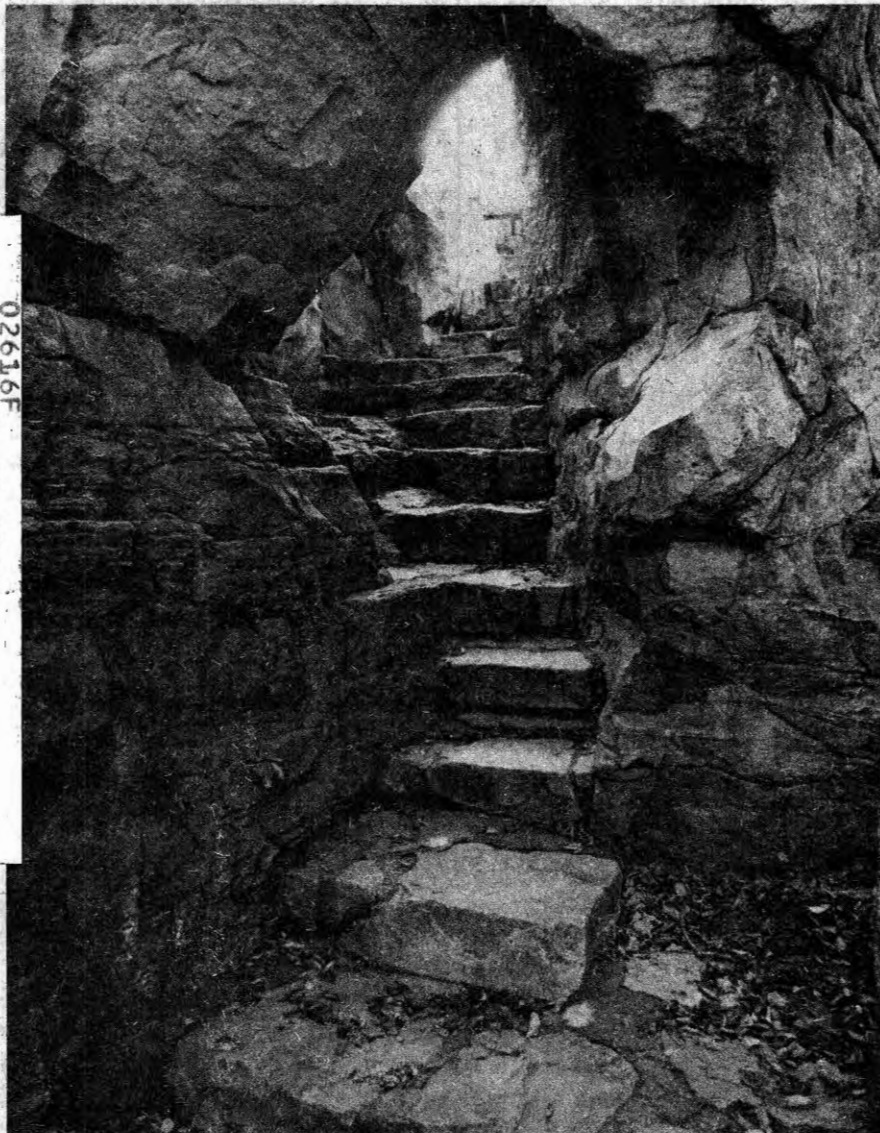


4/14/81
April 15, 1981

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

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FRIENDS JOURNAL
152 A NORTH 15TH ST
PHILA PA 19102



And he that was dead came forth, reborn.
His limbs were loosed to life
And his face unmarred by death.

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Cover photo by Theodore Hetzel. Cover quote from poem below.



FRIENDS JOURNAL

Friends Journal (USPS 210-620) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

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• *Friends Journal* is published the first and fifteenth of each month (except January, June, July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A N. 15th Street, Philadelphia, PA 19102. Telephone (215) 564-4779. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

• Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34.50. Foreign countries (including Canada and Mexico): add \$4 per year for postage. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1.00; samples sent on request.

• Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by *Friends Journal*.

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Postmaster: send address changes to *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.

*When Jesus therefore saw her weeping and the Jews also weeping
which came with her, he groaned in spirit and was troubled. (Jn 11:33)*

LAZARUS, COME FORTH

He wept not for Lazarus' fate
Nor for their mourning tears
But that their blinded eyes
Had sealed him in a stone-cold tomb.

"Lazarus, come forth and show
The alabaster flesh of man
When winding clothes are loosed
And fall away."

He groaned in his travail
To make plain
The eye deceives the mind
Which running on from the event
To an imaginary fate
Holds him helpless captive there
In unconfirmed belief.

"Lazarus, come forth and show
The alabaster flesh of man
When winding clothes are loosed
And fall away."

And he that was dead came forth,
reborn.
His limbs were loosed to life
And his face unmarred by death.

Then the Lord of life commanded
them and said:

"Behold this man renewed
Whose destined end reviews
Before your startled eye
Man triumphant whole in One."

"Behold this man! Remember me!
Death deludes you, fearful souls.
When mind-created word is split
And life is seen supreme
The eye perceives as mind:
They see as one
And death to death is done."

—Joy Povolny

The Way Forward



Barbara Benton

Windows above Friends Journal office, reflecting the courtyard of the Friends Center in Philadelphia.

The next issue of *Friends Journal* will see a change in the masthead. This issue is the last to be edited by Ruth Kilpack; and as readers know, Susan Corson-Finnerty also plans to leave the staff in May.

A time of leadership change may be an opportune time for a change in structure. The Board of Managers of *Friends Journal* charged its Search Committee to seek an editor-manager for the magazine, he or she to be supported in due time by an assistant whose title is yet undecided.

The Search Committee received nearly thirty applications. All were carefully read by all members of the committee. Those candidates most suitable, as it happened three women and three men, were asked to come for a personal interview with members of the committee. After evaluating these sessions we asked one candidate to return for a second interview, with the full committee. The committee felt fully clear in its January 22 report to the Board.

The Board united warmly with the Search Committee's recommendation that Olcott Sanders become editor-manager of *Friends Journal* on March 1.

Olcott Sanders is well known to Friends and their friends. For the past five years he has been director of development and publications for the Fellowship of Reconciliation in Nyack, NY. As he puts it, most of his adult life has been devoted to Friends' concerns: sixteen years on the staff of the American Friends Service Committee (nearly seven years of that time as director of Information Services), four years in Civilian Public Service, and other periods of work with such institutions and causes as Wilmington College, UNICEF, the Peace Corps, and the FOR. His familiarity with the technical side of publishing began early, because his father was in the printing business. He is currently active in New York Yearly Meeting but reports that his familiarity with Friends has embraced six different yearly meetings.

Readers who still have their 1978 *Friends Journals* might like to look back at the issue of January 1 and May 1 of that year for pieces written by Olcott Sanders.

The Board welcomes Olcott Sanders with joy and anticipation. At the same time we say goodbye to Ruth Kilpack and Susan Corson-Finnerty with unbounded gratitude, and with the hope that our magazine will continue to be as valuable an expression of the Religious Society of Friends as it has been while in their charge.

Eleanor B. Webb
Clerk, Board of Managers

The Monteverde Latin American Group is a committee related to the Friends meeting in Monteverde, Costa Rica, a mountain-top community of Friends originally established by North American Quakers who left the U.S. in the 1950s in witness against the increasing militarism and materialism which they found no longer tolerable.

Members of a recent study tour sponsored by the American Friends Service Committee (November-December 1980) visited the Monteverde Friends and received a report of the Latin American Affairs Group. A portion of the report recounted a bus trip by one of its members, travelling from Mexico through Central America to Costa Rica. This passage from the 1980 report is as telling today as it was at the time:

As soon as one crosses the [El Salvador] frontier, there is a different atmosphere. The bus was invaded by two guards, one at each end, and two members of the secret police, a man and a woman (they wear civilian dress). We had to lift our hands and were thoroughly searched for weapons. . . . I did not have any difficulties but some Salvadoreños returning from Honduras were being interrogated a long time about their contacts there. . . . When at last the bus started, we followed the highway at a snail's pace due to the many "camel backs" made to avoid fast driving. After some time we were stopped by a military patrol who pointed their tommy guns at the bus and directed it to a secondary road for some reason. Before we got to San Salvador we were stopped fifteen times. On the way we met six burials. . . . The man who sat beside me explained that [five of] the burials were of persons executed by the paramilitary. . . .

Shocked and saddened by the situations in El Salvador and Guatemala and by the postwar needs of Nicaragua, the Latin American Affairs Group has written to Friends and others in many countries, asking for money to help their work. At the time of our visit, the group had collected more than \$13,000 and spent more than \$12,000 on aid to refugees, to orphans, to the Nicaraguan literacy crusade, etc. The Monteverde group is continuing its collections and disbursements for humanitarian assistance. (The AFSC Central America Assistance Fund is also accepting contributions for humanitarian work in Central America.)

In El Salvador and Guatemala we met persons—whose names and nationalities we cannot mention because of the incredible danger to civilians in those countries—who

John A. Sullivan is associate executive secretary for information and interpretation of the American Friends Service Committee. He is a member of the Worship and Ministry Committee of Germantown (PA) Meeting, to which he belongs.

Francis Wardle/courtesy of Green Revolution



Friends in Central America

by John A. Sullivan

are carrying out humanitarian projects, the nature of which must also be left unprinted. Heaven knows, they are innocent and harmless, except to the governments and the paramilitary right-wing terrorists who see students, professors, priests, nuns, labor officials, peasant leaders, and Indians seeking self-help and development as real or potential enemies of the State and who therefore subject them to harassment, kidnapping, and assassination.

The yearly meeting of Guatemalan Friends was in session at Chiquimula, and we had no opportunity to visit them. Other persons we met told us that the right-wing violence had stepped up after the Reagan election, that the killings numbered often as many as thirty a day, many

(left) Kai Yutah Clouds works with a group of Guatemalans on an agricultural project. (below) Phil Berryman, one of the AFSC visitors, talks with a co-op farm member in Los Arcos, Guatemala. (at bottom) Dinner is prepared at a camp for displaced persons, located on Catholic church property in San Salvador.



John Sullivan/courtesy of AFSC



Ken Dossier/courtesy of American Friends Service Committee

bodies bearing marks of torture. They said the middle sector political leaders and potential leaders such as students and professors have been subject to scores of assassinations, and "no one is ever prosecuted." They said the army is taking over Indian farmlands and is engaged in flagrant corruption. They said businessmen comment on the killings: "But they're communists, what can you do?" But, our friends said, they are not communists. Priests and nuns and people in human services are under constant surveillance. They are watched and they live lives of apprehension and suspicion. They told of the police and army stopping busses, lists in hand, and taking away some people who

then "disappear."

Before we left the United States, we had heard of the brutal death in Guatemala of Kai Yutah Clouds, also known as Veit Nikolaus Stoscheck, a thirty-two-year-old U.S. citizen, a graduate of Cornell in agronomy, a member of the Religious Society of Friends who had chosen to identify with Indians. He had been supported in part by Quaker funds in teaching agricultural methods to Guatemalan farmers. He was abducted on October 10 by five heavily-armed plainclothes men, believed to be members of the Guatemalan security forces. He was violently forced into a red Honda automobile after being struck on the head with a gun. A day later his body was found miles away by the roadside in the city of Antigua. His skull was crushed.

At first the U.S. Embassy had said they had been told he was injured in a barroom brawl. Friends of the dead man said he did not drink but actively worked to help victims of alcoholism. The Guatemalan government said he was strangled on October 26 though the press had reported him dead on October 14. American friends described him as gentle, apolitical, nonviolent.

In Guatemala we talked to an eyewitness at the burial of Kai Yutah Clouds. He quoted Indians as saying he had been tortured with "the crown of thorns," a metal hood that is tightened around the head. He also quoted the villagers who knew him as astonished at his death. "Why? why?" they asked.

We interviewed U.S. officials who said it was their belief, and that of those who knew him, that he did not die in Antigua as the government said. One had seen the body and noted the skull had been crushed. He also saw marks that might have been cigarette burns. The officials said they were pressing for an official investigation but didn't know what was happening. "We consider it important," they said. "We are pressing them." From others we heard that the U.S. was not pressing the case hard enough. To date, it is an official mystery. AFSC is urging that letters be written to Congress and the State Department pressing for action on the case.

