hour study periods will be led by Howard Macy. A day at Whittier College is scheduled for all participants. For more information, write Triennial Sessions Office, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

"Accountability to the Community of Faith" is the theme of the 1984 summer conference of the Quaker Theological Discussion Group, June 19-22, at Friends University in Wichita, Kans. The conference will center on the presentation of papers, followed by responses and open discussion. Dorothy Craven will address the biblical basis of accountability, Wilmer Cooper will examine accountability in the tradition and theology of Friends, and Ruth Pitman will explore the crisis of accountability among Friends today.

The conference costs \$50 for room, board, and registration. Deadline for registration is May 15. Write Donna Bales, Friends University Meeting, 1840 University, Wichita, KS 67213.

The 1984 FGC Gathering of Friends will be held at St. Lawrence University in Canton, N.Y., June 30-July 7. The gathering theme is "The Future Is Now." Sam Caldwell will deliver the keynote address, "For the Joy That Is Set Before Us: The Cross and the Crisis Today." Mulford Sibley will speak on

"Utopian Vision in an Insecure World"; Leonard Kenworthy's address will be "Our Messages: Our Message Bearers"; Mary Cosby will speak on "Gifts of the Spirit," and John McCutcheon will present an evening of music, singing, and dancing. **FRIENDS JOURNAL** will sponsor the second annual Henry Cadbury Event, a panel discussion on "Boundaries of Life."

The program includes 55 workshops, worship-sharing, dialogues on current events, field trips, music, singing, interest groups, informal group discussions, dancing, crafts, plenary sessions, morning and evening activities for children through grade nine, and programs for high schoolers.

Hospitality will be provided en route. Accommodations on campus include dormitory rooms, camping, and bedroll space. Gathering costs, including registration, range from \$150 to \$230 for the week per adult. Family rates, workshops, and other details will be announced in the spring issue of the *Friends General Conference Quarterly*.

Quakers were among the first to settle Upper Canada, according to Arthur Dorland's book, *The Quakers in Canada—A History*. Friends from New Jersey and Pennsylvania arrived in the Niagara area in 1783 and settled in Black Creek and Pelham. Pelham Monthly Meeting was established in 1799, under the care of Philadelphia Yearly Meeting. Ontario will celebrate 200 years of major settlement this year.

At least some portion of the Bible has been published in 1,785 languages since printing was invented 500 years ago, notes the annual Scripture language report of the United Bible Societies. The complete Bible has been published in 283 languages. Two of the newest translations are in Kakwa, spoken in Uganda, and Tinata Tuna, a tribal language of Papua, New Guinea.

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FORUM

Remembering Julia Ward Howe

"Mothers' Peace Day: Turning to the Past to Find Hope for the Future" appeared in the March 1, 1983, *FRIENDS JOURNAL*. In the month following its appearance, responses to that article were received from Friends and non-Friends in a variety of places—including Utah, Ohio, and New Mexico. All of the writers were interested in planning their own Mothers' Peace Day celebrations.

This year, it is hoped that more Friends than ever will celebrate Mother's Day in the tradition begun by Julia Ward Howe, in 1872, with a series of festivals "devoted to the advocacy of peace" by the mothers of the world.

For information on organizing a Mothers' Peace Day celebration, please contact me at 20 Dobbs Terrace, Scarsdale, NY 10583.

Renée Felice
Scarsdale, N.Y.

Doomsaying Is Different

About "Prophet in Our Midst" by

Wilfred Reynolds (*FJ* 12/1/83): doomsaying and prophecy are not the same. At Friends General Conference, our "Art as Prophecy" workshop looked deeply into this question of what Quakers have to offer by way of prophecy that is uniquely Quaker.

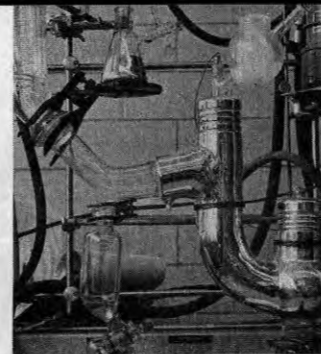
I think the conflict between superpowers is railroaded through our collective consciousness with little sensitivity to the fact that our future may well lie in some other direction. Quakers might want to explore their heritage for turnings that take us altogether out of this East-West apocalyptic scenario.

When it comes to predicting all out atomic warfare, I can honestly say that I have more trust in people who get *paid* to think about the end of the world than I do in people who do it *freely* in the name of prophecy. In other words, Quakers might teach their non-Quaker friends a good and serious lesson: what? you seriously think the Soviets plan to invade Northern Europe? We honestly prefer that you share your concerns with the C.I.A.

Kirby Urner
c/o Thomas Reilley
Bradenton, Fla.

Continuing Revelation

For me, the 2/1 issue is the most helpful and revealing I've read in many



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years! It would be presumptuous to try to "rate" the importance of the five major and vital articles! However, I'd like to choose "Science, Sin, and Survival" as perhaps the most stirring and currently pertinent.

I must profess a "hard-won" belief that the promotion of service and "good works," which are inspired by our revelations and leadings, is really a secondary, although vital, function of a religious organization.

