

## Quaker Reminiscences: Friends' Traditional Lives in the 1800s

Martha Ellicott Tyson (1795-1873) and her husband, Nathan Tyson (1787 – 1867) were prominent members of the Religious Society of Friends of Baltimore, Maryland. She married Nathan Tyson in 1815, a merchant miller and son of Elisha Tyson, the Quaker philanthropist and antislavery advocate, and Mary Amos. Martha and Nathan had 12 children, eight of whom survived to adulthood. Their life stories give us insights about the lives of Friends of that time and about their concerns for education, African – Americans, and Native Americans.

Isabella Tyson, the author of these reminiscences, was their fourth child and second daughter. Isabella Tyson recalled and recorded many interesting details and stories of her parents and the traditional faith experiences of Friends of the 1800's.

Martha was the author of a number of published works, including "A Brief Account Of The Settlement Of Ellicott's Mills: With Fragments Of History Therewith Connected"; "A Mission to the Indians, from the Indian Committee of Baltimore Yearly Meeting, to Fort Wayne, in 1804" (she wrote an appendix with the main author being Gerard T. Hopkins); "A sketch of the life of Benjamin Banneker: from notes taken in 1836"; and "Banneker: The Afric-American astronomer".

Martha was among the first biographers of Benjamin Banneker, known as the first African American man of math and science, and neighbor and friend of the Ellicotts. She was a strong advocate for education and is considered the founder of Swarthmore College. She served on the Indian affairs committee of Baltimore Yearly Meeting for many years.

### Childhood of Martha Ellicott Tyson

"The light that shineth more and more unto the perfect day, seems fitting emblem of the Christians life and she of whom this sketch is drawn, was one, who from her childhood walked by faith. Her infant mind was guided by judicious parents, whose kind and loving care taught her early to commune with her own heart and listen to the gentle Monitor within, implanting thereby the fundamental principal of her religion, which flourished as a seed in genial soil, and afterwards became the bread which nourished up the soul into

eternal life. When only eight years old it pleased her Heavenly Father to awaken in her conscience the first clear manifestation of his holy will and to arise within her, that deep sense of her responsibility, which slumbered nevermore, and which kept regal watch and word above her moral nature, which in after years became conspicuous in deeds of charity and love. Much of her youth was spent in childish outdoor pastimes, and in the love of nature and the free expression of the soul thus gained she learned all imperceptibly, to worship in the holy temple God hath made.

### Adopting plain dress

"Ever listening to the still small voice, in the year following her marriage, when it seemed as though the cup of her young life was overflowing with all earthly happiness, God called my mother to a yet more intimate communion with Himself and into a baptism deeper still and purer, though she had hitherto known the evidence of which was manifest in laying off her beautiful and most tasteful dress and wearing in its stead, the simplest and severest garb, her faith required the outward and visible evidence of the inward and spiritual sign the badge of pure discipleship, as it appeared to her."

### Reading of the Bible in the Family

"Mother's reading of the Bible in the family circle was most marked these sessions bearing evidence of the great value she placed upon the sacred writings and the reverent spirit which clothed her while she read."

### Daily life

"The mingling of religion with the smallest acts of daily life she inculcated as the truest means of showing our allegiance to the King of Kings. Never forgetting the smallest act of duty that she felt and seeking to perform it promptly, believing that the Father oft times chooses to reveal himself in simplest ways which accepted cheerfully, became as stepping stones toward some higher sphere not yet revealed. Having from childhood been a regular attendant of her meeting and her interest and convictions deepening as time

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## Scheduled Meetings for Worship

(For worship at OYM monthly meetings see [www.ohioyearlymeeting.org](http://www.ohioyearlymeeting.org))