In Jamaica we met with Frank Davis, general secretary of the yearly meeting, and four other members, including Frank's wife, Phyllis Davis. They wanted news of what we had seen and heard and asked many questions about AFSC. As for Jamaica, they expressed concern for young boys and girls, the loosening of family structures, teenage pregnancies, the need for child guidance, and aid to mothers. They see a special need for vocational training for the young and early childhood training for the very young. They operate a nursery-type school and feel a need for skilled teachers. "The chains of ignorance fetter young people," they said. They are deeply concerned about the ganja (marijuana) trade, which, they said, is "ruining the cream of the young." □

On Peace, Truth, & The Soviet Union

by Marty Grundy



Evgeni Fyodorov, president of the Soviet Peace Committee and member of the Presidium of the Supreme Soviet, speaks with AFSC staff and invited reporters in Philadelphia. A retired scientist, he headed nine-member Soviet delegation visiting the U.S.

We are a voluntary, free group, not run by the government," the head of the Soviet delegation said of his Peace Committee. Friends nodded approvingly. They knew what voluntary action groups were all about: to prod the government to change policy and behavior on critical issues.

There was a short brainstorming session to elicit topics for further discussion. A young woman stood by a large pad of newsprint, black marker in hand, ready to record them. "Mealtime in the Soviet Union," was the first suggestion, in jest. Then came more serious topics: what causes conflict, why do Russians fear Americans, what do Russians think of U.S. intervention in their civil war [1919-20]? Then someone blurted out, "Afghanistan!" and Friends shifted uneasily in their chairs until a voice said, "El Salvador," and there was a sigh of relief.

The occasion was a meeting in Cleveland between Friends and other peaceworkers and nine Soviet "peace activists" touring the U.S. under the auspices of the AFSC. We applaud such people-to-people encounters in the cause of peace. We happily do our bit by cataloguing the sins of our government, bewailing the sabre-rattling of our new President, and conjuring up the spectre of a nuclear holocaust unleashed by the U.S. This, we feel, promotes peace.

Friends have a long tradition of working for peace. But

Marty Grundy is clerk of Cleveland (OH) Meeting, where she is also a trustee, and a member of the Ministry and Oversight Committee. She is a mother and wife, and interested in the implications of that as a career. She studies early Christian and Quaker history.

they also have an even older tradition, and that is to the service of Truth. Before George Fox advised William Penn about the wearing of swords, before Thomas Lurting dealt nonviolently with the British navy and the Algerian pirates, Friends were examining every word and every action to see that they were scrupulously honest. They would be fools for Christ, but for no one else. They stubbornly addressed single people in the second person singular; they refused to take oaths, which implied a double standard of honesty; they charged a stated price in their shops, declining to bargain. The passion for honesty went to such lengths that anecdotes sprang up—such as Margaret Hope Bacon's retelling of two Quakers walking past a flock of sheep (in *The Quiet Rebels*):

"Friend, I see these sheep have been shorn," the younger Quaker said.

"Well at least they have been shorn on the side facing the road," the older Friend replied.

What does this have to do with the Russian peace delegation? Only that Friends seem to have suspended their service of Truth when dealing with the Soviet Union. Their critical faculties seem to be deliberately turned off. Friends are used to digging into U.S. government motives and action. They loudly criticize—as they should—U.S. nuclear policies, both military and civilian; the military-industrial complex; military spending; chemical and biological warfare preparations; military intervention anywhere, from Chile to Vietnam; arms exports to Central American dictatorships, South Korea, Pakistan, Zaire, and elsewhere. Quakers have finely honed the skill of reading between

the lines of U.S. policy statements. They are skeptical of propaganda lines. They monitor closely the activities of the Pentagon and the White House. They write, they talk, they demonstrate.

Then the Russian delegation arrives, and the Quakers seem to listen and believe. When the Soviet group claims to be voluntary and free of government pressure, nobody questions it. Soviet athletes also claim to be voluntary and free (*i.e.*, amateur). Yet how many U.S. sports fans believe the Soviet system is comparable to our AAU?

The Soviet government permits virtually no one who applies for a passport to have one. Only those who can serve the interests of the Soviet state are permitted to go abroad (plus a small number who receive one-way tickets). We must understand that the Soviet peace delegation was sent here for a purpose. Was that purpose to encourage Soviet citizens to pressure their government to withdraw troops from Afghanistan? Stop threatening Poland? Refrain from sending arms to Iraq, Ethiopia, Libya, Angola, Vietnam, and others? Cut back on chemical warfare preparations? The answer is obvious. A point blank question to one of the Russians—"Do you ever take a stand different from that of the Soviet government?"—elicited the stock response: "No, the Soviet government represents the Soviet people; the Soviet people love peace, so there is no reason to be critical of the Soviet government." But what about East Germany, Hungary, Czechoslovakia, Afghanistan, and all the other places that have felt the crush of Soviet "fraternal assistance"?

Quakers have refused to come to grips with the fact that although representatives of the Soviet Union (and our guests are often representatives of the Party and the government although their titles may belie this) are speaking words that sound like English—"peace," "democracy," and "co-existence"—they apply very different definitions to these words. To a Russian "peace" means a strong, well-armed Soviet Union ("defensive weapons" they insist) surrounded by a ring of obedient buffer states. "Co-existence" means that U.S. hegemony is open to attack (as it should be) but that the Soviet Union can and should be putting into power pliant "socialist" regimes and keeping them in power by any means necessary. "Liberation" means the overthrow of pro-Western or capitalist regimes that may be repressive and their replacement by pro-Russian socialist regimes that may also be repressive. Ask Amnesty International whose jails are filled with political prisoners and who is being sent to mental institutions for their political or religious beliefs.

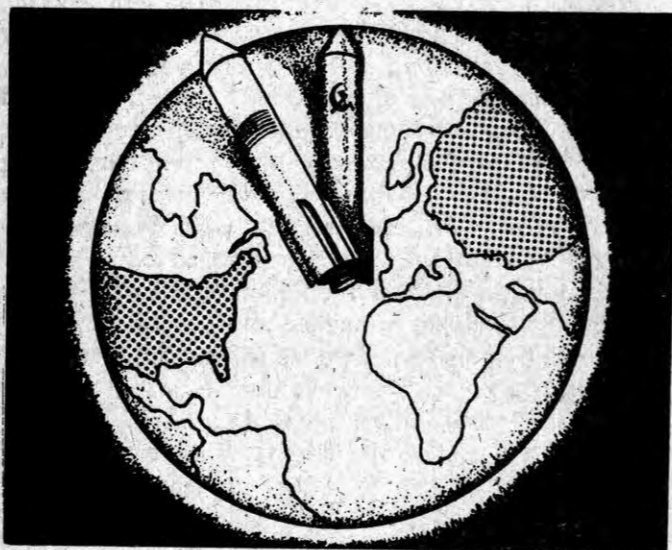
Simply put, few are blameless, and we owe it to Truth to be critical of all governments that have little regard for personal rights as well as those that disregard group rights. Until we realize that we and the Russians are not

necessarily speaking the same language, Friends will continue to be used by the Soviet Union. We kid ourselves that we enhance understanding and defuse tension. When communists and Westerners use the same words but fill them with such different meanings, there is no dialogue. Instead there are two monologues. Or, if we try to understand and sympathize with them, while they persist without deviation in expressing only their Party's line, it becomes a single monologue. They give the line and we echo it.

Why were Friends uneasy when Afghanistan was mentioned? Was it an over-zealous politeness, a fear of offending foreign guests? But the purpose of AFSC is not to bring visitors before whom we are to parade our good manners. There are cheaper ways to teach etiquette! Are liberals afraid to admit the Truth about the Soviet Union? Why the sigh of relief at the mention of El Salvador? Are our recently assumed economic and military aid to be equated with the Soviet invasion of Afghanistan? The U.S. has had its share of Afghanistans; we call them by the name of the worst—Vietnam. Friends are very much aware of them and try hard to alert the U.S. public to force a change in governmental policy. But, in January as this is being written, El Salvador is not yet one of them.

Many voices from the conservative side of the U.S. political spectrum cry out in various degrees of truth and shrillness about the evils of communism. Why should Quakers join the chorus? Because we are committed to Truth. The job of the Religious Society of Friends is not to counterbalance the right wing. Our job is to tell the Truth. We have lost a good deal of credibility by seeing the warts on our own face but ignoring the grotesque deformities of communist regimes. We tell the Russian, Cuban, or Chinese story of universal literacy, medical assistance, and employment. We do not mention their repression. We are not telling the whole story; we are not being honest with ourselves or with others who trust Quakers to tell the Truth.

This, then, Friends, is the challenge. Keep up our critical scrutiny of our own government. Continue to question, research, and publicize the facts, however grim they may be. Work for change. But let us not suspend our judgment when considering the Soviet Union, China, North Korea, or Cuba. Use on the communist countries the same critical scrutiny we direct to our own. Question, research, and publicize the Truth about them, as well. We pride ourselves on our even-handed administration of relief during war. Use that same even-handedness when reasoning about both parties of a non-shooting, "ideological" war. Only in this way can other people who are not wearing Quaker or "peacenik" blinders learn once more to trust our word. Only in this way will Friends again be serving Truth. □



Toward a Quaker Peace Program for the 1980s

by E. Raymond Wilson

The hand on the atomic clock has been moved forward to four minutes to twelve by the editor of the *Bulletin of Atomic Scientists*—to indicate the unsolved nature of the nuclear arms race and the increasing threat of the holocaust and devastation of a major nuclear war, which could destroy hundreds of millions of people and leave the Earth in shambles.

The Friends' peace testimony calls for the abolition of war and the transformation of the war-making system of competitive armaments into using that manpower and those huge resources in programs of meeting basic human needs around the world. Such a goal requires the settlement of disputes by peaceful means.

We believe that peace is truly the will of God for the human race and that it can and must be achieved, but only through changed hearts and institutions. The birth of Jesus Christ was heralded by the song "Peace on

Earth." His example was a life of love and nonviolence. The early Christians who were nearest to Jesus mostly refrained from taking part in war or military activities. One wonders if the problem of war might have been solved centuries ago had not the Christians under Constantine begun supporting the pagan war-making state and the Dark Ages been ushered in.

Too often in the thirty-five years since the Second World War, peace activities by Friends have been largely characterized by negatives: against war, against conscription and the draft, against military service, against the government. While that work has to continue, doesn't our peace program need to be stated vigorously in positive terms? The price of peace is high. It can't be achieved in one simple step. It requires many changes in attitudes, programs, and institutions.

Efforts for peace must move simultaneously along four main lines: more effective world organization, drastic disarmament, rapid economic and social development in the disadvantaged world, and reconciliation between classes, races, ideologies, and nations.

E. Raymond Wilson was one of the founders of the Friends Committee on National Legislation in 1943. As executive secretary emeritus, he still devotes most of his time to working for peace and disarmament as a volunteer for the FCNL.



First, we need a greatly strengthened United Nations system. The \$837 million which the U.S. Congress has appropriated for FY (fiscal year) 1981 for U.N. Programs (not including the World Bank and the International Monetary Fund) would run the Pentagon only one day, thirteen hours, and thirty-nine minutes.

If the United Nations is weak (for example, it has not been able to resolve the arms race or the crisis in the Middle East), it has been the superpowers, the U.S. and the USSR, that have had a leading part in that weakness. This weakness is illustrated by their refusal to use the good offices of the United Nations in conflicts such as Vietnam and Afghanistan. Nor do most Friends know about the many constructive things which the United Nations system does on problems of hunger and nutrition, disease, illiteracy, refugees, the population explosion, poverty, and natural disasters.

The United Nations lacks funding, structures, and authority to assure a peaceful and orderly world. Therefore the Campaign for U.N. Reform promotes a fourteen-point program for improving U.N. operations. This campaign is led by Walter Hoffmann, with Eric Cox working on legislation. One bill relating to some of the fourteen points has been passed and others are being introduced in Congress. The campaign was able to get a splendid specific provision in the 1980 Democratic Party Platform backing aspects of U.N. reform.

