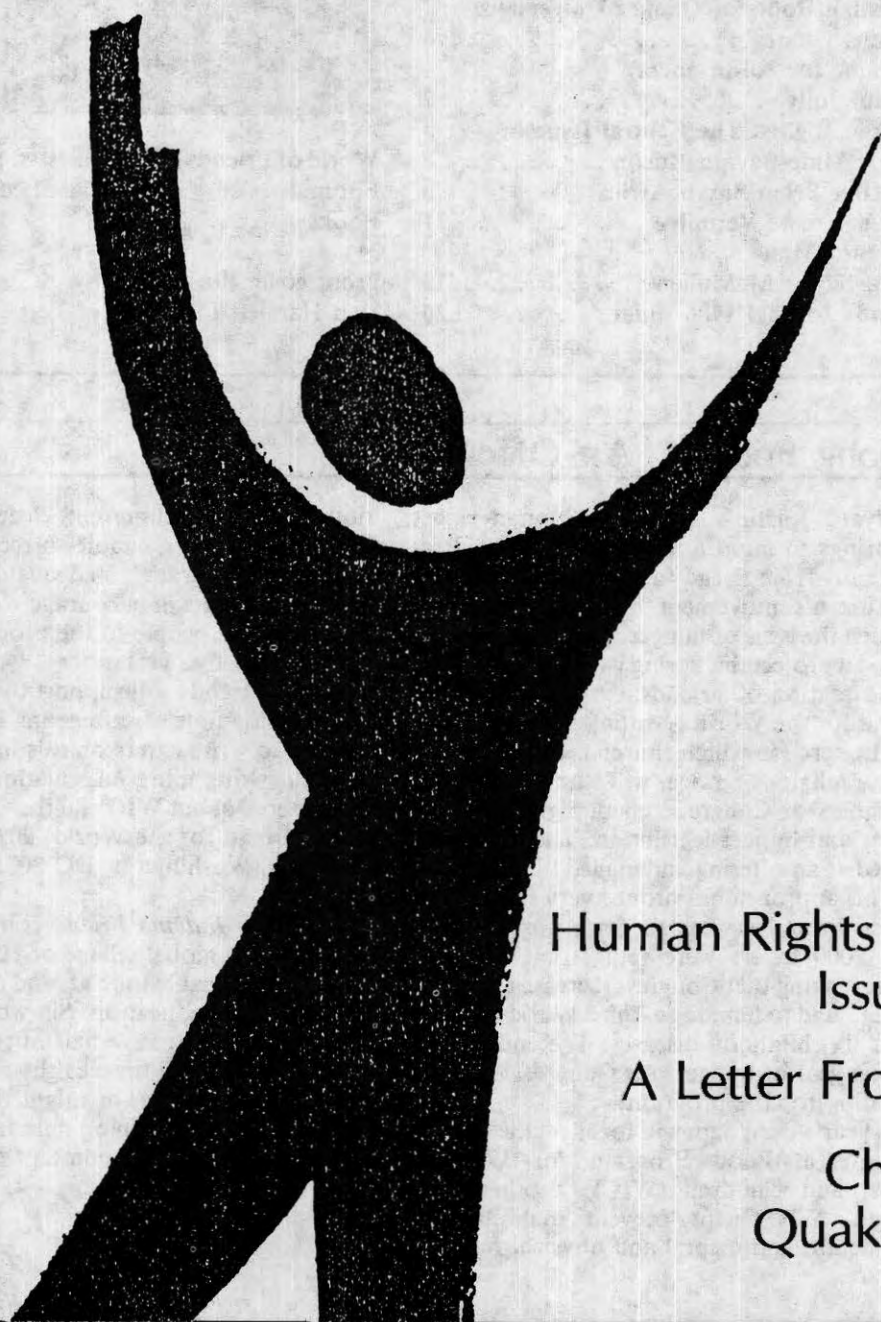


February 15, 1987

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Human Rights — The Central
Issue of Our Time

A Letter From South Africa

Christian Roots of
Quaker Universalism

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bell tower
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Front cover illustration by
Dan Hamlett-Leisen

Among Friends: An Offering

Bayard Rustin's article on human rights brings to mind a mailing we received recently from Bread for the World, a Christian Citizen's movement that has effectively addressed the issue of hunger. The group has announced a project this spring which I wish to call to the attention of Friends.

Bread for the World is calling for an "Offering of Letters" in which church members, often during a religious service, will "unite to write" to members of Congress, encouraging them to vote for anti-hunger legislation. The letters are collected as an offering and mailed the following day. This approach has proved very effective in the past. From last year's efforts, for instance, over 60,000 letters were sent from 800 U.S. churches asking that Congress increase the Child Survival Fund to immunize Third World children against six childhood diseases. The end result? During a year of budget cuts Congress doubled its funding for the program!

This year's campaign will focus on the Special Supplemental Food Program for Women, Infants, and Children (WIC), another vital program. WIC helps prevent malnutrition, infant death, and mental and physical retarda-

tion of children. At present, close to five million hungry people are unable to receive assistance because the program is inadequately funded. Letters this spring will encourage Congress to add 500,000 more people to the program each year for the next five years.

I hope Friends will support this campaign by setting aside time after meeting in the next few months to write letters on this important issue. Those desiring more information may send \$2 for material about WIC and the Offering of Letters to Bread for the World, 802 Rhode Island Ave. NE, Washington, DC 20018.

From the *Indiana Friend* comes this: If the world were a global village of 100 people, over 70 would be unable to read, and only one would have a college education. Six would be Americans and would receive half of the village's entire income. Could the wealthy six live in peace with their neighbors, or might they (as we do) spend more per person on military defense than the total per person income of the others?

Vinton Deming

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Living by Her Convictions

by Jessica Reynolds Shaver

My mother is hardly your stereotypical tax evader. At 70, she lives on Social Security, and her sole assets are a small apartment in downtown Long Beach, California, a beat-up Chevette (bright green), an electronic typewriter, and a six-toed cat named Marmalade.

But she has been a deliberate and most determined resister of taxes since 1970. After years of courteous correspondence, responding to explanations of her position with repeated warnings marked "Past Due. Final Notice," the IRS quietly closed in.

One day recently, her checking account balance was \$131.14. The next day it was zero. She tried to make an electronic withdrawal from her savings account, which had held \$799. A message on the screen reported, "Funds not available." She was left with \$3.06 in cash.

Only days before, Long Beach City College had voted her Senior Citizen of the Year. At a luncheon in her honor, her efforts on behalf of Indochinese refugees were lauded, and she received a pen set inscribed "Barbara Reynolds, Woman of Peace."

Last August, she had dinner with Japanese Prime Minister Nakasone, the Japanese government having paid her way to Hiroshima for the 40th anniversary of the first atomic bomb used on people. Because of her many years of service to the survivors—entirely voluntary—she was the first woman granted honorary citizenship in that city.

Jessica Reynolds Shaver is a writer whose articles have appeared in Moody Monthly, Christian Life, Family Circle, and others. As a teenager she accompanied her parents on the yacht Phoenix around the world to protest nuclear testing. She is working on a book about her mother.

Since she wrote this article, her mother has received notice that the IRS has placed a lien on her property for \$162.79 in taxes owed for 1984 and has seized \$100.83 from her checking account. Her article first appeared in the Long Beach, Calif., Press-Telegram, August 13, 1986.

A few months earlier, members of the War Resisters League named her their Person of the Year. In 1984, she was selected as one of 14 "Wonder Women"—women more than 40 years old recognized by the Wonder Woman Foundation for outstanding contributions to society. The foundation flew her to New York for a press conference with Bill Moyers. Polly Bergen introduced her and presented her award for "striving for peace and equality."

So why is a little old white-haired "woman of peace" withholding taxes from the United States government? It is precisely as a woman of peace that she withholds taxes. She believes her stand on taxes to be consistent with her commitment to a world without war. She doesn't want her taxes, in whole or in part, to go for defense.

I admire her courage but I feel uncomfortable with Mum's convictions. As a Christian, I don't see her position as an option. There is hardly a doctrine in the New Testament which is clearer than that regarding submission to governing authorities. In writing to Christians in Imperial Rome, the apostle Paul asserted: "There is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist

will incur judgment." He instructed them to "pay taxes to whom taxes are due." (Rom. 13:1-2, 7)

Jesus Christ paid taxes to the dictatorship then occupying Palestine and commanded others to do so: "Render to Caesar the things that are Caesar's, and to God the things that are God's." (Luke 20:25)

But Mum is a Christian, too, and she has not come to her convictions lightly or without considerable prayer. She cites cases where Paul himself disobeyed human authority in order to be true to a higher authority. Her conscience will not let her compromise on this issue.

She has been up front with the IRS about her motives. In one of her letters, she wrote, "Having spent 18 years in Hiroshima working with victims of our atomic bombs, I can only say that never, so far as it is in my power, will any portion of my income go to the government as long as it continues to base its economy and its foreign policy upon the development, stockpiling, and deployment of nuclear weapons and missile systems."

For her, the honorable way to avoid paying taxes is to avoid owing them. So she studiously attempts to keep her income below the minimum taxable level and gives generously to deductible causes.



Barbara Reynolds (right) with daughter Jessica

Courtesy of Jessica Reynolds Shaver

In 1984, however, Mum had to sell the old family homestead in Ohio. In spite of her best intentions, the house had appreciated in value, and she wasn't eligible for the one-time capital gains exemption. She was appalled to find that she owed the government \$1,189.

She paid the money but she didn't pay it to the IRS. She sent \$667 to the Conscience and Military Tax Campaign Escrow Account and \$522 to Friends United Meeting Peace Tax Fund. CMTC called itself "a mechanism to accept payments in anticipation of legislative action" now pending to create a federal Peace Tax Fund. The FUM Peace Tax Fund is for members who wish their taxes to be used for life-affirming activities. When and if such a federal fund is created, both accounts will have all individual deposits transferred to it.

Although Congress has provided alternative service since 1864 for those who object to fighting a war on moral or spiritual grounds, it has consistently killed efforts to provide an alternative fund for those who object to paying for war on the same grounds.

Introduced into Congress yearly since 1972, the Peace Tax Fund bill has never reached the floor for a vote, and the U.S. Supreme Court refuses to rule on it. "This legislation," according to a CMTC pamphlet, "would provide relief for the moral/legal dilemma of conscientious military tax objectors (CMTOs), by permitting CMTOs to pay their full share of federal taxes for non-violent, nonmilitary purposes. Passage of the bill would make a valid and stabilizing contribution to the defense and general welfare of the United States, and at the same time, protect the cherished right to act in accordance with one's conscience."

When Senator Charles Mathias of Maryland sponsored the Peace Tax Fund bill in Congress, he stated, "It seems to me that a democratic society ought to be able to provide a way for people to obey the law, pay 100 percent of their taxes, and still remain faithful to the dictates of conscience."

Selfishly, I'd like to see the fund set up, if only to make a law-abiding citizen out of my mother.