Surely the most important mission, the primary business of religion, is promotion of continuing revelation! In that context, some of us seem to feel that "Divine-Spiritual Revelation" and "secular revelation" are melding into one inseparable realm. Some contemporary revelations (as in the cited article) indicate that perhaps the most pertinent further revelations will come from the "Spiritual-secular realm." For many of us, such an integration of realms may be quite difficult—but seemingly mandatory,



RUFUS JONES LECTURE PITTSBURGH, PENNSYLVANIA

The 1984 Rufus Jones Lecture will be given on Saturday, April 28, at Pittsburgh Friends Meetinghouse, 4836 Ellsworth Ave., Pittsburgh 15213. This year's lecturer is Lloyd Lee Wilson, General Secretary of Friends General Conference. The theme of his lecture is **Fish Stories: Personal Tales of Faith and Commitment**. We will gather at 10 a.m. for fellowship, and settle into worship at 10:30 a.m. During worship, Lloyd Lee will speak on the experience of growing in faith through yielding to the convictions and blessings of Grace.

After a potluck lunch at the meetinghouse, we will meet in small worship-sharing groups, seeking to discover ways in which our faith walk can become more Spirit-controlled. Another period of worship will bring the event to a close by 4 p.m. Child care will be available from 10 a.m. to 4 p.m. If you would like to attend, please notify the FGC office, attention: Cindy Taylor, Religious Education Coordinator, before the 15th of April.

Come join us for a spiritually challenging day. Plan now to attend!

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

if we are to prevail and be constructive in our rapidly changing world.

John M. Brumbaugh
Lansdowne, Pa.

Boycotting Sends a Message

The Boycott South Africa proposal may be phrased "Show your concern for blacks by boycotting South Africa." We are amazed that sincere Friends have opposite responses. Why?

It is not because some people are hypocrites. All are deeply searching for Truth.

People see different amounts of complexity in the proposal. Some say we must also ask "What will be the result?" They show in convincing detail that boycotting will be easily evaded by South Africa; innocent blacks will suffer but not the rulers. These people oppose boycotts as counterproductive and prefer productive tactics.

The proposal is sufficient for many. Morally people are only required to do what they believe is right. Who knows what the results will be? Besides, boycotting sends a message better than making all South Africans write 50 times, "The boycotters demand that we destroy apartheid." Boycotters believe South Africans will cancel apartheid because they want the boycotters' good will and wish to avoid the bother of changing

their traditional trading patterns.

Some people see the proposal as part of a larger purpose. One group seeks justice through the Black Power movement. Boycotting excites Americans, is relatively easy, encourages fund-raising,



will increase black power in America so it can make the United States use power to force South Africa to adopt black majority rule. Sadly, South African blacks will be hurt, but there are

innocent victims in any war.

According to their lights all these sincere Friends are correct. Whether to boycott cannot be answered by discussing the horrors in South Africa or the theory of boycotts. One needs to decide to what extent one is swayed by expected results after boycotts start, and what one's wider purposes are.

Paul B. Johnson
Los Angeles, Calif.

Not a Case of "Sexist Insecurities"

A recent contributor has taken FRIENDS JOURNAL to task for substituting "fellow men and women" for "fellow man" in a passage which refers to all humankind (Forum, FJ 2/1). The writer points out that the dictionary allows this usage and accuses you of suffering "sexist insecurities" in making the substitution.

While it is true that 2 of the 14 possible meanings Webster's ascribes to the word *man* do allow for its use in situations where the subject is both men and women, that usage is rapidly losing acceptability for three very good reasons:

It is less clear than readily available alternative terms like "men and women," "people," or "humankind," whose meaning is unmistakable.

When its meaning is misunderstood, as it often is, the result may give offense (for example, the response of a Buddhist

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Southeast Asian refugee woman reading the Bible and discovering that "Christ died for man," and not for her).

There is a growing body of evidence that the invisibility of women in language is a factor in the oppression of women, making it easier for cultures to rape, kill, sell, oppress, or otherwise abuse them than might have been the case had womankind not been an afterthought in the language.

Given that words like *man*, when used as universalist terms, are more confusing than available alternatives, do offend, and may well play an active role in the physical oppression of half the world's population, it hardly takes a case of "sexist insecurities" to cause one to refrain from such usage. A Friendly commitment to plain speech, unity, and justice will suffice.

John M. Arnold
Springfield, Ill.

Beyond Gender

I applaud the National Council of Churches in its recent involvement in ridding the Bible of sexist language. Sexist language is like racist language in its effects on attitudes and customs.

All of us should be able to understand and to sympathize with how black people would feel concerning, for example, a worship service in which a white minister might constantly refer to "The White God," as if to associate divinity with a particular race. In like manner, we should be able to understand and to sympathize with how many women now feel in worship services which imply that divinity is male, as if to associate the Almighty with maleness rather than to affirm divinity beyond gender.

In using sexist language in addressing a congregation of men and women, a minister is doing something comparable to using white-racist language in addressing a congregation of white and black worshippers.

Robert E. Crenshaw
Laurens, S.C.