The campaign recommendations include goals such as the following:

- Strengthen the peacemaking and peacekeeping functions of the U.N. Establish more effective machinery for the peaceful settlement of disputes, including means for the submission of differences to mediation and arbitration. The U.N. peacekeeping machinery

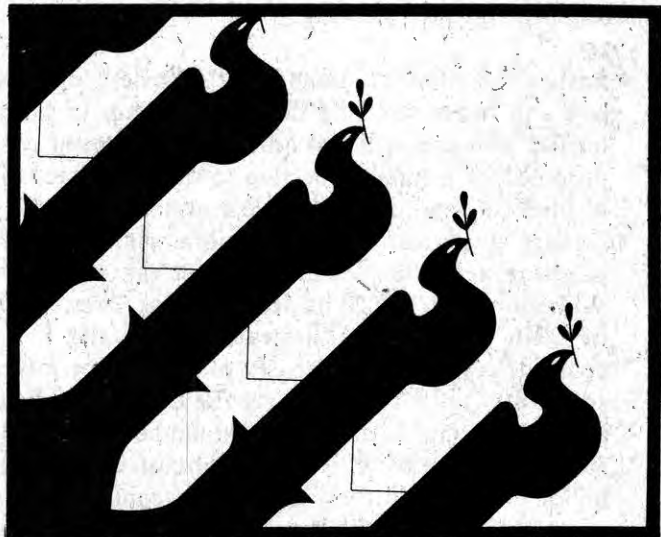
now costs each U.S. citizen 32½ cents, while military defense costs \$746 per person per year.

- Improve coordination of and expand U.N. activities on human rights.
- Repeal the Connally Amendment, which reserves to the U.S. the option of submitting its disputes to the World Court. Foster greater use of the International Court of Justice by the U.S. and other nations.
- Improve voting procedures in the General Assembly and modify the veto in the Security Council.
- Supplement U.N. finances through contributions from commerce, services, and resources regulated by the U.N.

The Law of the Seas Conference has been working seven years on a treaty to provide the machinery for dealing with navigation, the use of ocean resources and, in particular, the way of dealing with the extraction and division of the enormous wealth of deep sea minerals. Samuel and Miriam Levering have given outstanding leadership in behalf of the non-governmental community regarding the evolution of this treaty and the provisions for a deep sea authority, which it is hoped can be finally achieved this year. This should be an example of the process which should be applied to disarmament.

Passage by Congress of the bill to establish a National Peace Academy for training in the resolution of domestic and international conflicts could be a long step forward.

Support for and participation in the United Nations should be the cornerstone of U.S. foreign policy.



Courtesy of Coalition for a New Foreign and Military Policy

Beyond strengthening the U.N. we need drastic disarmament toward the goal of general and complete disarmament. In a column on November 2, 1980, *Parade Magazine*, referring to the rivalry of the U.S. and the

USSR, declared, "... a continued arms race must end in bankruptcy or war."

The world cost of an unresolved arms race this year is over \$500 billion, or about the entire gross national product of the fifty nations in Africa and the eleven countries of South America. Of this amount, the U.S. and the Soviet Union and their allies account for approximately eighty percent of the total.

Military spending is a major cause of high taxes, of inflation, and of federal deficits. The federal debt was \$914 billion at the end of the fiscal year, September 30, 1980. The Friends Committee on National Legislation estimates that about sixty-one percent of the debt is war or defense related. The *interest* on the federal debt was almost \$75 billion or \$1½ billion every week for FY80 without reducing the debt one nickel.

The last Congress appropriated more than \$168 billion for military purposes for FY81. This was an increase of more than \$30 billion over the previous year. President Reagan has asked for \$185 billion for FY82. Reagan claims he wants the U.S. to have military superiority. This is simply a challenge to the Russians to match our military buildup. For most of the last thirty-five years the U.S. has had military superiority, and yet it did not lead to significant agreement for military reduction. The CIA and the Defense Department interpret Soviet military production and manpower in terms of U.S. cost figures, thus giving an inflated total on Soviet military spending. The present mad arms race makes each side less and less secure every year.

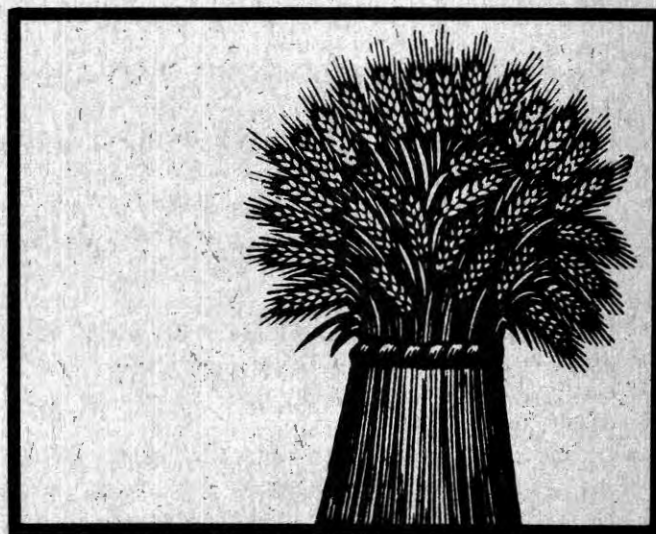
Some of the goals to work for now towards disarmament are the following:

- Resumption of negotiations with the Soviet Union to halt and begin reversing the arms buildup in both nuclear and conventional arms. Accept Brezhnev's proposal for a summit meeting to discuss reduction of both conventional and nuclear arms.
- Declare a nuclear freeze or moratorium on the production and deployment of nuclear weapons. With more than 30,000 nuclear weapons, over 9,000 of them long-distance strategic bombs, the U.S. could destroy every Soviet city of 100,000 or more some forty times over, and yet the U.S. is building at least three more a day. Plans should be abandoned for building the M-X, which could cost up to \$100 billion. This moratorium should be accompanied by an invitation to the USSR to reciprocate, *but not be dependent upon immediate reciprocity.*
- Completion of a comprehensive test ban on all tests. This would slow down the development of new nuclear weapons systems.
- Abandonment of plans for landing rapid deployment troops in other countries, which would be an act of

war.

- No more appropriations for nerve gas manufacture or storage.
- Completion of convention against cruel and inhumane weapons.
- Stop draft registration.
- Establishment of a U.N. Center for Analysis and Monitoring as a beginning for a World Disarmament Authority.
- Passage of legislation to promote the conversion of military bases and arms plants to civilian uses.
- Enactment of the World Peace Tax Fund.

Friends should seriously consider the recommendations of the Second New Call to Peacemaking Conference that individuals should withhold all or part of their income tax going to military and war appropriations, now estimated at more than forty-eight percent of the budget controlled by Congress. (This does not include trust funds such as Social Security or Highway Trust Funds which are not funded by the federal income tax and are not subject to yearly appropriations. Ask the Friends Committee on National Legislation for details on 1980 military appropriations.)



We need to be working as well on a more highly developed world. This would involve much more help to the disadvantaged world to help themselves in economic and social development, closing the hunger gap and narrowing the gap between rich and poor.

Congress has been cutting economic aid, investment in the World Bank and International Monetary Fund, and the Food for Peace Program. At the present time the United States is at least thirteenth among the developed nations in the percentage of public and private

investment in Third World nations.

In opening the First World Food Congress in Washington in 1963, President John F. Kennedy said that hunger could be abolished in one generation, and that what was lacking was the will to do so. Seventeen years later there are at least 500 million people in real trouble. The population rate has declined, yet population is estimated to rise to 6.2 billion or more by the year 2000. I am for zero population growth, beginning with the United States—which, with about six percent of the world's population, uses up nearly forty percent of the world's resources. If we cannot feed the world's population now, what can we do with one or two or three billion more people? The problem now is not so much our capacity for food production as for adequate distribution in a world of widespread poverty and lack of buying power. It may turn out that the limiting factor in the race between food production and population stabilization is not so much food or land as water.

The vast sums spent for arms are in sharp contrast to the proportionately tiny amount spent for erasing hunger and poverty in the disadvantaged world of people who are our neighbors and customers. The Reagan administration has proposed deep cuts in the very inadequate foreign aid program.

What are some of the ways to improve the aid program?

- Aim to eliminate the worst aspects of hunger and nutrition by the year 2000. In the short run push measures aimed at hunger directly under conditions of poverty and underdevelopment. On a permanent basis attack the very causes of hunger—poverty and insecure food supplies and storage—by helping developing nations to achieve rapid and equitable growth.
- Channel more funds through U.N. and multilateral agencies. The poor countries with fifty-one percent of the world population earn only fourteen percent of the global income.
- Increase U.S. contributions to the World Bank, the International Monetary Fund, the International Development Association, Area Development Banks for concessional loans to the neediest nations.
- Increase grants that do not have to be paid back for education, health, and other human needs.
- Do not use food as a political weapon, as Cabinet Secretary Block has suggested.
- Put more emphasis on family planning and in slowing down population increase. Family planning succeeds not when it is an isolated effort but when it is part of comprehensive economic and social development that includes maternal and child health programs.



And, finally, we need to work for a reconciled world.

This means building bridges across the chasms of race, color, economic levels, nations, and ideologies. This represents a particular challenge to Friends and to other religious organizations.

The political climate between the U.S. and the Soviet Union is poisoned at the present time. For sixty years the U.S. military establishment, patriotic and conservative societies have much of the time deliberately cultivated hostility toward the Soviet Union. The same has been true on the Russian side with propagandizing against U.S. imperialism. During the last ten years in the United States there have been about fifty conservative organizations launched, many political action committees, and right-wing evangelical groups that have put on an intensified campaign, often using inflated figures, accusing the Russians of having vastly outbuilt the United States in military weapons. Such charges were a major factor in the unwillingness of the Senate to ratify the very inadequate SALT II Treaty.

There are many things about Russian life that we do not like. For example, their anti-religious stance and propaganda, the totalitarian character of their government, the pressure on dissidents and denial of certain basic political rights, their control of Eastern Europe, their adventurism in Africa, and the military invasion of Afghanistan. In like manner, the Russians can produce quite a list of U.S. policies that they don't like.

But we are all part of the human race and must learn to live together in the same world peacefully and with increasing tolerance and cooperation.

Detente must be resumed, and the process of negotiations must be taken up with an all-out determination to make real progress in eliminating nuclear weapons and reducing conventional arms in the direction of general and complete disarmament. This goal was

repeated seventeen times in the final unanimous report of 149 nations at the end of the 1978 U.N. Special Session on Disarmament.

War and military build-up is not the answer to communism. The answer is a better program for the organization of society. It was the First World War that unleashed revolutionary communism in 1918. The Second World War spread it over Eastern Europe and paved the way for communist takeover in 1949 of mainland China. The Vietnam War ended with communism in control of all of Vietnam. War has not stopped communism but spread it.

The Russian economy and agriculture are in serious trouble. We could share our know-how and technology with them to our mutual benefit. It will take time, ingenuity, and prolonged effort to improve our relations with the Soviet Union. But it must be done—if we are going to avoid full-scale military confrontation and possible nuclear war.

A few of the many steps which the United States could undertake:

- Renew negotiations for a halt in all new weapons production. Declare a moratorium on all production and deployment of nuclear weapons and invite the Soviets to reciprocate.
- Work for rapid reduction of military spending.
- Continue efforts for mutual arms reduction in Europe.
- Press for withdrawal of Russian troops from Afghanistan, the neutralization of Afghanistan, and the stationing of U.N. peace-keeping troops on the Afghan-Russian border and on the Afghan-Pakistan border—remembering, with a considerable amount of humility, our devastating intervention in Vietnam.
- Increase the inter-visitation of persons and the dialogue between our two countries.

Remember that our task, without condoning evil or violence, is to seek to transform enemies into friends. The New Testament formula for dealing with enemies was threefold: to feed them, to forgive them, and to love them.

This is a very brief sketch of a constructive peace program for Friends in the next decade. Most of us as individuals can do much more than we are doing. We cannot work effectively on all of these questions simultaneously, but we can take hold where we can, appropriately, and pool our efforts through organizations working full-time on the search for peace and disarmament. We can strengthen the Friends Committee on National Legislation in working to influence Congress



Peg Averill/LNS/qpf

and the administration, the American Friends Service Committee with its far-flung offices and the continued dialogue with the Russians for twenty-five years, the Friends World Committee as it tries to knit together Friends around the globe, the Friends General Conference, the Friends United Meeting, Evangelical Friends Alliance, the Fellowship of Reconciliation, and other peace organizations seeking the end of war and militarism.

