

June 15, 1979

FRIENDS JOURNAL

Quaker Thought and Life Today

Let us be
ever mindful
that our
primary call
is not
to political expediency,
but to bear witness
boldly
to the Truth.

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When choosing
between two evils,
there is always a third
option: the choice
of the ultimate good.

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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 July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A North 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 \$9, two years \$17.25, three years \$26. Foreign countries (including Canada and Mexico): add \$3 per year for postage. Single copies: 80 cents; 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.

by Chip Poston

In the current debate over the ratification of the SALT II agreement, one glaringly obvious fact is being all but ignored: the United States and the Soviet Union are preparing to fight a nuclear war. The United States alone now possesses a nuclear arsenal with a combined explosive force over 638,000 times that of the bomb that fell on Hiroshima: weapons enough not only to destroy our country's "enemies," but ourselves and everything else on Earth several times over. And we must assume that the Soviets have a "rough equivalency" of such murderous weapons also.

Yet the SALT II agreement makes no provision for

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Has the SALT Lost its Flavor?

stopping the production of such weapons. Instead, the only limitations imposed are the so-called ceilings on the number of missiles and weapons to be produced. They are ceilings neither country is likely to bump its head on. Under the ceilings set by the SALT I agreement, the nuclear arsenal of the United States has actually doubled. And under the concessions already being made by the Carter Administration to pave the way for a SALT II agreement, an entirely new generation of weapons is emerging, including the M-X and Trident II missile systems, which will be targeted not on Soviet cities or industry, but on Soviet *missiles*.

It sounds like a "more humane" type of warfare, until one pauses to consider that such weapons would be useless unless they were fired *before* the Soviet missiles were launched. Evidently our government's concept of "defense" has now expanded to include the option of a first strike. This marks a serious departure from the previously stated policy of deterrence, which implied that the United States would never use nuclear weapons except in retaliation for a nuclear attack.

Ultimately, then, SALT II is dangerously misleading, for it creates the pretense of a substantial arms limitation agreement between the U.S. and the USSR, when in reality arms production is not being limited at all, and quite likely won't even slow down. Worse still, the only truly substantial issue involved—stopping the arms race, and then reversing it—has been completely subverted. It seems, ironically, that the SALT talks have entirely lost sight of their original objective.

Many well-meaning people in the religious community have resolved to support SALT II, accepting it as a tangible, if small, step toward international peace, rather than holding out for the ideal of total disarmament and risking a further escalation of the arms race in the event that no arms limitation agreement can be reached. It is a dilemma all too common in the world today—that of making a choice between "the lesser of two evils." But we ought to remember that, as Ammon Hennacy often said, there is always a third option available: the choice of the ultimate good.

Consider the Quaker Declaration to Charles II in 1661:

We utterly deny all outward wars and strife and fightings with outward weapons, for any end or under any pretense whatsoever. And this is our testimony to the whole world. The spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil and again to move unto it; and we do certainly know, and so testify to the world, that the spirit of Christ, which leads us into all Truth, will never move us to fight and war against any one with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world.

Does the support of any agreement which allows for the production of weapons harmonize with that testimony? I sense quite clearly that it does not.

The SALT II debate, while holding out little hope for nuclear disarmament, does provide the church as a whole, and the Religious Society of Friends in particular, with a valuable opportunity to raise the truly relevant questions related to the arms race.

Not, "How high should the ceilings be?" but, "What are the real objectives of these talks?"

Not, "How many nuclear weapons will make us safe?" but, "Do nuclear weapons provide security?"

Not, "Can we trust the Russians?" but, "Can we—do we dare to—trust God?"

If we, as servants of the divinely-revealed Truth, cannot stand firm in our spiritually-rooted witness against the moral atrocity of all weapons of war and in our call for the unconditional cessation of their production, then who on Earth will? If we accept these faint-hearted, politically-inspired efforts at peacemaking and give them our endorsement, have we any right to expect more substantial agreements in the future?

The peace testimony lies at the very heart of our relationship not only to one another but to God. To compromise it in the slightest at this, or any other time, would be dreadfully dangerous and morally wrong. Let us be ever mindful that our primary call is not to political expediency, but to bear witness boldly to the Truth as it is revealed to us, regardless of the worldly consequences.

The nuclear powers are consciously and willfully preparing for a battle which could end life on Earth as we know it. The world needs our message, Friends, more urgently than it has ever needed it before. God grant us the courage, vision, and strength always to "let our 'nay' be 'nay'" to all violence and threat of violence, wherever it occurs.

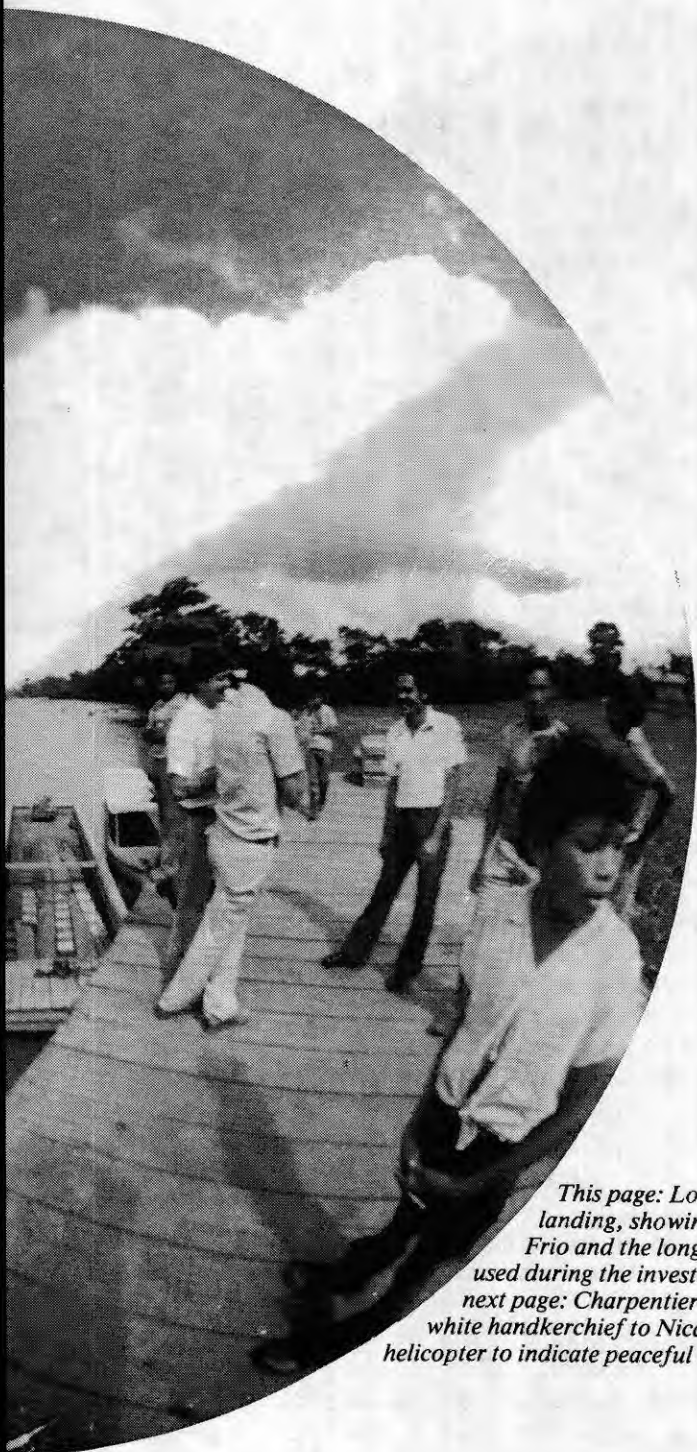
If, as the nuclear powers assert, the force of violence really is almighty in this life, then our testimony is, at best, a laughable farce and a foolish, misleading lie. But if the Spirit of Truth to which we bear witness is indeed all-powerful, capable of overcoming even death itself, then the eternal peace of God is an actual, living reality, which has long since begun sweeping over the world; and, in spite of all worldly signs to the contrary, the ultimate victory in Christ is assured. □



Costa Rica: Country

by Leonard A. Bird

Costa Rica, one of the smaller Central American republics, disbanded its army almost thirty years ago and has no intention of reviving it. With a population of approximately two million, Costa Rica has



This page: Los Chiles landing, showing River Frio and the long canoes used during the investigation; next page: Charpentier waving white handkerchief to Nicaraguan helicopter to indicate peaceful mission.

Without an Army

a land area of 50,900 square kilometers, being approximately half the size of Ohio.

Despite a long history of democratic government, this country was torn in 1948 by a savage civil war, when those defeated in the election of that year attempted to retain power by force. There was much bloodshed and "slaughter of brother by brother," which created such

revulsion that the people pressed to disband the army. In addition to taking this step, they were farsighted enough to amend their constitution in 1949 and, under Title 1, "The Republic," Article 23 reads as follows:

The army as a permanent institution is proscribed. For vigilance and the preservation of the public order there will be the necessary police forces.

Only through continental agreement or for the national defense may military forces be organized. In either case they shall always be subordinate to the civil power; they may not deliberate, nor make manifestations or declarations in individual or collective form.

Some of the army personnel were taken into the national guard; the remainder were sent home. As there were no factories for the manufacture of weapons, armaments, uniforms and the like, unemployment was not occasioned, nor did any economic problems arise. The Costa Ricans simply stopped buying these items except for their national guard. The task was made easier by reason of their having only a small army prior to 1948; but what a bold and imaginative step to take.

Toward the end of 1948, Costa Rica claimed its territory had been violated by forces crossing from Nicaragua and appealed to the Organization of American States. This was the very first complaint made to that body under the provisions of the Inter-American Treaty of Reciprocal Assistance signed at Rio de Janeiro on September 2, 1947. Under the provisions of this treaty, the Permanent Council is given the power, when member nations are at variance, "effectively [to] assist them in the peaceful settlement of their disputes. . . ." It is interesting to note that some time later the embodiment of this regional treaty was included in the United Nation's provisions for peace and security of a world system.

The OAS acted speedily and effectively in the emergency, with the result that Nicaragua withdrew support from the rebels and the invasion collapsed. Both governments were called upon to give full assurances that they would immediately abstain from any hostile act toward each other and to observe the principles of non-intervention contained in various inter-American instruments signed by them. There is no doubt whatever that the OAS' speedy action and the existence of the 1947 Treaty avoided what could have been a serious and bitter conflict between these two countries. As a conclusion, a Pact of Amity was drawn up and signed by both in July, 1949.

Again in January, 1955, Costa Rica made a complaint it was being invaded by rebels with Nicaraguan assistance, and called for an extraordinary meeting of the Council of the OAS. Diplomatic action produced the same result as in 1948, and a year later an agreement between Costa Rica and Nicaragua was signed to prevent rebels from organizing and crossing into the other country's territory.

And so for over twenty years there has been peace

between the two nations, but in October, 1977, there was another serious incident. It appears a group of Sandinistas established there, crossed the border from Costa Rica into Nicaragua and attacked the police barracks, killing several people. Complaint was made immediately to Costa Rica, and in the course of that day several telephone conversations took place between the Costa Rican minister of public security and the Nicaraguan minister of foreign affairs. The former states that he told the Nicaraguan minister he would go to Los Chiles, the little town in the area concerned, the very next day and investigate for himself what had transpired. His counterpart says no such intention was communicated to him. This is important, in view of what happened.

The area is somewhat remote from San Jose—ten hours by bus, half of the time over bad roads, to get there. The frontier is not easily defined, running as it does at one point across the River Frio, a pleasant, placid river which flows into the large Lake Nicaragua.

Minister Charpentier flew to Los Chiles on October 14, 1977, accompanied by a small party of rural police and some journalists. That day's papers mentioned the proposed visit, as the minister had given details of his intentions at a press conference the afternoon before. The Nicaraguan government should have known of his visit early on the fourteenth.

The minister and his party embarked in three of the long canoes, fragile and easily capsized, which ply the River Frio. The party say they reached the frontier post on the river bank and then turned around. When about two kilometers away, they were attacked by three Nicaraguan planes and some helicopters. Not only were three bombs dropped near them, but machine guns were also fired at them. One of the journalists later told me they were terrified. The minister exclaimed, "These people mean to kill us: take cover for yourselves!" and the canoes put into the bank, where the people scrambled out and hid. More machine gunfire followed.

Shortly afterwards, Nicaraguan personnel alighted from one of the helicopters and claimed the Costa Rican party were on Nicaraguan soil and offered them safe conduct back into Costa Rica. This was refused by the minister, who identified himself, and said they needed no such provision when they were on their own territory. The Nicaraguans then claimed the canoes were not displaying any identifiable markings. They further claimed the canoes *had* passed into Nicaraguan territory, a fact the Costa Ricans strenuously denied. It is noteworthy that no shots whatever were fired by any of the Costa Rican guards who were, as is customary, carrying revolvers. Nor was any attempt made to arrest the Nicaraguan soldiers violating Costa Rican territorial rights.

Thus, the Costa Ricans relied upon their rights under the 1947 Treaty, and again a commission of inquiry was



set up which, once more, acted with commendable promptness. After visiting the scene and interviewing ministers, journalists, army personnel, prisoners, and residents in Los Chiles, the commission made its report about a month later, which justified the Costa Rican claim. No doubt the Nicaraguans were apprehensive and acted somewhat hastily, in view of the attack made upon them the day before by the Sandinistas, but that does not justify their subsequent actions.

In addition, I talked with several inhabitants of Los Chiles, including two of the rural guard. All admitted they had been very frightened indeed when the bombs were dropped. But not a single one thought they should have an army or an air force to "protect" them, nor retaliate—not one. This was true of all the people in Costa Rica to whom I put this question. They are quite determined they do not intend to revive the army. A U.S. professor to whom I spoke, and who knows the Costa Ricans well, told me he had only known two persons who wanted to revive the army. One of these is a swash-buckling Nazi admirer who dresses in Nazi uniform and has swastikas and other emblems around his house. When I questioned the new minister of public security—there has been a change of government following the election of February, 1978—he assured me there was no likelihood whatsoever of the national guard becoming an army. "The people wouldn't stand for it," was his final comment.