Meeting	Location	Contact Person	Contact Information	Meeting Schedule
Capitol Hill Friends	William Penn House Washington, DC	Micah Bales	316-670-0429 <a href="mailto:micahbales@gmail.com">micahbales@gmail.com</a> <a href="http://dcmetro.fojf.org">http://dcmetro.fojf.org</a>	3rd First Days 5 - 6:30 PM
Friends Gathering in Jesus Christ	Evanston, Illinois (near Chicago)	Kevin McMurtrey	<a href="mailto:kevinmcmurtrey@gmail.com">kevinmcmurtrey@gmail.com</a>	Monthly on Seventh Days; 3 <sup>rd</sup> Day Evening
Friends in Christ	Harrisville, Michigan	Kimberly Anne Makela	<a href="mailto:plainquakers@gmail.com">plainquakers@gmail.com</a> <a href="http://www.plainquakers.org">www.plainquakers.org</a>	Twice a month/1 <sup>st</sup> & 3 <sup>rd</sup> First Days, 10:00 AM
Goshen Meeting	Scone, Scotland	Paul Thompson	UK # 01738 620688; Bookseeker <a href="mailto:@blueyonder.co.uk">@blueyonder.co.uk</a> <a href="http://www.plainquakers.org">www.plainquakers.org</a>	Twice a month/1 <sup>st</sup> & 3 <sup>rd</sup> First Days check website
Lavenham Worship Group	Suffolk, England	Ben Gosling	<a href="mailto:ben.gosling1944@btinternet.com">ben.gosling1944@btinternet.com</a> 53D High St, Lavenham, Suffolk CO10 9PY	Every 1st & 5th day at 05.45, or to suit guests
One in Christ	15 <sup>th</sup> St. Meeting House, NYC	Brian Doherty	212-279-6200 <a href="mailto:brianj.doherty@verizon.net">brianj.doherty@verizon.net</a>	Monthly / 2 <sup>nd</sup> Fourth Day, 7 p.m.
Ripley Quaker Meeting	Ripley, Derbyshire, UK	Allistair Lomax	UK # 01773-850021 <a href="mailto:ripleychristianquakers@hotmail.co.uk">ripleychristianquakers@hotmail.co.uk</a>	Weekly First Days, 10:30 AM
Whittier Worship Group	Whittier, California	Kim Palmer	<a href="mailto:kimpalmer11@yahoo.com">kimpalmer11@yahoo.com</a>	Quarterly on first 7th Days of 3rd, 6th, and 12th Months. Second 7th Day of 9th Month
	Little Falls, New York	Geoff Gilmore	315-823-0616 <a href="mailto:Geoff@gsgilmore.com">Geoff@gsgilmore.com</a>	Monthly 3 <sup>rd</sup> Fifth Day
Uxbridge Friends Worship Group	479 Quaker Hwy, Uxbridge MA	Connie Bair-Thompson	774-481-1212 <a href="mailto:info@uxbridgefriends.org">info@uxbridgefriends.org</a> <a href="http://www.uxbridgefriends.org">http://www.uxbridgefriends.org</a>	First Days 9:00 AM

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## Quaker Reminiscences: Friends' Traditional Lives in the 1800s

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passed she often held under its authority and faithfully fulfilled them. Especially was she fitted for missions, which required the right hand of fellowship, combined with gentle admonitions, her presence carrying with it a power that few could resist its most persuasive influence."

### Appointed an elder and minister

"At the age of 35 she first took her position as an elder of the church which situation she filled satisfactorily for many years, until her life, growing more holy by this daily living nearer and nearer unto the Divine her ministry came forth as the ripe fruit, which travelers find beside the way, by which the weary were refreshed and drooping souls raised up unto a spirit of rejoicing. She was a light to those who not (sic) in lonely places, inviting such who wavered into greater faith. The power to speak hopefully and cheerfully to the desponding as well as breathe comfort unto those who mourned was but a part of her life. She entered into fellowship with the desolate, her words at times bringing us through true inspiration the best nutrition which such spirits crave a ray of sunlight to a darkened room, her very presence was a benediction to all who came. Quakerism was unto her, the ark of the true covenant, no doubt or fear observed (sic) her vision of its beauty and her life ever full and kept in active healthy use, was ever a most speaking sermon on its value though with truly Catholic faith, she recognized the pure of every sect as working together for the great spiritual welfare all striving for (the) crown of faith. With this broad feeling of true Christian fellowship and sympathy, in summer when away from home she was enabled pleasantly to mingle freely with the good of every sect and worship with them in their churches, without partaking of their forms. She lived fully in the world, but she lived above it always diffusing happiness and always ready faithfully to speak the word which seemed the truth to her."

