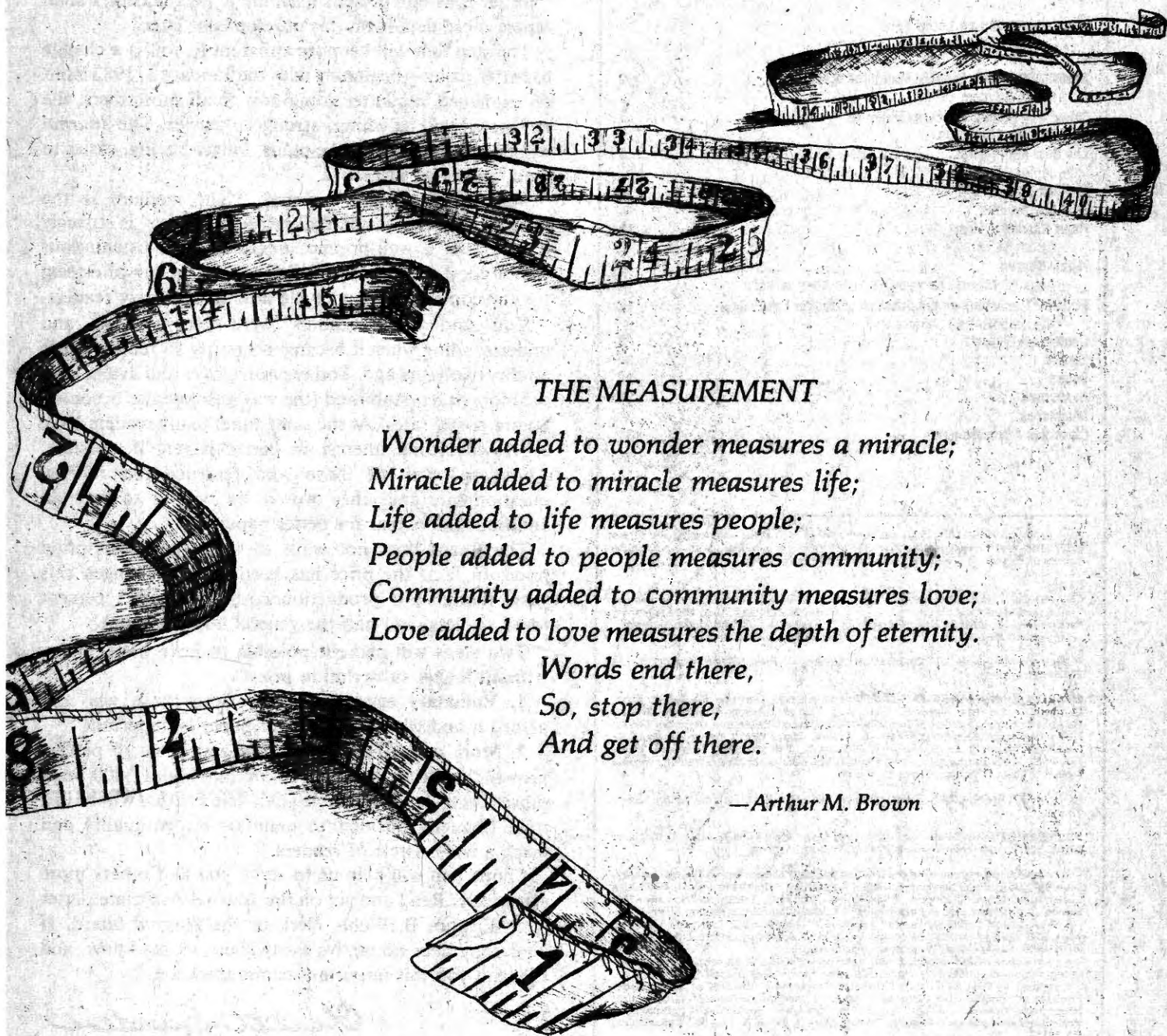


October 15, 1981

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



THE MEASUREMENT

*Wonder added to wonder measures a miracle;
Miracle added to miracle measures life;
Life added to life measures people;
People added to people measures community;
Community added to community measures love;
Love added to love measures the depth of eternity.*

*Words end there,
So, stop there,
And get off there.*

—Arthur M. Brown



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AMONG FRIENDS:

Paper to Match the Message

Better paper and a new typesetter—these were the two major decisions made by the *Friends Journal* Board of Managers at its September meeting. Both will soon have a big impact on the looks of the *Journal*.

The new typesetting equipment is an urgent replacement of our eight-year-old "Gutenberg" (or "Gutie"), as our present machine is nicknamed. I shall report more details on this development later.

The step that will be more apparent to you is a change to better paper—beginning with the January 1, 1982 issue. As explained in a letter going now to all subscribers, the new paper will be whiter, stronger, heavier. The *Journal* will be more durable in the mails, longer lasting, easier to read, and more attractive.

Marshall McLuhan declared, "The medium is the message." That is partially true anyway. I strongly believe that a well-printed magazine—not ostentatious but of good quality—will reinforce the feeling of esteem for the content and invite the attention of new readers.

You and other readers were very patient and understanding when it became necessary to reduce paper quality two years ago. Today paper prices and availability are more or less stabilized (the way gasoline has become). So are postal rates. At the same time, many readers have expressed strong interest in better paper, if possible. About a fourth of those who returned the *Journal* questionnaire said they would be willing to pay an additional \$2 a year for better paper.

The Board does not want to raise the subscription price. In fact, the price has been kept unchanged this year, though our production costs went up 5 percent (even so, less than half the general inflation rate).

Two steps will make it possible to have better paper without higher subscription price:

1. Voluntary earmarked gifts from those who can afford it and who believe better paper is important.

2. More subscribers. With your assistance 10 percent growth in the next 12 months—about 800 new subscribers—is a reasonable goal. The *Journal* will be in a solid financial position to maintain paper quality and reach a wider circle of readers.

I hope you will help us to serve you and others more effectively. Read and act on the *Journal* Associates letter from Eleanor B. Webb, clerk of the *Journal* board. If your copy does not arrive fairly soon, let me know, and I'll send you this important communication.

Olcutt Sanders

C H I N A



The Quaker Concern Continues

by Barbara Houghton

It was 9:30 p.m. In Hong Kong's Anne Black YWCA, the tiny room was crowded, but we didn't seem to notice that as we cautiously began to be acquainted with the people with whom we were to spend the next two weeks. From California, Minnesota, South Dakota, Missouri, Pennsylvania, Maryland, Hong Kong, Wisconsin, and Wyoming we had gathered, drawn together as so many groups have been in recent years by our mutual interest in China.

Unlike most other groups, however, ours had a second link—Quaker roots. Two of our members had worked in China in the 1940s with the Friends Ambulance Unit, later called the Friends Service Unit (FSU). One of these was Margaret Stanley, R.N., teacher of nursing of children, who, armed with a long coveted invitation from the Chinese Ministry of Health, gathered us together.

The rest of our party consisted of Evarts Loomis, M.D., director of Meadowlark, a wholistic health care center in California, and the other former FSU member; Ruth Bennett, M.D., retired; Penny Armstrong, R.N., a nurse midwife; Mike McFadden, a computer specialist; Hugh Hansen, an economist; Kim King, a student nurse; Barbara Houghton, R.N., a homemaker and free-lance writer; Susan Rifkin, a researcher and writer on Chinese health affairs; and Ralph Victor, M.D., a psychiatrist.

Barbara Houghton is a member of Madison (WI) Meeting. She is a member of her local school board and county library board, a 4-H Club project leader, and a "homemaker by choice, not by default or through inertia." China has been a special concern for her for over 20 years.

In addition to Margaret and Evarts with their pre-1949 experiences, Margaret, Susan, and Barbara had been in China several times in recent years, thus the group had the benefit of some recent perspective.

As we left the YWCA for the Hong Kong railway station on the morning of May 23, 1981, our suspense level was high and rising. It was an ambivalent feeling due to a last minute change from air to rail travel to Beijing (Peking). We, therefore, unexpectedly joined the legendary stream of visitors who have walked across the shabby, wooden Sum Chun Bridge. A rather nondescript afternoon and evening in Guangzhou (Canton) only served to increase our collective apprehension about the 39-hour train trip ahead of us. But our apprehension dwindled as the trip proved unexpectedly fruitful in two ways. First there was the long unrolling green and gold scroll of eastern China's landscape in the full fling of wheat harvest. Then there was the exchange of ten life stories, each one more fascinating than the one before. We began to wonder which part of the tour would prove more memorable, the developing relationships among ten such diverse and widely experienced Americans or our glimpses of the world's largest national population grappling with the consequences of some of its dramatic successes in health care.

Upon arrival in Beijing we turned to the business for which we had come. In the course of the next ten days we visited examples of virtually every level of the health care system: From a morning briefing on health care for women and children throughout the country at the Ministry of Health in Beijing to an afternoon discussion

of brigade-level health care with a doctor whose clinic is located in a cave near Yanan (Yenan), that was one of the areas where the FSU functioned during the period when the developing Communist political organization was headquartered there.

From a guided tour of a Guangzhou maternal-child health clinic (oh, those adorable, bundled-up, black-haired sleeping babes) to an exhaustive (and exhausting) tour of the Shaanxi Provincial Anti-Epidemic Station on a sweltering afternoon. Perhaps the most conspicuous aspect of the latter visit was the fact that the entire large staff came in on Sunday, their day off, to share the details of their work with our small group.

Of the many fascinating and enlightening facets of our total experience I can comment on only a few. One of the most significant was discussed at almost every stop we made. In fact, it was so often broached and in such detail that we decided it deserved a name, and thus the "precious baby syndrome" was identified. Stemming from the year-and-a-half-old policy of "one child per family," backed up with such incentives as extra time off after delivery and extra pay, much attention is being focused on pregnancy, childbirth, and postpartum care. In fact, a Central Party meeting this past spring addressed this area of health care in great detail.

In the past many babies were born and many died. One informant estimated an infant mortality rate of 50 percent before 1949. China's burgeoning population is tangible evidence of success in reducing this high rate. Now that families are advised (strongly and with much persistence where there is reluctance) to have only one child, every effort seems to be aimed at insuring that the "one precious baby" is a healthy one.

Questions regarding some of the many implications of single-child families were often raised in discussions with our hosts, but it is too soon for some of them to be answered. Other questions obviously arose out of our very different cultural background and were, therefore, difficult to answer to our satisfaction. Certainly it will be of great interest to watch the implementation of this policy.

Another point, small but conspicuous, was the way in which our group was presented to hosts at the various institutions we visited. As is customary, our responsible person or group leader was introduced first. Usually the comment was made that Margaret and Evarts were "old friends of China from before liberation." Among older Chinese currently in positions of responsibility, anyone who shared their lot before 1949 clearly merits special appreciation now. This appreciation was especially visible during the brief stay Margaret and I had in Yanan in the form of a gorgeous appetizer platter at the banquet our hosts gave us. With matchless skill the chefs had carved and tinted lowly potatoes to make the brilliant form of a



Peter Chen/United Methodist Board of Ministries



Right: Poster on the wall of a brigade clinic near Yanan promotes the one-child family, which has become a national goal. The characters state that each couple should have only one child.

Courtesy of Barbara Houghton

phoenix spread across the platter in scarlet, green, and every other color imaginable. With all manner of meat and vegetable tidbits, it was almost too lovely to eat!

The visit to Yanan had been a much anticipated stop on our itinerary. To our collective dismay we were told as we left Beijing (again by train) that we would not be able to visit Yanan. It was only slightly less distressing to learn upon arrival in Xi'an that two airplane tickets (Yanan is only accessible by air) had been obtained for the next day's flight to Yanan. Appropriately enough, our heterogenous group came to its decision on who should use the tickets by a mixture of methods. By consensus Margaret and by lot Barbara were designated to use them.

So it was that only two of us had an all-too-brief look at Chinese rural health care with its similarities and differences from urban practices. As might be expected,



Above, bottom right, and on page 3: Scenes photographed in China on previous Quaker-related visits.



Top right: Proud mother with placid baby near Yanan illustrates the vivid good health which has been one of China's major goals since 1949.



Courtesy of Barbara Houghton

Larry Miller

differences in facilities and equipment were great, but there was the same concern for promoting one-child families and a strong emphasis on maternal and child health. Among other differences we noted that smallpox vaccination is still done, though in Beijing it is not. (It may be discontinued in Yanan next year.)

We saw the characteristic cave-type architecture of this part of China which has long been famous for its unique loess soil and more recently as the area where many of Mao's theories of government were piloted. It was interesting to see that the cave constructions are still being used and that free-standing dwellings are being built that incorporate the appearance and insulating features of the caves.

While the rest of our group were visiting the site of the tomb of Chin emperor Shi Huang Ti near the city of Xi'an, Margaret and I were standing in the gloom of a

vast cave with a solid shoulder-to-shoulder display of tiny sculptured Buddhas. Cut from the cave wall, row upon row (they say 10,000 of them) from floor to ceiling, the stoic figures line the three walls and surround a huge stone platform where once reposed three large statues. They are gone now; no one knows what happened to them. Two other caves containing Buddhist sculptures join the first to form an impressive historic Buddhist site, which is now tended with great care. Visitors are told of the years when, in contrast, these caves were headquarters for journalists during the turbulent 1930s and '40s. Presses rolled there, printing newspapers. Some of the damage to many of the little figures within easy reach might be attributed to irreverent journalists whose reporting did not absorb all their time and energy.

One other memorable experience I shared with Margaret took place in Nanjing. We were privileged to renew our acquaintance with Professor Ding of Nanjing University and his wife Ding Siu May, an English teacher. Professor Ding (who is also a bishop in the Chinese Christian Church) is head of the religious studies department at Nanjing University. Reactivated in 1980, the department's enrollment that year consisted of one graduate student. In 1981 about 40 students were enrolled.

Professor Ding was one of the four delegates from the People's Republic of China to the World Conference on Religion and Peace held in 1979 in Princeton, NJ. His comments on the current state of religion in China dealt mainly with the ecumenical nature of religion there. The goal has been to eliminate sectarian lines and develop a nondenominational form of Christianity.