The national guard, along with the rural guard, operates as a police force and is not more physically present than any I have seen in other countries—indeed much less than in many. There is said to be some military training against guerrilla tactics, but I was told by a senior



official at the U.S. Embassy that there has been no military training for over ten years. He also said the military mission of the U.S., about which I had been told, consists of only two officers who advise on the purchase of uniforms and small arms for the police.

The provision in the revised constitution preventing the national guard from "deliberating or making manifestations, etc." is not without importance. As a Costa Rican minister plenipotentiary told me, "Armies usually have nothing to do: they get restive and start plotting." Only too often have we seen in many countries how the military seizes power and establishes dictatorships. For six months prior to their national elections held every four years, the national guard and rural guards are taken away from ministerial and political control and placed under the authority of a special tribunal. The Costa Ricans have no intention of even their relatively small force being used against—or even to influence—the decisions made democratically.

The Costa Rican contribution to the United Nation's Special Session on Disarmament in June 1978 was a unique and splendid one. They reminded the other nations that for thirty years there had been no armed forces in Costa Rica and they were relying upon their diplomatic treaties and not military resources for the protection of their sovereignty. They suggested measures whereby the under-developed nations should be compensated for reducing armed forces. Instead of training their young people to make war, they were trained to make music. Everyone was invited to a concert to be given that night by the Costa Rican National Youth Orchestra, brought to New York for the occasion. I was later told by a Friend who had been present that this was a deeply

moving experience.

Recent upheaval in Nicaragua occasioned serious problems for Costa Rica, whose territory has been violated when Nicaraguan armed forces have pursued rebels across the frontier. Pressures have been exerted in Costa Rica to build up armed forces and there are reports of volunteers undertaking a military training program. Every encouragement should be given to Costa Rica to continue its reliance upon diplomatic treaties and world opinion to sustain its independence without reviving its army. The proposal to set up a University for Peace in Costa Rica may well merit Friends' active support.

Several conclusions can be drawn from all of this.

- It is possible for a nation to disarm unilaterally and survive: Costa Rica took this step thirty years ago and still exists.
- If a small nation with a much better standard of living than its neighbors can survive without armed forces, why should not other nations, especially the smaller ones, do the same?
- Larger nations must be urged not to supply arms and other military aid to smaller nations, in excess of legitimate internal requirements.
- The citizens' acceptance of having no army and their determination not to revive it are key factors in preventing any government or any political party from advocating its reinstatement.
- The absence of great extremes of wealth and poverty and a feeling of equality have been important in Costa Rica's decision.
- Life can go on quite normally so long as people believe they are secure. "We can rely on the OAS, and friendship pacts."
- The recognition that a small army is worse than no army at all plays an important part in Costa Rica's situation.
- Costa Ricans are not—and would not claim to be—pacifists, but they are certainly a peace-loving people. (Nobody had heard of Richard Gregg's *Power of Non-violence*, and I presented a copy each to the new minister of public security and the acting ambassador, urging that it be studied in education circles.)
- The general question of recognition that armed forces and armaments are essentially a serious inflationary factor would do more to convince politicians and others that disarmament is a sensible political and financial policy.

Thirty years ago, Costa Rica made a unique contribution to world peace. It is time that other nations do more than simply *talk* about it. □

Leonard Bird is a retired attorney, socialist and pacifist. Former national chairman of the Peace Pledge Union, he has traveled widely, is an enthusiastic mountain climber and a member of Pickering and Hull Monthly Meeting in England.

Mark: Catching On To the Gospel

by Chuck Fager

Among theologians, hermeneutics is the task of interpreting difficult texts, especially the Bible. Before looking at the Gospel of Mark, it is worth talking about hermeneutics briefly. What is it, after all, that one looks for in studying the Bible? From the traditional point of view, the Bible is a place in which to find *answers*—answers to life's problems, pains and frequent moral dilemmas: "it is the rule of all truth," states one Reformed confession, "containing all that is necessary for the service of God and for our salvation...." For many denominations then, hermeneutics comes down to finding out "what says the Scriptures?"

In studying Mark, the earliest account of the career and teaching of Jesus, I want to take the opposite tack: to think of the Bible not as a book of answers but rather one of *questions*. I will be looking not so much for doctrines and precepts as for challenges and queries. Or as early Friends would put it, I will be seeking in Mark for the *words* of God, rather than some final, dogmatic Word.

To illustrate and clarify this distinction, consider two well-known passages from Mark: Jesus' statements on divorce and on the payment of taxes. In chapter ten (vv.2-12), Jesus takes note of the Mosaic regulations permitting it, but then declares, "What therefore God has joined together, let no man put asunder.... Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery."

In chapter twelve (vv.13-17), he is asked again, "Is it lawful to pay taxes to Caesar or not?" And he replies, just as forthrightly, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

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For many Christian churches, the "answers" thus set forth—that divorce is forbidden and that taxes should be paid—have long been considered beyond further dispute. Yet for many seekers these matters are not so simple. Not only do our daily lives often elude such clear demarcations between right and wrong, a closer look shows that the Bible itself is not as monolithic as these passages seem to indicate. Jesus himself notes that Moses permitted divorce "For your hardness of heart" in the matter; but his own firmness is softened by Matthew, who inserts into the incident (Mt. 5:32) an exception for cases of adultery by the wife. And Paul, in First Corinthians (7:15), adds another exception for those married to unbelievers; and he does so explicitly on his own authority.

So what is the "real" answer? Did Jesus waffle, or change his mind? And if Paul could bend the rule to meet what he considered special circumstances, just how flexible is it?

Similarly with taxes. There are several New Testament texts counseling obedience to the state; but there are also several (e.g., Acts 5:27) which speak of defiance, and in Revelation (e.g., 14:8-12 ff) the state is pictured as the very incarnation of evil, whose bloody destruction is fervently awaited by believers, who are charged in the meantime to resist the state until death.

Jesus' own statement in Mark, for that matter, becomes less unambiguous the more we learn about the context. He was questioned by Herodians and Pharisees, who were collaborators with the Roman conquerors of Israel; they were not seeking enlightenment, but trying to get Jesus to say something for which they could have him arrested as an insurrectionist. But their position was not popular: Jewish monotheism forbade the making of any sacred images, and the circulation in Israel of the coins bearing the figure of the purportedly divine Caesars added the insult of blasphemy to the injury of Roman imperialism. Few Jews thought anything in Israel belonged to Caesar.

Thus Jesus, "knowing their hypocrisy," answered in a way which thrust the task of determining what, if anything, of Roman rule was legitimate back onto his questioners, and did so in a way which clearly exposed their shameful collaboration with the pagan oppressor. This can hardly be considered a call for obedience. It has, in fact, been plausibly argued (e.g., by S.G.F. Brandon in *Jesus and the Zealots*) that this saying was tantamount to a call to rebellion.

Here too, a seemingly straightforward biblical "answer," closely scrutinized, becomes a very problematical piece of advice.

On the other hand, if we look at these passages not as laying down answers but as posing questions, these difficulties do not arise. If we let the text speak, and let

God speak through it, what can we hear? I can hear such questions as these: How hard are the hearts of a people like ourselves, among whom nearly half the marriages come apart? Do we enter marriage reverently and seriously enough to consider ourselves among those "whom God has joined together"? What does it mean when Jesus describes marriage, quoting Genesis, as two people becoming "one flesh"? Other readers may find other questions as well.

In the second passage, the challenge is even more clear: How do we determine what today belongs to Caesar, and what demands of the state are illegitimate? Do we resist the state's demonic demands?

The fact that as different people consider the texts they may hear different questions and arrive at various answers should not be dismaying, since it is evident that there is a variety of response within the biblical accounts themselves. Nor should it bother us if our own responses change as our circumstances and understanding evolve and grow. After all, the idea of continuing revelation is basic to Quakerism. It is also basic to Mark, as we shall see, though the evangelist had no such exalted a term for the concept.

Finding the questions in the Bible is not always easy; formulating faithful responses may even be harder. Certainly the Gospel of Mark, if it shows us anything, demonstrates this clearly. In fact, one could even describe it as essentially a story of a group of people who didn't catch on to what Jesus was telling them until it was almost too late. Mark is really very disarming in his descriptions of just how consistently thick-headed the disciples were (cf. 8:31, 10:13, 10:26). This cloud of misunderstanding extended as well to the crowds which followed Jesus everywhere he went.

This confusion reigned despite the fact that Jesus' message, as Mark records it, was really very simple—simple enough that it could fit into a single verse, as in 1:15: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the Gospel."

Now while such phrases as "the time is fulfilled" and "the kingdom of God" may be obscure to many modern ears, they were common currency among Jesus' audiences. In fact, the very familiarity of the concepts behind them was probably a major source of the confusion his preaching produced. That's because the popular conceptions of the coming of God's kingdom were centered around images of a purified Jewish nation exalted above all others, usually after a holy war had exterminated all its oppressors and enemies, especially the Romans.

Jesus' preaching of the kingdom, however, differed radically from this concept. As Mark recounts the teaching, it differed on at least five major points: the kingdom was not only for Jews (7:24-30); it would not be

hastened by keeping the Mosaic Law (7:14-23); nor would it come through violent revolution (2:13,17); its leadership would not come from among the rich and powerful (10:17ff); finally, it would be manifest first through service and suffering rather than outward triumph (9:30-37).

Actually, in Mark it is easier to say what Jesus' preaching of the kingdom was not than what it was. The best way that Mark can think of to describe it affirmatively is to point to Jesus himself, especially the culmination of his career on the cross. That is what the kingdom is like. It cuts across and transcends all the traditional categories (4:26), and is manifest as a whole different way of looking at life, one that is not imperialistic and so is easy to miss.

Mark insists that the career of Jesus shows how the kingdom will come, and that he is indeed the sign that it has come. He is not just the shining example, but is the means through which God made known the kingdom, in recent phrase, he is both the medium and the message. His resurrection, Mark believes, is the proof of his role.

This is the message, the Gospel, that Mark believes Jesus was preaching, and which the disciples had such a hard time understanding. And Mark quotes Jesus as saying that his followers must expect to travel a similar path (8:34): "If any man would come after me, let him deny himself and take up his cross and follow me." Indeed, Christianity was first called "The Way" (cf. Acts 9:02, 19:09, 19:23, 24:22).

What is this Way? Going back to its formulation in 1:15, here is my translation of it into contemporary terms: "the kingdom of God is at hand"—it is possible *now* to live in real harmony with God and other people; "therefore, repent"—turn away from selfish attitudes and actions based on the belief that such harmony is impossible; "and believe the Gospel"—accept and act on this new worldview.

Accepting this message and acting on it will, Mark insists, give a person great power to change lives. This is evidently the real significance of the many cures Jesus and his disciples were involved in. Jesus often seems almost surprised when they take place, and he insists repeatedly (5:34, 9:22ff, 10:52) that not he but the person's *faith* was the source of the healing.

But since the world has not "caught on" to the truth he is announcing—indeed, the world actively resists it—living The Way will also surely bring a believer to his or her own crosses.

Because the cross was such a gruesome and humiliating way to die, such a sign of utter defeat, the disciples and other early Christians were naturally very concerned about the Second Coming, the return of their risen Lord in glory, which was to vindicate their faith before the world and give visible meaning to their struggles and

Is it really possible to live in harmony with God and people as Jesus called upon his listeners to do?

sufferings. Indeed, once Jesus mentioned it, and the end of the world that it would precipitate, the twelve—typically—began quarreling over who would have the highest place in the new kingdom's power structure (9:32-34).

Mark devotes all of chapter thirteen to reporting what Jesus said about the impending end, especially the signs of the times (wars, rumors of wars, earthquakes, famine, false messiahs), and his ambivalent sayings about when all this would happen (before his listeners died, but not even he knew exactly when).

Of course, to the extent that Jesus and Mark thought the Second Coming and the End were scheduled for their lifetimes, they were clearly mistaken; they had not caught on completely even yet. Their undoubted sense of imminence makes these passages difficult to interpret. Yet they are not to be simply ignored; they are too prominent for that.

Certain aspects of chapter thirteen, however, are very provocative. For instance, most of the signs Mark enumerates did come to pass in his lifetime: wars, destruction of the Temple of Jerusalem, earthquakes, famine, persecution; so the early Christian reading of the times was to a great degree prescient. Moreover, in 13:8 these things are described in Greek terms which, though normally translated as "but the beginning of the sufferings," could also be translated to describe these "tribulations" as "the birth pangs of the new age." Further, in 13:19, where Jesus says, "When you see these things taking place, you know that he is near, at the very gates," the Greek term rendered "he" can also mean "it," i.e., the kingdom.

These items combine to suggest a new line of analysis: perhaps the signs of the end are like a climbing fever in a sick person: indications that death is a growing possibility if the symptom and its causes are not treated successfully. Certainly this was true for the Jewish society of Jesus' day; and a similar decline was beginning for Rome as well. Yet amid the confusion and horror of those years, a "new age"—with a new faith and a new civilization—was indeed being born. Perhaps Jesus' remark that the signs show that both Christ and the kingdom may nonetheless be near implies that, even in the absence of the physical Second Coming, the potential for significant faithful action is great, even if the immediate situation is dark, confused and evil. Indeed, some such concept seems closest to the basic injunctions of the chapter,

which are to be watchful (13:37) and to endure (13:13) to the end, no matter how bad the situation looks.

It is challenging to consider in the light of this difficult chapter just how many of those ominous fever signs we can see around us now: wars and rumors of war, famine, earthquakes, false messiahs, and over all the threat of nuclear holocaust. It is no surprise that among many of my generation a sense of imminent doom has been widespread. It makes one wonder—are we in a similarly dangerous situation? But are we also on the verge of a "new age"? Are God and the kingdom really near us in spite of this confusion? Could the influence of these modern "tribulations" be part of what makes it so hard to understand or accept the message of Jesus in this Gospel? Is it really possible in spite of them to live in harmony with God and people as Jesus called upon his listeners to do?