In the meantime, because of penalties, she still owes more than \$400. It will be interesting to see how the IRS claims its remaining debts. Maybe they'll garnishee the six-toed cat. □

Darkness

by Alastair Heron

In his recent Hibbert Lecture, David Jenkins of Durham [England] observed that many people today are "driven towards the view that politics are hopeless, so that one must either take refuge in apathy or else invest one's energies in some simple issue, which is then identified as the central issue of political and human significance." Has this observation anything cogent to say to Friends at this time? If I may frame a further question of my own, it is to ask how much week-to-week involvement each of our settled meetings have with the communal, social, and political life of the town or city or neighborhood in which they are located? And how well informed are their members and regular attenders about such involvement? Are we known locally primarily for the vital part played by our members and attenders in the antinuclear movement? I ask because I share the conviction expressed by David Jenkins that we need in this country a liberation theology which in his words:

will have to work at building up communities of endurance around a celebration of the gospel of God, who is committed to our world, our society, and our future for the sake of His Kingdom. For it is certain that we shall have much to endure, including uncertainty, turbulence, violence, and people feeling that there is no hope and no way forward. In God and under God this is not true, but sometimes the only way of fighting through to a way forward will be communities of endurance who can hope against hope, as did the prophets of old.

What have we—as individuals, as meetings, as a religious society—to contribute now to this task of "building up communities of endurance around a celebration of the gospel of God"? What is *our* gospel, our good news today? In simple honesty I am compelled to wonder. Despite our emphasis on the

Alastair Heron is an English Friend who has been active in London Yearly Meeting, most recently with Meeting for Sufferings. His article was first published in the October 1985 Quaker Monthly.

fellowship of the worshipping group, on seeking the will of God in our meetings for church affairs, we have gone along with our culture to become very private people for whom the openness of the early church and of early Friends—about our money and possessions, for example—has become the temporary aberration of religious enthusiasts in the first flush of a new experience. In our sustained rejection of required assent to credal statements, which I hope will never weaken, we have drifted into the kind of individualism which, unchecked, makes no demands on us at all in questions of personal belief. As our Friend Jean Brown has put it: "We are hasty in condemning certainties which can become bigotry, but we also face the questions of many people who say quite bluntly—'What do you believe?'" It is good to be a seeker, but every explorer finds *some* facts along the way that he or she either refutes or accepts.

Some months ago I sat in meeting for worship resisting what I knew to be a clear call to minister, because I feared—yes feared—the possible negative reactions to a simple word. Eventually I found myself on my feet, trembling and still hesitant. At last I yielded—to say, "We are all sinners," and to go on with the ministry. For most of us, the "sin" is the base one of *wanting our own way*. "Liberty" has been defined as "the freedom to choose which master we will serve," a definition which Friends from Fox and Penn to Thomas Kelly and Douglas Steere would find acceptable. It is too easy to speak about seeking the will of God, even about our difficulty in finding out what it is. The nub of the matter is that we have not used our freedom to choose God as master, or if we have, we allow ourselves to get so out of practice in holy obedience that the inward Spirit remains unheard. Yet the process of "becoming" involves being open to the grace of God and to the refining power of the Holy Spirit.

Richenda Scott reminded us more than 20 years ago that "the primary and fundamental principle of Quaker faith and experience is the discovery of the in-

in the Land

ward source of life which unites man and God . . . George Fox and his followers have always proclaimed that a living faith can spring only from personal experience, from the encounter of God and man within the human spirit. The experience is immediate and personal." That immediate (without intermediary) and personal experience does not have to take the same form for all of us: every one of us is unique. So we must not jump—as many Friends seem to do—to the conclusion that such experiences are not for them. If we are at all in earnest, if our minds and spirits are open, *we will not be let down*. That I can testify to with joy. And whatever our age, whatever our previous experience, we can still be surprised, we can grow spiritually.

Roger Wilson (in his 1981 James Backhouse Lecture) has told how until his middle 50s he was, in his own words,

a traditional Quaker, feeling totally secure in the Society's congregational religious fellowship, recognizing that there were some parts of the package that were not particularly congenial, but that they did not stand in the way of my total emotional sense of being at home in the Society. I had not *had* to think . . . it took a catastrophe and a subsequent series of penetrating experiences to lead me anew to the Gospels, jerking me out of an attitude of mind that I can only label as taking Jesus for granted. What he means to me now is not necessarily what he means to anybody else. Jesus is there for each and every one of us, showing to each of us our own personal pathway to the footstool of God—when we are ready to look for it.

I am convinced that we cannot contribute to lightening the darkness in our land—and in the world—until we have been enlightened ourselves, each one of us. We are a people that sits in darkness because we assert our independence and trust to our own strength and ingenuity. We expect the Holy Spirit to move through us in meeting for worship, but not in the ordering and revision of our priorities for the use of our time and resources in our daily lives. As Isaac Penington saw, the Light both illumines

and cleanses. But we are unwilling and afraid to yield and to trust absolutely: impatient and afraid to wait upon God's timing.

Two years ago Dorothy Steere asked what some of the things are that keep us from listening to the Guide within us and went on: "I believe that one of the things that keeps us from listening to God is our fear of what may be asked of us. The risk of change is too great,

**We are called
again, each one
of us, to become
children of Light,
and to walk
in that Light.**

the demands too high and costly To come near to God is to change," and change is hard. So we set up barriers of non-listening, of turning off our spiritual antennae. We are so accustomed to our prejudices, our angers, our sense of superiority or inferiority, our own forms of security, that these things become a part of us, a part we fear to have removed.

We are called again, each one of us, you and I, to become children of Light, and to walk in that Light, and to speak and to do as we are moved inwardly by that Light. We are also the channels through which "the infinite ocean of light and love" must flow if it is to overflow "the ocean of darkness and death." Vain repetition of Fox's conviction will not make it happen. Have we, you and I, the faith and the courage and the humility to breach the logjams of our doubt, our fear and our self-suf-

ficiency so that it may begin to happen? Can we, in this our day of need, profit from what James Nayler learned through error and suffering:

Dear hearts, you make your own troubles by being unwilling and disobedient to that which would lead you. I see there is no way but to go hand in hand with Him in all things, running after Him without fear or considering, leaving the whole work only to Him. □



Terry Foss/American Friends Service Committee

Christian Roots of Quaker Universalism

by Dana Charry

For the past several years, the New York Yearly Meeting has worked earnestly to find a faith statement which would satisfy all its members. The discussion has centered around a familiar disagreement. On the one side are those Friends who feel Quakerism must be defined in Christian terms; on the other are those who maintain that a faith definition must be broad enough to give full recognition to Christians and non-Christians alike.

What I propose is that, from a Christian point of view, there is no contradiction between the two sides of this apparent polarity. In fact, it can be argued that the second position is an inevitable outgrowth of the first: it is the Christian message itself which directs us to extend full recognition in the Quaker community to all those who seek to be with us.

Let us begin with the fundamental article of Christian faith. If we believe that God was in Christ—if we believe that He became incarnate, and lived and ministered and suffered and died among us—if we believe that He did this awesome thing—then we must believe that there was an equally awesome reason for this event. It is inconceivable that the God of creation would perform such a shattering act simply on a whim, or as an

accident.

But what is this underlying reason? Unfortunately, God has not answered this question for us in an explicit manner. To borrow a verse from the modern poet Ernest Sandeen:

All he has left us with is our next assignment, not telling us when it is due, or what it requires.

A major "assignment" for humankind over the past 20 centuries has been to discern the meaning of the Incarnation. Theologians from gospel times to the present have attempted this, and the history of civilization has been shaped by the result.

On one point all theologians seem to agree: Christ was a unique event in history, signaling a radical end to the old order, and the beginning of something wondrously new. The old order is portrayed vividly in the Gospels and Epistles: Judaism of Jesus' time was seen as a rigidly entrenched self-serving system, whose leaders insisted on fanatic observance of law and ritual, while ignoring the spiritual needs of their own people and leaving them to wander like lost sheep (Matt. 18:12-14, 23:1-39). Gentiles, who were outside the Covenant of Israel, lived sinful lives and had no access to God for direction and forgiveness (Eph. 2:11-18). The Incarnation was God's way of changing that situation, fundamentally and for all time.

One of the major responses to the Incarnation was the formation of the church. By the end of the first century A.D., Christian communities had sprung up all around the Mediterranean, and by the fifth century, the church was a major force to be reckoned with in the world.

But along with the Good News of Christ, the news of God's love and grace and forgiveness of sin, the church carried with it from the outset the seeds of a more disturbing message: that of intolerance and hostility toward all those outside its fold. This attitude begins in the Gospels, where Jesus is quoted as saying, "He who is not with me is against me" (Matt. 12:30), and "He who disobeys the Son shall not see that life; God's wrath rests upon him" (John 3:36). The first Epistle to the Corinthians ends with the words, "If anyone does not love the Lord, let a curse be upon him!" (1 Cor. 16:22) and one of the most quoted verses of scripture reads, "No one comes to the Father except by me" (John 14:6).

As the church grew stronger over the centuries, it put this message into action in the form of religious persecutions and coercive conversions. These acts were always justified by the belief that the church was the sole access to God's salvation.

Was this the intent of the Incarnation?

It is impossible to believe that God

A psychiatrist, Dana Charry is medical director at the Richard Hall Mental Health Center in Bridgewater, N.J. He is an attendee at Plainfield (N.J.) Meeting.

became flesh, and that His Christ died on the cross, simply to establish a new sectarian religion on earth. This would not in any way be a new order, a new beginning. By the time of Jesus, civilization was already 40 centuries old, and the history of the world was strewn with religions, each claiming to have unique access to the divine, and each seeking to impose its point of view on its neighbors. To simply establish another religion—even one as potentially glorious as Christianity—would be only to repeat what had gone before.

The message of the Incarnation must have been intended to break the boundaries of the past and the narrow confines of human thinking. Scripture points the way to this understanding when it tells us that "God was in Christ reconciling the world to himself, no longer holding men's [and women's] misdeeds against them, and . . . he has entrusted us with the message of reconciliation" (2 Cor. 5:19). The text says that God was bringing himself into a new relationship with "the world"—not

with any particular group of people, and not just with the people who recognize him, but with all humankind. This indeed is a radical new event. Its implications shake the foundations of our human way of thinking, and it has the power to change the course of history.

If this is so, then being a Christian means doing two things which at first glance seem contradictory. On the one hand, we must profess the faith in the living God and the miracle of Christ; and at the same time we must testify with equal faith that God's love is given in full measure, at all times, to all persons, regardless of what religion—or lack of religion—they profess.

This stance raises the Christian above the marketplace of competing faith claims, to a position of enormous spiritual power. It is only from this position that God's message of reconciliation, with which we were entrusted so long ago, can be carried forth.

Quakers who identify themselves as Christians have a unique opportunity to live out this interpretation of the Incar-

nation. George Fox has already pointed us in this direction by teaching us to answer "that of God in every person." Fox was a fervently religious man, and he could not have meant that statement to be taken lightly. He saw no conflict between that dictum and his Christian faith; in fact, he believed that he was calling his followers back to the very bedrock of Christianity.

It is now up to us to carry George Fox's teaching to its latest fulfillment in our own day. Like him, we have the opportunity to make a radical faith statement before the Church and the world, and perhaps to help find the way to a new definition of Christian belief.