I carried a traveling minute from Madison (WI) Monthly Meeting. When I shared it with Professor Ding and his wife, his quiet comment was, "That's better than a passport." Our sense of the continuity of concern which had brought us to China was reinforced when he informed us that the following week he was to meet a group of English Friends who were scheduled to visit Nanjing.

Two weeks is such a short time. We visited many health care establishments and heard many presentations on China's actions and goals in the field of health care. We observed that many dramatic improvements have been made in the health of the people. We were told that much remains to be done, that not all parts of the country have reached the same level of generally good health which may be observed in the urban areas.

After two weeks we do not presume to draw any elaborate conclusions about China's present or future. We do, however, feel that the vigor with which China has attacked the many health problems that have plagued her people in the past has been rewarded by conspicuous results, and it appears that the effort continues. □

THE BEST KEPT SECRET

by James M. Read

One of the best kept secrets of the United Nations is the work of the special committee appointed by the General Assembly to deal with the question of the non-use of force.

How did I come to know about it? I was told by a Soviet economist attached to the embassy in Washington that his country had introduced a draft treaty into the U.N. which would call upon its signatories to abandon the use of force or the threat of force.

My reaction to this was one of disbelief. I asked my friend to repeat his statement, and he did. I had not misunderstood him. Two things puzzled me about this: First, why should anyone of sound mind come up with such a utopian notion. The Kellogg-Briand Pact of 1928, intended to "outlaw" war, had been a monumental fiasco. Ever since those days, which had also heard Wilson's slogan of a "war to end war," no sane person would stand up and say "war will henceforth be abolished as an instrument of national policy." Impossible.

The second puzzling aspect was how any *major power* could advance a proposal like this. Costa Rica or Iceland, perhaps. But the USSR? A Great Power clings to its arsenal of conventional and nuclear weapons along with its sovereignty more firmly than any other state except perhaps its twin superpower. They couldn't be serious. My curiosity was excited, to say the least. I determined to look into the matter.

It did not take long to establish the fact that the USSR had indeed introduced into the General Assembly the draft of a world treaty on the non-use of force in international relations. It was being studied and debated in a special committee of 35 states, including the U.S., the U.K., France, Germany, Italy, but also Benin, Cuba, Senegal, Egypt, and Nepal. It was called the "Special Committee on Enhancing the Principle of the Non-Use of Force in International Relations." Its current session of four weeks in the spring of 1981 was the fourth such annual meeting, after each of which a report had been issued.

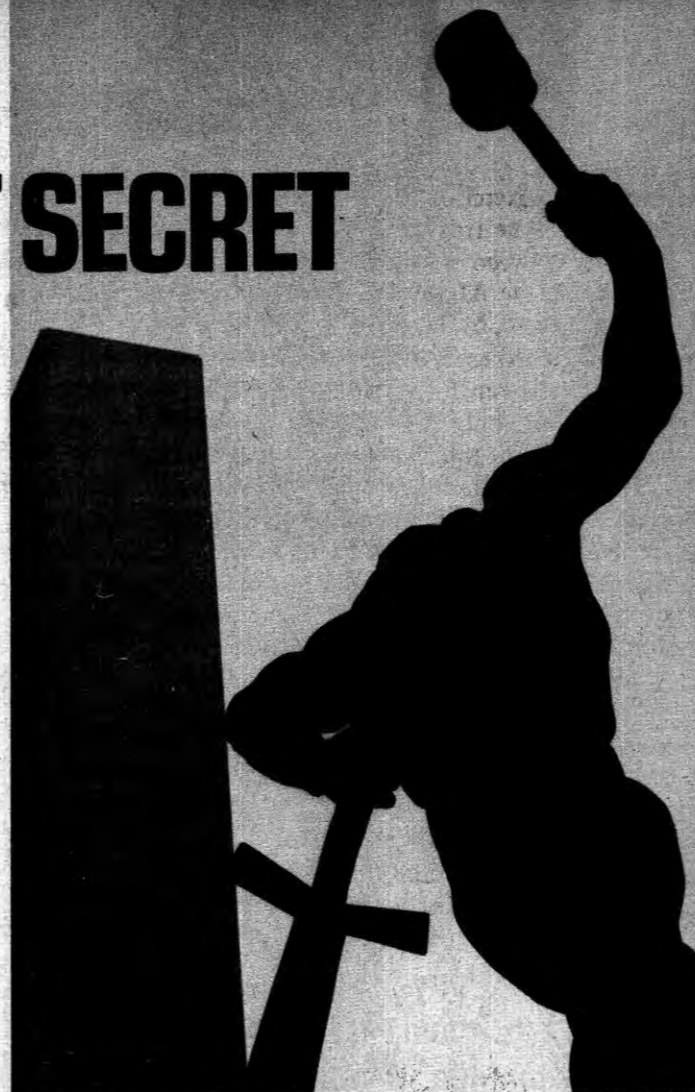
Beyond these bare facts, however, a host of questions remained unanswered. Why did the USSR make this

James Read is clerk of the Quaker United Nations Committee and former U.N. deputy high commissioner for refugees. For nine years he served as president of Wilmington College. He is now consultant in international affairs to the Charles F. Kettering Foundation. He is a member of Dayton (OH) Monthly Meeting.

move? Did it really expect anything to come of the idea? What did it expect might happen? What was the reaction of the U.S.? Of the other western states, France and Germany and the U.K.? What did the Third World countries think of the proposed treaty? One could multiply the questions; what were the answers?

I sought interviews with the leading actors in this international drama. I spoke with the chairman of the committee, with delegates from the sponsoring country, the USSR, but also with those from the U.S., the other superpower, from western countries in Europe like Belgium and Italy and Germany, and with those from Third World countries like Benin in Africa. I read the three annual reports, which included the various working papers that the committee had worked on. I sat in on the plenary sessions and listened to the public debates. Most of the time I was the only one in the room except for the representatives of the 35 states. Not a word of their deliberations appeared in the papers or any other media.

The picture will be clearer if we begin the analysis of motivations with the West, more specifically with the U.S. There was no question about its position or intentions. The U.S. was profoundly convinced that the Soviets were up to no good, that they were indulging in a



propaganda exercise, that the whole thing was a farce not deserving to be treated with anything but sarcasm and ridicule. Between the second and third sessions of the committee, the Afghanistan invasion occurred, and the U.S. answered by boycotting the third session of the committee. When it returned to the table at the last minute as the fourth session convened, it came reluctantly and obviously only to keep drumming on the hypocrisy and cynicism of the sponsors of the resolution.

The other western states agreed substantially with the United States—France and the U.K. (also armed with veto power) being the most pronounced in their attitudes. The U.K. at times surpassed even the U.S. in its ridicule of the project for a world treaty. The Federal Republic of Germany and Italy were less negative.

The USSR was clearly on the defensive. The burden of proof was on the Soviets to show that they were sincere, that a world treaty was needed, that it would do more good than harm.

The "harm" was predicted by the opponents of the idea who maintained that the ban in the Charter of the U.N. on the use of force was sufficient. Article 2, Section 4 reads: "All members shall refrain in their international

Why should anyone of sound mind come up with such a utopian notion?

relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations."

The western states, especially the U.S., insisted that nothing could be clearer or more forceful than this prohibition. Its coverage is total. Every nation joining the U.N. has to agree to the Charter and everything in it. It is the supreme covenant. If a separate treaty on the non-use of force were put out for signature and ratification, and it was approved by less than 100 percent of the membership (an almost certain result), it would weaken the original commitments resulting from the acceptance of the Charter by all.

Not all governments share these fears. Some point out that a treaty or special declaration on a particular issue does not automatically vitiate the Charter's provisions on that issue. One need only consider the case of human rights. These were first mentioned in the Charter. Next came the Declaration of Human Rights, more specific and detailed, which Eleanor Roosevelt was instrumental in drafting. Finally came the two Covenants of Human Rights (political on the one hand, economic and social on the other), binding instruments equivalent to treaties. The

fact that the U.S. has not ratified any of these special instruments does not in any way diminish their importance.

Numbers are clearly on the side of the Third World in this committee, as elsewhere in the U.N. The non-aligned states are not inclined to consider all the holes of international aggression plugged up. They were not in on the drafting of the Charter and other documents drawn up in earlier days of the U.N. aiming at reducing the use of force. There was for example the "Declaration on Principles of International Law Concerning Friendly Relations and Cooperation among States in Accordance with the Charter of the United Nations." This resolution, despite its awkward title, is highly regarded by all member states of the U.N. Drawn up in 1970 by the General Assembly, it codified the major injunctions of international comity needed to make a reality of coexistence between the superpowers.

The Declaration on Friendly Relations was eight years in the making, beginning in 1962 and ending in 1970 in time for the 25th anniversary of the U.N. Other instruments of the U.N. were directed against the "scourge of war." In 1965 the General Assembly drew up a "Declaration on the Inadmissibility of Intervention in the Affairs of States and the Protection of Their Independence and Sovereignty." In 1972 another declaration had reference to the non-use of force and the permanent prohibition of the use of nuclear weapons. At least a dozen other resolutions on issues of peace and security and the non-use of force were passed by the General Assembly during its first 35 years.

The Third World and non-aligned states do not consider that this plethora of resolutions exhausts the subject or that they are in redundant conflict with each other. They are of the opinion that the goal (world peace) is so important that too much attention cannot be paid to it. They believe that the bulwarks of international law are strengthened one by one as these resolutions and declarations are mounted one upon the other. To strengthen them even more, conventions and protocols and treaties should be drawn up, signed, and ratified.

It is a lengthy process but worth doing according to some of the more impartial delegates, such as the professor of international law who represented Italy on the special committee. Professor Ferrari Bravo was not daunted by the length of time these instruments of international law take in the process of being created. He pointed to the definition of aggression, on which the League of Nations began working in 1924 and which was put into final form by the General Assembly exactly 50 years later in 1974. He also maintained that these protracted negotiations were a more effective way of codifying international law than leaving it up to a professor (such as Hugo Grotius) to write a book on it.

Professor Ferrari Bravo had other reasons to believe that the Soviets were serious and even relatively sincere about their proposal. One needs only to recall that they are not enthusiastic at all about world structures and organizations. They prefer to act bilaterally or at least through international organizations. They prefer to negotiate contractual obligations requiring signatures and ratifications by legislative bodies, and consider them more binding than a resolution passed in the General Assembly often without a vote but by a simple consensus.

The German delegate was likewise inclined to take the Soviets more seriously than the U.S. representative. He alluded to the treaty renouncing the use of force that his country had signed with the USSR and added that there was no doubt that this had paved the way for the numerous agreements that the USSR and the Federal Republic had drawn up in the early '70s. These agreements had constituted a successful "Ostpolitik" (eastern policy) which had laid the Berlin and East German questions to rest and allowed for active trade between East and West Germans.

The special committee has been deliberating four years now. As we have seen, this is not unusual and if the result

The burden of proof was on the Soviets to show that they were sincere, that a world treaty was needed.

is positive, the time may have been well spent. Not a great deal was accomplished this year since the U.S. had just rejoined the group and had not made up its mind as to what it wanted to do, except for pointing out the sins of the Soviets in Afghanistan and Poland. The smaller states do not consider the U.S. more innocent nor less hypocritical, Vietnam not having receded completely from their memories. The fact is, as the German delegate said, the Soviets are really frightened of being encircled, not having anywhere near the number of bases around the U.S. (except for Cuba, whose futility was highlighted in the missile crisis of 1962) as the U.S. has around them. Like the Third World countries, they also feel the need of reassuring treaties of peace and nonviolence.

The mandate of the special committee is couched in these words: to draft "a world treaty on the non-use of force in international relations as well as the peaceful settlement of disputes or such other recommendations as the committee deems appropriate." As already explained, the Soviet sponsors are exclusively interested in the drafting of a *treaty* (not a resolution or a declaration). They have submitted to the committee a draft treaty of six articles. The western powers—U.K., France, Belgium, Italy, and Federal Republic of Germany—submitted a

working paper which emphasized the peaceful settlement of disputes and more specifically measures to improve the peacekeeping capacity of the U.N. Ten "non-aligned" (Third World) states drew up a working paper which defined force in its largest dimensions (economic and political coercion as well as military force), but also emphasized the need to increase the peacekeeping capacity of the U.N., improve its instruments for the peaceful settlement of disputes, and provide for exceptions in the case of self-defense.

There are therefore three proposals before the committee. The Soviets will not give up the idea of a treaty easily (they have a half dozen loyal members of the eastern bloc on the committee) since the idea came originally from Brezhnev's speech to the Party Congress of 1976. The western states, which can expect support from Spain and Japan as well as other European and Latin American states, will keep on trying to put the emphasis on peacekeeping and the peaceful settlement of disputes, a concrete area of need in the field of international machinery. The non-aligned states will try to refine their proposals to include most of the western proposals as well as the main points of the Soviet draft treaty. Thus the Soviets insist on a statement of principle; the other two groups are more interested in practical measures to maintain the peace.

Both the non-aligned and the western emphasis on the peaceful settlement of disputes run into the preoccupations of another committee of the General Assembly. This is a Special Committee on the Charter of the United Nations and on the Strengthening of the Role of the Organization. This committee has been at work a year longer than the one on the non-use of force, and prominent among the measures it is considering to strengthen the U.N. is stepping up its peacekeeping potential.

It is likely that these measures, if agreed upon, will be undertaken without trying to amend the charter, since any such move is feared as being tantamount to opening Pandora's box.

There is no telling what may be the eventual outcome of the work of the two special committees. It may take several more sessions (years) to complete the work of either or both. It will be interesting and important to observe whether in addition to the less controversial work of the committee on the charter, concrete measures are agreed upon which strengthen the whole concept of accomplishing international goals nonviolently within the U.N. framework. If so, the proposal for a world treaty on the non-use of force may appear much less quixotic than it does to the U.S. government at the present time.

In any case Friends would be well advised to give much more attention to these negotiations than has so far been the case with this well-kept secret. □



RELIGION ON THE RIGHT

by Joe Holland

For religious people, the New Right is a major challenge today—threatening many values in our nation and in our world. Because the New Right frequently appeals to organized religion and claims biblical authority for its political positions, it is especially important that Friends and others who try to relate their spiritual insights and their social action should understand this movement. —Ed.