But now I'm getting ahead of myself, because while these are some of the questions I think Mark confronts us with, they are not the central ones. The central challenge posed by Mark, in my judgment, is this: Does life really work the way it is said to work here? Or to put it differently: Can we believe it is possible to live in harmony and unity with God and other people *now*? Does the life message of Jesus reveal to us anything about God? Can we in 1979 be any more perceptive about the essentials of what Jesus called the kingdom of God than were his first audiences and followers? If so, what would it mean for us to "repent and believe"?

These are not meant to be rhetorical questions, to which one can reflexively nod and forget about it. We began these reflections by talking about hermeneutics, the task of interpreting biblical texts across the gaps of language, culture and time. But once the hermeneutical job is done, once we get reasonably clear about what Jesus and Mark were preaching, the question is what remains: Do we, can we believe that we should see life and live it the way this text says we should? And that this new Way was both revealed and made possible by Jesus' life?

Paul admitted that this challenge was "a stumbling block to Jews, and folly to Gentiles" (First Corinthians 1:23). And so it is; thus our answers could just as easily be "no," "I don't know," "maybe" or "I don't want to think about it" as they could be an affirmation.

As we struggle to find our own answers, whatever they come to be, we are "catching on" not only to the spirit and challenge of early Christianity, but also to the dynamic of early Quakerism. For as Rufus Jones described it, in a report to the 1937 World Conference of Friends: "Quakerism at its birth was a fresh attempt to recover the *way of life* revealed in the New Testament, to reinterpret and re-live it in this present world." The emphasis, friends, was his. □

A DECENT ENCOUNTER

by Wilfred Reynolds

The alley alongside the garage hardly seemed the place for it to happen, but it turned out differently. I was painting the garage as he happened along. Once again, we had come upon each other as we sometimes did within our habit patterns as city neighbors.

Before the day the fresh paint went on, we had mostly nodded courteously. Sometimes we spoke, but our sounds were ritualized and perfunctory. Symbols of substance had never quite graced our utterances.

But that afternoon in the sunshine, as the garage got new paint, somehow was to prove opportune. Without pausing or looking up, I felt something to say. No sounds or acknowledgments that day had passed between us before I spoke, saying:

"...so do you really think we've got free choice or are we just tossed and buffeted by cosmic forces too obscure and compelling to see into or do much about?"

My ideas suddenly shared were diverting me now, and I was wanting to acknowledge more openly my neighbor standing near. I stood upright and turned from my painting, facing him directly.

Before going on, I dabbed at a Concord green paint smear on the underside of my forearm, then said:

"We're only tiny particles in the overall scheme of things: specks of something much larger. Yet we've thought up this notion of free will and choice. I've been raised to think I can be deep into the driver's seat of a satisfactory destiny if I choose right."

Continuing, I said: "But when I look more closely at life with its confusions, complexities, mixed feelings, and downright problems where all sorts of relationships are concerned... I wonder whether we've got the choice/will freedom we like to contemplate. I'm wondering if there isn't something else going on... and whether I'd know

the truly right choice if I saw it."

I found it a little startling that my neighbor could reply without hesitation, especially if one had a chance to notice the way he moved with it, for his words flowed effortlessly with the theme placed before him. He replied:

"You know, as I grow older, I feel along the lines you've mentioned. And I've thought what you've just been saying: our being a part of something awfully big, and wondering if people can choose and will as freely as we prefer to think we can. I've thought quite a bit about these things."

Then my neighbor seemed to shift gears, as if building energy for something important to him, something he could give real force and enthusiasm to. He began pacing back and forth a bit in the alley alongside the garage. Then he faced me squarely, gesturing toward the towering old frame house with adjacent four-car garage getting painted. His arm and hand movements were as if he held a basketball in front of his face. Both buildings had contained rental occupancy for years and still did.

"But here you've been all this time in the neighborhood," he continued evenly. "Right on this very spot. You've given people good experiences with the services you provide your tenants. You're making a helpful impact on your most immediate setting, which is the truly accessible and urgent world of our lives, anyway—the world we can have reasonable hope of healing a little in the here and now."

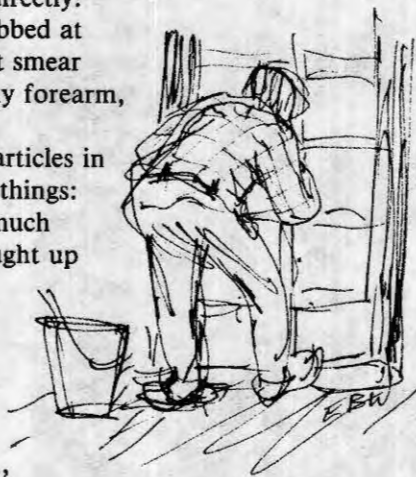
"You've responded in positive ways to a few hundred people, perhaps, right here over the years. Think how much better that is than having made a negative impact on thousands, even millions."

While speaking, he kept framing the residence and garage with hands and arms lifted as if holding a watermelon in front of his nose, pacing some. And by then, Grand Abstraction had pretty well melted from view.

"The genuine satisfaction one gets from things like that is worth a lot in life," he concluded. "I think things like that are their own justification and reward, although I realize practical necessity requires us to expect monetary benefit from our efforts and responsibilities."

Our meeting ended with an exchange of sounds of agreement and unity.

Do you know what a decent human encounter is like?



drawings by Ellen Waring

Wilfred Reynolds is a "handyman and putterer" with "some real estate holdings and a painting and wallpapering service of restrained ambition." Formerly clerk of Illinois Yearly Meeting, he is a member of Evanston (IL) Meeting.

It isn't an intellectual thing, an exercise in cerebral gymnastics. Decency is something one *feels*, something that makes one feel more at home in the world.

My neighbor and I had had a decent encounter, and I felt nourished by the feeling that both of us had had a satisfying say. Though our concentration was brief, as time intervals go, the ideas could extend indefinitely.

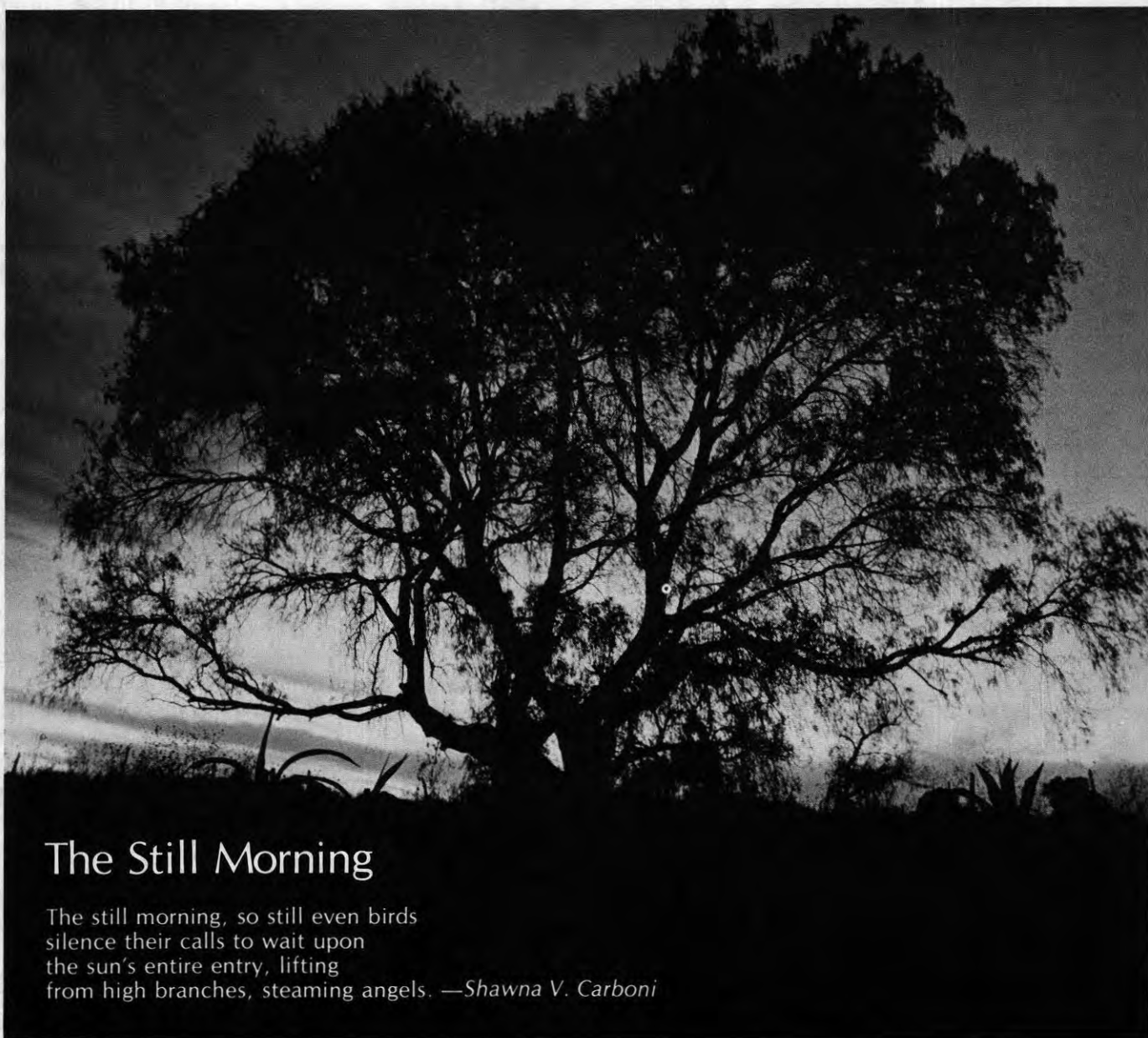
We both sensed what the other had meant. There was nothing much left dangling, little to produce a mutual exhaustion. At least not in the satisfactory segment of those couple of minutes or so when it all took place.

In response to the wavering and doubt apparent in my own observations at the start, my neighbor had instinctively offered words of encouragement and reassurance,

as if Nature itself were rushing to fill the vacuum it abhors. He had set into place a workable and realistic antidote to my wallowing in the issue of human control in the vastness of time/space.

Human kindredness of spirit had been confirmed and actualized in what went on. And thankfully, cosmic speculation had been dismantled, even if only temporarily, in recognition of achievable human goals, sound principles and practices. A certain simplicity and enduring resonance were touched upon, even lived, during that exchange alongside the garage as it got painted.

And once more, re-birth in this life rejoiced in its own reality. □



The Still Morning

The still morning, so still even birds
silence their calls to wait upon
the sun's entire entry, lifting
from high branches, steaming angels. —Shawna V. Carboni

Terry Fox

Against the Rising Tide

by G.A.W. Armstrong

Protesters and police were within inches of death before an audience of thousands in Auckland Harbor, New Zealand, on Friday, January 19, 1979. The harbor is an international mecca for yachts, and annual regattas bring out Aucklanders in droves to watch. This year's gala was upstaged by the implacable blockading by protesters of the inner harbor waters against an equally implacable nuclear visitor. The *USS Haddo*, a nuclear-powered and armed submarine, was scheduled to berth at a prime Auckland commercial wharf at full tide, 12:30 p.m.

An emergency Auckland Harbor Board meeting on Wednesday declined to block the sub's arrival but warned that future nuclear visitors could not expect commercial berths. "Why not update the naval dockyard at Devonport?" asked the Harbor Board chairman, urging (perhaps innocently) a first decisive step towards the location of a foreign nuclear naval base inside Auckland's front door.

A last minute attempt at an injunction to restrain the entry revealed that the much celebrated New Zealand Code for Nuclear Shipping governing such entries and supposedly ensuring citizen safety had no status in law.

A final Wednesday night meeting of 107 Peace Squadron skippers soberly approved a plan to fill the inner harbor channel waters with boats between two opposite land vantage points: North Head, near the Devonport Naval Base, and Bastion Point in Auckland's prestigious eastern suburbs. The people of Auckland now would be able to see and judge for themselves.

Late Thursday night, Peace Squadron registrars tallied their support: 107 boats (excluding surfboards) and 353 people due to be out on the water, including many professional or experienced photographers and journalists. From the experience of past protests, 107 known boats could mean up to twice that number on the day. There were last minute rumors and denials of plans to use low-flying helicopters and of a secret early smuggling in of the submarine.

But Friday dawned overcast with little wind and no

Haddo yet in sight in the outer harbor. The sound of hammers was breaking the early morning silence on the inner harbor beach of Mission Bay. Protesters were lashing and nailing together a large raft intended to carry twenty adventurers out to the scene of action two miles away. By ten a.m. there were sails, runabouts, and kayaks gathering on the water. Several hundred Aucklanders were occupying the best grandstand seats on the hills surrounding the harbor. Numbers were later to swell to swarming thousands as maritime drives became choked with two-hour traffic jams.

Two pre-emptive strikes of doubtful legality by the authorities seized the veteran protest trimaran, *Phoenix*, and the Mission Bay raft. The raft became a picturesque rallying point for media and public. The tide crept in during the morning, assisting protesters in their unseemly tug-of-war with about twenty damp policemen. Only a tow truck called in to beach the raft finally saved the authorities.

A woman filming from North Head counted 150 private boats on the water, including more than 20 kayaks. Many protest boats carried American flags as well as protest pennants to symbolize that this was not an anti-American gesture. A few boatloads of pro-nuclear New Zealanders turned up. Harbor Board members were sighted in a luxury launch, in company with right-wing League of Rights members. An American on the launch remonstrated with a young woman draped in a U.S. flag on a protest vessel. Her response was immediate: "No disrespect to your flag or country is intended. But your American Death Ship is violating us. Do something about that with your president."

Occasional Special Air Service paratroops, New Zealand's version of the U.S. green berets, were spotted amongst the authorities' boats. Auckland police had an uncertain role to play. The entry of the submarine *USS Pintado* twelve months earlier was a naval invasion, with police barely able to keep pace with the twelve-knot rush of naval ships and the mast-level naval helicopters thrusting their dangerous eighty-knot downdraughts at all craft below. The navy this time chose a low profile, wary of their image as "the bad guy." They claimed now a "support" role, "assisting" the police and harbor-master. The lot of clearing a way through dissenting citizens fell, therefore, to the domestic police.