Let us officially extend full recognition—in worship, decision-making, and membership—to all persons who cherish our principles and seek to be with us. And let us testify that this act comes not from a grudging tolerance or a diluted secular humanism, but from the heart of the Christian message itself. For the sake of the Incarnation, we can do no less. □

A name for All

[* indicates a sharp intake
of breath]

Where serene vigor shucks its cage, God.
Unshackled, God pierces contortions of unrest.
Galloping spirals of God, jousting, jester,
not-within, within, frees the manacled and panicked.

Everywhere I turn, this bland nickname.
God: shorthand for unspeakable glory.
The word floats through casual talk, conjures
the cheerful sentiment lingering in chapel.
It lies about the force that draws roots into earth.

You, All, I want to give you whole to my friend.
How does the Great Name inhabit a human larynx?
Should I sing a new syllable each time,
or hum a line of a grand old hymn?
Should I cough a clot of consonants,
word with no vowels? Mumble like forgot
your name? No. I know you.

In that moment when you grasp my shoulders,
before I choose a name, every needle
of my body bends toward you. I hold my friend's
wrist and press his hand on your side.

When we see danger, we inhale sharply
as if the hero needs our extra air.
Can I call you *?

— Paul Jolly



(Taken from remarks by Bayard Rustin on the occasion of the bicentennial of the Friends Seminary, February 10, 1986, New York, N.Y.)

I purposely chose this topic because I felt that it would help you to think, "How can a sane person say that how we treat each other is more serious than the possible elimination of humankind altogether?" Nevertheless, that is a conviction I hold, and I would like you to think along with me for a while.

The concept of human rights springs from a simple fact that the Jews were the first to understand: there is only one God. It is ironic that so much pain has been visited upon the Jewish people, who were the discoverers of that most sacred notion. The Jews said that because there's only one God, there can be only one human family. God did not create two people. God created one. The second person was an integral part of the first one, not another creature. Eve was already a part of Adam at his creation. Secondly, if there's only one God and only one humanity, then we must have absolute respect for every other

Bayard Rustin is president of the A. Philip Randolph Educational Fund. He has been active for over 50 years in civil rights and human rights causes, most notably as the organizer of the 1963 March on Washington, D.C. Bayard Rustin is a member of Fifteenth Street (N.Y.) Meeting.

Human R

The Cer

of

human being. If I say the people in this front row are like *that* but I am like *this*, I have broken the human cycle. And once that cycle is broken, there is nothing that I will not do to those people. For example, when Hitler said that the Jews are like *that* but we are like *this*, he could burn millions of them; he could deny them every right that other people had.

The we/they concept is contrary to the concept of one humanity and, therefore, to the concept of human rights. The concept of human rights means that if I harm anyone, I am attacking myself at the same time. When I preach hatred against an Italian or a Jew or a Pole, I am also digging my own grave. That is because hatred makes it possible for people to do the same thing to me. My objective must be to eliminate hatred.

If one is to practice humanity, one must recognize the law of ends and means. The law says, "I get in the end not what I seek to get, but an accumulation of all the things I do to reach that end." If I lie for a good cause, I may or may not get the good cause, but I will certainly be a liar. I may or may not free all the black people on earth, but, as Martin Luther King said, if I brutalize a single hair on the head of one white person, then I am creating a situation where the same thing can be done to me.

Furthermore, without democracy

there cannot be human rights. Ultimately human rights have to do with one simple factor: do I give you the right of self-determination and self-expression? I may not like what you do, it may appear to be very harmful, but my objective must not be to punish you for that. My objective must be to reveal to you that something higher is involved.

As an illustration, we all would agree that blacks in South Africa are treated very badly. But, when South Africa is discussed, how many times do you hear talk about saving the white people in South Africa from their own self-destruction? Unless we begin with the purpose of liberating both blacks and whites in South Africa, we are talking about black superiority, not about human rights. That's a very hard thing for me to say as a black, but it must be said because it is true.

The gravest danger to human rights now is selective morality—a double standard. Our language has been ruined by double standards. What used to be terrorists are now "freedom fighters." Authoritarians such as Ferdinand Marcos of the Philippines call themselves "liberators." Zionism, a two-thousand year old yearning of the Jews not to be kicked from pillar to post, is called "racism" by Arabs. Totalitarian communism is now called "socialism." But the socialism Norman Thomas stood for has nothing to do with totalitarian communism. Some dictatorships are now referred to as "peoples' democracies." How would you like to live in a "peoples' democracy"? Come back and tell me if you liked it!

American policy and the policy of every individual must not be a political analysis of human rights. We have to be against terrorism, whether it is a black gang in Chicago, or the Ku Klux Klan, or the PLO, or the IRA, or the Red Brigade, or anybody else who plays that game. Not only must we use the proper words but we must be prepared to address ourselves properly, universally, and equally to all parts. It is wrong for Americans to talk about the problems in the Soviet Union and Poland and Afghanistan without talking about our responsibilities for the injustices in the Philippines and El Salvador. If we do not take that view, then we are being partisan.

Further, we must avoid the false distinction between authoritarians and

totalitarians. I am an old friend of Jeane Kirkpatrick, but I must disagree with her when she says human rights are less endangered under authoritarians than under totalitarians. Just ask yourself a question: would you rather be in jail for twenty years under an authoritarian or a totalitarian government? Anyone who can make that distinction is revealed as a fool or a liar.

If the majority of the people in the world adhered to the concept of human rights, violence and war would be im-

The gravest danger to human rights now is selective morality—a double standard.

possible. At the center of violence in any form is the right to brutalize people, to deny their human rights. Regimes that deny human rights behave recklessly, because the people do not have enough freedom to protest. You can only protest where there are human rights. We did not wait until the government decided the war in Vietnam was wrong. The people of the United States said, "Because we have freedom and human rights we can stop that war," and they did. No people can stop a war in a totalitarian nation, because they do not have human rights.

Trust is another connection between war and human rights. If a nation does not trust and respect its own citizens, people in other nations cannot trust that government. Therefore, if we don't trust the Russians, if they don't trust us, we'll never come to any agreement.

Consider why people go to war. They go to war for religion, for greed, for territory, for racial reasons, for fear, and in defense of their values. In a democracy the majority of people will not go to war for most of those reasons. Our great temptation is to use violence in defense of justice. We get into wars to stop *them* from doing *that* to *those people*. Many thousands of people who did not want war finally came into World War II because they argued that nobody should be treated the way Hitler treated people in Germany.

When Gandhi was asked, "Is war

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Our Time

by Bayard Rustin

ever justified?" he said that yes, war and violence are sometimes justified. He said that if something unjust is coming toward you, there are three ways to deal with it. One, you can use violence against the undemocratic force. Two,

Most of the devilment in this world is caused because people of good will are indifferent.

you can use nonviolence as Gandhi and Martin Luther King did. The third possibility is cowardice, or to simply let the aggressor get away with it. To Gandhi the most immoral response is cowardice, doing nothing. The most noble is to fight nonviolently. But, if you cannot do it nonviolently it is better to

use violence because nothing is more destructive to the human condition than cowardice. However, Gandhi added, you cannot use violence, justified or unjustified, without making the human condition worse, even though it may seem to be improved.

Another problem is that most of the devilment in this world is caused because people of good will are indifferent. I remember, as a young man, reading in the *New York Times* about Jews coming here from Germany to warn us about what Hitler was doing. These refugees were denounced as war mongers who were trying to stir up the American people to fight Germany. We were indifferent. A ship called the St. Louis left Germany with 700 Jews on it. They came to the United States, and for three weeks they waited off the coast near Miami. Franklin Delano Roosevelt and the American people said that they could not come into the United States. They had to go back to Germany, and

three-fourths of them died in concentration camps.

Martin Niemöller, head of the largest church in Germany in Hitler's time, summed up our responsibility to protect human rights with this story:

I was living in Germany and I did not like Hitler but I did not do much about it. Hitler came for the Jews and I said, "I am not a Jew," and I didn't do anything to help them. Then Hitler came for the Communists and I said, "I am not a Communist," and I did nothing to help them. Then Hitler came for the labor leaders and I said, "I am not a labor leader," and I turned my back. Then they came for the intellectuals and the artists. I said, "I am not an intellectual nor an artist," and I turned my back again. Then one night I heard the sirens wail; I heard the truck turn into my street; I heard the storm troopers pounding up the stairs; I heard them bang on my door. I started to scream, "Help me," but I knew, through my own fault, there was nobody left to hear me. □

THE NEED FOR DEMOCRACY

(After his talk, Bayard Rustin offered to answer questions from students. Here are parts of some of his answers.)

I hope that I would be a conscientious objector if I were called upon today, but I'm not sure. The phenomenon of Hitler, which I did not know about when I became a conscientious objector, must be weighed now that I know it. Secondly, I hope that I might become a conscientious objector because of what I told you about Gandhi. The use of violence in eliminating a danger very often only complicates that danger down the road. That is the reason I have great respect for people who would be conscientious objectors.

When people talk about South Africa, if they are really talking about getting rid of apartheid, I must say that my objective, having been to South Africa three times, is not to get rid of apartheid. That is too narrow; it is, in fact, racist. My objective is to establish democracy. No matter who rules South Africa, if there is no democracy there will be some form of apartheid, if not for blacks, then for whites.

So, finally, we judge people the way my mother wanted me judged: not where I stood but in what direction I was going. In women's rights, the United States is going in a good direction; in the rights of homosexuals, we are going in a better direction; in treatment of young offenders, we are going in a better direction; in

dropping some of the monsters we have been supporting overseas, we are going in a better direction; in the treatment of black people, we are going in a better direction. I would not want to leave you feeling all is well. You must judge every situation the way you judge yourself: not where do you stand but are you making an effort to move in the right direction?

The question of whether or not to disinvest in South Africa is too simple. The question should be, "Are there things that are helping to bring democracy and get rid of apartheid that I should support?" Many U.S. businesses in South Africa are working on the two most important things for democracy in South Africa: the education and training of black people. One day blacks will have political power, but they will not have democracy if they are untrained. You can't have democracy unless there are churches, schools, lawyers, and doctors to support the growth of democracy. I want to support those U.S. institutions which are giving blacks training and equal wages. So, I am for selective disinvestment. My yardstick is, "Does it improve the lot of people there?"

A Letter From South Africa

by Avis Crowe Vermilye

It is perhaps fitting that this is being written during Advent, a season of expectant waiting. It is a time of hope and preparation, of celebration and gratitude. There is in the waiting also frustration, anxiety, uncertainty. There is fear about the changes taking place, even an inability or unwillingness to act, to forge ahead until we know what will happen, until the shape of the new thing is known and we can measure it against our own expectations. There is, for some, anger and rage that the waiting is so long, so endless. In my own waiting of past years, and more recently the waiting for this trip to begin . . . waiting for clarity about what will call to us from all the meetings and people and needs . . . waiting to find the right home and then the things to go in it, and waiting to move in . . . in all of this I have touched the edge of understanding of the waiting one experiences here. In this short time I have seen among people of all colors the frustration and the anger *and* the hope and the excitement of something new being forged. An African phoenix is lurking in the wings.