The New Right is one piece of the Reagan coalition. By the New Right I do not mean extremely extremist groups such as the Ku Klux Klan or the American Nazi Party. I mean groups a little to their left, although quite right of center. The Reagan coalition is made up of four groups: traditional Republican conservatives; the Old Right, which was to a degree independent of the Republican Party; the new neo-conservatives, who come out of Cold War liberalism; and this fourth new group known as the New Right.

The New Right is above all a computerized mailing constituency and a network of small businesses in political terms that have federated and penetrated and to

Joe Holland is an associate of the Center of Concern, Washington, DC, a "think tank" founded by the Jesuits to link faith and justice. He is a frequent lecturer and author of many books and articles. His article was given as an address sponsored by the AFSC at the FGC gathering in Berea, KY, this past summer.

a great degree influenced the Republican Party, although they do not come directly out of it.

The leading figure in the New Right is Richard Viguerie, an entrepreneur who learned from the experience of the New Left in the '60s. He studied the mass mailer techniques of Senator George McGovern and indeed learned to surpass McGovern's ability to use computerized lists, targeted on special issues for educational and fundraising purposes as well as for political mobilization. Viguerie began to perceive that, culturally speaking, strong hurts were affecting the American psyche in the post-Vietnam era. And he began to put his finger on what he called hot-button or trigger issues which would provoke deep feelings of fear and resentment. He carefully discerned a whole cluster of these trigger issues in American politics in the late '70s and built extensive networks of computerized mailing lists for funding education and political mobilization around these issues.

At the same time, other young people were coming up in the New Right. Most of them came out of Young Americans for Freedom, a body of young conservatives that William Buckley started, I believe back in the late 1950s. They invested several decades in developing an analysis of strategy that finally would bear fruit in the 1980s, so this was no fly-by-night, instant-coffee operation.

Other satellite operations are lobbies, political education groups, political action coalitions for raising money,

and so on. There are about six people (all men) who form the council of the New Right. They meet every week in Washington for lunch. They speak of a down-home populist flavor of the South and the Midwest, but they all live in suburban Washington. For a good overview of the New Right, I strongly recommend a book written by a very insightful conservative—*Thunder on the Right: The New Right and the Politics of Resentment*, by Alan Crawford (Pantheon Press, 1980). The New Right is an important phenomenon in American politics. It would be wrong, however, to overexaggerate its influence just as it would be wrong to underestimate it. It is a danger, if not a totally catastrophic danger at this point.

The key to the New Right, as I said, is cultural—the ability to prey upon and manipulate the fears and resentments of ordinary Americans. In this sense it differs from the Old Right, which built its constituency among old money of small and some relatively large family businesses. The New Right is aiming at the heartland of America and the working class, trying to bring what Richard Nixon called Middle America into its political coalition, and it's succeeding fairly well. It hopes to develop selective mailing constituencies on various issues as separate blocks but (and this is its perhaps naive hope) to assemble these separate constituencies into a comprehensive political movement.

If the opponents of the New Right play their strategy correctly, I doubt that the New Right will be able to sustain a comprehensive political coalition because there are strong internal contradictions among the various hot-button issues. For example, the Catholic bishops have a very strong anti-abortion position, and the New Right has built heavily on this. The New Right has also striven to build heavily on pro-capital punishment, pro-U.S. policy in El Salvador, and pro-arms race. The Catholic bishops in all three of those cases are at the opposite pole, so their constituencies are often mutually contradictory.

But the key is to operate on this symbolic terrain as they make use of computerized technology. At a time when America is in a profound spiritual crisis, they've spoken—in a way that others have not spoken—to the heart of America's spiritual crisis. They've spoken a very frightening message, but they've identified the deepest hurt in the American psyche. The deepest hurt is not economic, not political—it is cultural, and specifically, religious. The spiritual identity of America as a nation in the post-Vietnam era is at stake. The U.S. is pushed on a course of redefining its identity in a way it has never been forced to do since the time of the opening of the frontier. The New Right has perceived this and has manipulated the cultural apprehension.

At the same time, although they appear in rhetoric to be traditionalists, they are in their technology eminently

The three core symbols of the right are three Fs— Flag, Family, and Faith.

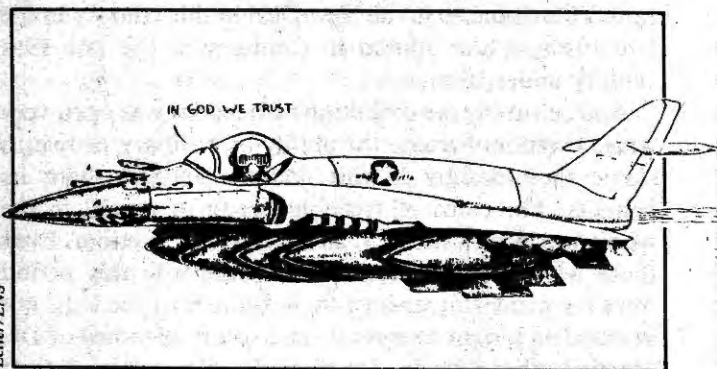
modern. By contrast the New Left is extremely modern in rhetoric and extremely backward in technology. It's a bizarre combination. You have Bible-beating, Pentecostal ministers, evangelical ministers (and please don't believe that all evangelicals are in the New Right—quite the opposite). But some who are propounding the belief that evolution is a blasphemy against God and rejecting all scientific interpretations of the world are the ones who have developed the expertise to launch satellite communication networks out of which they can preach practically all over the world. And those that believe in science on the religious side haven't even a clue to where to begin to put up a satellite. In effect, they have by-passed the main institutions of society, both in communications and in politics, and gone to what the New Left spoke of in the 1960s as "direct democracy," which in those days by-passed the large, cumbersome institutions like the Democratic machine of Mayor Daley in Chicago.

The three core symbols of the New Right are, in my judgment, three F's—Flag, Family, and Faith—the Flag representing the U.S. as a nation, our corporate identity; Family as the foundation of society; and Faith as the source of all values in what they perceive as an extremely secularized and valueless society. These are perfectly legitimate and very powerful symbols. However, the liberal community, and the left as a radicalized version of it, are extremely alienated from all these basic constituting symbols of the identity of ordinary people. It's sometimes difficult for university-trained people with highly individualized egos to understand how ordinary people receive their identity. It comes not from their individual ego but from their collective allegiance to rooted groups in communities such as family, religion, and corporate groups like baseball teams or clubs or countries or regions or states. At stake is not whether or not we're going to have a right which is pro-flag (or pro-American), pro-family, and pro-religion and a liberal or left resistance which is anti all those things. The debate has to be constructed about the definition of America, the definition of family, and the definition of religion. If we allow those symbols to be captured by the right, we have yielded the terrain completely.

In addition, members of the New Right have a nostalgic element of the return to the frontier vision of America and what they would call the good guys and the

bad guys. (That's only half the people!) Nonetheless we have to reflect that the frontier era of American history is over and ask what the proper cultural foundation is for an American identity. The German philosopher Hegel once said that American history would not truly begin until the frontier ended and America was forced to close in upon its own spaces and discover how we would deal with each other. Friends have in their very name the solution to that question, that we would deal with each other as friends. The solution for the New Right is that we will deal with each other as enemies, and they are busy stirring up the land to define as many enemies as they can.

The New Right has identified a number of things it is against. There are perceptive and legitimate complaints about society, but they are manipulating them in a very



dangerous direction. **First, the New Right is eminently anti-elitist.** They are rooting their politics in populism. Populism is basically a good thing—the rootedness in the common people, which is deep in the American tradition. We need to find a new way of rooting American populism in a creative vision of the future, which begins to see people as friends, not as enemies.

Second, they have identified as an enemy the big media—television and the large newspapers. There's much truth in the charge that increasingly the big media do not mediate the true story about America or our position in the world. For example, Bankers Trust and other banks own the largest numbers of shares in ABC, CBS, and RCA-NBC. Increasingly our newspapers belong to chains which are in the business not of empowering people, as early newspapers did in local communities, but of making money for large, transnational conglomerates. I'm not against these media; I read them all the time. But we have to develop in our society alternative means of communication for ordinary people. It's mainly the New Right that's exploiting that capacity now.

Third, they are against bigness in social institutions, whether it's big government, big business, or big labor.

And their view is decentralized. The truth, of course, is that they are in the process of reinforcing political centralization and the very big institutions that they claim to be against. We're going to have the biggest government we ever had in the world when we begin to invest, over the next five years, one trillion dollars in military expenditures. That's hardly a small-town, democratic town meeting. But their rhetoric is the other way. If we listen to their rhetoric, we have something important to build upon. We don't have to be anti-business, anti-government, and—heaven forbid—anti-labor, but we can be in favor of a much more decentralized, participative vision of these institutions which in many cases became quite centralized and bureaucratic in the postwar years.

In protesting against the New Right, we must beware of some of the hypocrisy of liberalism. A dear friend of mine who was just elected the president of Americans for Democratic Action, Father Drinan, a Catholic priest, was speaking at the Washington Press Club on the New Right. He said that he was fundamentally opposed to all these Baptist ministers getting involved in politics. I think we should welcome all these Baptist ministers—and all their people getting involved in politics. We should be willing to dialogue with them about their vision and our vision for Flag and Family and Faith. We're willing to dialogue with Marxists, with Muslims, but many of us are very reluctant to dialogue with born-again Christians, who constitute such a large group of American society. There will be no successful peace movement or any other kind of social movement unless the born-again Christians are brought into it. And I believe they can be brought in. If you examine the literature that's coming from very creative new counter-cultural evangelical communities like Sojourners in Washington or The Other Side in Philadelphia, you know the creative possibilities in the evangelical tradition. Indeed, if you study the history of the evangelical tradition, this is the church of the poor people, the dissenters, the protesters, much like the Quakers. They have more in common with social struggle in their history than do the main-line Protestants or the classical Catholic tradition.

I would like to turn now to the context within which the New Right is surfacing. We went through an attempt like this in the late '40s and '50s with Senator Joseph McCarthy and a sort of New Right that began to emerge then. It was very serious, but it didn't last and was defeated. We are at a very different historical junction now. America as a nation in the post-World War II era was not in such fundamental crisis as America as a nation is now in the post-Vietnam era. Our identity was not at stake then as it is now in the time of Richard Viguerie. The New Right can do much more damage than Joe McCarthy ever dreamed of doing.

This new period of social history is not peculiar to America; it's sweeping the face of the earth. I would describe it as a third stage of industrial capitalism. Roughly put, the industrial revolution has gone through two major historical phases. The first one, in the 19th century, was widely described by historians as the "laissez-faire" period, marked economically by a predominance of small, local family businesses which were quite labor intensive in their technology, leading to an experience of economic life marked by broad austerity for working people generally. Ordinary working people wouldn't own their own house or have a car or send their kids to college. On the other hand, they came from poor backgrounds as immigrants or farmers and didn't expect that much. The workplace situation in the 19th century was highly exploitative—long working hours, child labor, no government regulation of the economy, and so on.



This was a very vicious period, politically marked by the minimalist, non-interventionist state to which the right wing is again appealing: government should keep out of social problems, let the market work. They don't often recall that we had no standing army in that period; that part of laissez-faire is left out. And culturally, the definition of freedom was not rooted in the common people; it was an elite or libertarian concept for the entrepreneur, for the scientist, for the genius; it was the freedom to break with tradition, the freedom to break with community and be a rugged individual.

As we came into the 20th century, we began to move into the social welfare period of industrial capitalism, or social welfare industrialism. We began to see the rise of the large national corporations, and the down-home ethic of small business was on the wane. Technology became much more sophisticated and moved to a capital-labor balance. We began not only to employ lots of people but to produce lots of things. Henry Ford produced a car that

There will be no successful peace movement unless the born-again Christians are brought into it.

even his own workers could buy. Eventually we became a consumer society, previously unheard of. The dreams of the 19th century immigrant worker were now fulfilled in the lives of their children and grandchildren.

Politically, it became official doctrine that the state had a moderate responsibility to intervene in the market to redress imbalances, put a floor under the poor and a ceiling on the rich, control monopolies, and promote social welfare through benevolent government legislation. This climaxed in the New Deal in this country in the late 1930s; it was started in Germany in the late 19th century under Bismarck.

And culturally the definition of freedom was open very wide. Freedom became the ability of ordinary people to shape their destiny in this country and to share its benefits. The ethos of freedom began to spread to the whole world with the U.S. as a symbol of freedom. Even those who protested against the country in this period were not protesting against the substance of the U.S. but demanding a right to enter it, and so the speeches of Dr. Martin Luther King Jr., for example, climax this ethos of freedom as social opportunity for the many.

I would argue we're coming into a third and very different period, a hard period. Like the first, it's going to be a dangerous period also; unlike the laissez-faire period which was hard, this new period is not set against a horizon of hope. In the 19th century people were willing to sacrifice in order that their children and grandchildren would have it better. In the late 20th century, people are going to know that they sacrificed, yet their children and their grandchildren will have it worse. America was founded on the cultural assumption that the future would be better than the past. And now we have a fundamental inversion in our cultural psychology. Why?

First, capital is now transnational. We own a world market system, not only the multinational corporation but the multinational bank which does financing all over the world. And just as you would move your savings account from across the street to go from 5 to 6½ percent, so the return on the investment of large institutional investors may vary in New York for 12 percent; South Carolina, 16 percent; Brazil, 20 percent; and the Philippines, 22 percent. And besides the value return on investment going up as we make that journey, social conditions deteriorate in perfect correlation. So the return on investment on a global scale is often

maximized by going where social conditions are worst. This is the situation of the transnational economy now.

And as a result there are fundamental pressures on all governments that are very difficult to find a way out of. Every jurisdiction—local, state, national, whatever—to attract capital and technology to its boundaries has to begin to offer conditions of cheap labor, which means an austere lifestyle for ordinary people. They have to begin to offer low taxes, or better still tax subsidies, which means poor social services, and dismantling the social welfare state, or not creating one if you're a Third World society. Cheap labor also means breaking the back of the labor unions. Because the market system of a particular country is now truly a global market system, dependent on the world for strategic resources like oil, or for marketing outlets, or for forms of ownership in other areas of the world, every country begins to expand tremendously their military operation, not as a function of cold war ideologies competing with each other—but as a function of economic competition in a world market. And so the Russians are spying all over New York City, not to find out what the weapons will look like but to find out what the price of wheat will be the next time around, because we are in a war of economic competition on a global scale.