It was at this point that uncertainty arose. The British and New Zealand police role is conventionally understood as neutral. The police are the persons in the middle, ensuring that law is observed by all parties. The dynamics of this action drove the police into becoming forceful allies of the mighty war machine of a foreign power, waging war on their own citizens. Some individual police seemed to relish this role. Others, in the heat of the situation, quickly assumed it. Alongside these, however,

The Reverend Dr. G.A.W. Armstrong was responsible for reports to the media about the activities of the Auckland Peace Squadron. We regret we have no further information about him.



were very many thoughtful men and women who were bound to have many and deep reservations after the event.

Detailed evidence has steadily flowed in from protesters concerning police behavior on the water, going beyond simple anger generated in heated encounter. Rough police handling of protesters was reported: a determined protester resisting "rescue" from the water was punched hard, dragged into a police boat feet first, one arm was twisted over his shoulder in an attempt to handcuff his hands behind his back, and then he was pinned to the deck of the boat by a policeman sitting on his head.

Bad police seamanship was reported. One event occurred an hour before the *Haddo* appeared. Two fiberglass police motor runabouts were approaching a protester's boat from either side at some speed but unable to see one another. Just ahead of his bows the protester saw the police boats collide so spectacularly as to hole one boat severely. It began to sink. The protest boat went to its aid. A second event, well before the *Haddo* was in sight, involved a police skipper pursuing another runabout for no apparent reason. In the chase the policeman drove his craft right over the gunwale of a Laser sailing dinghy. His propeller chewed large mouthfuls of fiberglass from the Laser, inches from where its skipper was perched.

A third event, witnessed by hundreds of thousands of television viewers on Friday evening, saw boats locked in collision right alongside the submarine. Repeated newscasts of the scene later excused the collision on the

grounds that a protest vessel as well as a police boat was involved. But a protester witness who observed every detail described the event minutely. One boat rode right up onto and over a second. As he went over, the skipper accelerated sharply and spun round in a 180-degree turn. By this time two of his crew were overboard, a fact clearly visible in a slow-motion television replay of the incident the following Monday. His complete about-turn brought his runabout crashing back over the heads of his own crew members in the water. The witness fully expected that they would be decapitated by the racing propeller. By a miracle they were unscathed.

A further complaint came from a surfboard rider alongside the large main harbor police launch, *Doebar*. The *Doebar*, in seeking to out-maneuver the surfboard's movement towards the submarine, several times reversed its propeller. It was such reverse-thrusting propellers of the Wellington police launch, *Lady Elizabeth*, some two years ago, which sucked a policeman in and killed him, claimed the protester.

In the light of such events, the police commissioner's earlier assurances that his police crewmen had undergone "crash courses" in seamanship proved peculiarly appropriate.

Despite all the foregoing, New Zealand naval and police activity turned out to be definitely a secondary part of the hectic thirty minutes in the most congested part of the channel.

As the protesters had hoped, the major confrontation of the day took place with graphic directness between the protest craft and the submarine itself. Out at "A" buoy,

the scene of the *Pintado* clash, there were sharp preliminary skirmishes involving large protester yachts and power boats. But it was in the inner harbor area designated by the Peace Squadron that the bulk of the protest fleet reached the proportions of a massive sea-borne sit-in. At twelve noon the official armada of vessels escorting and supposedly shielding the submarine were allowed easy passage through the protest area. There followed a boiling mass of activity right ahead of and alongside the submarine, as police tried frantically to pull protest craft aside. Small kayaks, surfboards, and sailing dinghies quietly maintained their positions close in. Small protest power boats and larger sail craft maneuvered skillfully to dodge police and navy grappling hooks. Protest vessels, when dragged away or rammed, after taking evasive action, doggedly and quickly returned to the protest focus at the submarine's bow. Capsized sailing dinghies, kayaks, surfboards, and even

swimmers streamed down the sides of the submarine and over the deadly, barely submerged twenty-foot propeller astern. Witnesses corroborate the claim made on television by the submarine's captain, Commander Norman Mims, that he turned off the power to this propeller on at least one occasion. The speed of the submarine (five knots as compared with the *Pintado*'s twelve knots) meant far less propeller suction. One capsized dinghy skipper was able to watch his pennant being steadily chewed up by the slowly turning propeller. But it seems that water drag on the propeller did stop the big blades once the power to the screw was shut off.

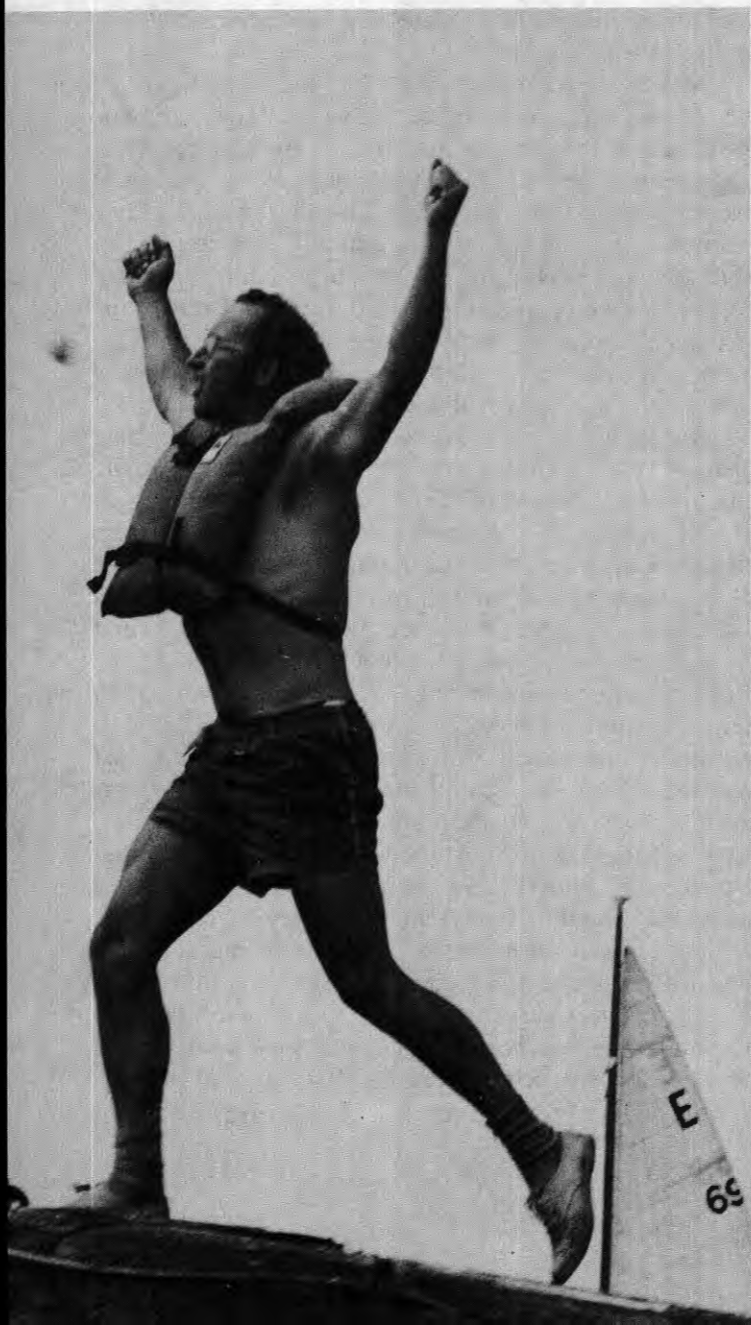
The symbolic climax to the protest undoubtedly arose due to the apparently unpremeditated action of one protester. The boat carrying him and others became highly unstable right over the slowly moving bow of the submarine. While one of the crew leaped out into the water and swam towards safety, this man leaped out right onto the black steel hull itself. He looked puzzled and even pained for a moment. Then a kind of ecstasy dawned on him. Like Zorba the Greek, he began a dance, half of defiance, half of joy, on the very nose of the incoming sub, a nose by this time streaming with yellow radiation-color paint. The first Auckland newspaper to report the day's events carried the banner headline: "Boarded—Hot Welcome For Yellow Submarine." The protesters could hardly have wished for a more graphic, more specific gesture.

Peace Squadron members later dubbed the *Haddo's* captain the U.S. Navy's version of "Bionic Man." Here was a man who professed himself unmoved by the protest. Here was a man with a passion for berthing his vessel on time, even if it meant cutting unswervingly through boats and bodies. The following is the witness of one young canoeist:

It was me and the Haddo. I back-paddled to give the sub lots of time to see me. The skipper must have, as I could see him clearly now—and what a flat face. Not a movement came from the sub in that hundred meters; he went straight at me. I had stopped, didn't move toward him at all; he did all the moving. I could have paddled at him at two knots myself; this I estimated would have landed me right on the deck. I didn't. I kept the canoe straight.

It was all on then. The bow wave hit me, pushed me off center and then over the side of the bow, slammed me nose-first into the side of the sub. A small sailboat appeared from nowhere and really hit the sub. The canoe went under the side of the yacht which held me off the sub. I was holding on for all I was worth. Had it not been for the other craft, I would have gone over side-on into the sub and would have had no chance of getting out in that position.

The most horrible sight in those split seconds was that of seeing a kayak rolling and somersaulting along the side of the sub and indeed half-way up the



side. The bloke had bailed out, I found out later, because the kayak was being torn apart around him. No doubt exists in my mind. Had that guy stayed with the kayak he would be a dead man today. I saw him go, and thought then that he was a goner. We spent half-an-hour searching for him after we found the kayak. Only after a six-hour wait we found out that he was safe.

The captain of the Haddo made no attempt at all to alter course. He plowed straight over us, and obviously did not care what happened to those people in front of him. I thought he could turn or avoid me in the distance I gave him to see me, and did not intend to be rammed like that. All I wanted was for him to stop or turn away. That was our objective. He was not stopping and continued dead straight all the way through the fleet.

For the Peace Squadron members there has developed a distinction. On the one hand, they can understand the people opposed to them as ordinary human persons like themselves, no better and no worse. On the other hand, where such persons have surrendered their primary human loyalty and responsibility to a system which embraces "defense" and attack by nuclear weapons systems, the Peace Squadron feels bound to oppose them with all its ingenuity and determination.

Because of this, the protesters could acknowledge the "uncertainty" of the police and their difficult task. Amongst them were personal friends and kinspeople. They could see the commander of the submarine in a similar way. He was between the devil and the deep blue sea. His continuing naval career depended on not yielding to the protest by actually stopping his vessel: obviously the simplest, safest and most humane act. But his career could also be ended if his vessel killed or maimed a policeman or protester, creating an international incident. The system to which the commander had given himself would sacrifice him without mercy along with any policeman or protester.

The Peace Squadron saw this diabolical situation as reaching its ultimate in embracing nuclear weapons systems whose destructive power exceeds what is required to destroy every living human creature many times over. Surely if there was ever a time when "NO" had to be clearly said and acted, then this was the time. This was true for New Zealanders particularly. They must say "NO" now, when a rising tide of new weapons technology was scheduled for imminent deployment in the South Pacific as the new monster Trident missile submarines begin to roll off the production lines. If ever a human-created destructive system had exceeded the human control of its own inventors then surely this was it. Daniel Ellsberg's recent researches have revealed key

aspects of this.

It had thus become necessary for protesters, while not losing deep human feeling for the humanity of any opponents, resolutely to interpret and counter the social and political meanings of the events in which they were all as human persons involved. It is in this light that protesters viewed some of their fellow New Zealanders. They had unwittingly given themselves to an unjustifiable system of insane megadeath. They had become, essentially, the servants of a nuclear weapons superpower which was forcing itself upon the Pacific Ocean, securing for its own interests permanent footholds on New Zealand sovereign territory, implicating New Zealand fully in any future exchange of nuclear weapons. To accept such a status was a moral crime and military suicide. It surrendered, moreover, New Zealand's role as a leader amongst the smaller South Pacific nations. Huge decisions about the future destiny of New Zealand hinged upon these visits, which New Zealand political leaders and their propaganda machines had misrepresented as the obligations of a grateful ally.

From the Peace Squadron's viewpoint, it had become better to offer determined and dramatic symbolic resistance at that present time in their own harbor, than to face a non-future of nuclear obliteration for peoples in New Zealand or elsewhere in the world. They acknowledged the risk and danger in their protest. But their conviction was that the insanity of this latter-day nuclear arms race could be checked by the will and by the actions of ordinary people like themselves.

By the end of Friday all missing persons were accounted for. None had been killed or bodily injured. Seven people had been arrested on clearly inappropriate charges ranging from "disorderly behavior in a public place, namely the Waitemata Harbor," to "failing to supply particulars." A country housewife came ashore determined to go back and mobilize the farmers. The flood of messages of support from Japan, Australia, and the United States was running at full tide. Television and newspaper coverage was far less contemptuous of the Peace Squadron than ever before. Unnamed but often senior naval and police spokespersons were confiding to reporters that escort provisions for the *Haddo* had reached a limit in cost and scale. Yet it was clear that against such protest such preparation was powerless. Personal feelings in Auckland were running high. Other New Zealand centers had been for the first time scenes of marches, black-kite-flying, and protest rock concerts. A dramatic main street march of radiation mutants had stopped Aucklanders in their tracks. On a subsequent Friday night a large march drew a notably cordial response. The Peace Squadron quietly took up its search for courts where their case against the captain of the *USS Haddo* and his president could be justly heard. □

FRIENDS AROUND THE WORLD

Rabbi Marc H. Tanenbaum, writing in the American Jewish Committee's "News" about the Maccabean victory over Emperor Antiochus IV in the second century B.C., terms it "the first successful triumph in the struggle for human rights, particularly for freedom of conscience and pluralism, in the history of mankind. Had the Syrians defeated the Maccabees," he adds, "in that epic struggle for the right of every group to be itself, in its own terms, Judaism might have perished, and quite conceivably, Christianity and Islam would never have emerged. . . ."