(Martha Ellicott Tyson appeared frequently in the ministry and was appointed a minister at the age of sixty-six. Her ministry is described in the 1874 Minutes of Baltimore Yearly Meeting: "Her countenance bore the impress of devotion while engaged in vocal or silent prayer. . . . Her communications, though usually short, were impressive, acceptable and convincing; were generally of a

practical character, seldom doctrinal, and always pervaded with the deepest reverence for the Divine Father, and Christian charity towards all His children; recognizing the great fact that all who seek to know the Father's will, and do it, will be accepted by Him, without regard to sect or creed. She frequently quoted the Psalmist: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.")

### Nathan Tyson

"My father's reverent spirit clothed with unswerving confidence and living trust, which were the foundation of the faith that made him ever cheerful, ever strong, through this abiding confidence and hope was ready to promote her highest welfare in every avenue through which the good could be attained. His aspirations and his conception of the true and beautiful, went hand in hand with the great love of truth which had its rest in his great heart."

### The last days of Martha Ellicott Tyson

"Still ever loving to be with her friends she was as usual diligent in the attendance of her meeting though often physically weak bearing living testimony to the all sustaining power of our simple faith. Those who heard her last can well recall her recitation of the 23<sup>rd</sup> Psalm which for weeks previous to her death seemed ever present as a comforter and Friend and whilst confined at home from fast declining strength, came as a sweet last ray of the sun gilding the sunset hour until it seemed as the veil between the finite and the infinite, became almost transparent. It was a holy holy time within her home, when the whole atmosphere was filled with a deep peace, that clothed her soul, which resting in her Father's arms in live (sic), had cast aside all fear and veiled its translation."

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is an affiliate with Rockingham Meeting and  
a member of Gunpowder Meeting, Baltimore YM

Our apologies for the lateness of this issue. Please be assured that we will honor all subscriptions based on issues numbers rather than dates. We hope to publish on a more regular schedule henceforward. Thank you for your patience and understanding in the difficulties we have encountered over the last 18 months or so.

## The Landscape of Ministry

### Part 2. Delivery of the Message

The previous posting covered topics surrounding discernment of a particular leading to speak during worship.

So now that the Lord has a word for thee to share, the next topic is thy delivery of the message. Historically, this topic was called *elocution*, and school teachers used to have courses on the topic. Some principles of practical elocution seem fitting for Quaker worship.

The first topic should be considered by all who speak on any regular basis, which is thy choice of seating. In Quaker meetings where gifts of ministry are recognized, acknowledged ministers are expected to sit in the gallery (facing benches). People in most FGC meetings usually don't care who sits there, as the purpose of the facing benches as a location for members who have come forth in their various gifts has ceased. Friends in Ohio care who sits there, so don't be forward in this at our meetings. Sitting in the gallery serves some purposes that should be borne in mind. First, it gives a perspective on those gathered that helps thee to see if someone is rising to speak themselves. It is a little unnerving to rise to speak just to discover that someone else has also risen to speak. Sitting in the middle of the group makes it difficult to survey everyone else and thus spare thyself this little discouragement. Remember if this happens that it does not mean that thy discernment was faulty. Anyway, consider sitting somewhere that allows thee to look at all others gathered before rising thyself.

Sitting in the gallery also has an advantage that all need to bear in mind - it aids in projection. For some unknown reason, too many Friends believe they have a word from Christ Jesus to share, but when they stand, they speak so softly that others cannot hear them. Ministers don't need to speak at the top of their voice like Ann Branson and Jeremiah Allen. God is not deaf. However, some attenders are a little hard of hearing - and if thee is going to interrupt the silent waiting, these people need to be able to understand what thee has been given to share. So project thy voice. Thy words may be given with some softness, which I have found particularly good when visiting a meeting where I didn't know anyone. The catch here is that often the speaker concentrates so heavily on the message that projection is not rightly considered. I

once caught myself halfway through a message, thinking that I was speaking with some softness - but since those gathered were seated fairly close together, it was appropriate.

Of course, men Friends remove their hats when speaking during worship, either while standing in ministry or kneeling in prayer. A woman Friend who wears a bonnet sometimes removes it while speaking or praying if she is wearing a head covering - otherwise she does not.

A common technique used by ministers is to stand silently for a few seconds before beginning to speak. This is good for three reasons. First, it conveys to everyone the seriousness of thy desire to correctly discern the leading, rather than standing and starting to speak immediately. Second, it gives an opportunity for thee to yield if someone else stands and starts to speak. A few years ago, I visited a meeting where two Friends stood to speak at the same time, and one of them asked the other to wait. Don't do that. A willingness to yield is appreciated by everyone, and it contributes to something to be discussed in a later part of this series. Third, the introductory pause continues a useful Friends tradition that dates back to the 1670s that ministers make a public statement that they feel a leading to speak but want to take a last moment, publicly but silently asking for final guidance about the anointing.