Second, the technology is increasingly capital intensive; it can produce incredible amounts of things without employing that many people. And so we begin to find in the U.S. a whole new phenomenon known as structural unemployment in which wide segments, particularly of young people, particularly among minorities, are consigned to a permanent underclass where they will never be absorbed into the productive labor system of the society. On a world scale, this marginal sector is enormous—perhaps up to a third of the whole human race. The mechanization and capitalization of agriculture constantly displaces people from the countryside on a

world scale. They go to the city, as immigrants and migrants have always gone, but the city is now capital intensive and cannot absorb their labor. And so there are constituted all around the cities of the world rings of misery—favelas, callampas, the south Bronx, Bedford Stuyvesant, or whatever you want to call them. Whole areas of the human race will be, so to speak, written off, and I shudder to think what the whole society would do to them if they became identified as a national security threat. Hitler's holocaust of the Jews might look pale by comparison.

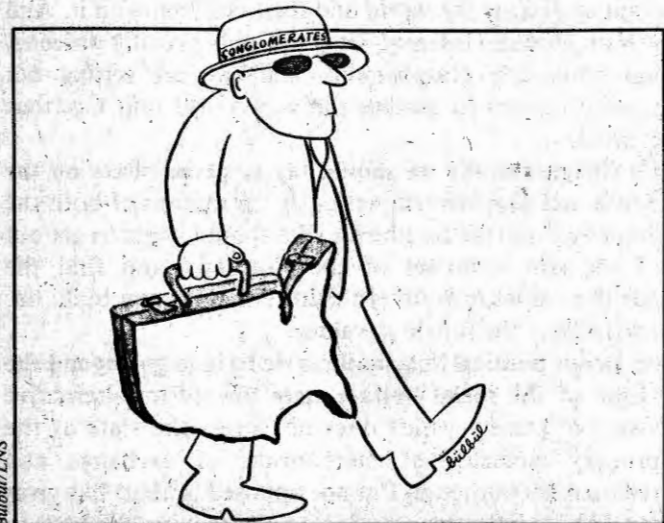
Third, because of the pressures of unemployment, the militancy of working people, and political dissenters against this, another phenomenon begins to emerge in the process of government—the need to discipline one's own internal population and hold them in line politically. Investors will invest in an area only if they know that there are stable political conditions, and in some cases these stable political conditions, projecting ten years in advance, seem to be guaranteed by extreme dictatorships. And so until very recent events, investors liked areas presided over by people like the shah of Iran or the Communist Party of Poland, because they seemed to be able to discipline their labor force and pull them in line. And this is a fundamental reason, I think, for the erosion of democracy across the world.

Liberalism does not, in my opinion, have the energy or the vision to stand up against this onslaught from the New Right. There are many reasons why that's so, but I'll indicate just a few.

Liberalism is extremely elitist. It is the culture of elite university graduates. It has not penetrated into the common cultures as extensively as we think. When the economy is bouyant and expanding, liberals and those in the common culture can have an alliance. But when the economy is contracting and social conditions are frightening, liberalism does not, in my opinion, have answers for these ordinary people.

Liberalism is predominantly the culture of the Northeast, and the population is now shifting demographically to the west and to the south, and the U.S. political future will be decided by the southern-western coalition. Never again will the Northeast dominate politics. Even the Trilateral Commission run by David Rockefeller had to go down to Georgia to find Jimmy Carter to outflank Nixon's southern strategy.

Liberalism is a culture of procedures and not substance. We want due process, but liberalism does not have the moral foundation to say what is the substance at the heart of those processes. It's here that the resurgence of religion, in right or left, positive or negative form, overwhelms liberalism. I frankly don't think that Norman Lear or George McGovern or the American Civil Liberties Union, three groups strategizing to fight the



New Right, stand a chance with the strategy they are pursuing. In fact, I think they pursue ways that irritate the culture of ordinary people, and their efforts may backfire. They may raise more money among liberals, but liberals will be ever more isolated from the wider range of American society unless there's much more profound thinking.

Liberalism is also a negative culture. It says what it's against, not what it's for. It has very few creative energies of itself.

And finally, I think, **we have seen the end of the secular enlightenment.** In its moderate form liberalism assumes an enlightenment culture. As soon as you can separate religion and politics, compartmentalize various areas of life and keep them procedurally distinct, the political culture becomes indifferent to religion. Liberal politicians may have somebody say a prayer before a speech, but they are indifferent to the substance of religion. In more radical form, the rational secular culture of the enlightenment turns into Marxism or socialism, which also have some important corrective insights for the liberal tradition. But they further compound the cultural problem by being sometimes quite hostile or radically indifferent to religion and totally privatizing it.

In fact, religion is coming with full force into the center of the world political stage. Since the time of the Enlightenment and the rise of the scientific modern secular mentality, religion has been on the defensive. Now religion is on the offensive. And science, while it is certainly not going to vanish as an autonomous human project, has been discredited before much of the world because of the holocaust of the Jews, because of the possibility of genetic engineering, because of the ability now to destroy the whole world scientifically—very rapidly by nuclear holocaust or very slowly by ecological contamination. And so there are profound doubts about the autonomy of the scientific project. And religion, which comes from traditional wellsprings, is now reasserting itself with a vengeance. It can reassert itself in creative or in destructive fashion. I'm not blessing everything that happens under the name of religion; there are very frightening forms of the resurgence of religion.

But either we take seriously the resurgence of religious energies into the heart of popular culture and then down into the core of the world political stage and try to shape creatively the expression of those religious energies, or we stand outside and be overwhelmed by it. And there's little evidence, in my judgment, that this fact is very profoundly understood by the people who are standing over against the New Right.

Here are some suggestions on strategy:

(1) The primary terrain of social struggle today is cultural, and all those who would oppose the New Right—and have an alternative project as well, I

Religion is now reasserting itself with a vengeance. It can reassert itself in creative or in destructive fashion.

hope—have to make this the foundation of their social strategy.

(2) Within the cultural terrain, religion is central. Religious energies and religious visions are again reasserting themselves. They do not have to be narrowly confessional, but the primacy of the spiritual, so to speak, is ascendant all over the world.

(3) Politics and economics then will follow from these. The New Right stirs the cultural waters, organizes politically those who surface, and then attempts to implement an economic program out of that political clout. That's what Reagan's going after—once they got political power, they've gone about redesigning the economy. They didn't talk very much about economics in the campaign. Liberals probably focus more on politics and then move to economics and rarely get to culture. The left focuses more on economics, then moves to politics and is almost an anti-culture in some ways.

(4) It is very important to distinguish leadership and base within the broad coalition that Reagan represents. The leadership is very frightening. The base, the constituency, should be our friends, and we should build a dialogue with the base of the New Right movement—negatively in order to isolate it from its leadership, but positively in order to enlist it in our campaigns. Perhaps one of the most powerful issues by which we could draw large numbers away from the New Right is peace. When confronted with the facts, most people, I think, do not want to destroy the world and their children with it. And it is an absolute insanity—it is not only socially obscene, but religiously blasphemous—that we are setting out upon a project to destroy the very world that God has created.

(5) Geographically we should lay a special stress on the South and begin to take seriously the culture of both the Southeast and the Southwest. We should begin to get out of the ethnocentrism of the Northeast and find the positive values in Southern culture that we can build on, particularly the religious values.

(6) In our political imaginations we have to go beyond the vision of the social welfare state toward an alternative vision of society which does not stress the state as the primary mediator of mechanisms of exchange and redressment (although I'm not opposed to that) but gives much more importance to rooted community. We have to

begin to find new community ways of controlling capital and technology and shaping them in alternative technology and alternative uses of capital for benevolent purposes. For example, in the possibility of using the investment funds in pensions, life insurance policies, and savings accounts through mechanisms like the churches or labor unions we have readily available to us, already owned by ordinary people, the largest pool of investment capital in our society that could be redirected toward serving basic human needs. This is not in terms of distribution of income but investment in alternative productive models, cooperatives, farming, employment, and housing, and that could enable people to participate

in these projects in a way that they never were able to participate before.

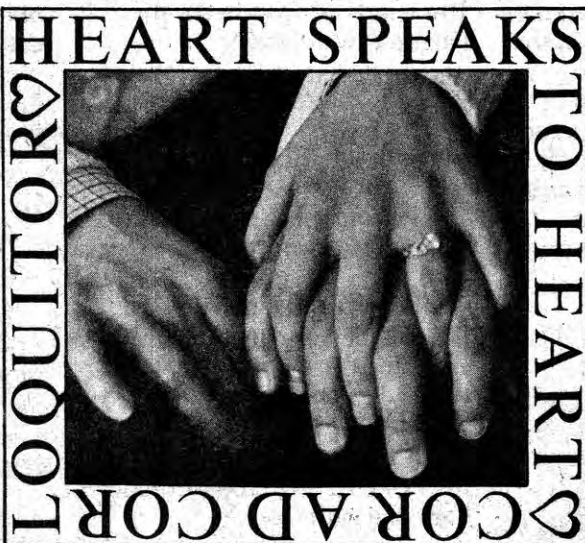
(7) **We must realize that we're into it for the long haul.** We must have a long-term strategy that may reach over several generations, because we are in the midst of one of the most powerful social transformations the world has ever known. Our investments now are only seeds—in a sense the seeds are the new civilization. The best seeds are our own children. Any energies that we begin to plant now will blossom later in an alternative and more creative civilization. Any failures threaten us with the possibility of a very destructive civilization which may lead to the destruction of civilization itself. □

Ted Hetzel

I entered the meeting room downstairs early. It was dark, but I could see the outline of two worshipers, praying Quaker-erect across the room from me. I stumbled noisily along as quietly as I could, sat, closed my eyes, and tried to meditate. I heard the bell, the call to worship bell, ring. I heard the worshipers coming in and sitting down, one by one at first and then a whole mob. I heard the sound of feet approaching, standing, then felt the cushion giving in just a fraction of an inch, and then felt the presence of a person sitting down quietly next to me. And then another person sat on my right side. And silence came too, except for the sound of an occasional plane buzzing overhead or a cough or the squeak of a seat. Silence. Then I set my mind to work on Heaven things.

I tried to work on the Lord's Prayer. The Lord's Prayer. But I couldn't do it. I couldn't do it. I could not repeat the Lord's Prayer. The harder I tried, the more difficult it became to think to myself the words of the Lord's Prayer. Finally I heard a voice, a human voice, my human voice. I was horrified, I cried, and a multitude of

Arthur Brown was a professor at Bates College, Lewiston, ME, until suffering a massive stroke nearly three years ago when he lost his speech and the use of his right arm and leg. Journal keeping has played a major part in the recovery of his speech. His article and cover poem are especially appropriate in this International Year of Disabled Persons.



by Arthur M. Brown

through to light, and I caught a glimpse of a familiar diamond ring. I knew immediately that it was my wife's hand that touched me so tenderly and lovingly. So much for me.

Again silence. Silence. Again the spoken word: "Let us pray the Lord's Prayer." And all voices said the Lord's Prayer with their eyes open or in silence or saying some other prayer in silence or wandering minds in silence or something else in silence. It was a mighty powerful silence.

Back to silence again. And more silence. And out of silence came the spoken word again. Some words about hearing symbols speaking louder than the particular words spoken. Anyway, it meant a lot to me at the particular time it was spoken. *Cor ad cor loquitur*. Then came shared crying time and smiling time, and then came friendly nods of Friendly heads. □

HAIKU

by Anna S. Morris

Last winter at a healing seminar in Scottsdale, AZ, I heard a Taoist priest say that if people would write a haiku every day for a month, they would find great beauty in life and would become more relaxed and improve the health of their psyches!

Because I am always searching for ways to improve my "health," I began to experiment with this Japanese form of expression. Haiku is a discipline using 17 syllables—in the pattern of five, seven, five. The interesting thing about this form of poetry is that a person does not need a large vocabulary or training, only a desire to experiment with words and ideas to catch a present moment.

Here are a few. Nature is a favorite subject with the Japanese:

Photo of Elizabeth Lewis by Ted Hezel



Sunflowers grow tall.
Dandelions raise yellow heads.
Golden gifts of God.

The trees are quiet.
The winds of God bestir me.
Divine Law at work!

Wayside daisies bloom.
Yellow centers reflect sun.
My path is enriched.

While visiting some of my grand children, this came forth:

Annie coos and laughs.
Dave, Odin, and Gennie smile.
Love entwines them all.

On personal experience:

Aging can be fun.
Joy flows through me with power.
I am one with God.

My world is shattered.
I cling to bits of ideals.
God-Trust makes me whole.

Death comes to us all.
Transformation looms ahead.
Life renews itself.

General:

Pyramids stand huge.
Humpy camels sway nearby.
Some things are Timeless.

Clear flute notes float high.
Cello's deep low tones ring out.
Music needs contrast.

Amber cider flows.
Taste buds respond happily.
Autumn has arrived.



Margaret Reynolds

-SENRYU

In playing with this form of expression, I do not have to worry as to whether it is "good" or not. The point is to capture a moment in time that is meaningful to me and to savor that and allow it to enrich my life.

I share this with you because it seems to me that we Quakers are often so solemn and intent on our social witness that we forget the humor and fun in life and the joy that each moment can give.

Here is a tool that can help bring balance into our lives and a new sense of inner freedom. □

from other writers

Listening well means
Discarding expectations
Of what I will hear.