Developing his theme on the current callousness to human suffering around the world he asks: "How many are losing sleep over the horrendous facts that 40,000 Christians and Muslims have been massacred in Lebanon; that the PLO terrorists daily bomb innocent Christians as well as Jews; that some 300,000 black Christians have been systematically murdered by Idi Amin in Uganda; that innocent Christian and Jewish civilians are being tortured and killed in Nicaragua, Argentina, Chile and Paraguay; that the Soviet Union regularly harasses and persecutes Evangelical Baptists and Jews and denies basic religious liberties in that proletarian utopia; that Catholics and Protestants are murdered everyday in Ireland; that a quarter million Greek Orthodox and Muslim refugees languish in camps in Cyprus; that 'illegal aliens' and Native American Indians are made to feel they are second-class citizens in America, still the greatest democracy in the world? . . ."

"Like the Maccabees of old," he concludes, "if small groups of people of conscience, in this country and in other

parts of the world, will remain steadfast in their commitments to the Law of Human Rights—and will mobilize to press our government and every government to enforce the principles of the Universal Declaration of Human Rights—we may yet find a way to help turn the world away from its present course of barbarism and anarchy to the achievement of a human society illuminated by reverence for human life and for human conscience."

According to the American Jewish Congress, Passover this year had a new twist: the treaty between Israel and Egypt is encouraging Jews to return to the land of the Pharaohs—as tourists.

The Congress has planned two types of three-week tours: those starting in Israel and winding up in Egypt, and those beginning in Egypt with a four-day cruise on the Nile and ending in Israel.

Prices for the Israel-Egypt tours range from \$1,660 to \$1,800, all expenses included. These trips started in April and future dates will be: June 21, August 9, September 13, October 11, October 18, November 1, November 15, and November 29.

The Egypt-Nile-Israel tours started in May and future dates will be: June 26, August 21, October 2, October 30 and November 27. Prices for this series range from \$2,222 to \$2,359 per person, all expenses included.

Jewish Quakers or Quaker Jews or others interested in these tours may obtain additional information from the American Jewish Congress, 15 East 84th St., New York, NY 10028 or call (212) 879-4500.

A practical suggestion for ministry and oversight committees involved in attempting to help settle a conflict situation between two individuals is contained in a current issue of *Morningside (NYC) Meeting's Newsletter*. Arthur Berk—in suggesting that a committee member might, as a first step, invite both Friends to an informal potluck with a strictly social emphasis where they could converse on other topics of mutual interest—warns:

"But Ministry and Oversight must not be too precipitous because true reconciliation in which the parties can deeply relate to the God in each other often requires time as well as patience. I do not . . . feel that Friends who are not in unity with each other should attempt to involve themselves in discussions of spiritual depth until the parties really feel that they can see the bountiful qualities in themselves and each other."

"Ministry and Oversight cannot by itself effect reconciliation but it can lead the way to Friendliness."

Who would like to correspond with Ron Davidson, currently a prisoner at Green Haven State Prison ("Correctional Facility"), Stormville, N.Y. 12582, and/or send him a subscription to *Friends Journal*? He has asked for both. He writes that it is his first offense and that the "tension and loneliness of prison life" have taxed his control to the limit. His number is 76-A-1166. He would "greatly appreciate" receiving the *Journal* and letters from concerned friends interested in "easing a troubled spirit."

Robert E. Hogan, twenty-nine years old, is serving fifty-one years, eight of which have just passed this month. To slowly lose contact with society, friends, and family is a lonely feeling, he says. He will not see the parole board until June, 1986. He hopes "to meet Friends through correspondence and share ideas and concepts on life," since he has read the *Journal* in prison. Write to: Robert E. Hogan (40489-133), P.O. Box 1000, Lewisburg, PA 17837.

Gaston Dupuis, a forty-year old French Canadian, would like to correspond in French with a prisoner in the States. In the Coast Guard, a waiter and cook, he enjoys reading and walking; he likes the sea; writes well in French. His address: 67 Mercier, St. Jean sur Richelieu, Quebec, Canada.



Mobilization for Survival

"The program will be limited to twenty participants.... We do not expect to create ready-made organizers.... We do expect those involved in the program will return to their communities and continue (or begin) to organize for political change. If you have no intention of doing any organizing, this program is not for you.... Do not expect this program to be a vacation. We will try not to cram too much in[to] too little time, but you should come expecting to be kept busy for fourteen solid days."

With these preliminary warnings, the War Resisters League of 339 Lafayette St., New York, NY 10012, announces its training program for organizers, in two sessions: June 16-29 and August 11-24, 1979. Ten days of each session will be held at the Community for Nonviolent Action farm in Voluntown, Connecticut, devoted to orientation, philosophy, and politics. The balance of the time will be spent in New York City where groups will be visited and skills and techniques learned. Other topics besides non-violence which may be discussed are: liberation struggles, direct action campaigns, racism/civil rights, counter recruiting/anti-militarism, nuclear power, war tax resistance, disarmament/peace conversion, law and lawyers, multinational corporations, coalitions, urban organizing, living in collectives, international movement, Middle East, fund-

raising, meetings and group process, press/media, organizing a demonstration, etc.

Anyone seriously interested in these programs may receive further information by writing the WRL at the above address. The WRL, now fifty-five years old, affirms that war is a crime against humanity. It is determined not to support any kind of war, international or civil, and to strive, nonviolently, for the removal of all causes of war.

FCNL, CCCO, AFSC, WILPF, and NISBCO all stress the immediate danger that unless there is a "significant public outcry," military draft registration could begin again in 1979. Detailed information about the seven conscription bills now before the House and Senate Armed Services Committees can be obtained from the above organizations at: 245 2nd St. N.E., Washington, D.C. 20002; 2016 Walnut St., Philadelphia, PA 19103; 1501 Cherry St., Philadelphia, PA 19102; 1213 Race St., Philadelphia, PA 19107; 550 Washington Bldg., 15th & New York Ave., N.W., Washington, D.C. 20005 respectively.

The four Congressional subcommittees concerned are: Senate Appropriations Subcommittee on HUD and Independent Agencies, Senator William Proxmire, Chairman; Senate Armed Services Subcommittee on Manpower and Personnel, Senator Sam Nunn, Chairman; House Appropriations Subcommittee on HUD and Independent Agencies, Rep. Edward Boland, Chairman; and House Armed Services Subcommittee on Military Personnel, Rep. Richard C. White, Chairman. Letters to Senators should be sent to: Senate Office Building, Washington, D.C. 20510. Letters to Representatives should be sent to: House Office Building, Washington, D.C. 20515. Copies of such letters should be sent to one's own Senators and Representative. Any of the five organizations mentioned above as urging protests to a revival of the draft and/or conscription for "national service" would also welcome copies of one's letters/telegrams to Congresspersons.

An alternative address for AFSC (Middle Atlantic Region) is: 317 E. 25th St., Baltimore, MD 21218.

Every Saturday afternoon from one to five o'clock in Times Square, New York

City, Quaker vigilers are appearing again, as they did during the war in Vietnam. This time they are alerting the public to the urgency of halting the genocidal arms race. The vigil started on April 14. It is being sponsored by Fifteenth Street Meeting, Morningside Meeting, the Peace and Social Action Program of New York Yearly Meeting, together with other groups dedicated to nonviolence. These groups urge participation in the Saturday vigil.

To succeed Ingeborg Borgstrom as Associate Secretary of the Friends World Committee for Consultation, Val Ferguson of Friends House Meeting (London) has recently been appointed. Having served as a volunteer lecturer in biology and genetics in Ghana in 1965, and subsequently as assistant to the overseas secretary and then administrator for Christian Aid, she brings wide experience in human rights issues and international relationships to her new work.

At the same time, Zablon I. Malenge has been appointed Executive Secretary of FWCC (Africa Section) to succeed David Kikaya. He has been a supervisor with the Standard Bank in Kakamega and has had experience working with Quaker young peoples' groups.

Bruce and Ruth Graves of Ypsilanti, Michigan, who contributed the article on war tax refusal in the February 1, 1978, *Friends Journal*, have achieved some not unfavorable local newspaper publicity since losing their case before the Supreme Court on March 5, 1979. Since 1969 they had consistently "altered" their tax forms, substituting "war tax" credit for "foreign tax" credit, thus claiming a refund from the government of that portion of their tax money which it was estimated would go for military purposes. The Graves, who both teach chemistry, are members of Ann Arbor Friends Meeting.

According to one newspaper article, when asked whether the frustrations of losing the long court battle had "generated any thoughts of quitting," Ruth Graves replied, "Never. If I were going to let myself be stopped by seemingly hopeless causes, I'd just die right now."

Some six newspapers published interviews with Ruth and Bruce Graves following the court decision and five radio stations included taped interviews in their programs.

According to *Der Quäker*, monthly publication of the Society of Friends in Germany, it is expected that a Quaker International Affairs Representative will be appointed to enter upon his/her duties in Brussels by September 1, 1979, in connection with the newly-formed "Quaker Council for European Affairs," a non-profit organization under Belgian law. European yearly meetings will be invited to appoint members of a supporting executive committee and to contribute financially toward the Council's operating expenses. The address of Quaker House in Brussels is: 28, Avenue de la Brabanconne, 1040 Bruxelles, Belgium. The newsletter "Around Europe" may be subscribed to gratis by writing Mavis Kelly, 83 rue Basse, 1150 Bruxelles.



"I have recently received threatening letters from a terrorist group which asks that I contribute money for construction of dangerous weapons. This group makes certain claims which in the past led me to send thousands of dollars to pay for its militaristic programs. The group claimed: 1) It was concerned with peace and freedom; 2) It would provide protection for me and my family; 3) It was my duty to make these payments; and 4) I was free from personal responsibility for how this money was spent in individual cases.

"Last year, for the first time, I realized that these claims were fraudulent and I refused to make further payments...."

It should not be difficult to guess which "group" is referred to in this first paragraph of a letter to the editor of the *Peacemaker*, as quoted by the St. Louis (MO) Meeting Newsletter. John Schuchardt, who writes "from jail for speaking and acting for peace," continues by listing how many thousands of nuclear warheads on missiles, bombers and submarines have been produced and/or sold abroad by this "group." He concludes: "Time is short. In eight years, thirty-five nations will have these

weapons of terror, each one able to vaporize a city in an instant. No matter where you live, you are sitting on ground zero right now. AWAKE!"

Albany (NY) Meeting has joined the growing number of meetings which are calling on their members to "seriously consider" war tax resistance as a means of conscientious objection to their involvement in the ongoing preparation for nuclear war.

Calling attention to the fact that the \$400 billion currently being spent on the world arms race are diverting resources which could save the lives of 10,000,000 children who will die this year of malnutrition, the Albany minute speaks of establishing a Friends Peace Tax Fund into which member-resisters could pay that portion of their tax obligation which would be used for armament development.

The Albany minute also supports Congressional enactment of a World Peace Tax Fund as an alternative to compulsory financial support of war and preparation for war.

"Friends have historically been against war and the preparation for war, against the mentality that states that war is necessary and inevitable. We hold that human life is sacred and that no one should be forced to take a life. For these reasons we are opposed to compulsory registration in any form because it would be used to create a state of readiness for, and in expectation of, war."

This first paragraph of a minute approved on March 21, 1979, by Raleigh (NC) Meeting is being widely circulated, together with an appeal to oppose conscription, in the hope that recipients will act by contacting congressional representatives, newspaper editors and other influential individuals in the interests of peace and sanity.

In protesting to the president and to Congressional Armed Services Committees the proposed peacetime activation of the conscription system, CCCO quoted as follows from a proclamation co-authored by Albert Einstein in 1930:

We believe that everybody who sincerely wants peace should demand the abolition of military training of youth and should help abrogate the right of governments

to impose conscription upon their citizens. Conscription places the individual entirely at the mercy of military powers. It is a form of slavery. The people's unquestioning acceptance of this slavery only illustrates its insidious effect.

"Go to college or get a job, but don't come in here!" was the advice given high school students through the authors of an article about life at Fort Meade, an army base in Maryland, which appeared in a current number of the Washington Peace Center Newsletter.

Soldiers were interviewed informally and without pre-arrangement in the course of two visits. Most were incensed at the army's failure to fulfill the recruiters' promises. Communication trainees were put on grounds maintenance, electricians were set to cutting grass or raking leaves. Women at the fort complained of sexual harassment.

"Join the Army and Become a Man" ran the military slogan, yet enlisted men were not permitted to practice the right of free choice but had to follow orders. They were afraid to give their names, being apprehensive of being "burned" for protesting conditions. Collective bargaining is forbidden in the armed services and virtually any collective action on the part of enlisted people is penalized.

For the first time in the thirty-three years of its existence, the United Nations has acknowledged the principle of conscientious objection. This happened on December 20, 1978, when a resolution entitled "Status of persons refusing service in military or police forces used to enforce apartheid" was adopted by consensus in the General Assembly.

Kwadwo Nyamekye, a U.N. delegate from Ghana, who cooperated with the Quaker U.N. Office in New York in drafting the original resolution and was instrumental in achieving its adoption, is quoted as saying, "Next year it will be better!"

The dramatic story of the genesis and development of this important forward step, though limited in its present application, is told by Gordon Browne in the March 6, 1979, issue of *The Friend* (London) and also in QUNO's publication "In and around the U.N." for February, 1979.

The resolution calls on U.N. member

states to extend to conscientious refusers the rights and benefits accorded to other refugees, to grant them asylum or guarantee them safe transit to another state, in the event that they have been forced to leave their own country. It is up to individual member states to comply with this appeal.

New Garden Meeting of Friends, Greensboro, NC, has forwarded to *Friends Journal* a recently approved minute on the proposed reintroduction of conscription, in the hope that "other Friends will join us as we speak out to our Senators and our Congressmen."

The minute rejects the premise that national security can be achieved by military means. It points out that required military training for young persons involves the denial of the humanity of oneself and of one's presumed adversary. It warns against the social disruption, family mistrust and legal prosecution which would follow. Instead of having recourse to warfare and threats of violence, it recommends worldwide disarmament supported by political settlements under world law.