The individual can make a substantial difference, but it will take massive and prolonged and intelligent organizational effort to eliminate the threat of war and usher in the reign of peace based on justice and cooperation.

PROTESTING PETTY APARTHEID:

White Riders In the Black Car

by Lois Forrest

For eighteen days we had toured South Africa as a delegation of U.S. Friends—another white woman, two black men, and I—all members of the Religious Society of Friends. We had had many conversations with men and women of all racial backgrounds and walks of life, from government officials who defended *apartheid* and separate development to black Africans who were active politically. Nevertheless, as the end of our trip grew near, we began to realize we were deficient in one respect. We had experienced the life of white South Africans (our black members were given special status as international visitors). We did not know how it felt to live as a black South African, although this was the experience of eighty percent of the population. We thought of one small way to correct this deficiency: taking a train ride on the car reserved for blacks.

Up until this time we had been riding on the "whites only" car. In deciding to travel in the black train, none of us considered the fact that this would be seen as a serious violation of the law. Rather we saw it solely as a way of being sensitive to the black experience.

We were to travel to Pretoria on a Thursday to speak to some government officials. We decided to make this trip the subject of our experiment. At a Quaker discussion meeting the night before, one of our members told the group about our plans. Several South African Quakers, both black and white, volunteered to join us.

The experiment began badly. I missed a bus and got to the station later than I intended to, though there was still time to catch the train. However, when I began to inquire about the black section of the station, I was repeatedly given wrong directions. Even the black porters did not answer me, and when I was finally sent to Information, I was directed to the back of the building, exactly opposite

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to the place I should have been. The result was that we all missed the train, and one of the South Africans had to drive us to Pretoria to make our appointments.

It was early afternoon when we were through seeing government officials, and we thought that instead of going back to Johannesburg we would take time to witness a portion of the public trials against three young blacks accused of taking over a bank in a white suburb. We took a taxi to the court and found out that the trials were not being held that day. We then looked at our train schedule and realized that, if we hurried, we could just make the next train to Johannesburg. We took the taxi to the station and the black gates. There was a little confusion at the gate, but one of our members had already purchased our tickets, and in the general excitement of our late boarding no one challenged us.

When we boarded the train, we took scattered seats. I was alone in one seat facing the door, with two whites behind me. The rest of the delegation were scattered throughout the car. Immediately the black conductor said that we would have to ride on the white car. I replied that we were an integrated delegation, people of the same religious faith, and didn't want to cause any trouble, but we had been together in Pretoria seeing government officials and we wanted to ride together. The black conductor said that the white conductor would take care of the matter, but, from the expression on his face, I saw that he was not displeased.

Among the black passengers on the train there was an immediate reaction. They were extremely interested in what we were doing, and they began to change seats so that they could take turns talking with each one of us, telling us about their experiences under *apartheid*. I did not expect the degree of openness with which they shared their feelings, some very bitter, nor their deep concern to find out what had motivated us to act as we had.

One man who sat beside me asked our names and where we were from. I gave him the information, and he wrote it down, and it worried me a little bit. In the climate of South Africa one becomes paranoid. Was this a man who might pass on this information for money? Or did he simply want to be able to share this experience with his friends? It is a sad commentary on human relationships under a system of oppression that we can't have the normal amount of trust in simple human contacts.

While we were having these conversations, the train started up. A white conductor opened the door to the car, looked at us, and closed the door. Then at the very next train station another white conductor entered our car and said that we would have to move to a different car. Again we repeated the statement that we were a group of the same religious denomination and wanted to travel together although we did not wish to cause any problems. The train started up, and he left the car. The black man

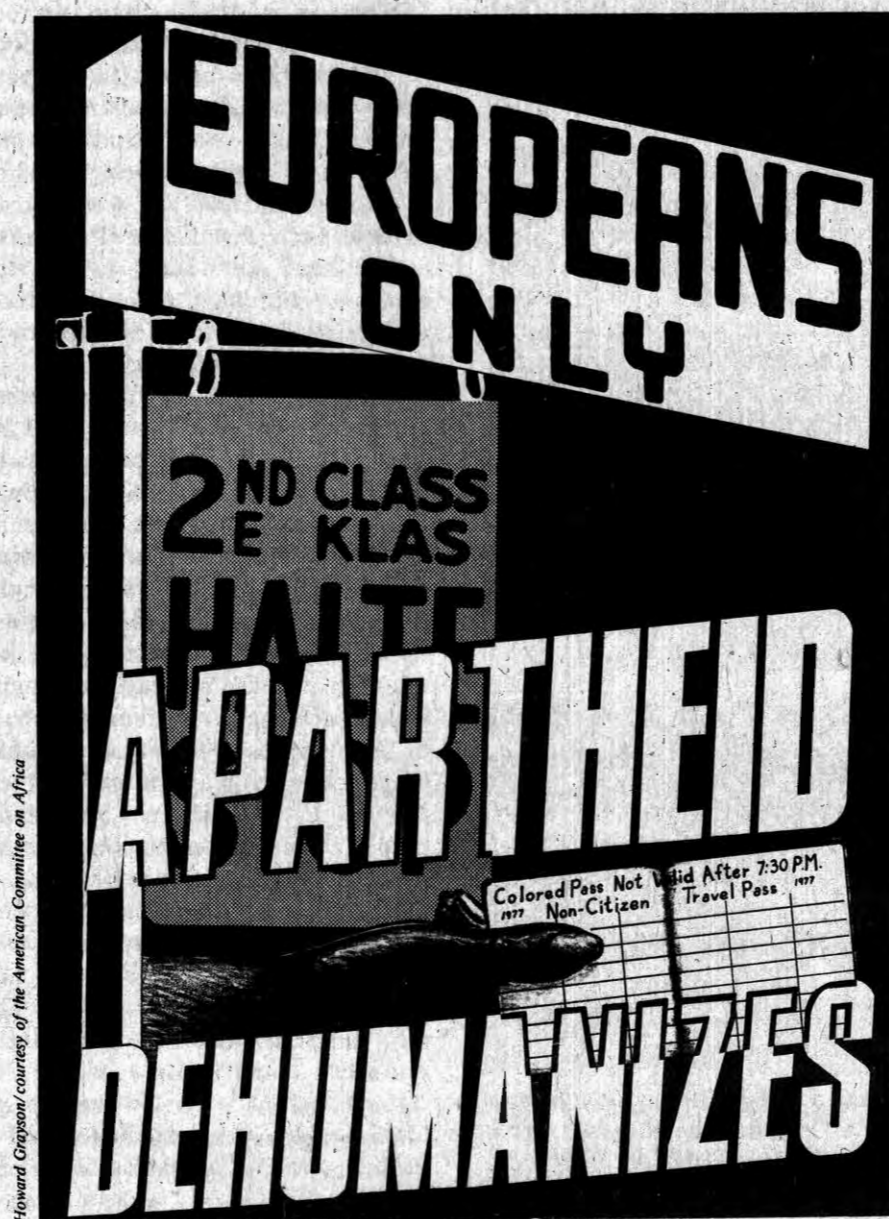
sitting next to me said, "Now they are going to call the police."

I became very anxious inside, but I was able to continue the conversation with the various blacks who took turns sitting beside me. Soon we were pulling into another station, Kaalfontein, and I saw two detectives in plain clothes standing on the platform waiting for us. At the sight of them somehow all my anxiety went away.

They boarded the train, and we once more engaged in quiet conversation. Since I was facing the door, I was the spokesperson. I tried now to keep the conversation going at all times, feeling that, in conflict situations, if you are always talking in a positive, negotiating way, people are less likely to arrive at negative decisions. When I

mentioned that we were a religious group travelling together, one of the policemen said, "I am a Christian, too." I sensed that he was very conflicted in what he was called upon to do. He had been notified because we were on the train, so he felt he had to respond to this in some way, yet he was worried about creating an international incident. He may also have felt guilty and therefore reluctant to force us to leave the train.

The white South African member of our group then said, "We are travelling under God's orders," and the man said, "Show me your orders," and my friend responded, "They are written on our hearts." The conversation continued for about eight minutes while the train sat in the station. I felt afterwards that we had been trying to reach that of God in the officer. However, he



Howard Grayson/courtesy of the American Committee on Africa

evidently finally decided he *must* do something, for he took me and the South African Friend by the arm to conduct us off the train.

One of our black members said, "Stop and think before you arrest us. You don't want to create an international incident." The police officer paid no attention, but continued to hurry us off the train and onto the platform. The rest of the delegation followed, and we walked down a very long platform. As we passed the train, the blacks leaned out of the cars and windows, cheering us on and expressing their support in a heartening manner.

After we had traversed the long platform, we went over a bridge to the other side. There we saw several cars parked, and I wondered if we were going to be taken somewhere. Would this be our last day in South Africa? I was very glad that the incident had come at the end of the trip for I would have hated to miss the rich experience we had had. I also wondered if the AFSC would ever be permitted to send another delegation.

We passed the parked cars, however, and entered a police station on the other side of the tracks. We were in quite a large room, standing before a police commandant. The arresting officer said that one member of our group had resisted arrest, and this made me very anxious, since in the United States resisting arrest is seen as a fairly serious charge. So I began repeating once more my litany; we were an international delegation in South Africa for a month and had been together in Pretoria seeing government officials and were all members of the same religious group, etc. I thought if I could keep the conversation going along these lines, I could avoid reference to the question of resisting arrest. Finally I came to the end of what I had to say, and the commandant replied:

"Madam, you may ride together on the train, but next time please notify us."

That was all. We were stunned after all the tension leading up to this moment. We said something like, "Can we really go back to the train?" and he said "Yes." So we walked out of the station and followed the route we had taken, back to the now empty train platform. Here as we waited about an hour for the next train, we talked over the events of the afternoon. I was sure that we would have no trouble on the next train, that they would telephone ahead so that we wouldn't have to repeat the whole thing again, and my anxiety was completely relieved.

The experience was not over, however. When the train finally arrived, it was overcrowded with men and women returning from their day's work, and the black car which we boarded was jammed. We were able to get inside, although we had to stand, but there were people hanging out the doors, and even clinging to rods between cars.

Whenever the train went around a curve, and we were thrown against each other inside the car, I thought with anxiety about the safety of those outside. Meanwhile, trains going in another direction were passing us regularly, some cars jammed with black workers, while others, reserved for whites, were partially empty, their few occupants sitting in comfort.

On this second leg of our journey people looked at us and wondered, but there was not the camaraderie and conversation we had had before. Nevertheless, I felt that this part of the trip had a deeper impact on me than had the first. We had set out to share the experience of the ordinary black people of South Africa. Now we were sharing it. And the lack of facilities and the actual danger to which the blacks were exposed were apparent.

When we reached Johannesburg, there was a huge press of humanity going up the stairs and off in separate directions. I knew for most of the blacks there was a second long, difficult, and perhaps dangerous trip to Soweto or other districts, while we who stayed with white families had a much shorter and easier trip. Again the contrast was painful to experience.

The effect of the afternoon stayed with me for a long time. In fact, it is with me still. For one thing my colleagues and I felt very close. We had not planned to commit civil disobedience; we had not been through the unifying experience of prior preparation. Nevertheless, we had felt ourselves led by a great conviction, and we had acted as we felt we must, trusting that things would come out for the best.

What had we accomplished? Beyond following our own consciences, perhaps very little. But because we were international visitors, our experience was written up by one of the Johannesburg papers, and an editorial used it to comment on the folly of petty *apartheid*. Reading that editorial may have helped some South Africans who resent *apartheid*—I am convinced many do—to speak out against it in logical fashion.

I am very much aware that it was easier for us from the U.S. to protest the segregated train than for South African citizens. We could leave in a few days; at worst we risked some personal inconvenience. Their risk can be far more serious. Yet many do resist. Others must decide how much of their energies must go for resistance, how much for fighting the system in other ways. I honor them for their principled wrestling with such dilemmas.