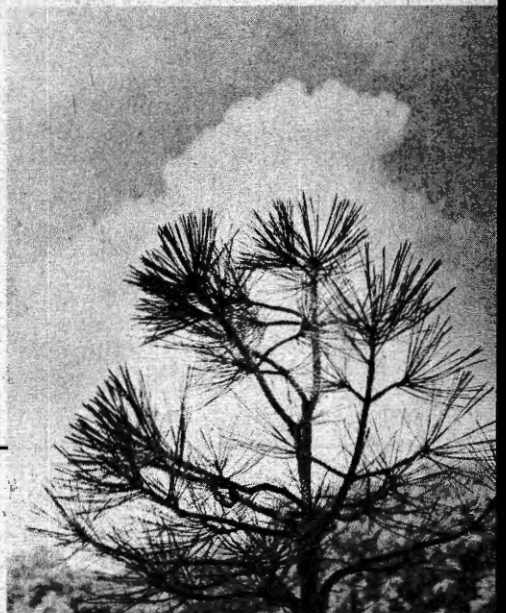
—David Stevens

NEW YORK YEARLY MEETING, 1980

The meaning of peace:
Misted mountains, sunlit lake,
the silence of Friends.

No Quakers, the birds
who come to our worship and
sing their songs to God.

—Renee Felice



by George Oye

The poems below are translations of senryu, similar in form to haiku. Senryu usually describes human or personal affairs rather than nature; it is more objective than haiku; senryu does not necessarily describe a season of the year as haiku does; it follows a more spoken or colloquial style. The traditional 17 syllable form has been maintained in translation. The Japanese calligraphy is borrowed from George Oye's forthcoming printed collection.

殺された大蛇の様な旧国道
Like a giant snake
The old road is left dying
No longer in use.

雪落けた後はやっぱりスラム街
Briefly dressed in white
The same old slum reappears
When the snow has gone.

無名から無名へのびる救いの手
Nameless to nameless
The gentle hand of mercy
Reaches those in need

時計塔から出勤の歩を早め
On the way to work
As I pass the clocktower
My footsteps quicken.

FORUM

Comments on the Question of Quaker Credibility

by Med Medrud

I feel compelled to respond publicly to Jack Powelson's article (*FJ* 8/1-15/81). I am greatly distressed by what I perceive as an unjust and unfair attack on Friends who are actively seeking a just peace in El Salvador and an end to American support of the present repressive government. This government was described by Robert White, former ambassador to El Salvador, in the following words: "To the extent that you emphasize a military solution, you are supporting one of the most out-of-control, violent, bloodthirsty groups of men in the world" (*New York Times*, 3/8/81).

Powelson has now and in the past placed great emphasis on the matter of Quaker veracity. Given this concern, my distress is heightened by the character and inaccuracy of his exposition. I must comment on certain passages.

"I have studied Latin American economics for over 20 years.... I am clearly upstaged by a mission of North American Friends."

I am deeply sympathetic. It is indeed difficult to be displaced from center stage, especially when this appears undeserved. This should not detract, however, from the

Med Medrud is an attendee at Boulder (CO) Friends Meeting and has been an active AFSC volunteer in the past. He is married to Mariagnes Medrud, a member of the Boulder Meeting, a member of the AFSC national board, a participant in the AFSC-sponsored group which toured Central America and the Caribbean.



Courtesy of American Friends Service Committee

FORUM

The Author Responds

I have been eluded by some Friends in Boulder Meeting about my article on El Salvador and Quaker credibility. These Friends have drawn my attention to the query on being careful about the reputations of others. A message on this by Neldor (Med) Medrud appears in this issue.

I am distressed that my article was

usefulness or propriety of a delegation of Friends (including some "friends of Friends") undertaking to examine first-hand the condition and circumstances under which some of our Latin American neighbors live and to consider in what ways their suffering may be alleviated. While I accept the validity of consulting with experts, I recognize that the experts differ on the matter of El Salvador. Voices which I consider equally authoritative have arrived at conclusions differing from Jack Powelson's. I am also mindful of the fact that George Fox rejected much in terms of the positions espoused by the theological experts of his day and rather looked inward to the Light. Out of his experience grew the Society of Friends with its emphasis on such a method. I believe that the members of the mission, who have been sensitized by their experience, also share this access to the Light.

"They [members of the mission] are showing films and telling stories of oppression, mostly things they have not seen but have heard from guerrillas or from one branch of the Catholic Church."

It is true that members of the mission did not see, nor pretend to have seen, all that they have reported. It is not true that what they report is mostly from guerrillas or one branch of the Catholic Church. They met with and talked to witnesses from a broad cross-section of life. These included teachers, university professors, union leaders, lawyers, peasant leaders, U.S. military, members of a number of branches of the Catholic Church, Protestant missionaries, and others. Persons in each of these groups

supported the existence of oppression. The leader and arranger of the mission, an AFSC staff member, was a veteran of many years' experience in Central America. To the best of my wife's knowledge none of the people directly interviewed was a guerrilla, although this cannot, of course, be certain. Fuller documentation is given in "Countries in Crisis: Report of an AFSC Tour to Central America and the Caribbean, Nov./Dec. 1980."

"Friends are inconsistent when they call for peace but transmit the guerrilla's image of war intact, declaring it to be the truth (and the media wrong)."

This is the most serious accusation in the article. It is utterly untrue and wrongfully maligns the reputation of courageous, caring, and compassionate people. I asked Powelson, "What is your basis for establishing the guerrilla view? Who are these Friends who are espousing it?" He responded that he had no direct documentary exposition of the guerrilla image with which to make comparisons but that he considered any person showing the AFSC slide show, "Central America: Roots of the Crisis," or the World Council of Churches film on El Salvador to be among the accused. The slide show was generated by a former AFSC staff member, Phillip Berryman, and his wife Angie. Phil and Angie have about 15 years of experience in Central America. The AFSC has been active there since 1961. Phil recently testified before the Congress on this subject on behalf of the AFSC and the FCNL. Beyond this there is and has been an extensive Quaker presence there for many years. Indeed, a great deal of Quaker-based or related

taken personally, for that was certainly not intended. My concern is for the credibility of the *Society of Friends*, not any Friend or group of Friends.

I regret and apologize for my reference to "one Friend" who has been "showing" a film; I did not mean to point a finger at anyone. This film has been widely shown among Friends, both in Boulder and elsewhere, and I could instead have drawn attention to that fact. Also, Med reminds me that I should not make assumptions about whom the mission consulted, based on the reports they made, and I concede that point too.

I fear, however, that (at least in Boulder) the discussion may have been deflected away from the major issue, which is whether the film, slide show, and other reports depict a condition hopeless for peace and whether they inflame passions for war. I believe there are many paths to peace (as pointed out in my article) which Friends did not explore.

I am distraught that I have hurt some Friends, for I did not mean to. I can

only hope that with God's help, Friends can dialogue about these deep concerns, while at the same time we express our love for one another.

Jack Powelson
Boulder, CO

Innuendo vs. Constructive Debate

I believe I share Jack Powelson's concern for credibility and his caution about political rhetoric, but I was very much distressed by his article on El Salvador. His serious charge is made in such a way as to undermine henceforth any Friend anywhere speaking in opposition to U.S. policy in El Salvador. Considering this, it seems irresponsible that he has himself used innuendo and "guilt-by-association" rather than the careful documentation he rightly values.

Much of this article is apparently intended to attack the American Friends Service Committee and AFSC positions presented in the slide show, "Central

America: Roots of the Crisis." Wouldn't it be more honest and more useful to say so? Referring throughout the article to unidentified "Friends" does not contribute to constructive debate on facts or issues.

It is deceptive to imply that all statements made by the Salvadoran opposition (the Democratic Revolutionary Front) are necessarily accepted by all Friends opposed to the Duarte government and in favor of recognizing the Front as a fact and a legitimate, essential participant in any resolution of the conflict. Both the AFSC and the Philadelphia Yearly Meeting Peace Committee, though active in opposing U.S. policy, have refrained from joining the national Salvador Solidarity organization (CISPES) precisely on the issues of CISPES support for the armed struggle and alignment with the Front.

What troubles me the most about the many points I disagree with in Jack Powelson's article is that I do *not* disagree with his recommendations for U.S. policy there. His conclusion urges

information, aside from their personal experiences, has been available to the mission members.

The Friends accused have each formed uniquely individual assessments of the situation in El Salvador, as well as elsewhere in Central America. They have made these assessments based on multiple sources of information, each carefully evaluated. For those Friends who participated in the mission to Central America the sources include personal contacts with both the oppressor and the oppressed, as well as with many intimate observers of the scene. They are not conduits for guerrilla views. They are intelligent, compassionate human beings, who have faithfully and independently reported their observations.

Far from labeling the media false in this matter, what the mission found and presented in its report coincides, in its general thrust, quite closely with much that has appeared in the media in "in-depth" articles. I especially recommend three major expositions: "Oligarchs and Officers," in *Foreign Affairs*, Summer 1980; "The Agony of El Salvador," in the *New York Times Magazine*, 2/22/81; and the report of Representatives Studds, Mikulski, and Edgar in the *Congressional Record*, 2/26/81. Mariagnes and I have written a short paper, available on request. For the Reagan administration's position read its White Paper. It is important to read also critiques on press coverage. Among these are the column, "Viewpoint," by Hodding Carter III, *Wall Street Journal*, 3/19/81; "U.S. White Paper Turns a Bit Dingy," *Newsweek*, 6/22/81; and more recently, "The Uses of Disinformation," by Wayne

H. Cowan, *Christianity and Crisis*, 7/20/81. Powelson may "now find the media more credible than Friends." I urge Friends to review these critiques with a view to making their own decisions on media accuracy.

"One Friend is showing a film on El Salvador prepared by the Democratic Revolutionary Front."

This sentence, transparently to Boulder Friends, refers to my wife's outreach activities. It is a false accusation on two counts:

First, Mariagnes had never shown the mentioned film as of the writing of Powelson's article. She had spoken on her experience in Central America as a separate and distinct entity during programs arranged by other people at which the film was shown under other auspices. Indeed, because she felt that the film was not the best exposition, on one occasion at least she specifically recommended to persons formulating a program that it not be shown. Among the isolated instances in which the film was shown when she was present were one sponsored by Amnesty International and one university class presentation on El Salvador. Since that time she has on one occasion borrowed and shown the film herself at the request of a number of Boulder Friends who had not seen it. A full discussion describing and evaluating its contents preceded its showing.

Second, the film was not prepared by the Democratic Revolutionary Front. It was produced and funded by the World Council of Churches. Actual filming was done by a Dutch film crew, headed by Frank Diamond. UNIFILM, the distributor, reports actual filming was

an end to U.S. military aid and support for a negotiation process. That is what AFSC has called for, what the Friends Peace Committee advocates, what I personally hope and work for. We should continue to correct errors of fact and debate conclusions, but we, and the people of El Salvador who look to us to end the U.S. role in their country's violence, simply cannot afford this kind of divisiveness.

Mary Day Kent
Philadelphia, PA

Complexities Reduced to Slogans

Many plaudits to Jack Powelson for his article "El Salvador and Quaker Credibility." I have long bemoaned the pliability with which Friends espouse the causes of groups and movements whose methods, judgment, and even at times motivation are questionable at the least, and at the most downright contrary to our principles.

A group or movement needs only to

have the words "revolutionary," "liberation," "guerrilla" in its label for all discretion and reason to disappear. Anything shown or told us by such groups is totally believed and the roles of oppressor and victim clearly delineated for us. Political, social, and economic complexities are reduced to slogans.

Clearly, it is incumbent that Friends work to erase or reduce poverty, illness, and the various injustices and brutalities people are capable of imposing on each other. But we are also uniquely suited to offer alternatives to violence, to try to reconcile adversaries and help them see themselves as vulnerable humans, to lessen the polarization, to offer mediation and suggest compromises. This might not be possible at times, but at least we should give it the same energy and effort we put into mouthing easy slogans and in indiscriminately supporting any cause that is fighting against established authorities.

I think we fall into these ruts because so often we are guided not by our principles and beliefs but by

self-tormenting guilt trips. And because Friends have traditionally not supported certain governmental actions and laws out of deference to a higher spiritual authority, we tend to empathize with those who are in opposition to a government. And if these be non-white, our guilt paroxysm is even more acute.

Our influence and assistance can be immeasurably compounded if others know that what Friends stand for is rooted in a keen vision of reality and an understanding of human nature. If we can be a bridge between opposing forces, albeit a shaky one, we will be reaching out to that of God in everyone.

Betty-Jean Seeger
North Bergen, NJ

Compromise Just a Beginning

In Jack Powelson's article (*FJ* 8/1-15/81) history is garbled. Serfdom was largely ended in France before its revolution started in 1789. This

supplemented by some French TV news footage. There are other credits, none of recognizably Hispanic character.

"One sympathizer with Friends told me the United States always chooses the wrong side, always supports the dictator."

This seemed a radical statement. Few people would use such absolutes seriously. I pressed Powelson on the circumstance. The sympathizer, he responded, was a Honduran who had been in the audience on an evening when Powelson debated another professor on the University of Colorado campus on the subject of El Salvador. But why, I asked, do you characterize this person as a "sympathizer with Friends?" I did not recall seeing him around meeting or finding him active in Quaker affairs. Powelson replied to the effect that the person seemed to have an attitude toward the Salvadoran problem similar to that of those Friends whom Powelson did not find credible.

It is my belief that Quakers should not be held responsible for the words or actions of "sympathizers," particularly for those with which the sympathetic relationship is so tenuously based. To cite such an incident in an article devoted to an examination of the credibility of Friends seems grotesquely unfair.

"Its [the *NYT*] stories of agrarian reform are replete with names of places and people interviewed. I do not find the same degree of specificity among Friends, who say they cannot give names for fear of reprisals."

Newspapers regularly protect their sources. Indeed, one of the great freedoms of the press issues today is whether news reporters can be compelled by courts of law to reveal their sources. Without the protection of sources news would oftentimes not be available. In the case at hand, some persons interviewed by the mission of Friends were and are in mortal danger. Indeed, one person the mission met while on the trip told them, "I believe that my death is inevitable if I stay here and continue my work with the poor. This I accept. What I cannot accept is the torture which will probably precede it."

It is unfortunate that Powelson has combined in one article a major attack on the credibility of Quaker workers for peace and social justice with a contribution to proposed ways of achieving peace. Mariagnes and I find ourselves in full agreement with his espousal of mediation, a compromise peace, land reform, and like subjects, as, I suspect, do almost all Quakers.