Around Europe (Quaker Newssheet from Brussels) quotes from former Federal German Chancellor Willy Brandt:

"The proportion of world expenditure on arms accounted for by the developing countries has almost tripled over the last twenty years....How much longer are we going to keep silent about this rapid increase in arms exports? How long are we going to accept the fact that nations with such basic needs are robbed of the opportunity for economic development by an arms race either entered into voluntarily or foisted on them from outside? How long is the world going to look on while the interests of these nations are disregarded and the gunpowder as well as the tinder supplied enable them to play with fire? Who else, apart from the industrial nations, can put an end to the business now being made out of deaths and the future of the poor countries? In the long run it is bound to have disastrous consequences if the superpowers—and some medium-sized powers as well—vie with each other to supply more and more weapons to the Third World....I feel that the peoples of the Third World have a right to demand that they no longer be used for surrogate wars, that

struggles over areas of influence no longer be fought on their backs, and that old shackles must not be replaced by new ones. However, this means that the relaxation of tension between North and South is closely tied up with East-West detente. And development through co-operation with the Third World can help the industrialized nations of the East and West in their effort to slow down the arms race."

National Guardsmen, according to *Fellowship* magazine, have finally admitted that another method than the use of loaded combat rifles could have resolved the confrontation which killed four students and injured nine more during the anti-war demonstration at Kent State University almost nine years ago. Their statement of "regret and sorrow" and the out-of-court payment by the state of Ohio of \$675,000 to the families of the victims can hardly compensate for the unjustifiable deaths of these young people, let alone bring them back to life.

Friends will empathize with the statement by the victims' families that "...we deplore violence in every form for any cause and from every source." The average American, they said, is little aware of the indiscriminate official violence which had been used across our land, killing twenty-eight students on campuses in the past ten years and untold residents of minority communities in our cities.

"We have learned through a tragic event," concluded the statement, "that loyalty to our nation and its principles sometimes requires resistance to our government and its policies, a lesson many young people—including the children of some of us—had learned earlier. That has been our struggle—for others this struggle goes on. We will try to support them."

Ham Sok Han, well known Korean Quaker, was nine years old when his country became a Japanese colony. Outspoken and unwaveringly committed to peace and justice for the poor and oppressed, he was imprisoned twice by the Japanese during their occupation of the country for the crime (as he puts it) "of being Korean." He has also been imprisoned at various times by the South Korean government because of his writings and other activities in the interests of peace.

Recently the American Friends Ser-

vice Committee has nominated him as a candidate for the Nobel Peace Prize for 1979.

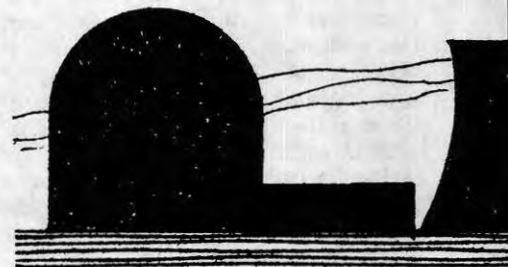
Three defense arguments rejected by Judge Voorhees in the December 26-29 trial of Trident protesters who entered the Bangor, Washington base were: 1) Necessity (of entering the base to stop the greater nuclear danger represented by Trident); 2) International Law (a first-strike weapon being illegal under Nurnberg Tribunal laws and the U.N. Charter); 3) Canadian Defense (Canadian citizens are affected by Trident but have no legal way of stopping it.)

On January 2, 1979, 176 defendants were convicted. Many will file appeals based on the above defenses. They may win their appeals because no record was kept of which officer arrested which person and they were thus denied their right to question their arresting officers.

Kamchatka Peninsula by boat "To engage Russians in loving struggle on a person-to-person basis, rather than at higher (?) levels of diplomacy" is a project of some members of University Friends Meeting (Seattle) who are now engaged in trying to figure out "how to get a sea-worthy vessel to take the Americans over to Russia."

Death and disease among Bikini Islanders, soldiers witnessing atomic tests, Portsmouth Naval Shipyard workers, uranium miners, and workers at the Hanford, Washington, nuclear site are listed by the Peace Committee of the Florida Avenue Friends Meeting in Washington, D.C., as evidence that the safety standards set by the U.S. government have made permissible radiation levels too high.

The minute in which this statement appears, and which will be sent to public



officials concerned, also goes into considerable detail to explain why the development of nuclear technology by the government and the nuclear industry is a threat to world peace. It protests the export sale of nuclear reactors to foreign countries and concludes with the plea not only to halt further development of nuclear power plants while phasing out the operation of existing ones, but also to "greatly increase support for the development of safe forms of energy such as solar, wind, geothermal, bioconversion, methane and low head hydroelectric."

Every Friday, since mid-September, 1978, a group of concerned Cleveland, Ohio, people has maintained a quiet vigil for safe energy on the public square in front of the Cleveland Electric Illuminating Company building. Signs are exhibited and printed materials distributed. A different message is chosen for each vigil. Focus may be on safety, jobs, costs, conservation and disposal of radioactive materials, local teach-ins or other events.

Sponsored by seven local groups including the Cleveland Area AFSC, the vigil either prepares its own flyers or disseminates materials from sources such as the Union of Concerned Scientists, The Cousteau Society or the writings of pediatrician Helen Caldicott, M.D.

Morningside (NYC) Meeting's Newsletter states that a ruling by the Federal District Court in New York has cleared the way for installing and operating a 250-kilowatt reactor in the Seeley Mudd Engineering Building at Columbia University, Amsterdam Avenue and West 120th Street.

The University claims that the radioactive waste will be stored on campus and will not have to be transported through the city for disposal. However, even storage can be dangerous, not to mention the radioactive gases such as Argon-41 which the reactor will nor-

mally discharge into the air. Moreover, the reactor is situated within 200 feet of the Croton Aqueduct which supplies a substantial part of the water supply to the Borough of Manhattan. It is also located under the air corridors for the five major airports. And if an accident should occur, there is no plan for immediate evacuation of the area.

Morningside's newsletter urges Friends to write or call elected officials to stop this proposed reactor in the interests of all of us.

Taster's Choice, Nescafe, Nestea, Quik, Crunch, Souptime, Libby's, Stouffer's, Cross & Blackwell, Maggi and Deer Park Mountain products and many other subsidiary trade names are all involved in helping their parent corporation, Nestle Company, which manufactures Nestle infant formula, to deceive millions of Third World mothers into thinking that formula, rather than their breast milk, is good for their new babies.

But according to the Newman Center *Infant Formula Action Coalition* (IN-FACT) at 1701 University Avenue S.E., Minneapolis, Minnesota, 55414, the very opposite is true. Free advertising supplies distributed to hospitals, clinics and homes by sales personnel dressed as "nurses" cannot be effectively used by the final recipients who are mostly illiterate, have no sterilization procedures, and try to stretch the powdered milk supply by overdiluting their baby's formula with contaminated water. The results are widespread malnutrition and severe infant diarrhea, often ending in death, according to Dr. Benjamin Spock who endorses the Nestle boycott. "We are trying, by boycott," writes Dr. Spock, "to compel Nestle to do what they won't do out of decency."

Besides hitting Nestle in the pocket-book, concerned persons could write persuasive letters to the following key people, asking them to stop using "milk nurse" saleswomen, whether in or out of starched white uniforms; stop distributing free formula supplies; stop direct promotion of artificial baby formulas through health care institutions: Mr. Arthur Furer, Managing Director, Nestle S.A., Vevey, Switzerland and Mr. David Guerrant, President, The Nestle Company, Inc., 100 Bloomingdale Road, White Plains, NY 10605.

Or contributions to help spread the truth about the use of the Nestle product may be sent to INFACT at the Newman Center address given above.

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LETTERS TO THE EDITOR

Attitudes Must Change

In FJ 1/1/79 (which only just reached London) Joseph Sholkin very reasonably stresses the need for economic rights to accompany human and political rights. But his conclusion that Scandinavia and Switzerland enjoy these rights because they are "socialist type" countries has to be questioned—at least as far as Switzerland is concerned.

As someone who has lived in Switzerland, and continues to have many close ties with that delightful country, I would describe it as Europe's most conservative stronghold of private enterprise. (Unlike most other European countries, even the national airline, Swissair, is privately controlled). The fact that the Radical party forms part of the permanent government coalition could mislead one, but a recent *Economist* editorial properly described them as "essentially conservative."

In Britain, however, we have had socialist governments for all but four of the last fourteen years. The contrast with Switzerland cannot wholly be explained by history or geography. (We are also far better endowed with natural resources than the Swiss.)

For example, our current rate of unemployment is about thirteen times higher than Switzerland. In the past two months we have had national strikes of health service workers, ambulance drivers, school caretakers, railwaymen, garbage collectors and truck drivers—all but the last being employed by the community through government or municipality. Switzerland, with a total work force of 2.7 million, had only 1,380 people strike during the whole of 1977.

Those of us who hoped that public

ownership of vital industries and services would evoke better industrial relations, and better service, have to acknowledge that the reverse is generally true. Our publicly-operated organizations have the worst industrial relations, pay the worst wages, and for the most part deliver indifferent service.

The lesson is surely that a mere outward change of system can only make it easier, or more difficult, to provide the combination of human and economic rights Friends seek. There has to be an inner change of attitudes, one to another, to make those freedoms a living reality. Perhaps, too, Switzerland is an example of the fact that small is beautiful—and works better than big.

Harold Sumption
London, England

Medical Help Wanted

I read with much interest the article on Bela Banerjee's medical work in India supported by the Quaker Medical Society (FJ 2/1/79). Especially important was her request that more doctors and medical students come out and help in her work.

I would like to report that the East African Friends Hospital at Kaimosi, Kenya, probably still appreciates doctors and medical students and wives coming out to spend their vacation time helping in their 124-bed, modern, rural hospital.

After being retired from student university medical work here in the U.S., we were invited to return to Kenya and help out between permanent appointments. During the twenty-six

months we were there, doctors and medical students and their wives came out from New York, Illinois, Ohio and California. All of them enjoyed a slightly different type of work, and visiting the game reserves, etc. The Illinois professor of surgery took several dozen pictures of clinical conditions to show his classes.

The doctors were sent by a California organization which helps them find locations to spend their vacations. The medical students were financed by a drug firm which sent them out during their junior vacation. The wives fitted into the nursing school or the other four schools on the campus. Those interested can write to: Wider Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374 for information as to present need during vacation and furlough times.

Brian Michener
Boulder, CO

No Room for Violence

I have mulled over this letter and my concern for many weeks and finally decided to write.

I was offended by the memorial to Norman R. Morrison in FJ 2/15/79. I was offended by the publicity at the time of his death. Don't misunderstand: I do not judge the man or the desire for a memorial. I do feel that to honor his means of protest is wrong, especially in an issue so full of tales of those who have chosen to live for their beliefs—to me there is no place in a peace testimony for violence of any kind and that is how I interpret the quote on the cover of the February 15th issue.

Ira R. Moore
Westfield, NJ

World Peace Tax Not Enough

I read FJ 2/15/79 and was deeply touched by those brave and strong enough to take a stand against war taxes. However, I fear the World Peace Tax could become a device to appease the consciences of those of us who are not willing to face the consequences of civil disobedience.

A friend commented that my refusal to take an oath during jury duty was ostentatious. I knew why I refused, but I understood her viewpoint. The peace tax could degenerate into the same type of quixotic gesture, legally acceptable but

misunderstood by most. One important purpose of the tax is to shake the complacent into a realization of the madness of our current armaments race. I don't believe the casual matter of checking a block on a tax form will ever cause extensive introspection on the part of most people.

How will peace tax funds be handled? Will such a tax require more complex tax laws, IRS investigators, and tax accountants? How can we believe in the government's ability to use such funds constructively? I can envision the Department of Defense receiving peace grants. After all, they're the boys who fight for peace. This may be an exaggeration. The point is I do not feel we can trust any large bureaucracy with the task of peacemaking.

If the majority or at least a sizeable minority do not opt for the peace tax, all that will happen is a larger percentage of their taxes will go to armaments to compensate for the monies diverted by the few who chose a peace tax. Under such circumstances, the peace tax would accomplish little.

Many people are far more knowledgeable than myself on the suggestions I'm about to make. If I repeat the obvious, forgive me, but I have never seen all these ideas tied together with the concept of the World Peace Tax.

To responsibly convince a sizable group of Americans to dedicate their taxes to peace, we need a plan for the use of these monies and a method for unilateral disarmament. Such a program would include ways of converting current defense facilities and employees to peaceful activities, and a campaign for self-sufficiency on the part of all nations. A country which can feed and clothe itself is not forced to look greedily at its neighbor. The plan must also provide education and training so that Americans can mobilize into an effective force to resist nonviolently any aggressor tempted by our disarmament.

Over the years, Friends have demonstrated their shrewdness in business, their proficiency as planners and their ability as organizers. Combine these skills with the expertise, enthusiasm and support of all people who are working for peace and a concrete program seems possible. Whenever possible, the viability of individual aspects of such a program need to be demonstrated. If this sounds idealistic and unworkable, one should consider objectively our current methods for averting disaster.

We must convince those around us that a simpler life with fewer material

goods is preferable to nuclear war and/or blackmail. Quakers before us have had the courage to bear witness to their beliefs in a manner which drastically changed society's institutions. A special tax within the existing system will never in itself be a dynamic enough issue to persuade most taxpayers to resist war spending. The World Peace Tax should be only a small part of a total plan to change the deadly course of our country and the world. To address the peace tax except in this context seems somewhat pointless.

Judith F. Monroe
Anchorage, AK

More Realism About Mexico Needed

I agree with Dr. Jorge Prieto's conclusion in his article "The Challenge of the U.S. Mexico Border" (FJ 3/1/79): namely that "the basic tenets of Christianity" and our awareness of the oneness of the human family should guide us in our attitudes toward, and treatment of, the Mexican citizens who cross our border in search of jobs. It is unfortunate, however, that Dr. Prieto's description of the present situation in Mexico contains so many exaggerations that his argument is weakened rather than strengthened.

It is perhaps understandable that Dr. Prieto, by invoking an image of Mexico as a totally inept, violent, corrupt and repressive society hopes to awaken the pity and Christian compassion of his readers to the extent that they will change their negative attitudes regarding the migration of hundreds of thousands of Mexicans who come to the U.S. each year in search of work. However, to assume that those who come are part of a horde of desperately poor and hopeless people fleeing from a violent and repressive country which has "already gone over the brink into economic and social chaos" (to use Dr. Prieto's own terms) is both incorrect, and is conducive to a reaction of fear on the part of many that could just as easily lead to an acceptance of Garrett Hardin's morally repulsive "Lifeboat Theory."