In a recent conversation, a white friend likened South Africa today to Germany in the 1930s. Yet this same person also spoke of her commitment to stay, her sense of excitement about a future she feels must ultimately be possible in spite of what may have to happen first. A black community worker from Crossroads said to me, "The more people talk about leaving, the more determined I am to stay." Quaker peace-worker Rommel Roberts talks with en-

thusiasm about the tremendous potential in the townships. This is a common refrain among those who might seem most likely to be consumed with despair. It is ironic, in fact, that as the situation here seems to be worsening, a kind of tenacious and remarkable hope keeps popping up out of dark corners. There is, indeed, a Divine spirit at work in this dark night.

Yes, things *do* seem to be worsening.

A sweeping new batch of press and media restrictions have just been handed down—security forces are being beefed up, detentions are increasing. Events are increasingly banned, often at the last moment. Example: a ten-day People's Arts Festival was to have begun yesterday. The day before, the entire event was banned.

Yesterday's newspaper is a lovely example of the craziness. The huge headlines proclaim: **CRACKDOWN ON PRESS**, with a lengthy article following. Next to it, in the center position in full color, is a photo of nine children of all colors frolicking hand in hand on the beach. Only days before, local councils took it upon themselves to declare all beaches open, with one or two exceptions in conservative Afrikaans strongholds. For every small step forward, there follows a giant one back. For every governmental decree about change and reform, there is evidence of old policies dressed in new words. The



Jim Fletcher/American Friends Service Committee

Avis Crowe Vermilye has been an actress, a volunteer at Koinonia Partners Christian Community in Georgia, and a student, housekeeper, and teacher of journal writing and Gospel studies at Pendle Hill. She and her husband, Dyck, have "retired" to South Africa. Avis's last JOURNAL article was in the 3/15/86 issue.

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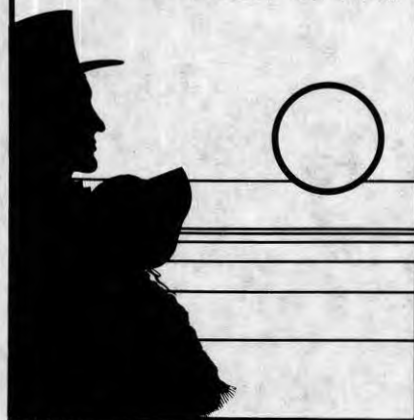
Make plans now to attend the 1987 Triennial Sessions of Friends United Meeting. Session Leaders will include T. Canby Jones, Arturo Carranza, Jack Kirk, John Punshon, Coleen Townsend Evans, Tom and Nancy Mullen and John Carter. Come join in the fellowship. Write to Triennial Office, FUM, 101 Quaker Hill Drive, Richmond, Indiana 47374 for registration forms.

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Courtesy of American Friends Service Committee

government is guilty of gross misuse of language, among other things.

In Cape Western (S. Africa) Meeting we sense a deep and rich, if sometimes troubled, silence. There's a growing membership and an increasing number of attenders. Many are carrying the burdens of this place and yearning to deepen the spiritual center where the strength comes to continue. Members and attenders also bring a wonderful and frustrating range of beliefs and understanding, both spiritual and political, so characteristic of the Society of Friends. Because members of the meeting are stretched to the limit, and some are away, Dyck and I have been pleased to step in as facilitators for a Wednesday night discussion group. We've had three meetings on various aspects of Quakerism. Beginning in January we will alternate weeks, Dyck doing a study of the synoptic gospels, and I leading a worship-sharing group.

We have sat in on meetings for Quaker Service Fund and Quaker peace work. I have met with people from Black Sash and the Institute for Race Relations and the Crossroads Coordinating Committee. We have visited a nutrition clinic in Old Crossroads and a sewing collective of township women meeting in a suburban congregational church. I have helped wrap a hundred parcels for a Christmas party at a shelter for vagrants in the city, and we will spend a morning helping decorate. This is an ecumenical project. I have made contact with a tiny household of Catholic sisters in a township of colored peoples, and have arranged a monthly time of retreat in their small chapel. Ways continue to open for each of us,

as we suspected they would, and we will share more specifically those things we become involved with as time goes on.

Rommel Roberts operates an entire peace movement out of his hip pocket! He is the ideal guide through the townships, and Dyck and I spent an astonishing morning touring with Rommel and the usual van-load of folks who turn up when he's around. Langa, Guguletu, Old Crossroads, New Crossroads, Khayelitsha . . . What struck me first was the sheer magnitude of it—acres and acres, mile after mile of townships, squatter villages, refugee camps. Sheer, unmitigated poverty and waste of human dignity and talent. Families crowded into corrugated metal cubes; shelters made of black polyurethane tied with rope around tree limb frames to keep the plastic from blowing away in the dreadful winds that sweep across the Cape flats. And tents—there are row upon row of tents donated by churches and the Red Cross. One is simply overwhelmed. But when we stopped, talked to people, visited project sites and looked into the faces of individuals, the picture shifted and the conditions no longer seemed so frightening, so appalling. These are villages, communities of families and friends who live and play and work and struggle to stay together and alive against almost impossible odds. I can almost begin to understand and even share Rommel's feeling, "There's so much potential here!"

The laborers are pitifully few. There is still appalling ignorance among the white community about the reality of the townships, and among whites who *do* know what life is like for blacks, there is a kind of paralysis about what to do. Press restrictions and government control of the media almost guarantee ignorance, especially when combined with the diabolical geography of this place engineered by forced removals, influx control, and the group areas act.

Yes, there is plenty of evidence that things are getting worse. But there is also a spirit here that is alive and that, like a river, runs true and knows no barrier of language, ideology, or color. There is despair and anger, to be sure. There is also excitement, hope, and the kind of joy that Alan Paton characterizes as "the graver joy of a hard course chosen and pursued to the end." It is a joy marked by "fortitude, patience, and constancy." □

THE BIRD MAN

I met the bird man on my last day in the Soviet Union. I call him the bird man because he was feeding birds in the park, and because I don't know his real name.

He was in his 30s, I'd guess, had long, light brown hair, a beard, and brown teeth. He held a chunk of white bread in his hand and fed small pieces of it to the pigeons who perched on his knees, arms, and hands. And he tossed pieces out to the more timid birds flocking around him on the pavement of the park's central square.

"Either he's the craziest man in Leningrad," I commented to a friend, "or he's the sanest."

It was July 23 and we had been in the Soviet Union for two weeks. Our Sister City delegation from Richmond, Indiana, had visited Moscow, Smolensk (our unofficial Sister City), Minsk, and Leningrad. We had met with the official peace committee; we had attended live theater. We had visited friendship houses; we had toured art and history museums. We had met individual Soviet people; they had met us.

And on the last day of the trip, I found myself reflecting on and evaluating all of these events. And I found myself feeling tired, drained, and a bit discouraged.

So I watched the man feed birds and I asked myself, "Why?" Why is it desirable for U.S. citizens to visit the Soviet Union? Does it do any good, I asked myself, for either the individuals involved or the cause of world peace?

I thought of our meetings with official peace groups, of being comforted by their sincere desire for peace but disturbed by their anti-Americanism and tendency to see the arms race as perpetuated solely by the United States.

I thought of my individual meetings with the Group to Establish Trust Between the U.S. and the USSR, an unof-

by Marianne McMullen

ficial peace group that is not anti-United States and is actively persecuted by the Soviet government. I thought of their stories of arrests and beatings, of psychiatric hospitals and labor camps.

I thought of the young woman, a teacher from Siberia on vacation in Moscow, whom I met on the subway and who helped me find my way to my destination. I thought of an older woman who delighted in my family pictures and who took me by the arm through numerous subway stations until I got back to my hotel from being hopelessly lost on the outskirts of Moscow.

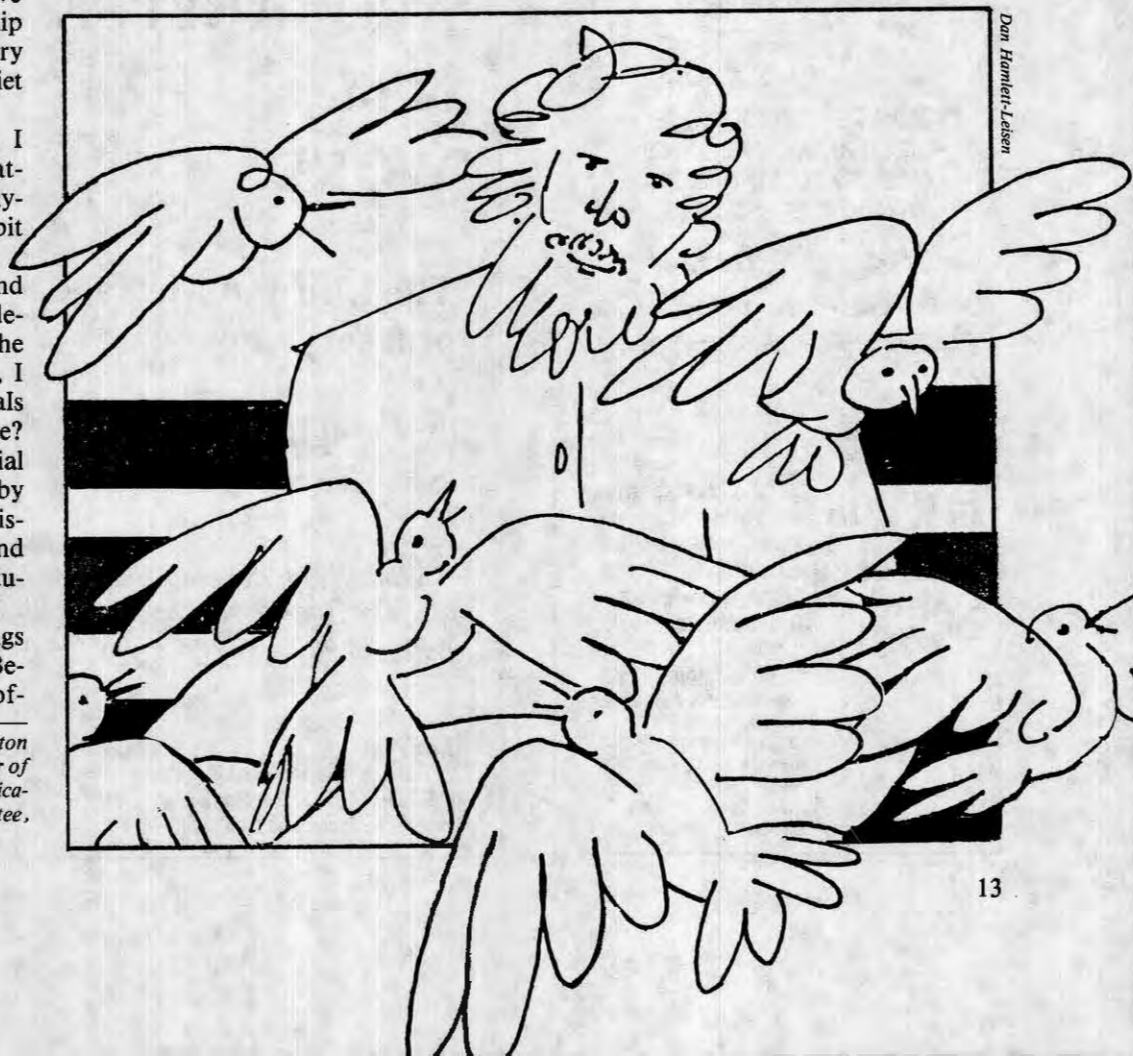
I thought of the one man I spoke with in Smolensk who felt strongly that violence was never justified and should never be used. I thought of another

young man who proudly displayed his saber wound from Afghanistan, and who just as proudly declared that he killed the man who inflicted it.