Most ministers feel that it is best to speak with one's eyes closed. They argue that looking around might distract from the leading and cause thy message to wander aimlessly. Others believe that looking at those gathered provides some valuable feedback to how others receive thy words. Here is a warning that I have. At a particular meeting one time, I had a leading that I thought was somewhat stronger and clearer than usual. Near the end of what I felt called to share, I chose to look at those gathered. Someone who was seated almost directly in front of me was rolling his eyes. Was I speaking too long? Was my message wandering? Did he just not want to hear what I was saying? I don't know - but in fact I truncated the remainder of what was on my heart into one sentence and sat down. Since that time, I have felt it is best for me not to look at the reactions of others (but more on this in a later post, too). Feel free

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## The Landscape of Ministry: Part 2. Delivery of the Message

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to experiment, bearing in mind that having open or closed eyes is not as important as thee sharing clearly and audibly a word that the Word has given thee to share.

This latter event also brings up the issue of when to sit down. We sometimes hear that we should speak as long as the leading continues. That means that at the end of what thee has in view to share, take a moment to weigh if that is all, before sitting down. My tendency is to sit down too soon, and in one case I felt that an important part of the message had not been shared yet. Try not to do that.

Pauses are good to use throughout a message. Try not to drag out the pauses too much, though. Short pauses serve several purposes: they can act both as paragraph markers and as brief moments to check thy faithfulness in the leading. Historically, Friends ministers used pauses even in mid-sentence, which contributed to the so-called "sing-song" ministry that characterized Quaker ministry in the years 1780 to 1860 and continued in Ohio into the late 20th century.

The last part of the topic of elocution is the use of preambles or conclusions. The Ohio Discipline contains cautions against the unnecessary use of these two elocutionary conventions. For the most part, we don't need to tell people that the

Lord has a message for them, because one's choice to stand to speak already conveys that. Something that has weighed on my mind from time to time, however, is what I call the George Keith syndrome. Keith was raised in northern Scotland, and throughout his ministry, people reported that they couldn't always understand what he was saying. This was true both in England and also after he removed to Philadelphia. Once when I was visiting in Maine, I attended a meeting there, and I felt a keen sense that I needed a preamble to ask for their forbearance if they couldn't understand my accent. Be open to using them but only if needed (or don't travel to Maine in ministry).

It is easy to say that these things about elocution are not important, and to a degree that is true. However, reading these things may help thee gain a sense of matters that will become a natural part of thy ministry. They require a separate discernment from that given to weighing a particular leading to speak. This should allow thee to convey the message of the saving Light of Christ in the most effective way possible while focusing thy discernment on the leading.

The upcoming topic considers our verbal interactions with Friends after sitting down and after the rise of meeting.

Seth Hinshaw

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## A Coming of Age Story

Each culture and even sub-cultures have their own traditions of young people coming of age. These traditions often change as time passes and the world changes. However, I believe that the same fundamental thing happens when a person comes of age despite the time or the culture. What ultimately happens is the community recognizes that an individual has matured enough and gained the necessary minimum wisdom, knowledge, and experience from life and from elders to function as an adult within the community. The community does not just recognize this, though; the community accepts and includes the individual coming of age in this new role within the community. I would like to share my experience of coming of age within my yearly meeting and some observations I have made as I and others have and are coming of age.

During the 2012 yearly meeting sessions, I felt like I entered through the rite of passage in my yearly meeting. That happened because of actions I took, responsibilities I took on, attitudes I had, and giving of my time and myself. However, it was not just my part in my yearly meeting that allowed my coming of age to transpire. It was the attitudes, actions, and willingness of the members and attendees that primarily allowed this coming of age story to occur. What really happened in this coming of age story was a community deciding to include an individual. You see, I could have done the exact same things, had the exact same attitudes, and given my time and myself. However, if the yearly meeting had not responded by including me and allowing me to go through the rite of passage, then I would not

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## A Coming of Age Story

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have come of age. I would not have been included.