Mexico, admittedly, is struggling with the enormous problem of rapid population growth. This has aggravated a series of other problems such as high unemployment, a shortage of classrooms and teachers, and the migration of many thousands of men and women from the

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rural areas to the cities, as well as to the United States in search of work. There are also abuses of power and corruption in both the public and private sectors. These are being vigorously exposed and protested and several high former government officials are now serving prison terms as a result.

Fortunately, however, Mexico is not the totally violent, corrupt, alienated and irresponsible society which Dr. Prieto depicts. The Mexican government in 1973 put into operation a national program of family planning services which has already lowered the annual rate of population growth from three and one-half to under three percent. Nor is the Mexican Catholic Church the "ponderous religion" opposing all attempts at population limitation. On the contrary, the eighty-six members of Mexico's council of bishops several years ago unanimously approved the government's family planning program. It should also be mentioned that Mexico allocates twenty-five percent of its federal budget for education compared to only four percent for the military establishment (U.S. citizens take note!) and the government's social security program provides free medical services and hospital care when needed to all workers employed in industry, commerce and the professions.

In my view, the people and the governments of both of our countries should explore together how Mexican labor can be legally contracted within the U.S. at a just and fair remuneration to do the kinds of work for which employers find it difficult to secure workers within the U.S. internal labor force. This should be done, not out of pity, but from an honest recognition that Mexican workers have a constructive and valuable contribution to make. A properly organized and legalized labor program of Mexican workers in the U.S. should be looked upon as a benefit to both countries rather than an invasion by a threatening horde of poverty-stricken desperate men and women.

This latter image of the Mexican worker is not an accurate one. It has been amply proven that Mexicans seeking work in the U.S. are, as a group, energetic, intelligent, eager to improve their own situations and help their families back in Mexico. And it has been found that, in a sampling of Mexicans actually working in the U.S., seventy-four percent of those questioned said they would prefer to come and go legally rather than settle there permanently.

I would also recommend that the peoples and the governments of both countries cooperate on programs directed toward increasing employment opportunities at a just and fair remuneration within Mexico. This cooperation should not be based on pity or fear of one another but rather upon mutual respect and an awareness of our interdependence.

Dr. Prieto ends his article with the well-known quotation from John Donne. Perhaps it would be helpful to recall another lesser-known prayer by Donne which includes the supplication, "From needing danger to be good, O Lord, deliver us."

Edwin L. Duckles
Former AFSC Commissioner for
Mexico and Latin America
Mexico City, Mexico

A Better Response to Hardin

In his article, "The Challenge of the U.S.-Mexico Border" (FJ 3/1/79), Jorge Prieto misrepresents Garrett Hardin's theory of the commons. This theory states that unregulated use of a common resource leads to overexploitation and to destruction of the resource. That is the "tragedy" of the commons, illustrated by the example of the English commons destroyed in the eighteenth and nineteenth centuries by overgrazing. It was always in the interest of the individual farmer to add another cow to the herd, even while the community-owned pasture was being destroyed. The answer to the problem is planning and regulation of the use of common resources, thus protecting the common interest against unbridled private initiative.

Prieto states that the theory is opposed to Marxism. However, most Marxist governments go much farther in protecting the community against the dangers of cumulative private interests than non-socialist governments. Governmental regulation—and regulation by international bodies—is the very thing proposed by the theory of the commons. The theory is obviously useful in providing a rationale for legislation to protect the environment. It also applies in the area of population policy. For any area of the Earth is a commons in relation to the number of people living on it, as well as to the particular uses they make of the environment. Within each pattern of use of an area, population densities may be projected,

beyond which the area's productive capacity is endangered. Thus population control would be a necessary objective of governmental policy.

Governments have various regulatory powers over population. All governments have the legal power to control immigration, even if enforcement may be weak. Most socialist governments in addition exercise certain controls over internal migration. Most governments also have certain policies in regard to family planning. Garrett Hardin concludes from his theory of the commons that these family planning policies need to be much more stringent. The individual reproductive capacity, if unregulated, will inevitably lead to people "overgrazing" the Earth. Moreover, voluntary restraint, according to Hardin, would only result in the taking-over of opportunist elements. He uses the example of the Hutterian Brethren, who do not believe in birth control and have an enormous fertility rate. In Hardin's view, such groups would be the gainers by voluntary family planning rather than the environment. He draws the conclusion that we need compulsory governmental regulation and strict enforcement of family planning if we are serious about protecting our resources. Naturally, strict controls of immigration would be a necessary corollary.

I oppose Hardin's proposals for population control, mostly because I think he underestimates the potential of voluntary campaigns. But I think Garrett Hardin raises important questions. If those questions are to be answered, we have to do better than raising a spectre of anti-communism and beating a straw man, as seems to be Jorge Prieto's method.

Pieter Byhouwer
Chicago, IL

Outraged

I wonder if any other readers feel a sense of outrage and insult from the article by Jorge Prieto on the U.S.-Mexico border in FJ 3/1/79?

He points out that the root of the problem is the horrendous population explosion in Mexico. Yet he makes absolutely no suggestions, good or bad, for attacking this basic problem. It is absolutely incredible that Americans should be told that it is good Christian doctrine to suffer the consequences but don't talk about solutions, don't suggest that the flow be cut off either at the end

or at the source.

Paul B. Johnson
Los Angeles, CA

More to Life After Death

A magazine can go pretty far down or equally far up without many readers taking the trouble to point out their feelings and judgements, until or unless some article really "turns them on." So I'll get to the article which led me to a number of reflections which I'd like to share. That is Jean Smith-Hoffman's "Return from Dying" (FJ 3/1/79).

An intriguing article, it is, to my mind, a bit too much centered on the effect the whole experience had on the narrator, rather than concentrating on some description of the experience itself and its philosophic implications. It reminded me, nevertheless, of Raymond Moody's book *Life After Life*. Readers interested in Jean Smith-Hoffman's article will surely be interested in the above-mentioned book. The striking thing about the compilation of testimonies from people who were in the process of dying and who were brought

back is the consonance, the agreement of these descriptions by people who had no way of knowing each other's experience.

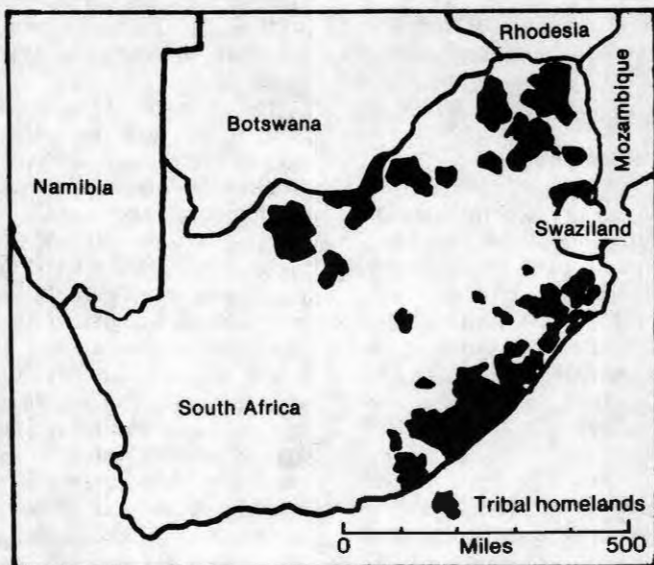
The philosophical implications of this sort of investigation, objectively handled by Dr. Moody, are far-reaching: it would seem that there is some sort of exciting continuation of life after death, not the heaven-and-hell of orthodox creedal religions, but a much more reasonable and desirable state. If life continues, it would seem to have some bearing on who we are and who God is.

The antipathy this sort of speculation generates with some people reminds one of the seventeenth century feelings against spiritual healing which led to the deletion of such passages from George Fox's writing and their subsequent collection by the painstaking scholarship of Henry Cadbury into an intriguing book titled *George Fox's Healing Miracles*.

I've always liked Hamlet's reply to his friend Horatio: "There's more in this world, Horatio, than your philosophy ever dreamed on."

Kenneth B. Webb
Plymouth, VT





South African Investment

The question of withdrawing our institutional funds from investment in South Africa is a vexing one, especially for conscientious persons who are responsible for the management of other people's money (FJ 3/15/79). However, we believe that the moral problem can be clarified very simply by recognizing that the principal reason for putting money into South African business is the very high return that has been received on the investments. Were it not for this high profit factor, there would not be much of a moral problem for Friends Fiduciary Corporation, or any other American fiscal enterprise, since the funds would not be there in the first place.

Now that the money is there, and there is apt to be some loss from selling off South Africa-related securities, a variety of proposals are advanced for how to use them to manipulate the improvement of South African society. However, let us not pretend that the investments have been made for overseas relief or that doing good in South Africa was a primary motive for investment—the money is simply there because South Africa has been an unusually profitable place to invest in.

Only a modicum of study of the apartheid laws or of the financial structure of the present regime are required to confirm the reasonable suspicion that the high margin of profit is attributable to a cruel and arrogant exploitation of eighty-seven percent of the population by the white minority.

So much for the moral problem; how about the financial one?

Considering the nearly complete dependence of the South African economy on cheap, resentful black labor, its vulnerability to civil war or a general strike is obvious. It seems likely that once the dissolution of the present South African government begins, its financial structure will go the way of Rhodesia's. When the value of South African investments begins to plunge, divestiture will become the only fiscally responsible course and the quicker the better.

Money invested in South Africa presently supports a government which is about as likely to change its ways in response to our pleadings or example as that of the Soviet Union or Hitler's Germany. The less we are involved there financially the less will be the pressure to protect American funds with American arms. We therefore see no conflict between the moral course and the prudent course in the most rapid possible divestment of our funds from South Africa—now!

Edward M. Arnett
Pittsburgh, PA

PLEASE NOTE: The "Meeting Directory" in which the locations and times of worship of many local meetings are listed will appear *once a month only*, on the first of the month. Look for it then in our back pages.

BOOK REVIEWS

Under the Sign of the Waterbearer (A Life of Thomas Merton) by James T. Baker. Love Street Books, P.O. Box 58163, Louisville, KY 40258, 1976. \$2.95.

It has been said fairly often that there are stronger bonds between the Religious Society of Friends and Roman Catholicism than between either of them and other Christian groups. Perhaps it's the mysticism, say some. Certainly the Catholic Church has direct ties to the early centuries of the Christian era, and George Fox and other early Friends were trying to get back to the essentials of the early Christian movement.

Whatever the accuracy of these observations, the two religious movements can clearly learn from each other. And, often, it is individuals who are the impetus behind the exchange. Thomas Merton is one such person.

A worldly young man and intellectual, Merton became a Trappist monk, remained an intellectual, and continued to develop his writing. For this he was often criticized: was not a Trappist committed to silent meditation? His writings were even censored by Cistercian censors—in the 1960s writings about the war in Indochina; in the 1940s his autobiography *The Seven-Storey Mountain*. But he continued to write poetry and prose, and he wrote on a wide variety of subjects, including his important work on Zen for Christians.

James Baker's play captures some of the diversity and conflict in Merton's life. Flashbacks and "ghost" appearances by important people in Merton's life before the Father Abbot as he is considering Merton's status at the Gethsemani Monastery are the primary vehicles used to explore many of the incidents and issues in his life. It probably helps to know something about Merton before reading or seeing the play.

Obviously, having only read the play, I cannot specifically comment on the play's impact on stage. Nonetheless, it is an intriguing theater piece—somewhat

in the style of Thornton Wilder, and it is an important addition to the Merton literature.

Stephen M. Gulick

American Reformers, 1815-1860, by Ronald G. Walters. *Hill and Wang*, 1978. 216 pages. \$10.95.

The rights of women and blacks, war, utopian communities, drunkenness, diet reform, poverty, public education, aliens, prison reform, care of the mentally ill: does this sound like a catalog of American problems, 1979?

Well, it's also a catalog of problems before the Civil War. Ronald G. Walters discusses them, and others, and the reform movements they engendered in *American Reformers, 1815-1860*, weaving them into the broader cultural context of their time.

The most striking difference between those who worked for "causes" then and those who do so now is in the antebellum belief in "immediatism" and "millennialism." "They thought the glorious and perfect time was near, when sin would vanish and men and women would behave morally because

they wanted to, not because they were forced to." Based on evangelical Protestantism and the philosophy of the American Revolution, this was an age of trust in individual perfectability, if only each person could be reached.

Reformers in the last half of the twentieth century tend to work for changes in institutions and governments as the road to proper social policy. An understanding of antebellum thought, however, adds depth and breadth to today's movements. Millennialism and immediatism reappear at intervals in American life, perhaps are characteristic of it.

Though Walters opens no new

ground, he writes with clarity and often with wit. His treatment of the leaders of the various movements is balanced, though necessarily brief, and he doesn't neglect lesser-known worthies. In most cases, he carries the story of reform past 1860 to suggest its course.

Quakers are mentioned only occasionally and briefly in *American Reformers*, in connection with anti-slavery, women speaking in public, and prison reform.

A book bound to appear on the reading list of many an American history course, it is also designed for lively general reading.

Holley R. Webster



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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102

Wholesight - The Spirit Quest by Frederick Parker-Rhodes. *Pendle Hill Pamphlet #217, Pendle Hill, Wallingford, PA 19086. 1978. \$1.10 plus 30¢ handling.*

The British Quaker theoretical physicist and mathematician, Frederick Parker-Rhodes, writes out of his concern for deepening the spiritual life by finding coherence among religion, science, art and politics.

Beautifully told versions of myths and parables hint of the danger and opportunity of the way. The phoenix, the stair of Bethel, sky, seed, tree, invitation to the feast, Theseus, Prometheus, rainbow bridge arching the inner and the outer, locating the barrier/opening where the contraries coincide.

Another modern writing, *The Tao of Physics*, assumes that our present scientific methods are moving us into a science with spiritual dimensions. Similarly, R.A. Schwaller de Lubicz reconstructs ancient Egyptian hieroglyphs for secrets of the symbolic method of bridging the intuitive vision and ancient wisdom with rational Western science. Frederick Parker-Rhodes illustrates another point of view in a wisely selected succession of mythic stories of the spirit quest which leads to *wholesight*—"that shelter of a wider comprehension."