I looked at the bird man. He looked back at me, directly with clear, bright eyes. Neither one of us looked away, as strangers often do who catch each other's curious glances. My turmoil was affixed to his peacefulness; my preoccupation with many events was drawn to his simple, quiet task.

But then the scene changed abruptly. The mass of birds that had been moving about so quietly became all motion and frenzy. Grey wings unfolded and they flew for high perches as one of their natural predators came racing across the park square toward them.

I wanted to kick that cat. It had interrupted a very tranquil scene. It had ended it, perhaps indefinitely. But when I looked at the bird man, I saw he wasn't



Marianne McMullen is a member of West Elkton (Ohio) Friends Meeting. She is associate editor of the Tri-State Peace and Justice Journal, a publication of the American Friends Service Committee, and is a weaver and free-lance writer.

angry with the cat or disturbed by the course of events.

He held his hand down toward the cat, calling the animal to him. Immediately the cat responded, jumping up on the bench beside him. Soon it was sitting on his lap.

Then the bird man did something that surprised me. While still stroking the cat, he began to flick little pieces of bread out in front of him. One by one, a few of the braver birds began to return until there were about half a dozen in front of him.

But then the cat jumped down from the man's lap and once again scattered the birds. I didn't want to kick the cat that time, but I did wish it would simply go away. It jumped up beside the man again. Again he petted it, and again he began to feed the birds.

But this time, when the birds returned, the cat didn't jump down, but simply hissed, making the birds flutter back a few feet, but not fly away.

After several repetitions of this same scene, a tentative equilibrium was

reached, with the cat and the birds keeping their distance from each other, while the former enjoyed the man's attentions and the latter enjoyed his bread. He looked up at me again, and we both smiled, acknowledging a shared understanding of a completed plot.

I got up from my bench and went over and sat beside him. He reached down to the bench and from a rolled up shirt pulled the most beautiful loaf of soft, fresh bread that I had seen since arriving in the country. He pulled off a chunk and gave it to me. I nodded my thanks and began to feed the birds with him. He said something to me in Russian and I replied, in Russian, that I was from the United States and didn't speak Russian. I asked if he spoke English. "Little bit," he said, holding his thumb and forefinger a short distance apart.

But we didn't try to talk, or tell each other our names. I didn't get out my Russian-English dictionary, or show him pictures of my family, my house or my dog. None of the standard gestures I had made when meeting Soviet people in the

past two weeks seemed appropriate.

We just fed the birds. I tried to flick the pieces of bread with my thumb, as he was doing, and I ended up inadvertently throwing them in all different directions. We laughed at my attempts. The cat still sat beside him, the birds in front of him. They quietly tolerated each other, but kept their distance.

When I finished distributing my piece of bread, I reached up to unfasten the gold dove pin that I wore on my jacket. The bird man looked at me. I showed him the pin and reached over to pin it on the pocket of his shirt. As I did, he lightly stroked my hand once, just as he stroked the cat. And then I left.

I stopped at the edge of the park and looked back. He was still feeding the birds, and the cat still sat beside him. The birds were no longer perching on his arms and legs as they were when I first saw him. But the dramatic scene of a man covered with birds was replaced by a more subtle drama—that of a carefully balanced tension between two opposing forces. □

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World of Friends

Many Dutch peacemakers, including Quakers, were deeply disappointed when their leading campaigning organization, Dutch Interchurch Peace Council (IKV), failed to prevent the government's agreement to the deployment of U.S. cruise missiles in Holland. So they formed a new foundation to bring a legal action against the state: Prohibit Cruise Missiles. Their summons demands that the Supreme Court forbid the state to launch cruise missiles from the Netherlands territory, or to cooperate in preparations for such a launch. Piet Kruit-hof, a Quaker, is secretary of Prohibit Cruise Missiles. He would welcome support. Letters to Stichting Verbiedt de Kruisraketten, P.O. Box 4098, Netherlands 1009 AB, Amsterdam. (Donations may be made through Giro number 56-59344.)

Adolfo Perez Esquivel, the 1980 Nobel Peace Prize winner who founded Argentina's Servicio Paz y Justicia (Peace and Justice Service), will be touring the United States between March 27 and April 15, 1987. Perez Esquivel is available to speak to college, university, community, and church groups. If you are interested in hearing him or would like to sponsor a lecture, please write Liz Halsey, Tour Coordinator, ISJ Lectures, P.O. Box 435, Chester, NY 10918.

Quaker Volunteer Witness (QVW), a project of Friends United Meeting, is seeking applicants for projects in Illinois, Iowa, Alabama, Ohio, and Indiana. QVW provides opportunities for voluntary service within a Christian concern for simplicity, peacemaking, integrity, affirmation, and community. Volunteers begin with a five-day orientation, then proceed to their place of service—inner city youth ministry, peace education, care for the elderly, teaching, work with Native Americans, and others. Their work and living situation is overseen by a support group of Friends from the community in which they work. The term of service is one year. For more information, write Quaker Volunteer Witness, 101 Quaker Hill Drive, Richmond, IN 47374, or call (317) 962-7573.

The new administrative secretary of Friends United Meeting (FUM) is Stephen Main, who has been general superintendent of Iowa Yearly Meeting since 1982. His leadership has been a unifying force among Iowa Friends. Stephen Main is a native of Maine. He holds a bachelor's degree from Marion College and a master of ministries degree from the Anderson School of Theology. He moved to

Iowa in 1977 to become pastor of Le Grand Meeting. He and his wife, Gwen Main, have four children and three grandchildren. If the restructure proposal is approved at the upcoming triennial at Guilford College in June, he will become general secretary, the chief executive officer administering the global activities of FUM. Friends United Meeting has a membership of 60,500 in the United States and Canada; around 150,000 in East Africa; and 800 in Jamaica, Cuba, the West Bank, and Mexico.

The National War Tax Resistance Coordinating Committee is collecting information on any actions on or near Tax Day (April 15) for use in national publicity to protest the use of taxes for military spending. If you or your group are planning such action, or if you would like information on war tax resistance, write NWTRCC, P.O. Box 2236, E. Patchogue, NY 11772, or call (516) 286-4767.

New co-directors of Powell House in Old Chatham, N.Y., are Adam and Susan Corson-Finnerty. Susan is a former editor of the JOURNAL, and recently was one of the editors of Philadelphia Yearly Meeting's *Outreach Ideabook*. Adam has been with the American Friends Service Committee's national office for many years, most recently as associate coordinator in the Middle East program. Powell House is New York Yearly Meeting's retreat center. Adam and Susan, with their children, Susanna and Matthew, began their assignment in January.

Peace Institute grants are available from the United States Institute of Peace. An independent nonprofit corporation established by Congress in October 1984 and recently funded at \$4 million, the U.S. Peace Institute has opened a grantmaking program. Those eligible to apply are nonprofit institutions, including libraries, official public institutions, and individuals. Priority areas include proposals developing curricula and materials for the study of international peace and conflict resolution from high school through post-graduate programs; developing curricula and materials for negotiation, mediation, and conciliation theory, teaching and training; and assisting media programming, including research and the development of materials, particularly for TV and radio, that will bring information about issues of international peace and conflict resolution to the broader public. For more information, write the U.S. Institute of Peace, 730 Jackson Pl., NW, Washington, DC 20502, or call (202) 789-5700.



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Forum

Still Perfectly Clear?

I am angered, amazed, and saddened by your printing the recent article about Richard Nixon. Who else is going to try to give this man credibility? To help people forget the blatant lying, manipulation of the press, and general abuse of power which this man practiced is to invite the worst possible cynicism about government, and, more important, it is to encourage others to do the same. "Who remembers the Armenians?" was a question Hitler raised.

I am amazed to see the JOURNAL, whose every ideal he would ridicule, printing articles of this sort. Do you think he would support Friends' position on the sanctuary movement, on El Salvador, or elsewhere in Central America?

I am deeply concerned at how many young readers will never know how much time, energy, and money that could have been used to feed the poor had to be spent to bring this man's corrupt administration out in the open. And your editorial policy it seems is to let that be glossed over.

I am deeply disappointed.

Marie Vallance
Bloomfield Hills, Mich.

I unite with Gene Knudsen-Hoffman's vision of expanding trust through careful listening to our adversaries ("Reflections on Meeting With Richard Nixon," FJ 11/1/86). Regrettably, I found myself unable to embrace a sense of "small trusts to build on" with Nixon because of my encounters with his "peace" rhetoric in the broader context of his current writings.

In 1984, Nixon published a book entitled *Real Peace*, which contains most of the statements included in Knudsen-Hoffman's interview. The first few pages of this work reveal that Nixon has deliberately co-opted the rhetoric of peace activists as a means to contrast his "real" solutions for "real" peace with their "delusions." Nixon believes we inhabit a Hobbesian world in which certain truths are immutable: humans will always act out of self-interest, the strong will always take what they can from the weak. He believes ideas about peace through friendship, reconciliation, or even disarmament are "dangerous myths." Traditional peace activists such as Quakers are "useful idiots" (that is, useful to communism) living in a dream world, whose work is "fatuous nonsense." What Nixon terms "real

peace"—which is the peace the United States wants—"cannot be based on mutual friendship. It can only be grounded on mutual respect for each other's strength." And Nixon's strength is military strength. His prescription for real peace: "We must erect a shield of military power that will deter Soviet aggression on all levels."

Restored to their position within the complete framework of his logic, Nixon's statements about peace take on a frighteningly different meaning. In our search for common ground with those who oppose us, we need to begin with a clear-eyed assessment of their terms, their agenda. Nixon's words should caution us to listen not only carefully, but critically.

Gay Robertson
Olympia, Wash.

Thanks for Gene Knudsen-Hoffman's report (FJ 11/1/86) of the interview with Richard Nixon. You are on the right track in promoting the likelihood that the former president would have some useful things to say regarding the struggle for peace.

It also says something positive about a religious group's spiritual condition that a Friends Publication would turn away from the earlier widespread harsh judgment among Quakers of Richard Nixon as a person.

Wilfred Reynolds
Evanston, Ill.

The article of Gene Knudsen-Hoffman's meeting with Richard Nixon has me sorely troubled.

The Norman Rockwell smiling (?) "study in strength" portrait that heads the article added more fuel to the growing discomfort I felt.

That this man, Nixon, guarded and on "easy street" to the end of his days, should be free—having served no time for his complicity in an earth-wide tale of scandal—is truly an irony of justice.

What did the author tell her young people about Watergate?

Tobie Wallis
North Asbury Park, N.J.