Holding Vigil

Every Saturday afternoon, from one to two o'clock, some six people stand silently under Washington Square Arch in New York City. Some wear signs explaining their reasons for not participating in more animated park life or proclaiming the cause for peace. All "vigilantes," surprisingly, fall into a meeting for worship amid the contrasting live music, milling crowds, and flocks of camera-snapping N.Y.U. film students. We become both part of park life and distinct from it.

Self-consciousness at being quiet and immobile evaporates within three minutes of joining the vigil; a centering envelops us while the outside world swirls

harmlessly around our inner world. Of course the sights and sounds of Washington Square intrude but do not interfere. They only increase our awareness of how differently Quaker testimony veers from the otherwise "normal" way of the world.

People approach you and ask, "Is this a silent vigil?" or give supportive comments or an occasional "Thank you for doing this." Seldom, if ever, does someone challenge or question the principle behind our vigil. Instead, we become a reminder that saying no, that silently standing alone amid whirlpooling madness, and that, most importantly, something beyond merely allowing the world to sweep the individual along is possible.

We try to be Friends.

Steven Kirkman
New York, N.Y.

A Little Humor

The January 1-15 issue of FRIENDS JOURNAL is especially good. I enjoyed reading and pondering "Reflections on Time," and also the poetry, "Morning Thoughts." I am so glad you now include Quaker jokes. How badly we need a little humor these days! I used to read the jokes in the old *Friends Intelligencer* my mother subscribed to.

Lydia Hiller Frink
Newington, N.H.

Separating the Issues

I have been reading with much interest the differing views on abortion as expressed in recent letters (FJ 1/1-15). It seems to me that there might actually be two questions involved in the abortion issue. Perhaps seeing them as distinctly different (at least for a time) could help some Friends clarify their own beliefs.

The first question could be whether the choice to have an abortion is consistent with Friends' testimony of nonviolence. If we cannot say with absolute certainty when that life begins, I think it is wrong to try to decide when that life should end. To me, it is hypocritical to say no to war and yes to abortion. It is my hope that with prayerful consideration this inconsistency will be evident.

The second question could be whether a woman should have a legal right to all the options available in dealing with an unplanned pregnancy. Here I will admit to finding valid points on both sides. If I publicly oppose all preparation for war, I must also oppose the option of abortion for dealing with a pregnancy. On the other hand, we might find the feeling that the choice of how to deal with unplanned pregnancy should be left up to the woman whose body is involved. When do my own beliefs become ones which I should impose on all?

Obviously there is a lot of room for

discussion. Clearly not all Friends can or should be comfortable separating these two points, but it may be a way to reach consensus on the immorality of the act of aborting, if not the rights which should be available to women.

Friends who are opposed to abortion might consider actively supporting the other options women have. These Friends could volunteer to teach in an alternative high school which provides continuing education to those women who decide to maintain their pregnancy, or they could offer to house a young woman whose parents have asked her to leave home because of her decision to maintain pregnancy. The information I have found makes me believe that abortion is an option that is encouraged by the shame heaped on the women in this position. Let's look for positive solutions to the problem of unwanted pregnancy.

Sarah Stoll
Burlington, Wis.

A Gift of Sharing

From one of the "ordinary people" whom Friend Paul Smith addresses (*FJ* 11/1/83), here are a few brief reflections.

Does one "put God on a puppet string" any more than one places a human friend in that relationship by saying, "Here I am," i.e., by opening oneself attentively to the Other's presence? In such a friendly openness, there is no need to command response. But to be so open to either the transcendent God or "that of God" in humankind, oneself included, one begins by setting aside disbelief in the possibility that there exists that Other.

Given the possibility, there is no reason to doubt that the Other will in some way respond to a truly open "Here I am" at any time. Whether the answer is heard and credited depends as much on the listener as on the word spoken. For after the first friendly overture of opening, the challenge still rests with us to remain receptive with an active expectation that we will have the grace to recognize the response when it comes.

Granting then that leadings may occur to anyone on any day of the week, it is entirely consistent that a particular insight may powerfully stay with one and may chance to "tie in" with the spirit of a meeting for worship, perhaps the following First-day, or perhaps years later. Then it will recur unbidden to the consciousness and appropriately be shared without having been at all planned or prepared.

A gift of sharing is one of the finest attributes of Friends. Meeting for worship is a time for sharing our sense of worship, as our other meetings and social action are times of sharing our more tangible offerings. To withhold the gift of ourselves, to hold back, refusing to trust either our own or another's gift of

the spirit: may not this be indeed the one unspeakable sin Jesus mentions, the sin against the Holy Spirit? For how else may the uniquely individual varieties of the divine Seed be sown if we pin back the generously out-flung arm of the Sower?

Elizabeth Gilson
Danville, Vt.

"Cotton Candy"

There may be good cause for many Friends to ponder Paul's words, "I fed you with milk, not solid food; for you were not ready for it" (I Cor. 3:2).

In this age of satellites, missiles, nuclear and nerve gas weapons, on land, in the air, and on submarines under the sea, can we justify turning away from the forthright and plainspoken manner of Jesus and George Fox?