As I review the several points discussed, I too would ask, "What has become of the scrupulous accuracy of John Woolman?" I believe that his cloak would rest uneasily over Powelson's article. Perhaps veracity, like beauty, lies, at least to a degree, in the eyes of the beholder. Ultimately we are all human and imperfect. Violence to other persons may clearly be done in ways other than the physical, ways causing equal suffering and detriment. To attack in a public fashion the credibility of some Friends, with whom one differs on some issues, is to diminish the credibility of all Friends. Credibility is one of the most precious assets of Friends. To expend it needlessly is tragedy. □

revolution, like most others of the 18th-20th centuries, was accompanied by violence. Whether the reforms produced by the revolutions could have been secured without the violence is impossible to say, unless one's faith in nonviolence requires an affirmative answer.

More regrettable perhaps are the repeated references to what "Friends" say about El Salvador. They are not named nor are their writings identified. Powelson praises compromise and urges it in El Salvador. But a compromise is a mutual giving up of part of what each side has or demands. A compromise is just a beginning. Reconciliation must follow grudging acceptance of compromise if the latter succeeds.

The article in the same issue by John A. Sullivan speaks well for AFSC: "We are eager to be reconcilers yet find ourselves faced with the extraordinarily difficult question of achieving true reconciliation." The excerpts from pronouncements from some Friends involved in El Salvador describe the terror under which most Salvadorans

live but do not defend the violence which either side uses.

Most Friends have to rely upon others for information about El Salvador. But all of us can try to know and interpret the facts, make constructive our comments upon Quaker activity, and pray for the prevalence of light wherever there seems to be mainly darkness.

Ralph H. Pickett
Lima, PA

Endorses Action Proposals

John Sullivan's response to Jack Powelson's article, "El Salvador and Quaker Credibility," (both in *FJ* 8/1-15/81) concludes: "It is time for us to pray for Light and to act as way opens." I believe that Powelson's next to last paragraph provides us with light and suggests an action for Friends. The proposal to the U.S. government which Powelson suggests should be promptly considered for endorsement by Friends

meetings and allied agencies.

Claire H. Walsh
Glen Mills, PA

For Highest Standards of Accuracy

Congratulations and thanks for printing Jack Powelson's piece on Friends and El Salvador. In my judgment that is one of the most well-put expressions of the uneasiness that many Friends have felt more and more strongly in recent years about the various issue presentations we have so often been confronted with.

To call for the highest standards of accuracy, and the deepest spiritual discernment, of those who would presume to educate us on areas of conflict and war is to demand that the Quaker "reputation of (and for) Truth" be maintained unspotted.

Chuck Fager
Falls Church, VA

AFSC Annual Meeting—"To Dare to Love"

"To Dare To Love" in a world beset with hostilities, violence, injustice, and oppression will be the theme of the annual meeting of the American Friends Service Committee on Saturday, November 7. The meeting is open to all interested without charge.

The theme is based on a quotation from an article written for the Fourth World Conference of Friends in 1967 by Margarete Lachmund, well-known German Friend. She wrote, "I think we must confess that the economic situation today does not at all conform with the commandment to love our neighbor. . . . There exists a special danger in the fact that the economic life has not developed under the law of charity for all. . . . Our insight into the dilemma of the present world situation makes clear that it is not sufficient to limit our peace testimony to the question of war alone, but that we, thinking of the causes of war, should put a social witness beside the peace testimony."

An afternoon plenary session will be held in the large meeting room at Friends Center, 1501 Cherry Street, Philadelphia. The program will feature a panel presentation on

arms, the economy, and human rights. Speakers will include David Molyneaux, just back from AFSC service in Chile; Cushing Dolbeare, an AFSC community relations consultant who is deeply involved in AFSC responses to the actions of the new Administration in Washington; Jack O'Dell, international director for PUSH (People United to Save Humanity) and a member of the nationwide AFSC peace education committee.

John A. Sullivan, associate executive secretary for information and interpretation, will speak on the subject, "The High Cost of Living and Loving." The afternoon session will conclude with summary reflections from Asia Bennett, executive secretary. Stephen G. Cary, AFSC chairperson, will preside. The program will be followed by refreshments and reception in the Cherry Street room.

The morning program will be held at Friends Select School, 17th and Cherry Streets. From 9:15 to 10:30 a.m. there will be interest groups on southern Africa, the Middle East, Southeast Asia, Chile, AFSC service in Africa, draft and counter-recruitment, NARMIC,

the U.S.-Mexico border, Japanese-American redress, block grant approaches in Washington, the AFSC fundraising operation, affirmative action, and new initiatives and new responses as seen at the United Nations and in Washington.

From 10:45 a.m. to 12:15 p.m. there will be three concurrent panel presentations. One will focus on youth developments relating to militarism, poverty and hunger in the U.S., and projects in Mexico. Another will address the roots of conflict and hope in Central America and the Caribbean, including the problem of Latin American refugees in the U.S. The third will focus on a feminist perspective on militarism, war and peace, and the growth of indigenous women's movements abroad. All will have speakers directly active in their subjects.

Child care will be provided on the basis of prior arrangements which will be specified in the advance brochure on the annual meeting. There will be audiovisual and literature exhibits throughout the program day in the Cherry Street room at Friends Center.

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CONFERENCE REPORTS

A Reaching for Spiritual Roots at Richmond Triennial

The Friends United Meeting was held July 3 to 9 at Earlham College, Richmond, IN. A daily joy was Mary Cosby, whose husband Gordon is minister of Washington's very creative Church of the Savior. Though listed as the "Bible Half Hour" speaker, Mary not only drew from the Scriptures but related each message to something significant in the previous day's happenings, as well as to her own spiritual pilgrimage starting from her Southern Baptist girlhood in Macon, GA. (Tapes are available from FUM.)

How timely was Jim Childress' talk on "A Quaker Conscience"; New England Yearly Meeting had brought forward a statement on the draft, including commitment to support those who followed conscience in refusing to register. Some doubted that unity could be found because of the penalties that might be incurred, but whether it was sending the first version back for some reworking or some new thinking about what having a Quaker conscience really meant after hearing Jim Childress, the statement was accepted the next day with hardly a murmur.

Some serious problems in East Africa Yearly Meeting (largest in the world) were discussed in whispers and only once out loud when a Kenyan student in the U.S. brought it out in the open. This will be a major task facing Eldon Helm, who succeeds Harold Smuck in the Wider Ministries Commission slot. Coming from Oregon, Eldon was not well known to FUM members, but he has done excellent work in Kenya and elsewhere for Partnership for Productivity, and Friends were reassured.

On the first Sunday, delegates were whisked away to visit in a score of Indiana Friends churches. Unlike our situation in Baltimore Yearly Meeting, most of those visited are pastoral meetings, but the hospitality and fellowship were just as genuinely Quakerly, and we can gain a great deal from our affiliation with FUM as well as FGC. We came back from the visitations to hear a ringing address by Myron Augsburg on "The Spiritual

Roots of the Christian Peace Witness."

As in most Friends' conferences, the smaller workshops—"growth groups" at FUM—were high points of each day for most participants, but with more than 25 of them we can't do justice to them here, any more than we can introduce the African, Jamaican, Mexican, and Canadian delegates who helped give so much depth to the conference. But the team of Kara Cole and Jack Kirk, selected three years ago at Oskaloosa as FUM's top secretaries, have done an excellent job, and their "joint report" was a fine example of creative partnership.

David H. Scull

Central Alaska Voices Concern for El Salvador

The 1981 meeting of the Central Alaska Friends Conference held at our Quaker Retreat at Wasilla July 10-12 was blessed with the presence of Emma Black and Ruth and Walter Outwater of the Anchorage Friends Church. We were deeply moved by their testimony and by their deep love and faith. They took with them our greetings to yearly meeting of the Alaska Friends Church held in Kotzebue the next week, and our hope that all Alaskan Friends, whether from programmed or unprogrammed traditions, could draw together to strengthen testimonies and concerns that have inspired Friends for 300 years.

Work sessions for the meetinghouse continued, resulting in the construction of a loft and the installation of windows and a regular entrance door. Young Friends met and discussed greetings received from young Friends elsewhere. They decided to include their greetings in the General Epistle as their testimony, as they felt themselves to be full and equal members of their respective meetings and of the conference itself.

FCNL reports were inspired by the presence (on tape cassette) of Robert Drinan, while the AFSC was represented by Liz Walker's presentation of "We've Got the Power," a slide show on alternative energy.

Continuing evidence of the inhumanity of power attained and maintained through violence, so witnessed by the present martyrdom of the people of El Salvador, has been and is a source of real anguish to Friends in Alaska. We seek, as individuals and as meetings, to contribute to the prevention of violence and exploitation and to the amelioration of its effects. Minutes were adopted on

the El Salvador repression, supporting President Reagan's appointment of Judge Sandra O'Connor to the Supreme Court, Bread for the World, and other Friends' concerns. Appropriate supporting actions were planned.

Niilo E. Koponen

Growth Theme At Wilmington Yearly Meeting



Joe Volk called "armamentism" a false religion of today.

The 90th session of Wilmington Yearly Meeting, held on the campus of Wilmington College in Wilmington, OH, July 26-30, centered on the theme of "Personal and Meeting Growth." Well over 225 attended the sessions.

David Bills, pastor of New Garden Meeting, Greensboro, NC, keynote speaker, inspired the group to attend to the "Surging Life Spirit" as the means of growth. He continued to lift the group each morning by his Bible meditations from the book of James. Worship-sharing groups followed.

Joe Volk from the Michigan office of the AFSC delivered the annual Peace Memorial Lecture on "Armamentism and the New Abolitionists." He pointed out the epiphanies of evil in the Holocaust and in the dropping of the atom bomb; then he emphasized the need for epiphanies of peace and goodness to counter armamentism.

Junior yearly meeting made puppets to tell the story of their understanding of "What is a missionary?" Young Friends participated in the sessions and met each evening to "rap" with David Bills.

Two very welcome visitors were Takeshi and Masa Kobori, for many years hosts at Friends Center in Tokyo, Japan. Takeshi led an interest group on

World Quakerism, while other interest groups offered helps to local meetings or carried out wider concerns.

A special service during the Wednesday evening buffet recognized the recording of P.V. Chandy, pastor of Fairview and Dover Meetings, as a minister of the Gospel. The following week, P.V. and Mary Chandy took their two children for a long-anticipated visit to India, their land of origin.

After careful consideration, the yearly meeting approved a new half-time position, during the school year, of a coordinator of religious activities on Wilmington campus for the implementation of activities to encourage religious growth of college students. This was a leap of faith for a small yearly meeting.

Erma P. Wilson

New York Yearly Meeting: How Can I Make a Difference?

The 284th session of New York Yearly Meeting convened at Silver Bay July 25-31. Knitting together scattered communities, healing and transcending differences within the yearly meeting were strong currents that helped to give a sense of direction.

George and Elizabeth Watson shared their experiences from a memorable trip to 60 meetings across the country on behalf of the Friend's World Committee for Consultation. Though warmed by loving outreach, they found Friends disturbed that so many of our values seem to be currently in eclipse. The Watsons' message, "How can I make a difference?" strengthened the resolve of those in attendance to believe in our children's future. The Watsons found that, rooted in God's love, Friends they met were making a difference.

Worshipping together through song, silence, and messages, Friends struggled with the right ordering of their inward and outward lives. With more sensitivity to our spiritual foundations we can act more clearly and confidently in crises.

The *Faith and Practice* of New York Yearly Meeting is being revised. Discussion touched upon a number of issues about which Friends disagree. After extended searching during perhaps the deepest and most meaningful session, the members sensed the underlying spirit of love that sustains.

A sense of family permeated our days together at Silver Bay. A large number of visitors enriched the sessions. Over 50 Friends met with three Chinese medical scholars who were with us.

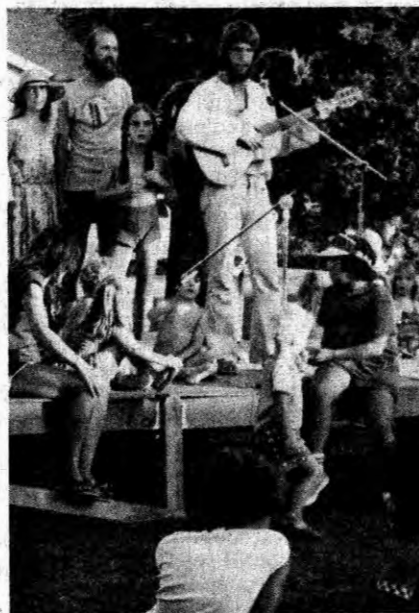
Members in attendance were appalled by the resurgence of racial violence and Ku Klux Klan activities within the region covered by New York Yearly Meeting. All Friends were urged to send an appeal to our government not to press Japan to rearm. A group of Friends met and dared to dream of a peacemaking alternative to military methods and approaches. A task group was appointed to draw a plan for such Quaker peace service. Members responded affirmatively to a call for a bilateral nuclear weapons freeze.

An Ad Hoc Committee on Yearly Meeting Finances appointed last year had met frequently to review a persistently growing problem for many local meetings. The conclusion reached was that under its present structure the budget is minimal for what the yearly meeting wishes as regards its stated purpose.

Those in attendance during the week listened to each other with great sensitivity. The ability to harmonize differences was significantly increased.

C. Lloyd Bailey

Touchstones for Spiritual Living at Pacific Yearly Meeting



Music reinforced fellowship at Chico.

Ann Stever, of Seattle Monthly Meeting, provided the 35th annual gathering of Pacific Yearly Meeting with touchstones on which to test the spiritual basis of our life and work. She has found her own criteria in the powerful prophecies of the Old

Testament, the gospel of love in the New Testament, and the challenging testimonies of early Quakers.

Convened by Clerk Eleanor Foster, the meeting took place at the State University of Chico, CA, August 3-8. One hundred of the 480 attenders were between the ages of 10 and 20, and 72 were over 70. More than 100 were attending yearly meeting the first time.