This Oregon Friend (a California resident until retirement) sees the country still reeling under the irrational paranoia of the Nixon decades of witch-hunting and redbaiting, and hate-fear campaigns.

My response reflects the extreme pain of those campaigns, when fine U.S. peacemakers were cut down falsely as "red" or "pinko." One very sad period was the House Un-American Activities Committee. Another was the prolongation of the loss of young lives, American and Asian, in Vietnam to strategize winning the 1972 election. Yet another was Watergate!

Many peacemakers were quietly and persistently working to open the doors to

China at least 15 years before the 1969 message to Kissinger, just as we are now working to open negotiations of depth with the USSR on many levels. Can we as Friends afford to lace history with plaudits for grandstanding, whether à-la-Nixon or à-la-the-present, and at the same time be a viable force for peacemaking?

From Friends our youth deserve no sentimental view of those harsh years but rather one of clearness and centeredness in the ocean of Light, if we are to go forward and take that great step into the USSR and into the rest of terrorized humanity.

B. Newby
Selma, Oreg.

Expressing Our Faith

Thank you so much for printing the article "Making Our Faith and Practice Accessible to Others," with the quotation by Howard Bartram (FJ 11/15/86). I was reminded of the remark to workers in Germany after World War II—"Why don't you Quakers preach what you practice?" It is vitally important that we find ways of expressing what motivates our outward activities, lest we be seen as just another social service organization carrying on programs serving various kinds of needs. This isn't meant to denigrate other groups' work, but our work is based on religious convictions not shared by all others, and we ought to be able to articulate them.

One of the components missing from the article, in my view, is the need for ministry and counsel to do a much better job of orienting new members and attenders at monthly meetings. This may not be as obvious in the larger meetings, as in the smaller, rural ones, where there are often few long-time Quakers to elevate the level of religious concern by their vocal and silent ministry, lifting meetings for worship out of current events discussions. It has always seemed to me that the ability to articulate the principles underlying our actions determines whether we reach "that of God" in the other person and whether we are effective in changing hearts and minds, as well as practices.


Howard Bartram himself exemplifies this quality, and for years has been a model to many of us in his outward witness. I wish he could be released to do a series of workshops for new ministry and counsel members.

Thelma W. Babbitt
Hancock, NH.

Include Children's Books

An excellent article on Scott Simon does *not* excuse only *one* book for younger Friends in the book issue (FJ 11/15/86)! Please find some space to mention: *The Search for Delicious*, by

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INTIMATIONS OF IMMORTALITY: TIDINGS FROM THE INNER CHILD—John Yungblut

May 8-10

LIVING IN A PLACE WHERE PRAYER DWELLS—Frances and William Taber, Debra Nolan, and Patricia Loring with Ann E. Chester, resource person

May 15-17

EYES ON THE PRIZE: THE CONTINUING CALL TO SPIRITUALITY AND SOCIAL TRANSFORMATION—Vincent and Rosemarie Harding

May 22-24

UNTRoubLED GUESTS—Eugenia Friedman

May 29-31

SPIRITUAL QUICKENING THROUGH NATURE—Alison Davis and Mary Wood

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Natalie Babbit; *A Hidden Magic*, by Vivian Vande; *The Acorn Quest*, by Jane Yolen.

My nine-year-old thought the Scott Simon article was so-so. Better luck next time. (Clear glasses let in more Light.)

Barbara Harrison
Chestertown, Md.

Forget the Past

I forgot about Patty Levering's article, "To Forgive" (FJ 5/15/85), after my first abreaction, until a letter from my eldest son came recently. He told me he was struggling to forgive me for abandoning him 20 or so years ago. Actually, my ex-wife had gotten a court order to prevent me from associating with my sons, and I had been struggling to forgive her—and myself—off and on when I wasn't busying myself with my adjustment to my new life situation.

It occurs to me that the whole notion of forgiveness is a psychologically debilitating obsession with the past. In short, it's sick. Therefore, based on my experience, I recommend to Friends that they just *forget* the past. The best way to do that is to concentrate your psychic energies on living in the present. Naturally, this excludes the future, too—so you can expect to become a poor credit risk. But don't worry about that. In the words of a bumper-sticker I saw recently: "We have nothing to lose but our anxiety."

And anyway, who am I to forgive anybody? Am I so lily white?

John H. Davenport
Tenerife, Canary Islands

Violence Study Flawed

I read with interest Margaret Bacon's article "Quaker Women Today" (FJ 11/15/86), appreciating her ongoing contribution to my Quaker education. I was disturbed, however, to see her reference (on p. 5) to Judy Brutz's article (FJ 10/1/84) on Quaker family violence, citing it as if it represented documented truth on the subject.

Shortly after you published the Brutz article, I submitted to FRIENDS JOURNAL a several-page article in response, outlining serious research flaws in the Brutz piece and suggesting that no meaningful conclusions could be drawn from it. Though you did not feel my article warranted publication, the challenges to the study's validity stand.

I think it is important for Friends to recognize two things: 1) we know experientially that violence exists in Quaker families, both physical and emotional; and 2) the Brutz study is so flawed methodologically that it does not add to our knowledge of it empirically.

The first is a matter that we as Friends must take seriously indeed, particularly

now that the furor raised in 1984 has died down and we're tempted to drift back to business as usual.

I raise the second point because Friends should refrain from citing that Brutz study as evidence of the first point's truth. The study does *not* contribute to our clearer understanding of the truth about Quaker violence. This is not due to any intent, I believe, on Judy Brutz's part, but to the inherent weakness in the original study she chose to replicate and her application of it.

Let's put the study to rest and turn our full attention to what we know experientially in our meetings which needs our faithful, loving—perhaps risk-taking—care.

David L. Foster
Kaunakai, Hawaii

Awesome Responsibility

In a short essay Albert Einstein wrote in 1938, "Morals and Emotion," he says, "In comparison with the other elementary instincts and impulses, the emotions of love, of pity and of friendship are too weak and too cramped to lead to a tolerable state of human society."

It seems clear that FRIENDS JOURNAL is engaged in the dissemination of doctrine based on those principles. The editor and board of the JOURNAL act in two ways to set forth a certain teaching. There is the expression of opinion and the representation of Quaker views offered by the editor. Secondly, there is the more subtle form of opinion-shaping resulting from the editor's and the board's standards of what will appear in the JOURNAL.

Einstein's words are relevant to the affairs of Friends because what he emphasizes conforms to elements that Jesus and George Fox endeavored to convey to us. The emotions of love, pity, and friendship have transcendent importance for moral behavior and religious activity, but they should not be isolated from other requirements of God. God is a god of love, but also a god of order. We know that order without love can become harsh and brutal. We should know, too, that love without order can become frustrated or even corrupted.

FRIENDS JOURNAL appears to be preoccupied with "affective" values. There may be need for balancing these with "rational" principles. Jesus was not *solely* a loving figure, nor was George Fox. In a world where almost unimaginable horrors hang closely above us, those who teach, those who assume the task of presenting the Christian and Quaker heritage, bear an awesome responsibility to ensure that what they support and disseminate is in accord with Truth.

R. Ward Harrington
Peekskill, N.Y.

Charge What It Costs

Your note requesting support as a JOURNAL Associate arrived today. Since this is the first letter of its type I've received from you, I wish to respond, not to complain, but so you have at least one letter that expresses this point of view.

I subscribe to a number of journals that send me letters similar to yours explaining the difficulties of publishing, the high cost of postage, and the need for additional funding. I'm well aware of the realities of all those factors but would like to request that instead of asking for additional money in this fashion, you raise the subscription price. It seems to me that one of the problems we face in American society is a refusal to allow ourselves to be aware of the actual cost of our many products and benefits. A current example is the rural crisis in our nation. The only long-term solution will be a higher cost of food to the American public. I don't think it is helpful to encourage the belief that things cost less than they actually do, and I see subsidy programs such as the one you propose as doing just that.

On the other side, I am aware of the problems of an increased subscription price. One worries about market, one worries about those people who currently take the JOURNAL, whom you very much want to receive it, who will not feel able to afford it. There are other ways, I think, of dealing with those problems. One can, for example, abandon the required subscription price, set a suggested one \$1 or \$2 higher than actual costs, and ask for donations.

I realize I represent very much a minority viewpoint. But given the realities that prices will keep going up and subscription prices must be increased anyway, I think the goal of getting what you pay for is, in publishing at least, one we should try to achieve.

Everett L. Zabriskie III
New York, N.Y.

Animal Exploitation

While I've attended innumerable Friends' meetings in many places, I feel more uplifted in a gathering of *ethical* vegetarians.

Animal exploitation is only a demonstration that might is right. Good does not come out of evil. While much violence against creation continues to be accepted, it is doubtful if human strife will cease. And, even if it did, what decent person could live in a world of everlasting factory farms and animal torture in laboratories?

Quaker words for peace and justice are hollow if they do not renounce all exploitation of animals, as they did human slavery, and live accordingly.

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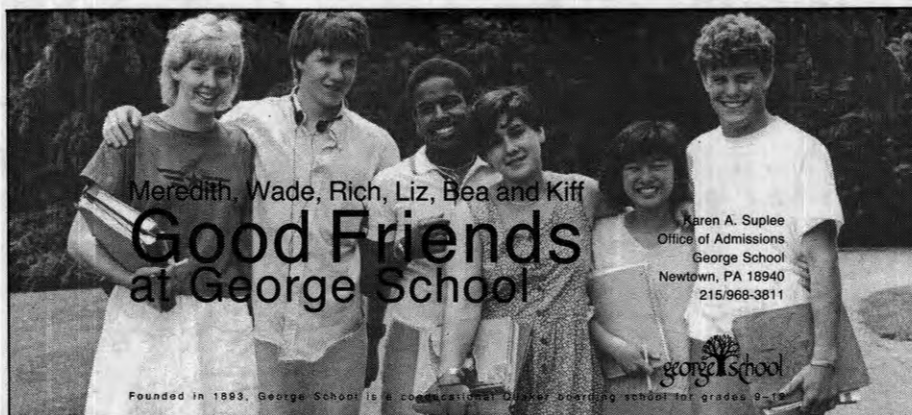
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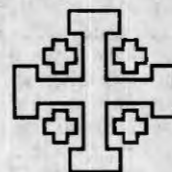
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Books



The New Jerusalem Bible

Edited by Henry Wansbrough, Doubleday, Garden City, N.Y., 1985. 2,108 pages. \$24.95.

The stated goals of this fresh, readable edition of the Bible are an ambitious combination. This Bible attempts to offer a more accurate translation and intelligibility while maintaining dignity of language for liturgical use. It also includes aids to make it a study Bible: informative introductions to each section, cross references, abundant footnotes, plus tables and maps. These goals have been largely but not totally realized.