What were some of the things that my yearly meeting did to include me? What rite of passage did I have to go through? Members and attendees alike allowed me to act upon leadings that I had from the Lord. They did more than allow, though; they encouraged me in my leadings. They offered me their wisdom and knowledge and experience. They gave me their trust. They were able to do this because these older adults had spent time with me as a high school and college student. They had experience and knowledge of how the Lord worked in and through me in the past and they trusted the Lord to do so at the present time. They did not just leave me to my own judgment of how the Lord was leading me, however. They held me accountable. They mentored me. They elderd me.

In coming of age, I took my place as an adult within my yearly meeting. I have now matured enough spiritually, mentally, emotionally, and physically to be an adult. Taking my place as an adult in my yearly meeting means that I have somehow gained enough minimal wisdom and knowledge and experience to function as an adult. This maturing and gaining wisdom, knowledge, and experience took place in a community that was multi-generational. The Lord and other followers of the Lord walked me through the growing up process.

This community that shaped me and took such a key role in my own coming of age story was very involved in other people's coming of age stories as well, I am sure. And this community

continues to be a community for those people that it includes. I would like to share some of the things I saw this community do in 2012, as they nurtured other young folks. I witnessed this community provide love, care, and nurture for the toddlers and preschoolers in its midst. I saw the sacrifice and hard work that adults did and made in order to nurture the elementary age children in attendance. I experienced younger and older women gathering early in the morning to support each other and the yearly meeting through prayer. I witnessed an older minister take time to talk with, encourage, and elder a young adult minister. I observed a college student mingle with members of the yearly meeting and at times I observed this student sitting separately from his parents but surrounded by the community. I experienced a middle school student ask for my time, attention, love, companionship, and nurture. I saw younger children looking up to older children and young adults.

Coming of age stories are often not just about the individual coming of age, but are also about how a community successfully nurtures their youth from infancy to adulthood. That is what my yearly meeting did for me through inter-generational relationships and that is what I saw so much of during the 2012 sessions. Inter-generational relationships as well as the nurture that they help provide does not just stop once a person has come of age, however; they continue as the individual is a part of the community. That is what I look forward to as I take my place as an adult within my yearly meeting.

Lily Rockwell

is a member of Stillwater Monthly Meeting

## We Need a Gospel, Not a Theology

So, in the power of the Lord Jesus Christ preach the everlasting gospel, that by his power the sick may be healed, the leprous cleansed, the dead raised, the blind eyes opened, and the devils cast out.

George Fox,  
Epistle 114 (1656), in Works, v. 7, p. 114.

We Friends need a theology, some say: perhaps something more modern than the Apology Robert Barclay gave us in the 1670s, when the world was thought to be only thousands of years old and Moses' history of it accurate. I agree! It would be priceless to have good information about

God. For what can we understand about our own condition if we know nothing about the One responsible for our being? Only that we're walking around in deep ignorance. Is God heartless, cruel, capricious? Then why is there suffering? Does God have a will, or care about human morality? Is there any way for creatures to know their Creator? Why do different scriptures and philosophies disagree about what God wants from us?

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## We Need a Gospel, Not a Theology

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But information alone could not cure our ignorance, or our clearly evident bondage to sin and death. And the most perfect theological teaching could not save us from this unhappy exile from the immediately experienced presence of the Source of All Good. "Behold, I go forward, but he is not there; and backward, but I cannot perceive him" (Job 23:8).

Much more than good information, therefore, do we need good news: words that heal us when they say "be healed," words that save us when they say "be saved," words that reveal God when they say "behold your God." That's what a gospel does, or is expected to do. A gospel, unlike a mere theology, is a manifestation of divine power. If it doesn't mend the broken, raise up the fallen, destroy the works of the devil and set free the captive, it's not a gospel worthy of the name.

"The gospel of Christ," wrote Paul (Romans 1:16), "is the power of God unto salvation." The gospel of Christ was but an unfulfilled prophecy in Isaiah 61 until Jesus read it aloud in the Nazareth synagogue (Luke 4:16-21), then proceeded to do deeds that showed the world He was fulfilling it. What is a gospel? A gospel would not only show me something of the glory and goodness of God, it would allow me to find a Savior and say, "Behold, I'm a corrupt tree that produces only corrupt fruit; make me into a good tree, and I'll glorify you by producing only good fruit" - and my Savior would do it.