We live with continuing reports of the most cruel types of terrorist action; of arbitrary arrest by overanxious and overzealous police agents; of torture, murder, and disappearances. We have accommodated ourselves to the presence of grinding oppression and institutionalized injustice. Paul characterized as "milk," the ways of those not "trained by practice to distinguish good from evil" (Heb. 5:14). Contemporary idiom offers the characterization of "cotton candy" to depict our approach. It is unerringly sweet, but insubstantial and ephemeral.

R. W. Harrington
Peekskill, N.Y.

Strategy for Jittery Times

Although trying to define what's Quakerly is an exercise I tend to avoid vigorously, it seems to me that Quakerliness personified is being aware of the psychic atmosphere of our communities.

I refer to the anger, frustration, and disgruntlement afoot in large portions these days. Negative feelings of all kinds, for various reasons, definitely do exist "out there."

I think what's essential to know about being in the presence of so much nonspecific anger is that it's highly contagious, having a compelling energy for involving others in it, since most of us have a goodly supply of the same stuff.

So in these jittery times, perhaps it's a good idea (and Quakerly!) to catch the spirit of counting to ten (very slowly) before reacting to some of these prickly encounters and in the face of felt negative energies.

As meetings, maybe we can support each other in training ourselves to become less likely to get drawn into the seething passions all around.

Wilfred Reynolds
Evanston, Ill.

Calm the March winds!



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BOOKS

Enjoy Old Age: A Program of Self-Management. By B. F. Skinner and M. E. Vaughan. Norton, New York, 1983. 157 pages. \$11.95.

Knowing Skinner's work, the browser may expect a logical, objective approach, perhaps couched in forbidding jargon. The reader is given far more. The authors have maintained a practical orientation, which admits the physical difficulties and emotional blows of advancing age. They do not hesitate to depict what old people are up against; at one point, they suggest that, even with relatively good health, it can be like having dirt smeared on your glasses, cotton stuffed in your ears, and boots too large and heavy.

Yet the book shows that the encounter with age can be met with ingenuity and humor—the authors suggest an analogy with a visit to a foreign land. The book touches on most of the types of problems encountered by the aging body-mind; some of the chapter titles will suggest the range: "Thinking about old age," "Keeping in touch with the world," "Having a good day," "A necessary end—the fear of death," "A great performance—the grandeur and exquisiteness of old age."

Several old people I know have read the book and commend it. It may be, however, that it is far more useful to those who are not yet old. The nature of my old age will rest in large part on the nature of the years preceding it. A book such as this is a very valuable tool for those who wish to "image" their own or someone else's latter years, whether for comfort, preparation, or education.

Brian Drayton

Peace Thinking in a Warring World: An Urgent Call for a New Approach to Peace. By Edward LeRoy Long, Jr. Westminster Press, Philadelphia, Pa., 1983. 120 pages. \$6.95/paperback.

Those who've been attending the various "New Calls to Peacemaking" will find precious little that is new in this book, but that's not to downgrade it. Mostly for Christian church members, it covers all the major avenues to peace now so urgent, and thus we should welcome the appearance of moderates of all kinds in the growing united front to save the planet. For myself, I could have wished more attention to the hair-trigger aspects of nuclear war, to political means to shut down the arms race, and to the many kinds of genuine war resistance measures. But for updating moral, ethical,

religious, and educational awakening to the need for peace, it is most useful—probably for most of us as a gift rather than for our own edification.

Jim Best

World Military and Social Expenditures, 1983: An Annual Report on World Priorities. By Ruth Leger Sivard. *World Priorities*, Box 25140, Washington, DC 20007. 46 pages. \$4/paperback.

World priorities as measured by the relative military and social expenditures of the nations of the world are the subject of this slender but fact-packed journal-size paperback. It documents not only the irrationality and recklessness of ever-escalating military expenditures but also the consequent failure of the nations to stimulate a socially productive economy. Social neglect is measured in both industrialized and developing countries, with special attention to the devastating immediate consequences in the Third World.

There is an abundance of pithy and lucid quotes, among them: "Every minute 30 children die for want of food and inexpensive vaccines and every minute the world's military budget absorbs \$1.3 million of the public treasure. . . . Since 1945 more than 9 million civilians have been killed in non-nuclear wars. . . . The U.S. spends the largest share of its research and development dollars on the military, while Western Europe improves technology to keep basic industries competitive in world markets."

These observations are based on carefully

documented and analyzed data from world-wide sources. A handsome layout and over 30 charts and other multicolor graphs make this complex material attractively accessible to the average reader.

A highly respected annual report, it is the ninth prepared by Ruth Leger Sivard, former chief economist of the economics division of the Arms Control and Disarmament Agency. The 1983 edition is co-sponsored by nine organizations in four countries, among them the World Policy Institute, the Rockefeller Foundation, and the British Council of Churches (Division of International Affairs).

Three pages recording responsible opportunities to reverse the fate of the planet and citing emerging peacemaking alternatives conclude the document.

This material, which can enable public debate so easily stifled by the complexity of statistics and the intricacies of technology affecting the issues, is a resource for persuasive representations by active peace seekers.