This is a more accurate translation than the English version of the *Jerusalem Bible* (1966) which had been translated from the French *Bible de Jérusalem*. This one has been translated directly from Hebrew, Greek, and Aramaic texts, and "paraphrase has been avoided more rigorously." But the "General Editor's Foreword" also states that "key terms in the originals, especially those theological key concepts on which there is a major theological note, have been rendered throughout (with very few exceptions) by the same English word, instead of by the variety of words used in the first edition." Yet, the translators did not follow this policy in the Old Testament for the term *son of man*—certainly a "theological key concept." This makes it impossible to trace this term to its Hebrew sources and see the various possibilities of meaning. (See Psalms 8:4 and 146:3 in *King James Version* and *Revised Standard Version*. The *New Jerusalem Bible* translates *son of man* as *child of Adam* here, but as *son of man* in Ezekiel and Daniel.)

Again, the "General Editor's Foreword" states: "Considerable efforts have also been made, though not at all costs, to soften or avoid the inbuilt preference of the English language. . . for the masculine." Two examples out of many where the translators have removed the masculine bias are: "Human beings live not on bread alone" (Matt. 4:4), and "so that you may be children of your Father in heaven" (Matt. 5:45). But, alas, the translators of the Old Testament seem not to have done this so well. Where in Genesis the *Good News Bible* (1976) says, "Then God said, 'And now we will make *human beings*. . .'" (Gen. 1:26),

the NJB left it as: "Let us make *man* in our own image." Yet there is excellent justification for *human being(s)* to be used here. It is disappointing to have this opportunity in the first chapter passed by.

There are many changes for the better in the translation of the Gospels. One is in Matthew where the traditional but misleading rendition "Be ye perfect. . ." has been changed (following the lead of the *New English Bible*) to "You must therefore set no bounds to your love" (Matt. 5:48). The translation of the parables seems to be fresh, lively, and accurate. However, the notes often offer very limiting interpretations. I believe that Jesus told parables partly to stimulate our imaginations and to open us up to new possibilities, but the notes nip that kind of growth in the bud. An example of a biased interpretation of a Gospel story is seen in Matthew 9:7 (beautifully translated with the masculine bias removed: ". . . and they praised God for having given such authority to human beings. "). The footnote reads: "The power to forgive sins is entrusted to the community . . . but the plural here may indicate that Matthew is thinking of the ministers who exercise this power." I see no basis for such a limitation.

On the other hand, the notes are often exceedingly helpful. For instance, in the Pentateuch they help sort out the various strands or sources. And the footnotes of two puzzling, related passages, Isaiah 6:9 and Matthew 13:13, offer one of the best explanations I have seen of this perplexing image.

If you are interested in another Bible to give you a fresh look at the Scriptures, I recommend the *New Jerusalem Bible* as an edition to consider. I merely caution the reader to remember that the people who prepared it were fallible human beings who overlooked some opportunities for improvement in translation and who in the notes often let their ecclesiastical or theological bias win over their trust of the reader's inner Light.

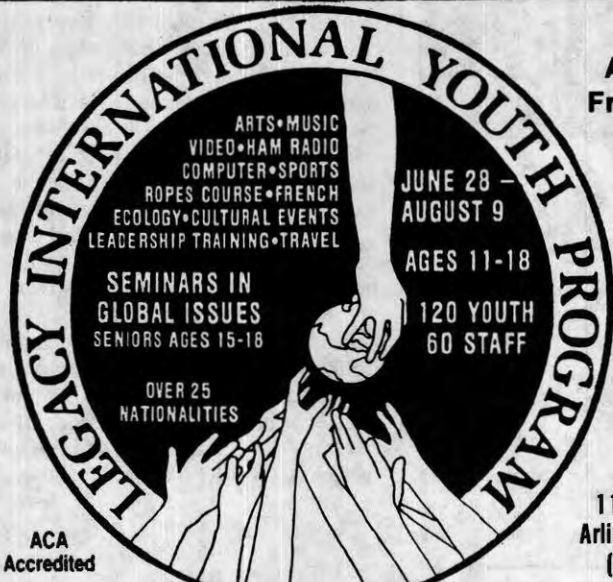
Dorothy Reichardt

Smoke From the Chimney

By Kathy Kennedy Tapp. Atheneum, New York, 1986. 169 pages. \$11.95.

According to the author of this fast moving children's book, the story started out to be about a family and its grandmother. The alcoholic father came into the story incidentally, and changed the direction of the plot. Kathy Tapp prudently saved the grandmother for another book. This shift in plot may be one reason this book about growing up with an alcoholic father is neither moralistic nor heavy-handed.

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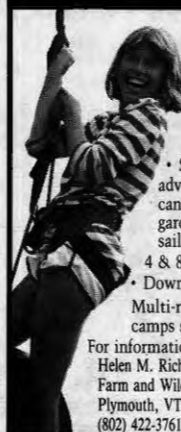
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Written with a deft touch and containing many humorous incidents, this book would be helpful to families that are troubled by an alcoholic member.

This is Kathy Tapp's second children's book, and two more are to be published in the coming year. Kathy and her husband, Ken, live in Janesville, Wisconsin, are the parents of three children, and are members of Beloit (Wis.) Meeting.

Nancy Crom

Books in Brief

Scivias

By Hildegard of Bingen. Translated by Bruce Hozeski. Foreword by Matthew Fox. Bear and Company, P.O. Box 2860, Santa Fe, NM 87504, 1986. 430 pages. \$14.95/paperback. Rufus Jones wrote with great admiration about Hildegard of Bingen, the 12th-century German mystic whose first book, *Scivias* ("Know the Ways"), was begun in 1141 as a result of visions and God's command to "write what you see and hear! Tell people how to enter the kingdom of salvation!" A Benedictine nun, Hildegard was a brilliant woman who wrote with great sensitivity.

Illuminations of Hildegard of Bingen

Text and some drawings by Hildegard of Bingen. Commentary by Matthew Fox. Bear and Company, 1985. 128 pages. \$14.95/paperback. Matthew Fox's commentary on Hildegard's visions and drawings makes both easier to understand. This might be a companion piece to *Scivias* (see above).

Pro-Life/Pro-Peace

By Lowell O. Erdahl. Augsburg Publishing House, Minneapolis, MN 55440, 1986. 160 pages. \$8.50/paperback. Lutheran bishop Lowell Erdahl has written this book to help us become more aware of life-affirming alternatives to the institutions of death. He shares his views about nuclear war, capital punishment, euthanasia, and abortion—views which do not always follow traditional thought. Included are two appendixes with questions, suggestions, resources, and references.

The Modern Crisis

By Murray Bookchin. New Society Publishers, 4722 Baltimore Ave., Philadelphia, PA 19143, 1986. 167 pages. \$7.95/paperback. Not easy reading, these four essays deal with social ecology, moral economics, and solutions to the social and ecological crisis. The author focuses on what questions to ask a society that is destroying itself and its planet.

Winner of the 1986 Children's Book Award

by the Jane Addams Peace Association is *Ain't Gonna Study War No More: The Story of America's Peace Seekers*, by Milton Meltzer, published by Harper & Row in 1985. Named Honor Book is *Journey to the Soviet Union*, by Samantha Smith, published by Little, Brown and Company in 1985. The awards are made by the Women's International League for Peace and Freedom and the Jane Addams Peace Association. Books are selected that promote peace, social justice, world community and the equality of the sexes and all races.

Call to Conscience: Jews, Judaism and Conscientious Objection

By Albert S. Axelrad. KTAV Publishing Inc., Hoboken, NJ 07030-7205, 1986. 207 pages. \$25, \$14.95/paperback. Although written for Jewish men, *Call to Conscience* deals with the moral dilemma facing many other young men today: whether to register for the draft. The author gives specific advice on obtaining a conscientious objector classification, and a lengthy appendix includes applications written by Jewish C.O.s.



© 1979 Ken Light

With These Hands

Photographs by Ken Light. Text by Paul DiPerna. Preface by Cesar Chavez. Pilgrim Press, New York, 1986. 115 pages. \$9.95/paperback. Unlike Diego Rivera, who idealized the work of Mexican peasants and assembly line workers in Detroit, these 65 black-and-white photographs are accompanied by a text that chronicles the drudgery, dangers, and despair of the lives of U.S. farm workers. The photographs are works of art that tell the grim tale perhaps too prettily.

The Man in Leather Breeches

By Leonard S. Kenworthy. Quaker Publications, Box 726, Kennett Square, PA 19348, 1985. 20 pages. \$1.25/pamphlet. In this remarkably succinct pamphlet, clearly written and free of Quaker jargon, the author gives us not only a brief biography of George Fox but also a history of early Quakerism, the essence of Quaker belief, brief biographies of the most important early Quakers, questions for discussion, and a supplementary reading list.

Search for Silence

By Elizabeth O'Connor. *LumaMedia, San Diego, Calif.*, 1986. 187 pages. \$8.95/paperback. This small classic of the devotional life is once again available in a revised edition of the 1972 original. Of particular interest to Friends and others seeking to find guidelines for their lives and a beginning understanding of God are the six exercises which lead from understanding ourselves toward contemplative prayer and acknowledgment of the indwelling God.

Victories Without Violence

By A. Ruth Fry. *Liberty Literary Works, 1001 Atlantic Shores Blvd., Hallandale, FL 33009*, 1986. 76 pages. \$5/paperback. A. Ruth Fry compiled 76 brief accounts of ordinary people from all over the world who were able to overcome a dangerous situation without the use of physical force. These stories, available in the United States for the first time, were originally published in 1939.

Biblical Pacifism:

A Peace Church Perspective

By Dale W. Brown. *Brethren Press, Elgin, IL 60120*, 1986. 203 pages. \$8.95/paperback. Dedicated to the Quakers and Mennonites of the New Call to Peacemaking, this book by a Brethren scholar includes chapters on Brethren history, varieties of church pacifism, a blunt discussion of biblical peace themes, and how Christians should respond to the nuclear crisis. The author touches on liberation theology, shalom lifestyles, and how to deal with questions asked of pacifists.

Poets and Reviewers

Nancy Crom is a member of Beloit (Wis.) Meeting. Now on the staff at Scattergood School, Paul Jolly grew up in Berkely (Calif.) Meeting. In 1982 he bicycled across the United States with the Peace Peddlers. Dorothy Reichardt has been a teacher of Bible Studies at Pendle Hill and coordinator as well as teacher of Philadelphia Yearly Meeting's Quaker Studies Program.

Milestones

Births

Cramer—Tristyn James Cramer on November 23, 1986, to Becki and James Cramer. Both parents are members of Easton (N.Y.) Meeting.

Friend—Chris Leslie Friend on November 7, 1986, to Ann Fisher Friend and Mark Judkins Friend, members of Milwaukee (Wis.) Meeting.

King—Sarah Johanna Ruth King on October 26, 1986, in Phoenix, Ariz., to Stephanie and Jeffrey King, members of Phoenix Meeting.

Thompson—Kalin Thomas Thompson on December 12, 1986, in Maine, to Benjamin and Donna O'Malley Thompson, members of Cobscook (Maine) Meeting.

Marriages

Hodge-Fallahay—Mike Fallahay and Ellen Hodge on December 27, 1986, in Indianapolis under the care of North Meadow Circle of Friends (Ind.), where both are members. Ellen and Mike are retaining their names.

Jones-Bernard—Richard Bernard and Carol Jones on May 10, 1986, at Hockessin (Del.) Meeting, under the care of Hockessin and Salem (N.J.) meetings. Both are members of Hockessin Meeting.