Nevertheless, I could not help wondering if more and more people did resist in a quiet, low-key fashion, would not some changes occur in the way that blacks are treated? I do not say that the big, major changes will come that way, but perhaps small changes with symbolic impact. Thus, for me the lesson of the afternoon is that in simple ordinary ways women and men following their consciences can play a part and make a difference. □

Arun Gandhi is an Indian journalist, rural development organizer, and follower of his grandfather's philosophy of *satyagraha*. Gandhi discussed the role of nonviolence in his own life and a specific Harijan village project in western India when he visited the University of Pennsylvania last fall. His commitment to nonviolent change can encourage Friends today just as Mahatma Gandhi's leadership in India's independence movement inspired an earlier generation of Friends.

"It is possible to bring about change," Arun Gandhi insisted to a class which questioned him about the practicality of groups or nations adopting nonviolence. He rejected the argument that the successful use of nonviolence requires an opponent who is understanding. Gandhi explained that "nonviolence can work equally well with anyone if we have the determination and the will." For example, he suggested that "with considerable organization and dedicated leadership" it is possible to end the production of nuclear arms. The test comes in deciding "whether we are ready to call ourselves civilized human beings and to behave like human beings."

Gandhi mockingly described himself nine years ago in a feature story in *The Illustrated Weekly of India* about Kasturba and Mohandas Gandhi's twelve living grandchildren. He wrote, "Arun is the most prodigal of all. Smokes, eats non-vegetarian food, and is generally regarded as the most un-Gandhian of the lot. Among my other vices, I work at the *Times of India* for a modest living. Married a Maharashtrian girl from Baroda, Sunanda, who comes from the famous Ambegaonkar family. We have two children, Tushar, who wants to outdo his father and soar in the skies as a pilot, and Archana, whose ambition in life is to atone for her father's sins."

Arun Gandhi's father, Manilal Mohandas Gandhi, was one of four sons, all of whom were self-educated. "All of them participated in the freedom struggle and all four of them had to build a life for themselves," according to Arun. In the 1890s when Mahatma Gandhi as a young lawyer went to South Africa, he took his first two sons, Harilal and Manilal. Identified as a "coolie lawyer," Gandhi worked with Indians in South Africa. The community had formed when indentured laborers arrived in the mid-nineteenth century from South India, completed their enforced work term, and remained in Natal as manual laborers. Indian merchants followed. The Boer and British colonists denied political and social equality to the Africans and Indians.

In 1906 the British enacted an Indian Registration Ordinance, which required all Indians living in Transvaal to be fingerprinted on a form that had to be carried at all

A Gandhian Approach To Third World Development

by Scott Rhodewalt

times. Indian resistance to registration fostered the concept of "nonviolence" in a series of events which Horace Alexander described in *Gandhi Through Western Eyes*:

Gandhi and his fellow Indians resolved that, come what may, they could not obey such a humiliating law. Death would be better than submission. At a meeting held in Johannesburg on 11 September 1906, "packed from floor to ceiling," after being warned by Gandhi of the possible consequence of defiance, the whole meeting rose up with raised hands and undertook a solemn oath, with God as witness, not to submit to the new Ordinance. Thus began Gandhi's life of civil disobedience. When the vow was taken, he did not yet see how it could be implemented, though he was aware that any action must be wholly nonviolent. The measures shortly taken thereafter were in the early days called "passive resistance." Gandhi did not care for this expression, as it suggested something much less positive than the kind of action he envisaged. Before long he invited the readers of Indian Opinion, his weekly journal, to suggest some more fitting name. Thus came into being the expression "satyagraha," which is variously translated as "soul force" or "truth force." In any case what it really signifies is the mighty power of the undaunted human spirit as opposed to the power of weapons or of money.

When Gandhi returned to India in January 1915 he left his son, Manilal Mohandas Gandhi, in South Africa to edit *Indian Opinion* and manage the Phoenix Ashram. Manilal Gandhi worked against South Africa's racial segregation laws in his paper and through personal action which resulted in several prison terms from the British-controlled South African Government. Arun Gandhi wrote that his father, Manilal, "fought on two fronts.

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Nonviolence can work equally well with anyone if we have the determination and the will.

Nothing could keep him out of India's struggle for independence. In 1930, when he read of Gandhiji's plan to start the salt satyagraha, he rushed to India to join it." Arun Gandhi explained that when his father left South Africa he took with him a baby daughter, Arun's older sister. Arun Gandhi grew up in South Africa, where he lived for twenty-five years.

In his Philadelphia talk Gandhi explained why the massive civil disobedience campaign, which started with his grandfather's march to the sea in 1930, focused on salt. The British tax on salt, one instrument of government control, aroused universal opposition throughout India. Salt was a commodity which was "equally used and equally necessary to all people, whatever they did." Arun Gandhi attributed the success of that movement—years later when India gained

independence from Britain after World War II—to Indians' persistence. Nonviolence brought with it neither hatred nor enmity, he suggested, reminding his young audience of undergraduate students in the U.S. post-Vietnam War generation that Indians were very friendly with the British people.

"Many people have said that nonviolence is a tame way for dealing with a problem. That is not quite true," he cautioned. "Nonviolent action, if it provokes the opponent into violence, can be something quite dreadful and not necessarily an easy way to fight for a cause."

"Violence is a result of a considerable amount of hatred and dissatisfaction. It can take various forms by various means. We must curb these means," he explained as he turned the subject to the twelve million deaths related to Hitler's rule in Germany and World War II. The forty-eight-year-old journalist suggested that if Europeans and their allies had defeated Hitler with nonviolence, vestiges of Nazism would not be surfacing in the U.S. and other countries today.

"U.N. statistics tell us that twelve million people die of starvation every year. Yet no one is feeling a thing about it, unlike the concern we hear about the German devastation," Gandhi told the students. "It shows that

we have not been able to control our emotions. The emotions of love and understanding, which every human being should feel, are suppressed." When a student later suggested that nonviolence may be appropriate only for those in a Hindu religious tradition, Gandhi responded that all religions have the same base of love and understanding.

"As a journalist I have been writing about the poverty problem but with no effect at all," Gandhi explained to another class, in which graduate students were examining the political problems of overcoming massive poverty in the Third World. Having written for the *Times of India* for more than twenty years, Gandhi feels despair about how ineffective government is in tackling poverty. The majority of people cannot find solutions on their own, he said, because they happen to be involved with finding their next meal. "The intelligentsia ignore the problem, and the government looks at the urban sector alone." Gandhi's solution, however, is one which Friends can appreciate. He takes one step, no matter how small, and works to contribute that part of himself which can help to overcome the problem at hand. "I think that every drop eventually fills the bucket," is a statement of encouragement as applicable to a flagging believer in nonviolence as it is to the activist who works to overcome economic inequality.

Arun Gandhi has performed a unique service in his newspaper coverage and is unusual for investigating another man's total involvement with a rural development project serving India's poorest people. His gradual personal involvement with the project has been extraordinary. Unlike other Indian journalists whose education in India's elite Western-oriented schools has blinded them to basic concerns of the masses, Gandhi remains open to the problems of the poor. His ability to interpret their plight and to communicate it through Bombay's press sets him apart from his professional colleagues.

The rural development project, with which Gandhi has become so much involved, was begun fifteen years ago. Madhukar, the original organizer, selected a remote village about 400 miles south of Bombay near the border of Goa in a forgotten part of Maharashtra state. The village was made up of 350 families of Harijans (a name meaning "Children of God," which Mahatma Gandhi gave to the untouchable people who were born outside of the Hindu caste system). The people were living in "atrocious poverty." As an example of the extent of deprivation, Arun Gandhi reported that families had often sold their daughters for thirty or forty rupees, about five dollars, for a lifetime of prostitution in distant Bombay.

Madhukar's objective was to create economic stability and social change within the village, not through charity, but with personal guidance and a helping hand. In 1965

The majority of people cannot find solutions of their own because they are involved with finding their next meal.

when many families combined their meager collateral to gain security for a loan to purchase one buffalo, the villagers had their first taste of milk. That simple act inspired the formation of an agricultural cooperative society.

During the first year, the villagers consumed half of the cow's milk production and sold the rest. They were able to repay the loan at the end of the year. One of many problems which the villagers faced—how to feed the new animals they bought—was solved when the working men bartered their midday meals in exchange for grass for the buffaloes. Title deeds for land that villagers had lost to moneylenders years ago were tracked down in government offices. The land was restored to original owners as the villagers became able to repay the moneylenders. Since the average half-acre per family was hardly economical for farming, all the holdings were pooled cooperatively into a unit of more than 100 acres. At first the agricultural cooperative society was tempted to grow sugar cane, but members recognized that it was not a labor-intensive product. After fifteen years of concentrated development, the village's cooperative society receives an annual profit of 230,000 rupees.

Other measures of the project's success demonstrate the effect of economic development in people's lives. All children in the village now go to school. For ten years no girls have been sold to the Bombay entrepreneurs because the agricultural cooperative society has taken responsibility for educating the villagers' daughters and helping to arrange their marriages. The cooperative also pays for tuition for those young people who leave their village for college training. Today the villagers' first generation of sons to attend agriculture college is contributing knowledge and leadership.

After first reporting the village's growing success, Arun Gandhi became more and more involved in the rural development project. "We were there to guide because we have the necessary education to guide them," Gandhi said explaining Madhukar's and his role in the life of the village.

By insisting that any monetary aid be repaid immediately, Gandhi explained that "we have made people aware that they can do things themselves. The

whole area has been changed." An example of the kind of growth that the village's agricultural cooperative society has achieved is the most recent grape-growing project. Ten acres of land were set aside and planted. Gandhi was able to convince some Bombay industrialists to lend 300,000 rupees for the initial capital investment in the grape project. The anticipated profits of 150,000 rupees per year were used as collateral for the new loans. Although some donors wanted to give the money as charity, Gandhi and Madhukar insisted that the village regard all investments as loans which villagers must repay.

The whole surrounding area has changed as a result of the village's economic growth. After meeting their first goal of establishing self-sufficiency, the organizers worked to spread the idea among neighboring villages. By using one-week seminars in other villages, the agricultural cooperative society has motivated twelve other communities to follow a similar pattern. Gandhi explained that the project could not be replicated "in its entirety in another place because development varies from area to area."

Sharing personally in the problem of world poverty and applying nonviolence at every level of peacemaking are two very diverse concerns. They are issues which confront North American Friends today with as much urgency as that with which the nagging question of Indian independence confronted British Friends fifty years ago. Mahatma Gandhi's grandson reminds us of the power that lies waiting in a commitment to nonviolence. Arun Gandhi suggests that "it is the duty of those who understand the danger to convince others. If it is brought out properly, it can make them understand."

Today the developing world is demanding massive transfer of capital from the United States and other prosperous countries in the northern tier of the world. It is one step in stimulating growth in the depressed countries of Earth's southern tier. Throughout much of the developing world the poorest forty percent of the people cannot meet their basic minimum needs as measured by simple calorie requirements for human survival. Yet, exorbitant consumption levels in the developed north and among elites in the developing south indicate a callous unawareness of the plight of global neighbors. As we make ourselves more aware of the difficulties that prevent a right sharing of Earth's resources, we must avoid the easy choice of refusing to accept responsibility.

In 1972 Arun Gandhi wrote, "It is difficult to live down a big name, and though most of us of the Gandhi family would love to be lost in oblivion, it is not really possible to escape." Friends face a similar quandry. Our obligation to the historic testimonies and concerns of Friends propels us to lead in finding solutions for the growing conflict between north and south. □

A Step Toward Development Through People

by Marcia L. Harrington

Underestimating the capability of poor Third World peoples to shape and direct their own development may be a basic cause of foreign aid difficulties—even more so than past abuses, misuses, and ineffectiveness. If so, better results may be in the offing; Congress has recently passed a new 1981 foreign aid authorization which includes a title stressing the value of "participatory" development and creates a new aid institution, the African Development Foundation (ADF).