Jane E. Karkalits

Many of our readers have asked how they can purchase copies of *The Children's Story Garden* ("The Longest Way 'Round," FJ 12/15/83). The book is out of print. A book by the same author, Anna Pettit Broomell, which contains many of the same stories is entitled *The Friendly Story Caravan*. It is available for \$6.75 from *Pendle Hill Book Store*, Wallingford, PA 19086. —Ed.

Books in Brief

Feeding Friends. By Carrie Lieberman with help from Constance Van Wieren and Dale Van Wieren. Illustrated by Susan Quinn. *Feeding Friends*, P.O. Box 348, West Point, PA 19486, 1982. 64 pages. \$3 (plus 50¢ postage)/paperback. Carrie Lieberman really does know about feeding Friends—in her 53-year association with Philadelphia Yearly Meeting held at Arch Street she has helped prepare as many as 1,500 meals per session—in addition to her catering service. In this friendly book, she shares culinary anecdotes (she's 81 years old) and hearty, Pennsylvania-Dutch-inspired "secret recipes" and special menus. Carrie, a.k.a. "The Chicken Lady," a tribute to her talent at avoiding the rubber chicken syndrome at banquets, includes advice and recipes for group meals: clam chowder for 50, sloppy joes for 400, and crisp vegetables for the masses.

Vietnam: The War Nobody Won. By Stanley Karnow. *Foreign Policy Association*, New York, 1983. 63 pages. \$3/paperback. This short book is excerpted from the author's *Vietnam: A History*, the companion book for the fall 1983 PBS series on Vietnam. The aftermath of Vietnam is still with us: even for those who have been watching the TV series, this is a good overview of the Vietnam era and its legacy.

Homelessness in America: A Forced March to Nowhere. By Mary Ellen Hombs and Mitch Snyder. *Community for Creative Non-Violence*, 1345 Euclid St. NW, Washington, DC 20009, 1982. 146 pages. \$5/paperback. The result of Reaganomics, which the authors call "policies that kill," has been a dramatic increase in the numbers of homeless. In Washington the numbers of homeless persons are from 3000 to 5000. That number increases with every eviction, every forced farm sale, every further cutting of the social welfare budget, and every hike in the unemployment figures. Do read this book: you will find it difficult to go past a street person without a sigh of sympathy and a desire to change economic conditions to enable all people to have food, shelter, and fuel.

How to Care for Religious Properties. By Michael F. Lynch. *The Preservation League of New York State, Inc.*, 307 Hamilton St., Albany, NY 12210, 1982. 40 pages. \$1.50/paperback. A useful, down-to-earth booklet with many sound ideas about preserving religious buildings. Recommended for meeting libraries.

The Prayers of Robert Louis Stevenson. Foreword by Ethel Bedford Trueblood. *Yokefellow Press*, 230 College Ave., Richmond, IN 47374, 1983. 25 pages. \$2.50/paperback. Robert Louis Stevenson suffered from ill health, and after exploring the

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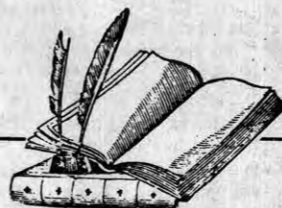
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Pacific, he settled his family in Western Samoa, where these prayers were written. They are simple prayers of gratitude for nature, for family, and God's love for us in our failings.

Before You Die: A Thoughtful and Practical Guide to Planning for Death. By Leonard Knott. *Personal Library, 17 Queen St. East, Toronto, Ontario, M5C 1P9, Canada, 1982. 128 pages. \$9.95.* If you have not made or updated your will recently, this book will convince you that it is time to do so. The book contains useful lists—whom to notify—and information on living wills (one asks not to be kept alive by "heroic" measures if there is no reasonable expectancy of recovery), estate planning, and more. The time to make these decisions is when one is healthy and can discuss them with family members.

Retreats: An Introductory Manual. By Mary Lou Van Buren. *Order from Service Center, General Board of Global Ministries, United Methodist Church, Cincinnati, OH 45237, 1981. 40 pages. \$1.50/paperback.* This manual for retreat planners emphasizes the structuring of retreats so as to be most helpful in guiding participants toward silence and listening to God. An essay by Douglas Steere describes the retreat methods he has found useful over the years.

Nuclear Dangers: A Resource Guide for Secondary School Teachers. By the Nuclear Information and Resource Service, 1336 Connecticut Ave. NW, 4th Floor, Washington, DC 20036, 1983. 28 pages. \$5 (plus \$.85 postage; bulk discount available)/paperback. Part of the "Teaching Nuclear Issues" series of curriculum resource materials on nuclear weapons and nuclear energy, this guide was compiled by the Nuclear Information and Resource Service, a nonprofit, public interest organization. The guide contains annotated bibliographies and lists of background material for teachers, classroom materials, books for students to read on their own, peace groups and safe energy organizations, and audiovisual resources.