Kelly-Parry—Richard Stover Parry and Margaret Genevieve Kelly on November 29, 1986, at the Howard School in Atlanta, Ga., under the care of Atlanta Meeting. Dick and his parents, Thomas and Betty Parry, are members of Westfield (N.J.) Meeting.

Seward-Mowry—Neal Mowry and Kathe Metcalf Seward on June 28, 1986, in Albuquerque, N.M. Kathe grew up in Scarsdale (N.Y.) Meeting. She is the daughter of Zelia Metcalf of Lehigh Valley (Pa.) Meeting. Kathe and Neal met in Albany (N.Y.) Meeting and now attend Albuquerque Meeting.

Deaths

Browin—Frances Williams Browin, 88, on December 1, 1986, at the Friends Home in Woodstown, N.J. A member of Central Philadelphia (Pa.) Meeting, Frances Browin had a long association with Friends: she was on the board of trustees of Friends Central School, wrote a pamphlet on the

FACING SOCIAL REVOLUTION:

The Personal Journey of a Quaker Economist

by Jack Powelson; Foreword by Jim Corbett and Afterword by Kenneth Boulding

In 1973, Jack Powelson decided that his career as economic adviser to third-world governments conflicted with his values as a Quaker. He had consulted with Presidents, Ministers, and Governors of Central Banks, and he had worked for the International Monetary Fund and the Inter-American Development Bank. But he had also wandered through urban slums and farms in the outback of Asia, Africa, and Latin America, talking with people he met there. He watched a land invasion in Colombia, and he illegally helped its leader to escape from the military. He listened to radical university students in many countries and to black businesspeople, workers, and farmers in the homelands and townships of South Africa.

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history of the Race Street Meetinghouse in Philadelphia, was assistant editor of the JOURNAL for five years, then assistant to William Hubben when he was editor, and then for five years was the editor herself. She wrote books, collaborated with others on books, and served as medical editor for J. B. Lippincott. Her books include *Captured Word*, *Ginger's Cave*, *Big Bridge to Brooklyn*, *The Whozits*, *Looking for Orlando*, and *Coins Have Tales to Tell*. She wrote articles for the *New York Times*, the *Christian Science Monitor*, *American Heritage*, the *Christian Century*, *Saturday Review*, and others. Frances was born into a Quaker family in Media, graduated from Friends Central School and from Swarthmore College. She was married to Beverly Milton Brown, who died in 1962. They spent a year traveling across the United States in a Model A Ford, camping out, picking apples, waiting on tables, and doing other odd jobs. Love of the outdoors continued in their lives—they bicycled and tramped over the hills of Pennsylvania and canoed its streams and rivers. Frances Brown is survived by a sister, Edith W. Way; two nieces; and two nephews.

Carroll—Isabel Carroll, 76, on December 2, 1986, in Norman, Okla., after a long and valiant struggle against cancer. Isabel was born in New York City and lived in Pelham, N.Y., for 22 years. She graduated from Wells College, and in 1960 was the first woman to earn a Ph.D. from Harvard University—in American Literature. During World War II she served with the American Red Cross in a mobile surgical hospital just behind enemy lines in France, Germany, and Italy. In 1951 she married Thomas Carroll. Isabel also taught college English in Las Cruces, at New Mexico State University; in Los Alamos, at the University of New Mexico Extension School; and in Las Vegas at New Mexico Highlands University. In 1975, she

retired to Socorro, N.M., where she became an active part of the community, especially as a member of the Bilateral Nuclear Freeze Group, Amnesty International, the Socorro Friends Worship Group, the American Association of University Women, and as New Mexico representative to the Friends Committee on National Legislation. Isabel Carroll is survived by a sister, Helen Wyatt-Brown; three brothers, James, Rob Roy, and Franklin MacGregor; two children, Thomas Carroll, Jr., and Judith Lee; and three grandchildren.

Holmes—Jesse Herman Holmes, Jr., 86, on December 7, 1986, in Washington, D.C. He was a member of Swarthmore Friends Meeting. The son of a Swarthmore College professor, Jesse grew up on the college campus. Around 1950 he moved to Washington, D.C., to work for the federal government. A teacher and counselor, Jesse was a graduate of Antioch College and had a master's degree from Columbia Teachers' College. He is survived by his wife, Jessie; and four grandchildren.

Lebo—Deborah Harvey Lebo, 78, on October 14, 1986, in Lancaster, Pa. Deborah was one of the early members of Lancaster (Pa.) Meeting. For many years she was a First-day school teacher and newsletter editor; her fairness and common sense were much appreciated in meeting for worship. Deborah was born in Wichita, Kans., and graduated from Westtown School, Penn State University, and Columbia University graduate school. She taught at several Friends schools and served on the Westtown School Committee and the board of West Chester Friends Boarding Homes. Deborah Harvey Lebo is survived by her husband, Arland; three daughters, Carol Lebeau, Margaret White, and Deborah Browning; a son, Michael Lebo; and three grandchildren.

Lindes—Gladys M. Lindes, 65, at home with her family in Middlebury Heights, Ohio, on December 29, 1986, after a long illness. Gladys joined Friends in the early 1940s through the efforts of Walter and Emily Longstreth of Frankford (Pa.) Meeting, where she was married in 1942. In the early 1950s Gladys helped to found Boulder (Colo.) Meeting. Returning East in the late 1950s, she became a member of Norristown (Pa.) Meeting, and later a member of Frankford Meeting. She was active on the Social Order Committee of Philadelphia Yearly Meeting and also chaired the Economic Justice Committee. For a few years in the 1980s she lived in Colorado, helping with grandchildren and doing a newsletter for the Western Slope (Colo.) Worship Group. In the summers she came East and was a valued member of the Friends Environmental Working group. In 1984 Gladys moved to the Cleveland area with her family; she helped to organize an Environment Committee in Cleveland Meeting. Gladys is survived by two sons, Peter, and Conrad; and by four grandchildren, Debra, David, Eli, and Derek.

Wood—Verna Way Wood, 99, on December 8, 1986, in Wichita, Kans., following a stroke. A life-long Friend born near State College, Pa., Verna had been an active, dedicated, and beloved member of St. Louis (Mo.) Meeting since 1941, when the family moved to St. Louis from Media, Pa. Verna was a graduate of Swarthmore College and a teacher until her marriage to Galen Wood in 1917. Galen died in 1977. Verna then rotated living with her four children and spouses, and was an active, alert part of these households from 1980 until just before the time of her death. She is survived by her four children, Edward G. Wood, Lucretia W. Evans, Elmira W. Stark, and G. Theodore Wood; and by 12 grandchildren.

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Friends Center Coordinator(s): Ann Arbor Friends Meeting. Full-time, live-in position for individual or couple. Summer 1987-89. Wide range of responsibilities, including support for meeting activities and sanctuary family. Spanish fluency desirable. For more information, write by April 1: Friends Center Committee, 1420 Hill St., Ann Arbor, MI 48104; or call (313) 761-7435.

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Ben Lomond Quaker Center, a conference center in the Redwoods 80 miles south of San Francisco, is searching for two persons to act as Center Director (full time) and Program Director (1/2 time) and as resident hosts. Couple ideal. Start August 1; resumes due March 1. For further information, contact BLQC Search Committee, P.O. Box 686, Ben Lomond, CA 95005. (408) 336-8333.

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The World Ministries Commission of Friends United Meeting is seeking applications or inquiries from persons interested in serving in Uganda (East Africa) beginning January 1, 1988, in a mission ministry that would be in partnership with Uganda Friends, assisting them in areas of church growth, education and development projects. For more information, write to Bill Wagoner, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

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- Foell, E. W., and R. A. Nenneman, eds., *How Peace Came to the World*, 9/1-15: 22 (Robert Cory)
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- Frost, J. William, and John M. Moore, eds., *Essays in Quaker History: Seeking the Light*, 11/15: 24 (Ralph H. Pickett)
- Heusel, Lorton, *Friends on the Front Line: The Story of Delbert and Ruth Replogle*, 4/1: 22 (Leonard S. Kenworthy)



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- Kenworthy, Leonard S., ed., *Living in the Light: Some Quaker Pioneers of the 20th Century, Vol. II—In the Wider World*, 3/15: 26 (John Punshon)
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- Soderlund, Jean R., *Quakers and Slavery: A Divided Spirit*, 7/1-15: 23 (Marty Paxson Grundy)
- Taber, William P., Jr., *The Eye of Faith: A History of Ohio Yearly Meeting (Conservative)*, 11/15: 23-24 (Brian Drayton)
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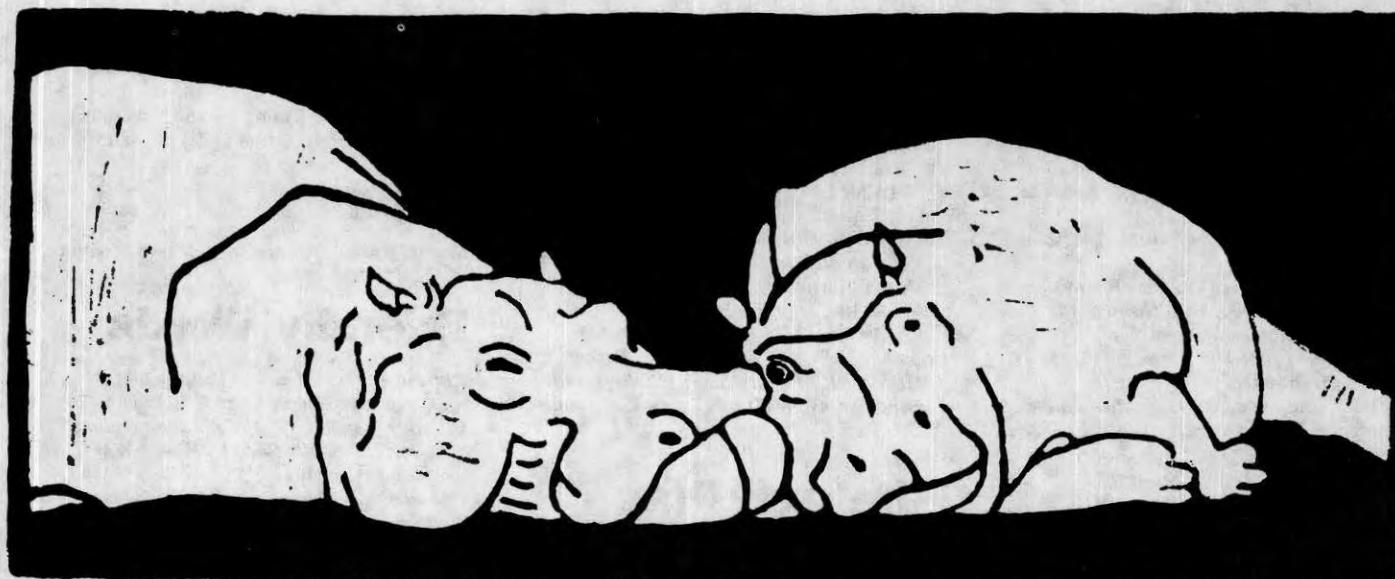
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