Every human heart yearns for a gospel, a great truth that makes possible a happy ending to our small and disappointing existences, because that's what the heart seems to have been made to

do: but most of us don't expect such good tidings of great joy in our own time or in our own lives. But why not? Have we forgotten how to imagine the very good, or are we afraid to risk disappointment? Or are we afraid of what a Pearl of Great Price might cost us? Do we want the miracles of Jesus to exist only in a book about long ago and far away? Shall we dismiss His promise to be with us always, even to the end of the world, as something He never really said, or didn't mean literally, because it can't be true?

Looking into my own heart for the answer, or everyone's heart, I find that we're mostly content with things as they are, and don't like leaving our comfort zone. Only when we find ourselves tormented by life, and bereft of faith in the fantasy that attacking someone else will relieve the torment, do we become like the disabled and desperate people of long ago that sought out Jesus of Nazareth for healing. Otherwise - why leave the comfort zone?

I find two other things, besides torment, that push us out of our comfort zone: one is love, which makes the torment of others as intolerable as torment to ourselves. The other is the realization that our comfort zone is maintained by illusions and lies, chief among which is that its comfort will last indefinitely. It never does. And then something - torment, love, or disillusionment - makes us feel our crying need for a gospel. One is there waiting for us.

Grant us, Lord, not merely the transforming and awakening power of Your gospel, but the faith and courage to receive it. Have we resistances? We welcome Your sweeping them away.

John Edminster  
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## What About the "Natural" Argument?

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born good. These views are hammered out in the opening chapters of Genesis, where God makes the world and it is good, but somehow evil slips in. I believe that God gives each of us the chance to discover what is wise and right and that this will be in harmony with what is good and right for society. Remember that God's people (singular! "Thou") as a whole, was asked to keep these minimal laws. They are a law of survival for society in the long run. This is something we all want as much as we want our individual survival, and many of us struggle all our lives with the tension

between what is good for Number One and what is Good for all.

As the First Great Commandment, to love God with heart, soul, mind and strength, is a summary of all of the Commandments, what Jesus calls the Second Commandment is the same, *Thou shalt love thy neighbor as thyself*. (Matt. 22:39, Mark 12:31)

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c/o Raye Hodgson

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## What About the "Natural" Argument?

There probably has never been a parent who has not heard some version of the argument, "but everyone else does it" or "everyone else has one." And has not answered, "That doesn't make it right!"

A similar adult argument, enhanced by a decade or two of experience, is the argument that "it" (whatever "it" might be) is "natural." This is the argument that is currently invoked most frequently in questions of sexual behavior, especially in the matter of homosexual behavior. "It is not *natural*," says one side. "Well, it is *natural* for us," comes the retort. Disregarding the truth or falsity of these statements and the vested interests of those who make them, let us look at this argument about "natural" in the light of the Commandments. How does it hold up? Does "natural" have anything to do with what is right or good for society?

Wanting what the other guy has, coveting, is perfectly natural, whether this takes the form of spending one's excess cash to get a copy or resorting to stronger means such as stealing or killing. James describes this eloquently in the opening verses of Chapter 4. Whether motivated by coveting or revenge, the urge to kill is completely natural. Given the motivation and the opportunity, stealing is natural, too.

And what about truth telling? What does the politician say when he has been caught in the

immoral or the illegal? "I did nothing wrong!" W.S. Gilbert cuts right to the reason when he has the chorus of the *Mikado* support Poo-Bah in his telling of a huge lie. "This haughty youth, he speaks the truth, whenever he finds it pays, and in this case, it all took place exactly as he says," they sing in Act II, knowing that their tale is pure fabrication. Children know the motive instinctively, whatever you think will pay. Isn't that natural?

Come the teen years, it is also natural to disrespect parents, especially if they cross us or criticize our "little doggie ideas," as we used to call ill-reasoned whims. Marriage, that rite of passage, offers escape from this unpleasantness of parental criticism. After marriage one can flaunt one's maturity--a sure sign one doesn't have it, but a very natural thing to do, contrary to Commandment I.

Worshiping our idols on the day of rest is also natural. We can break two Commandments for the price of one that way, the Fourth and the First in Hebrew/Protestant numbering.

To make oneself into god is the contradiction of the First Commandment: looking out for Number One, we call it, and it is the motivation for our breaking all of the other nine. It comes naturally.

I am not arguing for total depravity any more than I would argue for the notion that man is

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