On Hiroshima Day, August 6, Friends joined local peace groups in a noonday vigil at Chico's public square. Other actions included the designation of Miriam and Ernest Von Seggern as "Friends in the Orient," to spend a year with the Seoul Monthly Meeting in Korea. Minutes were approved supporting the bilateral nuclear arms freeze ballot initiatives in California and Oregon, the nuclear-free Pacific movement, the cessation of U.S. support of terrorism in Central America and the Middle East, and inclusion of the Palestine Liberation Organization in negotiations and other steps toward peace in the Middle East.

One minute condemned the use of violence against homosexuals; another called for new measures to redress wrongs done to persons of Japanese ancestry during World War II.

At midweek, a morning of silence helped many Friends to move closer to their spiritual base. Later, young Friends involved the entire gathering in an examination of our use of drugs, alcohol, and other harmful substances. The music, dance, and drama at "family night" provided some answers to their questions. Other answers were expressed in subtler ways as Friends swam, ran, and played together, cared for children, and performed volunteer tasks.

Remembered quotes:

"Knowing experimentally means that sometimes we act *before* we believe."

"The clerk of the finance committee? He's attending the poetry workshop."

"What can we know? We don't even know how to stop the pain of a child crying in the night."

"You'd never see belly-dancing at Philadelphia Yearly Meeting!"

"Are we afraid of appearing foolish? Only in the foolishness of God may be the answer to the world's madness."

"Every year we take our weaknesses and longings out of the closet, pack them, and bring them here. Sometimes we find someone to show them to. Then, with a little more insight, we repack them and take them home."

Margaret Reynolds

LETTERS

We are including these two letters because of their helpful interpretations, though they exceed the suggested 250-word limit.

Northern Ireland—a Longer View

I wonder if I may comment on the article by Joyce Davison (FJ 7/1-15/81). So much is said by the media about Northern Ireland which is either inaccurate or misleading that I do not want American Friends to be subjected to the same phenomenon in their own *Journal*. As a Scottish Friend who has lived here for the last two years, my knowledge may suffer from gaps but not from prejudices. I think the following should therefore be reliable.

Because violence is thought to be news, and the absence of it regarded as not, the commonest fault of the media is to give outsiders the impression that violence is everywhere all the time. It is understandable that in a short visit Joyce Davison has fallen into the same trap. She says, "Even in small towns, where there is not an obvious military presence, there is bombing, rock throwing, fear, and the all-pervasive segregation—political, religious, racial, economic, and academic." The truth of this depends entirely on where you are talking about. There are many, many small towns where bombing or rock throwing may occur once in several years on some special occasion, and the level of segregation is no greater than in any town anywhere.

In particular, Joyce Davison refers to the hotel in Ballycastle which was bombed and says, "Even in this tiny, predominantly Catholic town the bombing campaign goes on." I live six miles from Ballycastle and go there every day to work. The population is not too badly unbalanced (60-40) and has always lived amicably. The hotel was bombed by outsiders, almost certainly under orders from IRA headquarters, along with six or seven other hotels in the province in response to an unguarded public statement by the local tourist board saying that the tourist trade was picking up. It is totally misleading to think of Ballycastle as living in constant fear.

Joyce Davison says that the emergency legislation includes "detention without giving reasons, imprisonment by identification of a British soldier, imprisonment through 'confession' and no trial by jury." This is because juries in the current atmosphere either would tend to be governed by their sectarian loyalties and so give suspect verdicts or, if they allowed themselves to be governed more by the evidence than their sympathies,

would themselves be at risk for being traitors to their cause.

Joyce Davison quotes a Protestant secondary school boy as saying, "Given the situation of a U.S. state wanting to secede to Mexico, the U.S. would react exactly as Great Britain did." I do not suggest that this was not said, but it gives the misleading impression of Britain, as the metropolitan power, holding down by brute force a province that would like to secede. Again she says that "British soldiers fear the Irish and believe they are protecting British interests." The political problem here is one of great complexity, and I cannot go into it at any length, but the position of the British today is relatively simple. The general public is tired to death of the subject, and the government would be delighted to get rid of a running sore which is costing a number of lives and a great deal of money. The thing that prevents their doing so is precisely the fact that the majority element in the population will not hear of change at any price, and most certainly not secession to the Irish Republic. It is not, therefore, British interests that are in the way of a solution but the conflicting objectives of two different cultures.

It is, alas, not entirely true that, as Joyce Davison says, Quakers are considered neutral. We do tend to be regarded as having a certain degree of objectivity and credibility, and for this reason can sometimes help in a situation where others would be more readily suspected of partiality. But despite all the nuances of a very complex situation, many people here tend to see things in black and white, and precisely because the division is primarily ethnic and cultural, and only secondarily religious (despite the convenient but not entirely accurate labels of "Catholic" and "Protestant") it is an undeniable fact that most Quakers in Northern Ireland are by descent and culture in the "Protestant" section of the community and are seen to be so and are therefore automatically disqualified from neutrality. The only people who can rely on being regarded as neutral are foreigners.

Education is an extremely large subject. I only wish here to counter two impressions given by the article—first, that integrated schooling does not exist, and second, that the solution of joint education which appears so simple and obvious to an outsider as one of the first and most fundamental steps towards bringing the population together, is being prevented by the blindness and obscurantism of the population



generally and the teaching profession in particular.

The law governing schools is the same here as it is in the rest of the United Kingdom. Any organization can run a school, and get state money for it, if it satisfies certain conditions and standards. The Catholic church usually does this where there is a substantial Catholic population. Though the result is a very large degree of segregation this is not to say that the problem of segregation in schools is not a very basic and serious one.

There are quite a lot of parents who would welcome joint education (but cannot get it), and it is not true that, as Joyce Davison says, the stand of all sides is "We will not give an inch." The difficulties are, however, very considerable. Perhaps it will suffice to mention the two greatest:

- Because the pattern of living is so largely segregated, any widescale pattern of shared education would involve bussing, and the U.S. experience of this is hardly conducive to copying it here.

- State education is open to all, but is largely spurned by Catholics because of the above and of the attitude of their church. This has come in for a great deal of criticism by Protestants who would like to see shared education, but it is an attitude that is not as easy to criticize as is sometimes thought. One of my Catholic friends, a very liberal-minded woman with young children, has opted for a Catholic school after a lot of heart-searching, because only in the Catholic school can her children get education with a religious flavor. This is not for her a matter of dogma. It is a matter of bringing her children up to understand that all life is sacramental (which Friends, of all people, ought to be able to understand!)

The young Catholic teacher quoted by Joyce Davison as not understanding what the Catholic ethos was, that Catholic education was trying to impart, was perhaps not very good at explaining herself; but her clearer-thinking colleagues would have been able to point out that state education is decidedly secular with only a small amount of statutory religious education inserted into the curriculum as a separate subject in its own watertight compartment.

If you want to get the concept of religion affecting and underlying the whole of life, the regrettable fact is that (apart from the one Quaker school) the only place you will get it is in a Catholic school. There is a brave private school venture starting up this autumn which will do the same thing but not be specifically Catholic (or Protestant). It deserves all the support it can get, but it has taken years to get it off the ground.

Peter Tennant
Ballymoney, Northern Ireland

Another Perspective

As a young Friend from Belfast travelling in the U.S. I should like to thank Joyce Davison for providing you with a good perspective of our situation while at the same adding a few comments of my own.

In talking with Friends across the U.S. I have become aware that the media are responsible for many of the misconceptions and misunderstandings which you have of our situation. Sadly they appear to regard violence and sensationalism as the most profitable reading material. Worse still, they are responsible for creating some of the violence and depriving us of many of the cultural contacts which are so important in an insular community like ours.

It would be wrong to believe that there are no attempts at conflict resolution arising from within our own community. It is happening daily, and there are many very courageous people involved. These natives of Northern Ireland have realized that the only way we can make a peaceful future together is to die to self and be prepared to risk one's own identity in the cause of peace. This very often means taking up a position contrary to your own church's and contrary to your native historical political affiliation. It may even set you against your own family. The personal cost can be very great, but as Mother Theresa of Calcutta said in Northern Ireland only a few weeks ago, "We must love until it hurts."

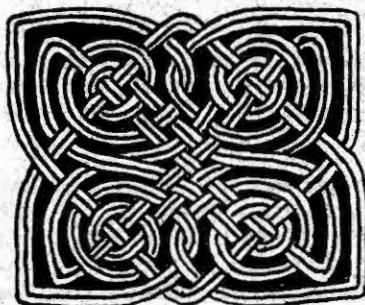
I believe the British government currently retains us not out of self-interest, rather under pressure of a Protestant backlash and retaliation on them, because the Protestants fear the supremacy of the Catholic church and being dominated by it. This is what would happen if Britain pulled out now.

Another myth which needs explanation is that only a minority of the English and Scottish planters of the 16th century (whose descendants are today's Protestants) were wealthy landlord types. Many were working class much like the Irish peasant stock. Today this is also true that the Protestant and Catholic working classes have a far greater affinity than the social classes of the same religion.

Irish Protestants resemble displaced persons in that they were settled in Ireland and now regard it as their home and fear being left to the mercy and domination of the Irish Catholic state; so much so that they cling to Britain much like a frightened child to an unsympathetic parent. However, none of this excuses the imperialist attitude and the wrong done to the native Catholic Irish over the years.

Today Protestant oppression of Catholic hardly exists and certainly not to the extent that I have seen of white

over black in the U.S. What does exist on both sides is prejudice and fear. These feelings lead to hatred and violence. The way forward lies in integration of schooling and housing.



There is still strong resistance in the churches to integrated education, but I do believe that there are many people who if they got the support of their churches would be willing in the name of reconciliation to send their children to an integrated school. To do this today requires great courage. A note of hope—in September in Belfast a new voluntary school is starting, the Lagan College. For children between the ages of 11 and 18 years, this school will be the first Catholic and Protestant secondary school. This project requires financial support and will not receive government funding for some years until it proves itself viable.

Joyce Davison mentions the Quaker grammar school (which I attended). I would not like you to be under the impression that it was free from segregation. Sadly, of its 1000 pupils I would doubt if more than 50 are Catholic.

The Ulster Quaker Service Committee is working hard in a small way to provide services at the Maze Prison, where there are prisoners from both sides and where the hunger strikers are. They provide a mutually acceptable play facility for children and mothers from the very depressed ghetto areas of the city. Clearly this, too, is dependent on voluntary donations for its existence.

Various people have shown me articles about Ireland and asked me to comment. On the whole I believe one must be wary of history. The Irish have long memories and need to learn to look forward, not backward. We must try to build a positive future together and not continue to cry over the spilt milk.

I hope this increases your vision of the Irish situation. I commend to you the work of the Ulster Quaker Service Committee and the Lagan College and appeal on their behalf for money. I am willing to act as a channel for money and give you my assurance that it will be forwarded promptly to the respective bodies.

Bronwen Jess
46 St. Albans Gardens
Belfast, Northern Ireland

Suddenly I Found the Doorknob

The *Friends Journal* comes regularly to my home, and yet I read very little from it. But in the 7/1-15/81 issue, Barry Morley's article on "The Way Opening" caught my eye. As I read, my sense of the presence of something was transformed to the realization of a great power.

My nails had begun to get sore from scratching at the door, when suddenly I found the doorknob.

The more I comprehended this power, the more I felt the need to love it. I also felt the need of human love. Little did I realize that truly loving that of the Great Spirit in every being fulfilled both needs. Now I only wish to thank everyone for being who they are, and especially Barry Morley for opening my way.

Shawn Ingerman
(age 14)
Nicasio, CA

Angels With Clay Feet

I particularly liked Barry Morley's story, "The Way Opening" (*FJ* 7/1-15/81). When we trust in "way opening" in all situations, what a difference it will make!

Of course, the story reminded me of the line Olcott Sanders shared with the writers' group at Berea, and soon I had this limerick:

We angels with clay feet, humankind,
Find it hard to believe "seekers find."
We try walking in light,
But for lack of foresight
We proceed as way closes behind.

Patricia Benedict
Stoughton, WI

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BOOKS

The Child Advocacy Handbook, by Happy Craven Fernandez. *The Pilgrim Press, New York, 1980. 165 pages. \$6.95*

It seems logical to expect a wealthy and powerful nation to provide abundant professional care for its own needy and powerless citizens. Unfortunately, ours does not do that. Instead, we have a hodgepodge of governmental and private agencies and a wide divergence in state and federal laws. Consequently, thousands of children fall through the cracks every year.

In the face of that situation, professionals in the teaching or social service fields, as well as citizen groups and individuals, attempt to effect changes in the system or at least to help individuals on a case by case basis. This book should provide a valuable resource for such people in helping them to become more effective advocates for children. It is practical, rather than theoretical, and has grown out of the author's work as assistant professor in the School of Social Administration at Temple University as well as her experience as a parent and citizen in Philadelphia.

The author makes an important distinction between case advocacy and class advocacy, pointing out that the first should lead to the second in order for lasting and significant improvements to be made.

Dealing with entrenched bureaucracies, public apathy, and political opposition requires skill and knowledge. This book provides guidelines for moving from emotional involvement to knowledge and action, a progression that is essential if the advocate is not to fall victim to frustration and defeat. While it focuses on child advocacy, it should be equally valuable for those seeking change on behalf of the elderly, prisoners or ex-offenders, the mentally ill, animals, or the environment—in short, for anyone working for a safer, more just, and more humane society.

Lenna Mae Gara

The Other American Revolution by Vincent Harding. *Center for Afro-American Studies, University of*

California, Los Angeles, and Institute of the Black World, Atlanta, 1980. 272 pages, bibliography and index. \$8.50 paper

This is a fascinating book.* In many ways, as the author notes, the book "should" have been published in, say, 1974. A summary of a much larger work (still to be published), *The Other American Revolution* was supposed to form the basis of a radio series which the corporately-owned radio station ultimately cancelled in 1975. Meanwhile, the work continued "to move on its own way"—first an audiotape version and now, finally, the book.

While the content is important, I am spending time on the origins because they provide a case example of the continuing sickness of institutional racism imbedded in U.S. society and of the continuous, persistent, and often heroic struggle of a people to be free and respected.