The institution's conventional name belies its real purpose, which is to seek a fresh approach to development in Africa. Unlike most U.S. government-sponsored aid programs, which make large loans and grants through foreign governments, the foundation would make much smaller grants and channel them directly to indigenous grassroots organizations working for development. To groups like the Friends, who have been in the development field for years, the participatory approach is not an earth-shattering discovery. It is simply the logical outgrowth of values which stress economic, political, and social justice for all. It places supreme faith in people's ability to direct their own affairs. The compatibility of local participation with Quaker values is most clearly spelled out by the Friends World Committee for Consul-

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tation:

The positive value we put on equality, on the fulfillment of human capacities, and on the exercise of choice in society derives from a belief in the dignity and absolute worth of every human being. . . . In technologically poor countries, we see the need to work toward styles of development which . . . support local development initiatives and concepts, rather than projects designed from outside, and avoid distortion of those projects by misapplication of funds or by outside interference; build on local, not imported, values and local, not imported, resources.

The model for the ADF comes from a similar institution, the Inter-American Foundation (IAF), which was experimentally funded in 1969 and continues to chart new approaches to development in Latin America and the Caribbean. The IAF has been enough of a success that even erstwhile development aid critics, disillusioned with the current U.S. foreign assistance program, seem favorably impressed with its work. For critics who feel that aid programs are fraught with waste, the IAF has required only a fraction of the funding appropriated to other programs and is limited to ten percent in overhead costs. For others who fault U.S. aid for "helping the elites to consolidate their control over power and resources," the IAF channels funds directly to the indigenous development groups themselves.

Supporters praise the uniqueness of the IAF (and the newly-passed ADF) in three respects: its complete autonomy from other aid organizations with "establishment" mind-sets; its flexibility and responsiveness to the needs of the receivers; and its autonomy from political demands. The ADF, like the IAF, is to be established as a separate corporation with a seven-member board of directors, appointed by the President. Of the seven directors, only two would come from U.S. agencies concerned with African affairs. The other five members would be private citizens—as part of an effort to keep the foundation independent of political considerations, although there is no denying the President's own bias when making these appointments.

With smaller staffs and more modest grants, the IAF and ADF can adapt their assistance to fit the particular needs of each group. They can also act more quickly. Past experience shows that IAF proposal-to-disbursement time averages three months, compared to two years or more through the Agency for International Development. "You can't get authentic development unless you can respond quickly," warns Steve Hellinger, a co-director of the Development Group for Alternative Policies. "True development initiatives die in a short amount of time if

resources are lacking."

The Development Group for Alternative Policies is probably the ADF's most dedicated supporter and for good reason. Four years ago, the Group took the idea and worked with the administration, the Congress, and representatives from non-governmental organizations to make it a reality. Their interest in the ADF stems from the view that the U.S. should change its foreign aid policies, particularly in Africa, while the political climate is still favorable: "The United States, having played a minimal political role in Africa's colonial history and having initiated little diplomatic or personal involvement until quite recently, remains a little-known commodity among African people." The present moment is an ideal time to set forth a genuine commitment to development, with a hope of avoiding the kind of failures which in Latin America have resulted in hostilities and suspicion toward the U.S. Steve Hellinger says, "In Latin America, development is political . . . and in Africa increasingly [so]."

The political problem of development aid distribution is a distressing one. With increased instability throughout the Third World, aid institutions are faced with a change in regimes (thereby giving tacit support). Under tumultuous political circumstances, it is hard to give continuous development assistance.

In the case of the IAF and the ADF, however, political problems interfere far less with aid. Since funding is channeled through indigenous organizations rather than governments, a change of regime does not directly affect the funds. Thus development assistance can be more continuous.

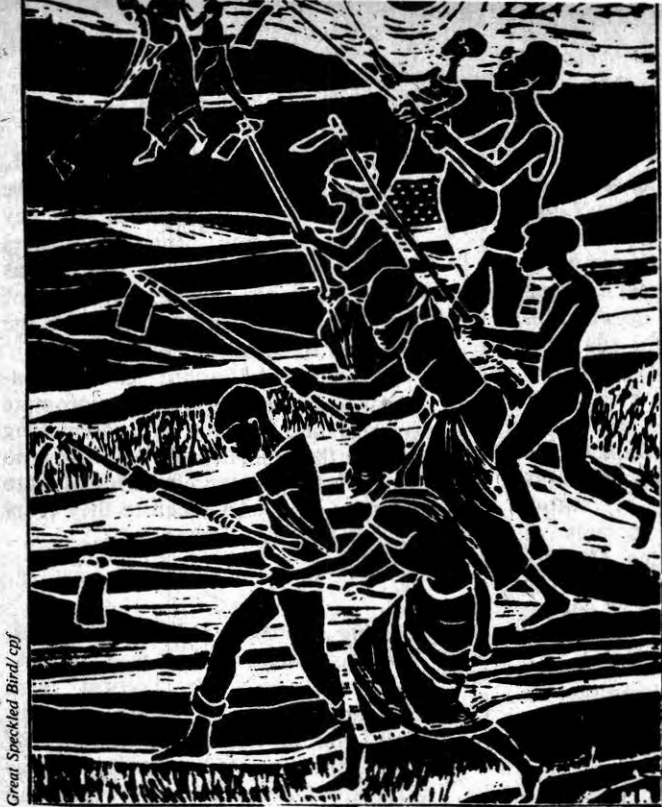
Past IAF-funded projects have run the gamut of social issues. One grant went to help a national women's organization expand its limited resources. Funds provided for the training and recruitment of social organizers to teach courses in hygiene, food preparation, marketing, and home income-raising activities.

Another IAF grant went to assist a Salvadorean foundation in its operation of a self-help housing project for low-income families.

The strict attention paid to the priorities of the local people and use of local leadership and resources resemble the approach of many American Friends Service Committee projects. The above-mentioned programs, for example, sound like the AFSC Women and Development project in Mali and the Squatter Upgrading (housing) Project in Zambia, respectively. In execution, of course, they may be quite different.

Other IAF-funded projects with a participatory mode of development include:

- A \$253,700 grant to enable a legal aid organization in Colombia to extend its services to the poor.
- A \$66,550 grant to a local boat service cooperative in



Mexico so that more boats could be purchased, thereby creating jobs for new co-op members.

- A \$4,840 grant to an agricultural cooperative to begin a development program on 6,000 hectares of fertile land purchased for settlement.
- A \$218,000 grant to an education and development organization in Ecuador. Funds were spent for technical training and bilingual adult education among the Indians. A nonformal educational project was also started to promote indigenous theatre, music, dance, and other art forms.

The participatory approach has been roundly applauded in the work of the IAF. Many people are reluctant to make an unqualified endorsement of the ADF, though, until they see it in operation. With cultural and historical differences so great between Africa and Latin America, there is some concern that Africa may lack the action-oriented organizations needed to take the initiative. As Patricia Hunt, AFSC Africa Desk, explained, African society is structured around the extended family and community. "The ADF would fund directly to local organizations.... [T]he difficulty might be in finding these organizations. There is a real lack of social action service organizations."

David Scull of Partnership for Productivity, a group started with Quaker initiative now working for development in Africa, agrees that the idea of the ADF "is not something that can be seized on the basis that it worked in Latin America. The whole problem of transferring organizations which have worked in other countries is very difficult." Our experience with this approach in Africa "has not worked out so as to say that we are

True development initiatives die in a short amount of time if resources are lacking.

encouraged...but it is a direction in which we should move."

According to Steve Hellinger, this same worry was voiced when the IAF was created. True enough, when the IAF began, it funded the larger more visible organizations. In time, though, the grapevine spread, and many smaller indigenous groups became included too. "The availability of funds brought a load of smaller groups out of the woodwork.... Before, they would say, 'What can we possibly do?' Now [with the IAF], they say, 'Look. There's hope!'"

Whether or not the ADF's participatory approach to development in Africa will work remains to be seen. No doubt its success will vary from country to country. Certain adaptations to the African situation will have to be made. The underlying philosophy itself is certainly consistent with Quaker ideals.

By its inclusion in the 1981 foreign authorization bill, and with a two million dollar appropriation to cover start-up costs, the ADF has cleared its greatest hurdle. Now it legally exists as a government corporation and needs only to have a board appointed. This will have to be done by President Reagan with subsequent Senate approval.

The operating funds for the ADF will come out of the Sahel Development Program budget, but it will take at least a year for the foundation to really get underway.

For skeptics discontent with our current foreign aid programs, for poor Third World people struggling to change their lot, and for Friends seeking creative alternatives which would promote a fairer, more humanistic development, the ADF seems worth trying. □

FRIENDS AROUND THE WORLD

Pennsylvania, the Quaker state, is celebrating its 300th birthday in an appropriately modest fashion this year. March 4, 1681, was the day King Charles II of England signed the charter granting William Penn some 45,000 wooded acres in the New World. But that was under the Julian calendar. In 1977 the Pennsylvania Legislature declared March 14 Charter Day, the corresponding date under the Gregorian calendar now in use.

Whatever the date, it marks the beginning of large-scale Quaker colonization on the North American continent. The new land provided a haven for Quakers and others suffering from religious persecution in England and the Continent. It also presented Penn and his co-religionists with a social laboratory, a place for a "Holy Experiment" in applying their religious principles to government.

Governor Thornburgh has declared a nineteen-month-long Pennsylvania fete—the time between the granting of the Charter and Penn's arrival in October 1682.

Philadelphia Yearly Meeting has made plans to observe its own tercentenary, along with the Commonwealth and Philadelphia (1982) celebrations, beginning with its official sessions March 27-31. Details will be reported in later issues of *Friends Journal*.

"To those who speak of 'limited' nuclear war as though it were anything else than the end of civilization," concludes an article in the Newsletter of Lancaster (PA) Monthly Meeting, "one might ask how they can place trust in any untried product from the same folks who designed Vietnam, the postal delivery system, and Three Mile Island."

The flow of clothing into the American Friends Service Committee packing center has dwindled recently, but overseas needs are still great. An appeal has been issued to Friends "to do whatever they can to maintain the flow from monthly meetings, still our principal source and best source of good-quality used clothing."

The first surface shipment to Cambodia has just gone—more than 5000 pounds of school supplies and 3000 pounds of children's light clothing. (A shipment of medicines went previously by air.) With the return of relative peace to Zimbabwe, shipments for refugees from that country have ceased, but offsetting this the AFSC has initiated shipments to Angola for refugees from Namibia. Large shipments continue also for refugees in camps in the Gaza Strip.

The need is especially great for children's clothing, as well as men's and boy's clothing of all weights. Much of the women's clothing has been found to be unsuitable; best use can be made of skirts and blouses, slacks, sweaters, jackets, and coats, along with serviceable cotton dresses. Washable garments of all kinds are most welcome. Blankets are always most gratefully received. Prepaid shipments may be sent to the AFSC, 1515 Cherry St., Philadelphia, PA 19102.

On January 4, 1981, Chicago's Fifty-Seventh Street Friends Meeting celebrated its fiftieth anniversary. To quote from its monthly newsletter, "An oversize group of well-wishers first gathered in worship at Quaker House, festive with birthday decorations." The celebration continued with a lunch and program planned for 100 people at the Hyde Park Union Church across the street. Attendance suffered more from a prevalent wave of influenza than from the zero weather, which was nevertheless clear and sunny. Musical and historical events during the afternoon rounded out the occasion, as greetings from individuals and from other meetings flowed in. Exhibits upstairs and downstairs at Quaker House documented, among other noteworthy events, the attendance at meeting in 1948 of Albert Schweitzer.

In announcing the January 25, 1981, address by Milton Mapes Jr., executive director of the National Peace Academy Campaign, Stony Run (Baltimore) Friends Meeting quoted in part as follows from the preliminary report of the Commission on Proposals for the National Academy of Peace:

"Existing institutions and mechanisms lack the resources to promote training and research in peacemaking and conflict resolution skills. There is no well-developed system for responding to conflicts at any level before they erupt into destructive violence."

Coming to Pendle Hill in September, 1981, as executive clerk is Robert A. Lyon and his wife Patricia from Earlham College, Richmond, Indiana. Bob Lyon has worked for a number of years with the AFSC, principally as Executive Director of the New England Regional Office, but also in its fundraising and development programs, as well as with the Friends World Committee, Section of the Americas.