Poets & Reviewers

A retired editor who lives in Arizona, **Jim Best** is a member of Central Philadelphia (Pa.) Meeting. **Brian Drayton** is director of the New England Friends Home and is editor of *The Threshing Floor*, a newsletter for Friends concerned with the ministry. He is a member of Lynn (Mass.) Meeting. **W. D. Ehrhart** is a published poet and a regular contributor to *FRIENDS JOURNAL*. **Elizabeth Helfman**, a member of New Paltz (N.Y.) Meeting, writes books for young people. Her poem emerged from research for a book on using graphic symbols to communicate. **Jane E. Karkalits**, a retired social worker, is clerk of Homewood Meeting in Baltimore, Md.

MILESTONES

Births

Plank—On September 13, 1983, **Michael Eldredge Plank** to David Plank and Elizabeth Eldredge in Garland, Tex. Michael has been enrolled in the Storrs (Conn.) Friends Meeting, where his father and paternal grandparents, John and Eleanor Plank, are members.

Schroeder—**Elizabeth Lauren Schroeder** to Robert and Rebecca Schroeder on September 24, 1983, in Urbana, Ill. The baby's mother and maternal grandparents, Thornton and Norma Price, are members of Tempe (Ariz.) Monthly Meeting.

Whitley—**Daniel Emory Whitley** on May 20, 1983, to Cheryl E. Monroe and Daniel P. Whitley, members of Old Chatham (N.Y.) Monthly Meeting. Paternal grandparents, D. P. and Sally Whitley, are members of High Point (N.C.) Monthly Meeting.

Zuck—To John W. Zuck and Lesley Armstrong, a son, **Christian Armstrong-Zuck**, on June 25, 1983, in Nova Scotia, Canada, where the parents live on Purcell's Cove, Halifax.

Deaths

Giessler—**Marty Voellmy Giessler**, 90, on January 6. Born in Basel, Switzerland, Marty was educated at the University of Zurich and the Sorbonne. She later worked as a social worker in Berlin. In 1938, at the urging of U.S. Friends and FOR, Marty, her husband, Fritz, and their children left Germany for the United States. After a stint on a farm in Maryland, the family settled in Delaware, where Fritz taught at Wilmington Friends School. The Giesslers joined Wilmington (Del.) Meeting and worked in race relations and peace programs. In the 1940s, Marty began teaching at Westtown Friends School. During many of her summers, she lead student groups and organized work camps in Europe. Never idle, after she retired, Marty taught at the International Quaker School in the Netherlands. She later taught at Wilmington Friends School and Olney Friends School. Marty is survived by her son, Hali H. Giessler; daughter, Veronica G. Nicholson; five grandchildren; and five great grandchildren.

Hollingsworth—**Norman Berry Hollingsworth** on December 22, 1983. A 1943 graduate of George School, he had been a member of Plainfield (N.J.) Meeting and Stony Run (Md.) Meeting. He was an associate professor of anesthesiology at the University of Maryland, Johns Hopkins Hospital, and Albert Einstein Hospital, Northern Division. He is survived by his wife, Helen Hollingsworth; four daughters, Jean Kaufman, Carol Gruenberg, Diane Hollingsworth, and Kim Hollingsworth; three sons, Scott, Bart, and Kyle Hollingsworth; and three grandchildren.

Horsnall—**Ralph C. Horsnall**, 76, on October 20, 1983, a member of Crosswicks (N.J.) Monthly Meeting. A lifelong Friend, devoted to his meeting and the wider Quaker community, he had served as clerk of both Crosswicks Meeting and Burlington (N.J.) Quarterly Meeting, and at the time of his death, was a member of Representative Meeting of Philadelphia Yearly Meeting. He is survived by his wife, Mildred J. Horsnall; son, David W. Horsnall; and four grandchildren.

Kriebel—On November 24, 1983, after an illness, **Ann Kriebel**, 28, in Costa Rica. A 1977 graduate of Earlham College and a veteran of an AFSC

adult education program in Mexico City, Ann began working in Monteverde, Costa Rica, in 1978, developing a bilingual preschool program. She also spent many hours working with adults and stimulating cultural exchange between the North American Quakers living there and their neighbors. With partial funding from FWCC's Right Sharing of World Resources, Ann later developed an adult literacy program for landless campesinos. The Quaker community in Monteverde credits Ann with helping to start the Latin America Study Group, which promotes peaceful resolution of conflict in Central America. Ann is survived by her parents, Howard and Dorothea Kriebel; brother, Christopher; and grandmother, Edith Gibbs Reeder.

Llewellyn—*Ella Hall Llewellyn*, 93, on January 14, in Hatboro, Pa. A 1909 graduate of Westtown School, she was one of the founding members of Cheltenham (Pa.) Monthly Meeting. She was a recorded minister, as well. She is survived by sons, Robert H. and Walter E. Llewellyn; daughters, Ellen Shoun and Mary Sager; 18 grandchildren; and 18 great-grandchildren.

Mason—*John Mason*, 92, on December 2, 1983, in North Plainfield, N.J. He graduated from Swarthmore College, and he and his wife, Margaret, were founding members of Housatonic (Conn.) Friends Meeting. He is survived by daughters, Martha M. Morss, Carolyn M. Seaman, and Susanne M. Thompson; son, John Mason III; 17 grandchildren; and 7 great-grandchildren.

Weaver—*Laura Williamson Swayne Weaver*, 81, on February 27, 1983. She was a member of Birmingham (Pa.) Friends Meeting.