Instead of "causality"—"that concept of science largely irrelevant beyond the limits of the scientist's tunnel vision"—Parker-Rhodes pleads for the intuitive understanding of "revealed intention." He patiently assists with the unravelling of the symbol code—encouraging sensitive listening, altered viewing of life passages, greater awareness of mythic messages. Symbolic method enriches the understandings hard won by science and often transcends the duality of opposing states of consciousness. Having gained a bit of freedom in accepting the contraries, we can occasionally locate the cardinal point on which the contraries turn... that flash of a single moment of awakening. At such a time our former ways of seeing also become clearer: "causality," "differentiation," "multiplicity" are just other ways of seeing. We realize that the prism through which we see is of our own making and that at the moment of understanding *all* our ways of seeing are related. This is wholesight.

Marian Sanders

Person/Planet by Theodore Roszak.
Anchor Press/Doubleday, New York,
1978. 320 pages. \$10.95.

After reading *Person/Planet*, I felt much like the "floundering human fragment" Roszak mentions frequently, but not in the sense that he meant it! This enormous anatomy of the corruption of our institutions and the suffocation of the person is heavy going even for the socially concerned. The book's theme is that both person and planet are threatened by "the bigness of things." Roszak makes an elaborate distinction between "individual" (equated with success and competition and therefore bad) and "person."

All schooling and de-schooling, Tolstoi through Postman, is unsatisfactory; Roszak's approach to education is to "know thyself, trust thyself, be thyself."

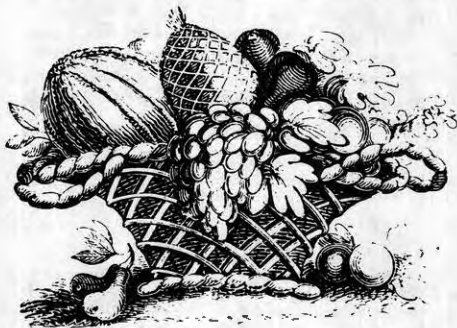
The generation gap has grown to the "experiential chasm" (Slater) while the family has been disintegrating from the "tortured lives" of the Victorians to the present disastrous nuclear family.

Even the communes, in an age of exuberant experimentation, most often end in "ramshackling disorganization."

Anarchic in tone, *Person/Planet* is sprinkled with relevant quotations spanning the period from St. Augustine to Heilbroner. There is good material in it, including an honest appraisal of the misuse and exploitation of the human potential credo. However, the weary tirades against industrialism are so repetitious as almost to create a backlash in the reader (did Roszak type his book on a home-made typewriter, heat his accompanying sassafras tea over a wood fire?).

The fulfilled person is to have the feeling of true vocation *every hour* that she or he works. Let's hope the pendulum is at least swinging in this direction. Friends will be glad that Roszak is pleased with the "fledgling Movement for a New Society."

Helen Zimmermann



ANNOUNCEMENTS

Births

Fraser—On April 14, 1979, *Robin Faith Fraser* to Faith and David Fraser, both members of Palo Alto (CA) Friends Meeting. Faith was formerly a member of Newtown (PA) Meeting. The maternal grandparents, Adelbert and Barbara Maslon, belong to Abington (PA) Friends Meeting.

Wilhelm—On February 27, 1979, *Sarah Christine Wilhelm* to Henry and Martha Wilhelm of Grinnell, IA. Her maternal grandparents are members of Sandy Spring (MD) Meeting.

Winkler-McCue—On September 27, 1978, *Erin Margaret Winkler-McCue* to Noreen Winkler and Thom McCue of Santa Cruz, CA. Noreen, formerly of Milwaukee (WI) Meeting, now attends, with Thom and Erin, Santa Cruz Monthly Meeting.

Marriage

Bundens-Harper—On December 30, 1978, in Elmira, NY, *Constance Harper* and *David Allen Bundens* of San Diego, CA. The bridegroom and his mother, Dorothy Perry Bundens, are members of Mickleton (NJ) Meeting.

Deaths

Borden—On January 28, 1979, at home in Denver, CO, *Joseph Livezey Borden*, aged seventy-eight. He was a birthright member of Mickleton (NJ) Meeting and a graduate of Earlham College, class of 1924. He and his wife, Marion Brown Borden, were active in the Mountain View (CO) Meeting and their home was always open to traveling Quakers. Joe had been employed by Pure Oil, Tulsa, OK, until his retirement, and worked with them in Anchorage, AK, during the destructive 1964 earthquake. He is survived by two sisters, Rebecca B. Clement, Woodbury, NJ, and Edith B. Carline, Los Angeles, CA; and by a granddaughter.

Borden—On May 9, 1979, at home in Denver, CO, *Marion Brown Borden*, aged eighty-one. She was a birthright member of Mickleton (NJ) Monthly Meeting, and a graduate of George School and the University of Michigan at Ann Arbor. She taught for some time at Mt. Holly (NJ) High School. Marion was the widow of Joseph Livezey Borden and together they had taken an active part in the Mountain View (CO) Meeting with their latching always out for visiting Friends. While living in Anchorage, AK, she

had been a hospital volunteer—working chiefly with Eskimo children. For many years, she served as a Welcome Wagon hostess in Denver, CO, and also did volunteer library work there. She is survived by one granddaughter.



Corson—On May 11, 1979, in Friends Hall at West Chester, PA, *Helen H. Corson*, aged ninety-four, a member of London Grove (PA) Meeting. She grew up in Avondale, PA. She was active in a small women's suffrage group there, and her interest in women's rights continued into her nineties. Her life-long involvement in pacifist activities began before World War I. In the 1930s she worked with the NAACP and the Friends Committee on Race Relations, and in Appalachia with the AFSC and the Kentucky Emergency Relief Administration. Later she worked for the Department of Public Welfare in Chester County, until she lost her job in 1952 because of refusal to sign a loyalty oath. In her seventies she protested against nuclear testing and germ warfare and in her eighties against U.S. involvement S.E. Asia. At the age of ninety-one, she was awarded an honorary Doctor of Humane Letters degree from Lincoln University for her strong and unwavering support of equal rights.

Helen Corson joined London Grove Meeting in 1926 and was a beloved member there for the rest of her life. She is survived by fifteen nieces and nephews and numerous great and great-great nieces and nephews.

Contributions in Helen Corson's memory may be made to the AFSC, 1501 Cherry Street, Philadelphia, PA 19102.

Graves—On February 19, 1979, following an auto accident near her Glenmoore, PA, home, *Brenda Lennox Graves*, aged twenty-eight. A member of Lancaster (PA) Meeting, she is survived by her husband Kirk and four children, Alia, Gioi, Jessamyn, and Sephorah. The family had moved to the Camphill Special School for retarded children. As teacher and houseparent, Brenda was dearly loved by everyone there and the children found her soft flute music something very special. In memory of her love of music, the memorial service ended with a half hour of singing hymns and songs that were so much a part of her.

Hollingshead—On April 7, 1979, after an extended illness, *Irving Hollingshead*, a member of Moorestown (NJ) Meeting. Born in Moorestown, he was in the fuel business there for forty-seven years. His first wife, Jean Chariere, died in 1972.

His Quaker involvements included helping to raise funds for the Philadelphia Friends Center, participating in the Mantua summer visitation program, and serving on the Moorestown Friends School Committee.

During his involvement in the Burlington County (NJ) YMCA, Irving Hollingshead helped to initiate integration of the YMCA in 1948. He also served for ten years on the Burlington County Prison Visitation Committee and was instrumental in establishing a prisoner work release program there.

He is survived by his wife, Laberta; two sons, Irving Jr., Boyertown, PA, and Paul, Paraguay; two daughters, Grace Ferguson, Wellesley, MA, and Nancy Elsbree, Arnold, MD; and seventeen grandchildren.

Smathers—Suddenly, on April 13, 1979, *John Smathers* in Los Altos, CA. John will be remembered as a quiet, unassuming person. He was at home at the piano, his soft touch unforgettable.

John was a psychiatrist, who had received his medical education at Washington University, St. Louis, MO. He served on the psychiatric staff at Agnews State Hospital, and in 1972 joined the Santa Clara County Health Department. Proposition 13 led to insecure temporary positions.

Survivors include his wife, Katrina, and children Mary and David. The family prefers memorials to be donations to help reinstate Los Altos School District in-service teacher development programs cut in the wake of Proposition 13. They may be sent to Mountain View-Los Altos PTA, c/o 1180 Buckner Circle, Mountain View, CA 94040.

Smith—On October 22, 1978, *Ernest C. Smith*, aged seventy-two. A member of Little Britain (PA) Monthly Meeting from birth, he transferred to Mickleton (NJ) Meeting in 1955. He was the much loved clerk of Mickleton Meeting at the time of his death. He was also chairman of the board of Burton C. Simon Savings and Loan Association, Philadelphia, PA, and a member of Mozart F. & A.M. Lodge 436, Philadelphia. He is survived by his wife, Grace Heritage Smith, Wenonah, NJ; his son, Robert H. Smith, Woodbury, NJ; a sister, Emeline S. McSparran, Oxford, PA; and two grandchildren. A memorial service was held October 29, 1978, at Mickleton Meeting.

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Announcements

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Martin Luther King, Jr. and the Modern Freedom Movement: Where Do We Go From Here? A Seminar/Search with Vincent and Rosemarie Freney Harding at Pendle Hill, July 15-21, 1979. \$135.00. To register send \$25.00 to Extension Programs, Pendle Hill, Wallingford, PA 19086.

Children and Community Conference, July 27-29, Yellow Springs, Ohio. For information write: Community Service, Box 243, Yellow Springs, OH 45387. 513-767-2161 or 767-1461.

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1979-1980 Friends Directory. Meetings for Worship in the Western Hemisphere. Convenient cross-reference between name of meeting and town. Also Friends Centers, Schools and Colleges, Friends Homes. Handy reference during summer vacation and year-round travel. \$2.00 plus 75¢ postage and handling. Order from **Friends World Committee**, 1506 Race Street, Philadelphia, PA 19102 or P.O. Box 235, Plainfield, IN 46168.

Camps

Camp NeeKauNis, a Quaker camp on Georgian Bay, offers a variety of summer programs: junior Young Friends (ages 10-12), July 4-14; intermediate Young Friends (ages 11-13), July 15-25; community camp, July 25-August 3; Canadian-American family camp, August 7-17. For information contact Robert Nunn, 6 Colbey St., St. Catharines, Ontario, Canada L2R1N2.

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Registered Nurses are invited to apply for work with Friends Medical Services in Kenya beginning in 1980. FMS operates two hospitals in Western Province. In addition to professional training (including community health), some experience is important. Candidates should be active Christians and members of the Society of Friends or sympathetic with its ideals. Appointments are for three years and are initiated by the Wider Ministries Commission, Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana, 47374. Phone 317-962-7573.

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Wanted: Female, 20 years old or older to live and work in a high school girls' dormitory, grades 10-12. Assist dean and other dormitory personnel. Work one or two afternoons and evenings a week. \$25 weekly stipend plus room and board. Other work opportunities available within the school—teaching, cooking, maintenance work. Contact: Kay Balter, Dean of Girls, Sandy Spring Friends School, Sandy Spring, MD 20860. Call 301-774-7455, or 301-774-2365.

Resident(s). Southampton Friends Meeting, located north of Philadelphia in Bucks County, is seeking a couple or individual to serve as resident. This position is not salaried, but offers attractive, low cost housing for those wanting employment in the area. Newly renovated one bedroom apartment available adjoining the Meetinghouse. Situation favorable for recently retired persons as well. Knowledge of Friends religious principles and practices preferred. Write: Search Committee, c/o 1025 Gravel Hill Road, Southampton, PA 18966.

Gulford College, Greensboro, North Carolina, a liberal arts coeducational Quaker affiliated institution with approximately 1,500 students invites nominations and applications for the position of President. The President is the chief executive officer and reports to the Board of Trustees. We are seeking a person with a distinguished academic career and extensive administration experience. Send applications with current resume and salary expectations to Chairman, Search Committee, P.O. Box 8125, Greensboro, NC 27410. An Equal Opportunity Affirmative Action Employer.

Positions Wanted

Quaker couple seeking Friends-affiliated employment in compatible setting. Husband is family physician; wife is health educator/medical technologist. Open to other possibilities. Available early fall 1979. Walter VomLehn, M.D., 705 Park St., Friday Harbor, Washington 98250. (206) 378-4129.

Capable, responsible student attending dance workshops Santa Fe July 1-August 10, excellent house-sitter. Experienced with pets, plants. References in Santa Fe. Alison Fowler, Rte. 11, Fayetteville AR 72701.

Schools

Olney Friends Boarding School, Barnesville, OH 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. Brochure. 614-425-3655.

Applied Peace Studies. Wilmington College of Ohio (Quakers) enables students to combine Peace Studies with fields such as agriculture, communication, economics, management, religion or other areas as appropriate for careers in peacemaking or for leadership in church, meeting or community. Peace Resources Center (Hiroshima/Nagasaki Memorial Collection); Human Relations Laboratory; internships related to individual goals. Write Peace Studies, Box 1243, Wilmington College, Wilmington, Ohio 45177.

Services Offered

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

Friendly Games—or Quakers can be fun! I would like to share the new games philosophy (and fun) with your picnic, family night, retreat, or conference. Also, unusual childcare situations. George Russmann, 186 Keats, Elizabeth, NJ 07208. 201-353-3739.

Summer Rentals

South Newfane/Marlboro, Vermont. 200 year old farmhouse and barn surrounded by hayfields and stream. Four bedrooms, fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis and all summer enjoyments nearby. Minimum rental—two weeks. \$100 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

Wanted

Responsible couple recently involved with Friends education seeks a small apartment to rent starting August in Philadelphia-West Chester area. Rebecca Mays, Westtown School, Westtown, PA 19395. (215) 399-0690.

Treasure Valley, Idaho. Anyone interested in forming an unprogrammed Quaker worship group in southwestern Idaho contact Kate O'Neill, 2405 W. Idaho, Boise 83706, 208-342-2503.



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