Responding to an appeal from Japan Yearly Meeting of the Religious Society of Friends, both Ann Arbor and Kalamazoo (MI) Meetings have written President Reagan to urge on him the necessity of economic cooperation between the United States and Japan, without pressing the government of the latter to rebuild its military potential. Ann Arbor Friends Meeting quoted from Chapter II, Article 9 of the Constitution of Japan which states: "Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation, and the threat or use of force as a means of settling international disputes."

In July, 1980, Japanese Friends had pointed out that their government and industrial circles in Japan, by utilizing television and commercial newspapers, had been attempting to impress the population that United States political leadership was urging on Japan an "increase [in the latter's] share of military responsibility within an overall world strategy."

Ann Arbor's letter to the Reagan administration also protested any "attempt to undermine the integrity of an instrument which expresses such a hope as the one set forth in [the Preamble to the] Constitution [of

Japan], namely, 'We, the Japanese people, desire peace for all time... and we have determined to preserve our security and existence, trusting in the justice and faith of the peace-loving peoples of the world.'"

During the third annual conference of the Center on Law and Pacifism, P.O. Box 1584, Colorado Springs, CO, 80901, Bill Durland presented his idea for a suit in the International Court of Justice on behalf of world-wide peace groups. The suit would call both the U.S. and the USSR to account for threatening the survival of the planet.

As a start to turning the arms race around and heading it in the opposite direction, a "One Less Bomb Committee" has been formed at 551 Hayward Mill Road, Concord, MA 01742. It will send, upon application, a petition card to be signed by "people of any age" who "do not have to be [citizens] of the United States," and mailed back to be sent to the President as Commander-in-Chief, urging him to start disassembling one bomb, rather than adding three a day to our present stockpile of 30,000 nuclear warheads.

According to *Around Europe*, the Quaker newsheet from Brussels, the banning of war toys, if not imminent, is at least receiving more serious consideration than ever before in countries which are members of the European Community. In Brussels, one of the best known toy shops, that of Edmond Serneels, has never sold guns or rifles. The owner disapproves of encouraging aggressive instincts with toys that resemble real arms and resents children aiming guns at him and yelling, "Bang! Bang!"

Although the war toy business averages five to seven percent in other shops, interest is said to be shifting to space toys and electronic games. Even toy soldiers are less popular, presumably on account of the drabness of modern uniforms. Pamphlets have been distributed in Belgium showing "good" toys and "bad" ones.

In West Germany, posters have been used reading: "Don't play the death game, the reality is bad enough." A recent poll showed that eighty-three percent of the population wanted the

sale of war toys banned by law.

"In Sweden, the sale of toy weapons, games or kits other than pre-1914 historical miniatures has been banned since December, 1979. A similar agreement is being negotiated in Norway."

In response to a letter from a Belgian member of the European Parliament, the EEC expressed awareness of the desire of various groups to restrict the distribution of war toys and claimed that it was following this development with interest.

Of Mercer Street Friends Center (Trenton, NJ) the Rev. Terence McAlindon of Trenton's Catholic Youth Organization has this to say:

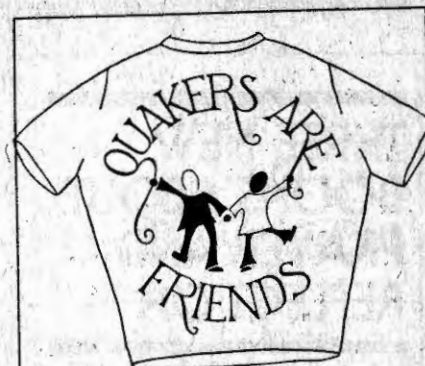
"Day care and after school programs are support system programs for the family, the most important unit of our society... With the increase in the number of working mothers, with the increase in the number of single-parent families, with the increase in the number of hurting families, support systems such as after school programs are more important than ever. Yet the State of New Jersey is cutting back on the funding of such programs.

"We need such programs not just 'to keep the kids off the streets' but to assist parents in helping children grow, in developing their character, in offering them tutorial assistance.

"We look upon youth as the future of our country and rightly so. They are truly our gifts and talents; let us nurture them and care for them. They are a gift of life from God."

Friends Journal seeks an associate editor, for opening in May. Ideally should be acquainted with *Friends* and their concerns, have editorial skills and experience, be prepared to work closely with editor-manager and other staff in publishing a little magazine. Salary according to qualifications. Please send resume to Editor-Manager, *Friends Journal*, by May 1.

Lucretia Mott has been nominated to the 1981 Women's Hall of Fame, Inc. in Seneca Falls. Letters of support for this nomination should be sent to that organization at Box 335, Seneca Falls, NY 13148.



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BOOK REVIEWS

Giving Up the Gun: Japan's Reversion to the Sword, 1543-1879 by Noel Perrin. Shambhala, Boulder, CO. 1980. 122 pages. \$4.95

Portuguese sailors introduced guns to the Japanese in 1543. Within thirty years, the Japanese were making guns superior to those in Europe, and firearms had become the decisive weapon in Japanese warfare. Yet within another sixty years, the Japanese had stopped making and using guns entirely, until the arrival of Commodore Perry in 1854 brought the Japanese irrevocably into the era of modern warfare.

Noel Perrin tells this remarkable story, one that is fascinating for its own sake but also highly relevant to anyone trying to deal with the problems raised by our own exploitative and deadly technology.

Why and how did the Japanese stop the manufacture of firearms? It is ironic, and perhaps significant, that it was the warriors themselves who led the fight against guns. They did not want a more efficient means of killing; they wanted to maintain a way of life in which risking one's life in swordsmanship remained the noblest test of a man. They were sufficiently powerful to centralize, then strangle, the manufacture of guns. Once the manufacture was halted, the technology was simply forgotten.

The parallel between Japan's example and our current situation regarding nuclear weapons is, of course, far from a simple one, and Perrin rightly hesitates to stress it. What makes the story relevant and, indeed, so reassuring is its message that human beings have a measure of control over their fate.

As Japan gave up firearms, it continued to progress, often ahead of the West, in agricultural production, sanitary engineering, medicine, and theoretical mathematics. Contrary to the prevailing opinion that humanity's inventiveness must be given full rein or we will plunge into another dark age, Japan's experience with guns shows that selective control of technology is possible.

Giving Up the Gun is a short, very readable book, filled with beautiful Japanese illustrations. It contains an extensive bibliography on Japanese history, the history of guns, and related topics. Perrin has written with liveliness and humanity a book that is at once inspiring and provocative.

Lisa L.A. Cox

The Promise of Paradox: A Celebration of Contradictions in the Christian Life by Parker J. Palmer with an introduction by Henri Nouwen. Ave Maria Press, Notre Dame, IN, 1980. 125 pages. \$2.95

Our precarious biological and self-reflecting existence in an empty universe is a miracle as well as a paradox. An even greater one is that it harbors a spiritual life with all its profundities and beauties. Parker J. Palmer offers many thoughtful comments on the truths of paradoxes which have been recognized from Jesus to Carl G. Jung.

This book consists basically of two theological cornerstones inspired by Thomas Merton and Paul's first letter to the Corinthians framing the powerful center section on community. The first part was written under the spell of Thomas Merton, the famous Trappist monk, who asked the most basic questions of the spiritual life, which are so often at variance, even contradictory to the ways of the world. But in this lies the Truth, for opposites explain as well as reveal it.

Palmer gains real momentum in the middle section on community. It throbs with life and personal experience. Sensitive of heart and generous of spirit, he acknowledges the co-authorship of his wife, Sally. It is most insightful and convincing and will be helpful to many people who are interested in community. The authors uncover layer after layer of assumptions, myth and even dangers about it. Living at Pendle Hill with his family, they discovered the paradox that one can neither escape life with all its paradoxes nor can one escape the demands of one's individual existence within a community, regardless of how ideal. This part should be required reading for anybody who lives in—or contemplates joining—a community.

In spite of Palmer's thoughtful comments on Thomas Merton's and Paul's insights, they are essentially comments upon comments, or experiences of experiences. That is the reason the

central part on community makes such powerful impact, since it is based on personal experience which is, of course, the essence of Quakerism.

Parker Palmer is a radical and profound thinker in the highest sense. He and his wife are path-finders on the rocky road to the Truth. They have shed new light on the problem of how to lead significant and spiritual lives within the complexities and demands of a community. Altogether, this is a most satisfying, sensitive, and thought-provoking book.

Peter Fingesten

LETTERS TO THE EDITORS

Let's Honor the Downtrodden and Ignored

During the meeting in Cambridge on February 1, I made comments somewhat as follows: Without detracting from the ordeal of the hostages and their families, the hero's welcome and yellow ribbon syndrome have some frightening implications. They demonstrate how easy it is for the media and politicians to stir the emotions of the people into borderline hysteria, somewhat reminiscent of the manner in which the Nazis staged the Nuremberg rallies.

In the ensuing patriotic fervor, true facts were lost and the issues obscured. Victims became heroes and heroes were forgotten, like one of the participants in the ill-fated rescue attempt who is still undergoing treatment for severe burns. His name is hardly mentioned and there is no talk of tickertape parades and special rewards for him.

Despite denials of torture by some of the hostages themselves, the media repeatedly asks questions about torture and conveniently overlooks the torture and other barbarities of the shah's regime, for which our government was at least partially responsible. We talk of nuking the Iranians and not honoring the negotiated settlement, but rarely



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discuss our role in Iran that resulted in the hostage-taking or the financial bonanza some of our own banks are receiving as a result of the agreement.

Emboldened by the enthusiastic response of the people, political leaders like President Reagan, Secretary of State Haig and Mr. Kissinger are now quoting platitudes straight out of the Victorian Age, assuring us that the sun will never set on the American Empire. The new administration has already stated that anti-terrorism, not human rights, will be its prime concern and, by its actions, indicates that the terrorism of regimes we support may well be overlooked. It's not too farfetched to believe that Super War III will soon be promoted in a neat package, wrapped in a yellow ribbon and tied with a media bow.

Many of those who attended the meeting took issue with my comments and felt that the returnees' welcome was a genuine outpouring of affection and love, and community, overlooking the fact that it was largely a staged media event. It provided an emotional catharsis for many in the U.S. who believed that it demonstrated the greatness of our country. However, wouldn't it enhance the greatness of our country if this outpouring of affection and love also were focused on the Vietnam War veterans, the blacks and the Hispanics in this country who also are victims, and on the downtrodden people throughout the world, many of whom suffer as a result of our shortsighted foreign policies?

Joseph L. Sholkin
Newton Highlands, MA

What About El Salvador?

I only wish to ask two questions and to make one comment. You are in a better position to act than I am.

Questions:

- 1) Will the military aid which we are giving to El Salvador help the world peace movement or perpetuate war?
- 2) Are we on the wrong side the same as usual?

Comment: I hope we are not getting into another Vietnam situation.

Ray T. Wormley
Corpus Christi, TX

More Information on Nestle

I would like to draw your readers' attention to the back page of FJ 11/1/80, and to the information pre-

sented there on the Nestle boycott, specifically the list of Nestle subsidiaries. One might think from that list that Gerber Baby Foods is a Nestle-owned company. In truth, this is not so; Nestle owns Gerber Cheeses, as well as Beech Nut Baby Foods, but Gerber Baby Foods is a family-owned corporation. I hope this more complete information will be of use to Friends as they make their purchasing decisions.

T. MacDermott
Ripley, NY

Dostoevsky Quoted Jesus

The attribution of the *Friends Journal* cover quotation of February 15 bothers me. Justin Vitiello says in "The Influence of Poetry On Individual and Social Awareness" (p. 13), "Dostoevsky... brought this nascent vision to ripeness in *The Brothers Karamazov*: 'Cast a seed upon the ground, it abides alone; but if it dies, it bears much fruit.'"

I'm not at all a student of Dostoevsky and I've never read *The Brothers Karamazov*; but it surely was not Dostoevsky who brought this vision to ripeness. It was, somewhat earlier, Jesus, as quoted in Jn 12:24: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." (RSV)

I would guess Dostoevsky quoted deliberately, and expected his readers to know the context. I should read *Karamazov* to find out how it was used!

In any case, thanks to Justin Vitiello, and to you, for a consciousness-stretching article.