Winslow—On January 9, *Marie Winslow*, in an automobile accident in Perquimans County, N.C. A leader in Up River (N.C.) Meeting, Marie had served on the Missions Committee and the United Society of Friends Women's Executive Board of North Carolina Yearly Meeting. She was supportive and encouraging to all who knew her. Marie is survived by her husband, Clifford Winslow, presiding clerk of Friends United Meeting, and three grown children, Stanley, Claudia, and Edward.

Wixom—*Jeanne Heller Forest Wixom*, 55, of cancer in Columbia, Mo. After graduating from the University of Pennsylvania, she married Shelton Forest, and the Forests joined Springfield (Pa.) Friends Meeting. Jeanne received an M.S. degree from Temple University and taught for many years at Haverford Friends School. After Shelton's death, she married Robert L. Wixom in 1975 and moved to Columbia. A past clerk of Columbia (Mo.) Meeting, she participated in the League of Women Voters and a variety of community projects. Jeanne is survived by her husband, Robert Wixom; son, David S. Forest; and stepsons, David G. Wixom and Richard L. Wixom.

Resources

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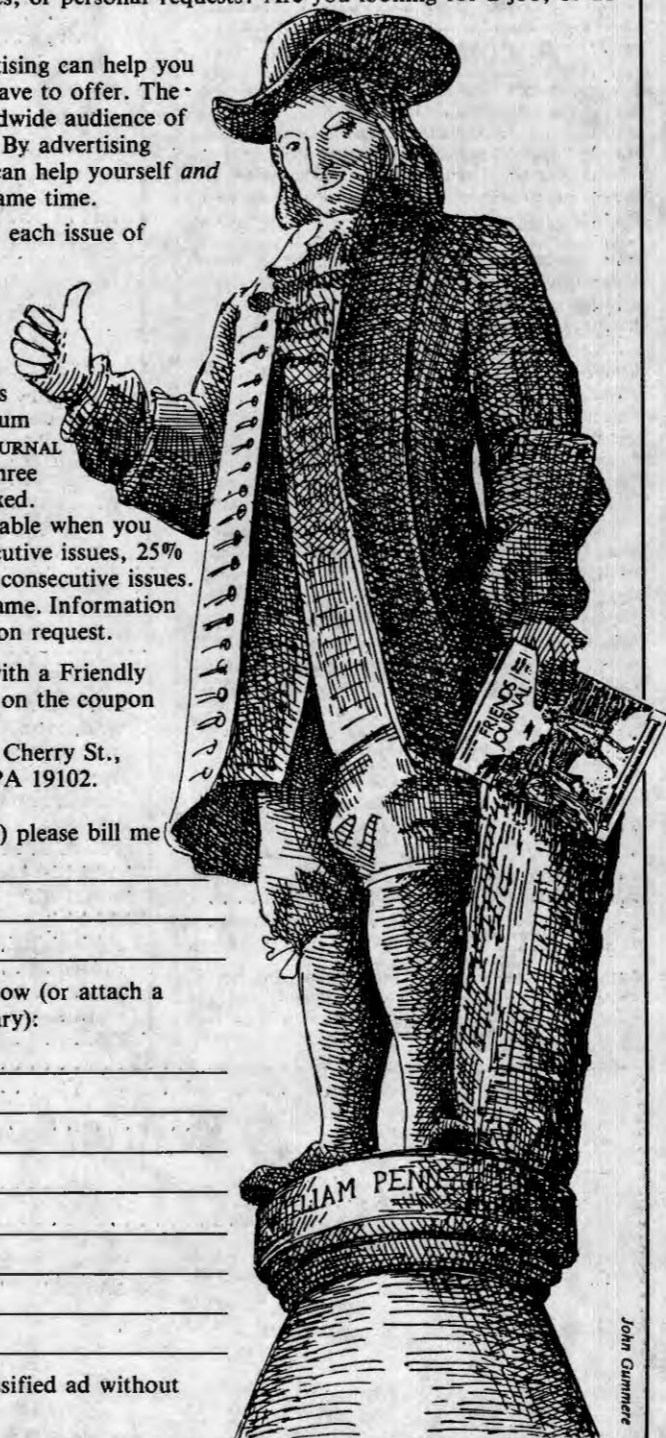
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Coordinator for Western Quarterly Meeting, a part-time position of at least one-quarter time. Includes work in the office in Kennett Meetinghouse, initiating and attending quarter-wide groups, attending quarterly meeting committee meetings, arranging programs for quarterly meetings, family days, and other events, etc. Send resume to William C. Jones, Sr., Box 172, Thorndale, PA 19372 or phone (215) 383-0582.

Staff positions available at Powell House, Old Chatham, New York. **Administrative assistant:** A full-time, year-round position, the responsibilities including managing the general office, communicating information, working with publicity and fund-raising support, and providing secretarial support for Powell House. General office skills required as well as friendly presence with and attitude toward the general public. Room and board plus salary and benefits.