Eleanor B. Webb
Baltimore, MD

Scholarship Aid Needed for Guatemala

Violence is increasing in Guatemala. Every day we get reports of kidnappings and assassinations. The violence is from both the left and the right—the latter buoyed up by the expectation of more military aid from the United States. Ann Stever's appraisal of the AFSC visit to South Africa applies to Guatemala: "Our strongest conclusion is that the longer fundamental change is delayed the greater the level of violence will be."

We face the disturbing fact that the American Friends Service Committee, OXFAM, Friends World College, World Neighbors, the Farm, and World Vision Regional have left or are leaving the

country, some of them to Costa Rica.

But it still seems possible to continue the Friends Scholarship Program, making grants in particular to Indian students preparing for professional careers and who are committed to provide leadership in their own rural communities. All grants are in the form of no-interest loans, to be repaid when the student graduates and is employed.

So we ask you to help fifty-three students in 1981, among them:

1) *Lydia Pirir Chaicoj* who struggled through her first year in nursing school, but now in her second year tells us proudly how the doctors and nurses in the hospital where she is in training call on her to be a go-between with patients who speak Cachiqual but not Spanish.

2) *Conrado Aj Piox* to begin his studies in agronomy. He is highly recommended by a doctor in a community development program we know well.

3) *Ramon Rafael Vicente Ailon* who has worked and supported himself while studying, but now in his final year needs outside help to complete his training in public administration.

4) *Eligio Batzibal Teleguario* who is an elementary teacher and painter; he needs equipment and more training. He teaches painting to young Indians in relation to basic social concerns.

5) Five of the poorest of the poor in the Indian Residence in Huehuetenango to continue their studies to become teachers.

Almost every day come sad letters from students who cannot continue school without outside help. We can accept only a few. Basic support for a person studying in the capital has risen from \$50 a month to \$90. And often the commitment we make is for five or six years—until studies are finished.

Tax-deductible contributions may be sent to us via Betty Peckham, Treasurer, Orange Grove Friends Meeting, 1110 Armada Drive, Pasadena, CA 91103. Checks should be made payable to: Orange Grove Friends Meeting.

Please write us if you wish to "adopt" a student by sending a monthly contribution for a particular person, exchanging letters if you wish. Friends meetings may prefer to arrange "adoptions" through Right Sharing of World Resources in Philadelphia.

Yours for an end to violence—everywhere.

Trudie and Tom Hunt
Guatemala Friends Scholarship
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ANNOUNCEMENTS

Births

Deming—On February 11, 1981, *Andrew Vinton Deming* to Vinton Deming and Michele Mucci-Deming in Philadelphia, PA. Vinton is a staff member of *Friends Journal* and is a member of Central Philadelphia Monthly Meeting.

Gentry—On January 1, 1981, *Erin Marie Nicholson Gentry* to William Paul and Erica Nicholson Gentry in Livonia, MI. Erica is a member of Lansdowne (PA) Monthly Meeting.

Howarth—On December 21, 1980, *Rainey Marie Howarth* to David A. and Becky S. Howarth in Seattle, WA. The father and his parents, Wilfred and Mary B. Howarth, are members of Media Third Street (PA) Meeting, and the mother and her parents, Roy-Joe and Ruth Stuckey, are members of Campus Meeting, Wilmington, OH.

Lee—On July 15, 1980, *Leonard Lee* was born to Mary Beth Tinker at University City, MO. Leonard is the grandson of Lorena Jeanne Tinker and the late Leonard E. Tinker, Jr.

Adoption

Mountain-Blum—On August 1, 1980, *Robert Mountain-Blum*, aged two, was placed for adoption with Victoria Snow Mountain, member of Santa Cruz (CA) Meeting and Darrell Blum.

Marriages

Kruger-Slutsky—On November 29, 1980, under the care of Orchard Park (NY) Meeting, *Joel Slutsky* of Tonawanda, NY, and *Elizabeth L. Kruger* of East Aurora, NY. Elizabeth is a member of Orchard Park Meeting.

Neubauer-Tinker—On January 31, 1981, in Des Moines, IA, *Tamara Neubauer* to *Leonard Edward Tinker III*. The groom is the son of Lorena Jeanne Tinker and the late Leonard E. Tinker, Jr.

O'Connor-Collins—On February 15, 1981, *Benjamin Collins* and *Kathleen O'Connor* at the Santa Barbara Meeting in Santa Barbara, CA. The groom is a member of Santa Barbara Meeting.

Toogood-Cope—On January 10, 1981, under the care of Berkeley (CA) Friends Meeting, *Calvin C. Cope* and *Stella Beatrice Toogood*. Both bride and groom are members of the Berkeley Monthly Meeting. Stella was born in Bristol, England, and was a member of Bristol Friends Meeting. Calvin Cope was born in Philadelphia, son of Jonathan and Catherine Cope of Kennett Square, PA.

Deaths

Clevenger—On January 12, 1981, *Grace Edgerton Clevenger* of Winchester, VA. She was born on August 10, 1884, in Frederick County, VA, and was a lifelong member of Hopewell (VA) Monthly Meeting. She was an active participant in Potomac Half-Yearly Meeting and in Baltimore Yearly Meeting.

Throughout her long and useful life, Grace Clevenger took full part in the work of Friends. She was clerk of Hopewell Monthly Meeting for twenty-one years and treasurer of the Graveyard Committee. She endeared herself to the many young people at Hopewell while teaching in the First-day School.

Grace was a graduate of Dayton College, VA and Madison College, Harrisonburg, VA. She taught school in a number of counties in the state of Virginia. Grace was active in community affairs in Winchester, especially in the WCTU and the Church Women United.

Coan—On December 27, 1980, *Abraham Coan*, aged eighty-six, a member of Solebury (PA) Monthly Meeting. Abraham was active in Friends Committee on National Legislation during its early years. He also participated in the Peace Corps, serving in the Dominican Republic and Honduras.

Abraham is survived by his wife, Elsie; two sons, Robert and James Coan; a daughter Barbara Houghton; and six grandchildren.

Damus—On December 21, 1980, *Evelyn Damus*, a much loved member of Palomar (CA) Friends Meeting. She graduated from Rochester University with a major in English and a minor in music. Among many early jobs she was head of teacher training and adult education in the New York Adult Education Department. In 1942 she came to San Bernardino and worked for the United Service Organization under the auspices of

the YWCA.

In 1945 she earned her M.A. degree at Columbia University while employed in the department of adult education at Teachers College. She was also film advisor to the National Board of YMCA and to the Brooklyn Public Library. In 1950 she returned to San Bernardino, where her daughter, Chloe, was born in July. Here she accepted work with the YWCA, training some 250 young girls for service through the United Service Organization.

In 1954 she married Joe Damus and retired from full-time work.

In 1967 the Damuses moved to Vista, CA, where Eve continued her many interests. Among them were the Lado de Loma neighborhood, the Senior Citizens Nutrition Center and the League of Women Voters. She also joined Palomar Friends Meeting and was an active and useful member, serving as clerk in 1975. In 1977, Eve and Joe retired to Patagonia, AZ, where she entered enthusiastically into the life of the community until she became ill in September, 1980.

Dawson—On March 6, 1981, *Charles C. Dawson*, aged ninety-one, at Coatesville V.A. Hospital, Coatesville, PA. He was an artist and illustrator all his life, and a retrospective exhibit of his work is now being shown in Chicago at the DuSable Museum. He attended the Art Students League of New York, 1907-12, and the Chicago Art Institute, 1912-17. In 1933 he illustrated and published the booklet, still in print, "ABC's of Great Negroes." From 1944 to 1951 he was a member of the faculty of Tuskegee Institute and curator of its museum. He was included in *Quaker Artists of America* in 1957 and was written up by the *Philadelphia Inquirer* and the *Christian Science Monitor*.

Charles was born in Brunswick, GA, son of the late Luke and Fannie Davis Dawson. During World War I, Charles served as a captain in France. He was a member of Solebury (PA) Monthly Meeting for nearly



thirty years. A serious student of the Bible, he taught the adult class for years.

Charles is survived by his wife, Mary Randolph, of Newtown, PA; two brothers, Robert Doyle of Chicago and Earl Prescott of Brunswick, GA; and a sister, Lula D. Robinson of Brunswick, GA.

Finlaw—On February 3, 1981, *Ethel M. Finlaw*, aged eighty-five, in the Elmer Community Hospital. Ethel was a member of

the Woodstown (NJ) Friends Meeting and of the Woodstown Senior Citizen Club.

Surviving are a daughter, Dorothy Craig, of Pennsville, NJ; a son Albert Finlaw, of Woodstown; three grandchildren and five great-grandchildren.

McGregor—On January 1, 1981, *Irene McGregor*, aged eighty-four. Irene was the mother of Lorena Jeanne Tinker, member of Dayton (OH) and Corpus Christi (TX) Monthly Meetings.

Smisek—On January 5, 1981, *Vera Mabel Smisek*, who was born in Cleveland, OH, February 1, 1887. She taught Latin, history, and science for many years in the public schools, instituting a "city manager" form of student government to mirror the Cleveland city government of the time. In the 1940s and 50s she was actively involved in race relations in the Glenville Area Community Council. After being an attendee of the Cleveland Friends Meeting for many years she joined the Society of Friends in November, 1954. She faithfully served on many committees, particularly Ministry and Oversight. Her wisdom, experience, and humor will be missed.

Sullivan—*Mary Bell Heritage Sullivan*, sixty-seven, of Mullica Hill, NJ, at her home on March 15, 1980. She was a former clerk of the Mullica Hill Monthly Meeting.

Born in Johnstown, PA, a graduate of Bucknell University, she had lived in Mullica Hill since 1938.

She was affiliated with the New Jersey Division of Youth and Family Services for four years, and the Gloucester County Probation Department for twenty years, retiring in 1979 as deputy chief probation officer. She founded and served as a board member of the Gloucester County Community Mental Health Center, was a cabinet member of United Way, a coordinator for forty years of the Mullica Hill Community Thanksgiving Day Service, past matron of the Swedesboro chapter of the Order of the Eastern Star, a director of the Needlework Guild, president of the Welfare Association of NJ and president of the Friends Home Foundation of Woodstown.

In 1962 she was awarded the Brotherhood Award of Gloucester County and in 1969 she received the Ranch Hope Wrangler Award for outstanding service in prevention of juvenile delinquency.

She is survived by her husband, Eric K.; two daughters, Elizabeth H. Farquhar, of Washington, DC, and Margaret H. Perryman, of Mays Landing, NJ; one son, Jonathan W. Heritage of Bloomington, IN, and a grandson.

Thomas—On February 27, 1981, *Mary L. Thomas*, aged ninety-five, at Friends Hall in West Chester, PA. She was a lifelong member of West Grove (PA) Monthly Meeting. Born in New Garden Township, PA, a daughter of the late R. Henry and Rebecca Hallowell Thomas, she attended Hillendale School, New Garden; Hannah Cope's Boarding School, Toughkenamon; West Grove Preparative School; Friends Select in Philadelphia and graduated in 1905 from Westtown School.

For years, Mary served as secretary of the Board of the Bible Association of Friends in America. She was also a trustee of the Parkerville Friends Meeting since 1939. In her later years she was a regular and valued attendee at Middletown Preparative Meeting in Lima, PA.



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Curator, Quaker Collection/College Archivist Wilmington College invites applications from persons who are familiar with and appreciative of Quaker history and genealogy, have professional training and experience in archives and libraries, capable of developing policies and procedures for materials conservation/records management, capable of assisting Collection/Library users, highly motivated, and professionally active. Position is full-time, with reference desk responsibilities, answering to Library Director. Available September 1, 1981. Salary: \$12,000 minimum. Send resume with names, addresses, telephone numbers of 3 references by June 1, 1981 to: Larry A. Kroah, Director, Wilmington College, Wilmington, Ohio 45177.

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Friends Peace Committee of Philadelphia Yearly Meeting is looking for candidates for two peace field secretary positions to start summer or September, 1981, contingent upon Yearly Meeting approval of these positions in April. Work involves close cooperation with and support of Friends in three Quarterly Meetings to further Quaker peace witness and might involve other kinds of service to Quarterly Meetings as well. Inquiries should be addressed to: Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102.

Job opportunity at Powell House. Resident person for maintenance or couple for maintenance and housecleaning. Rt. 1, Box 160, Old Chatham, NY 12136. 518-794-8811.

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