Maintenance staffperson: A full-time, year-round position, the responsibilities including oversight of property upkeep, general maintenance, work projects/weekends for Powell House, supervising summer staff in maintenance aspects. Experience in maintenance required. Room and board plus salary and benefits. Write or call Daniel P. Whitley, Powell House, RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

Friends Music Institute staff person. Our needs are: boys' counselor, folk and classical guitar teacher, leader of Early Music ensemble, recorder teacher. Some combination of above preferred. FMI, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Health personnel needed for interesting, meaningful service to migrant farm workers (black American, Hispanic, Haitian). Appealing to people interested in cross-cultural, international health. We need: physician, NP/PA, nurses, lab technician, nutritionist, health educator, social worker, mental health professional. We also need students and volunteers. Spanish and/or Haitian/French useful. May through October. Send resume to: Tri-County Community Health Center, Newton Grove, NC 28366.

Staff Assistant. New England Friends Home, a retirement home 15 miles south of Boston. Live-in, salary, health benefits. In-service education when desired. Broad range of tasks serving 13 elderly people. Contact Brian Drayton, 86 Turkey Hill Lane, Hingham, MA 02043. (617) 749-3556.

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

Assistant Director. Pennswood Village, a Quaker-directed life care community, has an immediate opening for an experienced Assistant Director. Candidate should have a bachelor's degree and advanced education in health care administration, business management, social work, social gerontology, or related disciplines, in addition to five years of administrative experience in life care, health care, or services to the elderly. Nursing Home Administrator's license desirable. Responsibilities will include delivery of quality services to residents in a cost-conscious manner, supervision of managers of several departments, coordination of intergenerational programs between community and two Quaker schools on same campus. Send resume to: Pennswood Village, Newtown (Bucks Co.), PA 18940. EOE.

Assistant Director. New England Friends Home, a rest home 15 miles south of Boston. Live-in, salary, health benefits. Serves 13 elderly people. A variety of tasks offers good opportunity for service and learning. Contact Brian Drayton, 86 Turkey Hill Lane, Hingham, MA 02043. (617) 749-3556.

Resource

College professors/high school teachers: Would you like to give your students a Washington seminar experience? William Penn House arranges seminars on peace and social justice concerns. Speakers include governmental, congressional, and non-governmental experts with practical responsibility with these concerns. Meals and accommodations provided. Seminars are up to one week in duration. For further information, contact John Salzberg, Executive Director, William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

Schools

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

Plymouth Meeting Friends School. (215) 828-2288. Butler and Germantown Pikes, Plymouth Meeting, PA 19462. Co-educational. Pre-primary through sixth grade. An assistant teacher in each class assures attention to individual academic, social, and creative development. Spanish instruction daily; Suzuki violin classes; fifth grade Mexican Exchange Program.

Pine Mountain Settlement School. Opportunities to love, understand, and care for the world we live in—a way of life. Offers Appalachian environmental programs for all ages. Qualified staff and extensive library. Write to Jim Urquhart, director, Pine Mountain Settlement School, Pine Mountain, KY 40810.

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

Services Offered

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

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 4208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

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

Summer Rentals

Adirondacks—housekeeping cabins on unspoiled, spring-fed lake—swimming, canoeing, biking, wilderness trails, wildlife. Phone (215) 922-8975 or write Dreby, Cranberry Lake, NY 12927.

Estes Park, Colorado. Rustic housekeeping cabins for rent at modest rates. Ideal family vacation; adjacent to Rocky Mountain National Park and recreation facilities. Inquiries to Michener, 4274 Redwood Place, Boulder, CO 80301. (303) 443-0812.

Picnic on the roof! Center City Philadelphia, one-bedroom apartment to sublet for two-three months this summer. Superb location, spacious, bright. Completely furnished. \$315 plus utilities. (215) 625-0989.

April-October. Four-bedroom (1835) house on 13 acres on George Fox Lane, Shelter Island, New York. Write: 6 Butler Place, Garden City, NY 11530.

Spacious nine-room house, just one short block from best beach in Cape May, New Jersey, three blocks from mall. Furnished, including crib, washer, and dryer. Sleeps 14. Ocean view from every room! (202) 966-3645.

Summer Camps

Crystallaire—a co-ed, northern Michigan camp. Small, non-competitive, non-sectarian, informal, and individualized program featuring art, sailing, wilderness trips, and farm animal care; four- and three-week sessions; also offering 10-21 day sail, canoe, bicycle, backpack, and horseback trips for teen-agers. Sail camp and creative writing camp, 10 days in August. David F. Reid, Crystallaire, Frankfort, MI 49635. (616) 352-7589.

Music, Quakerism, Community. Friends Music Institute, ages 12-17. Camper comment: "Collection (singing and worship) in the evening was very cozy." Liza V., Pennsylvania. FMI, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Kingsley Pines Camp. Co-educational camp. Group living experience with supportive supervision. Quaker principles. Marlee Turner Coughlan and Patrick C. Coughlan, owners. RR 1, Plains Rd., Box 448F, Raymond, ME 04071. (207) 655-7181.

Vacation



Outer Banks, Avon, NC 27914.
A vacation/weaving experience for Friends. Simple living, therapeutic activity, relaxation. Write for details.

Wanted

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

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