As its title implies, *The Other American Revolution* charts the revolutionary struggle of black people in America—more accurately the U.S. As with most revolutions, this ongoing one has had its ups and downs, its violence and nonviolence. Harding does not try to whitewash the story. He doesn't pander to "liberal" white audiences by focusing on or even praising the friendly, nonviolent revolutionaries. He portrays the faults—inconsistencies, shortness of vision, even cooptation—of some of the activists who have become almost mythical.

While reading the book, I was struck several times by the thought that Harding was glorifying the violent struggle. But that was not the point of relating that part of the—often obliterated—history. The point is that at no time have Afro-Americans, as a people, been passive or accepting of the slavery and oppression whites have forced upon them. As vividly related by Harding, the resistance and freedom struggle began in Africa, continued with "mutiny" on and seizure of slave ships even far out at sea, armed and nonviolent rebellion, seeking power within white society, seeking total separation, in sum the whole, imaginative human gamut.

The book shows how long the struggle for freedom has been and how much farther we as a society have to go. I recommend it.

Stephen M. Gulick

It Is Not Lawful for Me to Fight: Early Christian Attitudes Toward War, Violence, and the State by Jean-Michel Hornus. Revised edition translated by Alan Kreider and Oliver Coburn. Herald Press, Scottdale, PA, 1980. 372 pages. \$13.95.

The author is a French Reformed scholar who in 1979 began an appointment at the Selly Oaks Colleges, which include Woodbrooke. The original French edition was published in 1960.

Hornus finds that very few Christians were in the Roman army before the fourth century. Of more than 4000 pre-Constantinian Christian inscriptions only seven mention Christian soldiers. Later a swarm of legends appeared about Christian soldiers and the martyrdom of many, both before and after Constantine's reign (306-337). Christians were taught that they should obey the laws of the state except when these conflicted with divine law. The martial language in the New Testament is figurative and refers to the spiritual conflict with evil.

The first known official statements of the Church on military service seem to have forbidden military service by Christians or killing by soldiers converted while in the army. Constantine's acceptance of Christianity was for him purely opportunistic and did not change his behavior, which included murder and treachery. But even before his reign the Church began a slide from full opposition to military service. Eventually Christians could be soldiers but not kill. Later military service by Christians was fully accepted; only for clergy was military service wrong. By the year 400 only Christians could serve in the Roman army!

For Hornus the history of Christianity divides into pre-Constantinian, Constantinian, and post-Constantinian periods. The last of these is just beginning; the Constantinian Church of compromise is dead and Christians again are a minority. Hornus does distinguish between kinds of violence and defends the activity of a policeman.

The book is based upon vast erudition. Notes at the end of the book occupy nearly as much space as the text. The lack of an index is a serious deficiency. C.J. Cadoux's *The Early Christian Attitude to War* (1919) is much simpler reading, and the pertinent chapters of Roland Bainton's *Christian Attitudes Toward War and Peace* (1960) are scholarly as well as displaying the author's usual delightful style. Hornus's



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book by contrast is ponderous, repetitious, and vague. But it considers more deeply the vital question of whether Christians must reject "all outward wars and strife."

Ralph H. Pickett

Quest: The Life of Elisabeth Kubler-Ross by Derek Gill. Harper and Rowe, New York, 1980. 329 pages. \$11.95

Once started, I could not put this book down. Skillfully written, it is a gripping biography. I purchased this book because David Richie is in it. David, an itinerant Quaker, visited us twice, once to speak of work camps and the second time to talk of Elisabeth Kubler-Ross. David (spelled "Ritchie" in the book) befriended Elisabeth after World War II.

Born in 1926 in Switzerland, Elisabeth attended medical school there, married a United States citizen, came to the U.S. for internship, worked in a state hospital, finished a residency, and then practiced psychiatry. Her regular seminars on death culminated in the publication of her book, *On Death and Dying*. A *Life* magazine article in 1969 thrust her into the national spotlight.

Elisabeth Kubler-Ross is portrayed as an idealist. She showed kindness to German prisoners. She defended an unjustly treated classmate in medical school. She transformed a ward in an understaffed state mental hospital. She had enormous energy, writing her book, *On Death and Dying*, in about three months—mostly from midnight to 3 a.m.

Gill's book is not a critical analysis. His portrayal made me wonder whether she had any faults at all. In addition, the book leaves us dangling; it ends in 1969. The author tantalizes us with a glimpse of Elisabeth's life after this. We are told her work and thinking changed but not how. Gill avoids later controversy.

Despite these reservations, I recommend this book. It is fascinating and deals with concerns traditional to Friends.

Rich Van Dellen

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Beyond the Heights by Ruth Lor Malloy. Heinemann Educational Books, Exeter, NH, 1980. 306 pages. \$6.00

Formerly a member of the China Concerns Committee of New York Yearly Meeting, the author is now a member of Hong Kong Friends Meeting and writes with a certain authority of social and interpersonal upheavals in that part of the world. In this first novel, set in the turbulent '60s and early '70s, we witness the effects of these revolutionary events on a fascinating variety of characters, including two Chinese who have had profound Christian influences in their upbringing. The conflict between their desires to see China become a strong independent country and their own idealism forms the nexus of this revealing tale of international and interpersonal involvements.

Because the heroine is a Canadian Chinese (as is the author) and the hero is a mainland Chinese member of the Party, it seems natural to wonder if there may be autobiographical elements involved. Certainly there are hard-won insights, and also sociological implications of interest to Friends who have been bitten by the "China bug," in their difficult, shared loves and values.

As the writer is also the author of a successful China guidebook, there is much truth in her fiction which is of lasting value in understanding China during this time of "adjustment." It is difficult indeed for most of us to fathom the profound influences of the "Great Proletarian Cultural Revolution," a period now called a tragic civil war by current leaders. But Friends, who seem least in evidence where most of the people in the world are, would neglect such understanding at their own peril.

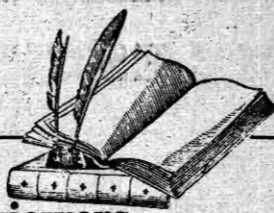
In sum, although it has not always been easy to grasp what has been happening in China recently, "Nothing is hard in this world if you dare to scale the heights." Actual as well as armchair travellers to China will find nuggets while mining the dialogues and descriptions of Chinese people.

Ned Lyle

CREMATION

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Poets & Reviewers

Renee Felice is a member of 15th St. (NY) Monthly Meeting. Lenna Mae Gara is a writer and belongs to Campus Meeting, Wilmington, OH. Steve Gulick, a member of Central Philadelphia Meeting, is a peace activist and dramatist. Long active with the China Concerns Committee of New York Yearly Meeting, Ned Lyle lives in Hong Kong. Anna S. Morris is living at Friends Village, Newtown, PA, and is a member of Southampton (PA) Meeting. George Oye is retired from AFSC work, though he is still an active volunteer. He belongs to Providence (PA) Meeting. Ralph Pickett, also a Providence Meeting member, is a retired history professor. David Stevens lives in Glendale, MO. Rich Van Dellen is a physician and member of Rochester (MN) Monthly Meeting.

Resources

Two excellent films are available through Disarmament Program, AFSC, 1501 Cherry St., Philadelphia, PA 19102:

- **Women Against the Pentagon** captures the vitality of the Women's Pentagon Action of November 1980. Made by Kate Donnelly and Connie Blitt; a super 8 film; 25 minutes. Rental/\$25, purchase/\$200.

- Alex DiSanto's film **CD** explores the relationship between civil defense and civil disobedience, including close-up case study of civil disobedience during the Women's Pentagon Action. 8 mm., with sound; 15 minutes, B & W. Rental/\$10.

A Matter of Faith—A study guide for churches on the nuclear arms race—is available for \$3.50 (\$3 each for 10-99) from Sojourners, 1309 L St. N.W., Washington, DC 20005. It is full of stimulating articles on the nuclear peril and points out the need for disarmament. It contains questions to aid in thought and discussion.

Friends World Committee, 1506 Race St., Philadelphia, PA 19102, has the following two items available:

- an attractive **Quaker Silhouette note paper**, prepared by Lucie R. Stone, a single-fold printed in black ink on pale ivory, top quality paper (an informational flyer is available from FWC on request).

- **The Speech We Ignored—Lord Louis Mountbatten on Nuclear War, May 11, 1979** (which appeared in *FJ* 5/1/81) is available in pamphlet form for 10¢ each.

MILESTONES

Births

Corson-Finnerty—On May 31, to Susan and Adam Corson-Finnerty, *Susanna Mapes Corson-Finnerty* in Philadelphia, PA. Susan, a former editor of the *Friends Journal*, and Adam, a staff member of the international division of the AFSC, are both members of Germantown (PA) Monthly Meeting.

Peasley—On August 3, a son, *Patrick McGrail Peasley*, to Kathleen Glenna McGrail Peasley and Robert Scott McGrail Peasley of Lock Haven, PA. Patrick's mother and maternal grandparents, Stanley and Margaret McGrail, are members of the Willistown (PA) Monthly Meeting. Patrick's father and paternal grandmother, Regina H. Peasley, are members of Gwynedd (PA) Monthly Meeting.

Adoption

Cavell—A daughter, *Tamara Kingston Cavell*, March 26, 1980, by Mayme S. and Winston W. Cavell, Richmond, VA. Tamara was born November 17, 1976, in Anniston, AL.

Marriages

Beck-Colson—On August 23, *Asa L. Colson IV* and *Rose Marie Beck* under the care of the Seaville (NJ) Monthly Meeting. Asa is the son of Asa L. Colson III and Vivian P. Colson. The groom, his parents, and paternal grandfather, Asa L. Colson, Sr. are members of Seaville Meeting. For the coming year the young couple will reside in Wellesley, MA, while Asa finishes his college study.

Bogle-Thomforde—At London Grove (PA) Meeting on August 8, *James Harold Thomforde*, son of Harold E. and Elinor Brosius Thomforde, and *Tina Marie Bogle*, daughter of Joseph and Elizabeth Bogle, all of Kennett Square, PA. James, his parents and maternal grandparents, Mahlon G. and Dorothy N. Brosius, are members of London Grove Meeting.

Castle-Terrell—On August 22, *Nathan Terrell* and *Gretchen Castle* in College Ave. Meeting, Oskaloosa, IA, where Gretchen is a member. She is the daughter of David and Elinor Castle, who belong to Honey Creek-New Providence Meeting (IA). Nathan is the son of Huntington Terrell of Hamilton, NY, and Carolyn Nicholson Terrell, a member of Germantown Meeting, Philadelphia, PA, where Nathan is also a member. Nathan and Gretchen are living in Chicago, where Gretchen is a social worker and Nathan is in his second year at Jane Addams School of Social Work.

Hoffman-Forzel—*Francis Phillip Forzel* and *Janet Marie Hoffman* were married under the care of Media (PA) Friends Meeting on

August 9, in the meetinghouse. Janet and her parents, Caroline Smith and Donald Wray Hoffman, are members of Media Monthly Meeting. The bride and groom are living in Naples, FL.

Hurwitz-Brinton—On June 28 in Harrisburg, PA, *Edward Garrett Brinton II* and *Ricki Jan Hurwitz*. The groom and his parents, Edward S. and Joan Z. Brinton, and the groom's grandmother, Mariam S. Brinton, are all members of Birmingham (PA) Meeting.

Kunsch-Brosius—On July 18, *Thomas Kent Brosius*, son of Charles C. and Jane Strawn Brosius and *Tamara Lynn Kunsch*, daughter of Jo Morgan Kunsch at St. John's Lutheran Church, Phoenixville, PA, in a happy blending of the practices of the Lutheran faith and that of Friends. Tom, his parents, and paternal grandparents, Mahlon G. and Dorothy N. Brosius, are members of London Grove (PA) Meeting.

Richardson-Whitemore—Under the care of Mohawk Valley (NY) Friends Meeting, *Michael John Whitemore* and *Ann Poore Richardson* at the Hamilton College Chapel, Clinton, NY, on August 16. Ann is the daughter of Channing B. and Comfort Cary Richardson and is a member of the Mohawk Valley Meeting. The couple will make their home in Charleston, SC.

Varn-Wilson—*Lloyd Lee Wilson* and *Merrill W. Varn*, on May 23, at Mountain Lake Biological Station, Pembroke, VA, under the care of Roanoke-Blacksburg (VA) Friends Meeting. Lloyd Lee and Merrill will be living in Greene County, VA, raising apples and Quakers.

Deaths

Ambler—*Alice Ambler*, 92, at the Leader Rehabilitation and Nursing Center, Norristown, PA, September 8. A graduate of Friends Central School, she attended Cornell University and received a master's degree in social work from Columbia University.

She held many important positions at Plymouth (PA) Friends Meeting and for many years was a member of the Indian Committee of Philadelphia Yearly Meeting.

One of the founders of the William Jeanes Memorial Library, she worked tirelessly with it for over 50 years. She was also one of the founders and active workers of the Plymouth Meeting Historical Society. During the depression years she was head of social services for the Main Line Federation of Churches.

She is survived by a sister, Eliza Ambler Foulke, two nieces, and two nephews.

Barnard—On July 28 *Frances C. Barnard*, 87, at Foulkeways, Gwynedd, PA. Frances was born in Conshohocken, PA, and attended Friends Central School and Swarthmore College. She was a member of Plymouth (PA) Meeting.

Frances is survived by a son, John C. Barnard of West Chester, PA, and a sister, Elizabeth J. Christian, Foulkeways, PA.

Biddle—*Clement M. Biddle* of Summit, NJ, 72, at Medford Leas on August 24 after a long illness. He grew up in Mount Vernon, NY, then graduated from George School and Swarthmore College.

He worked in the Biddle Purchasing Co. in Chicago and New York, where he succeeded his father as president. He served on the boards of Swarthmore College, Overlook



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Hospital in Summit, Kent Place School, and Devereaux School. He was a member of Swarthmore (PA) Meeting.

Surviving are his two sons, Clement and Richard; a daughter, Julie Zimmerman; two grandchildren, Jennifer and Margaret Biddle; his second wife, Elizabeth Kaley; and two sisters, Grace B. Schembs of Bellevue, WA, and Caroline B. Malin of Medford Leas, NJ.

Darrow—*Jane Breiting Darrow*, 54, of Haverford, PA, on August 26, at Penobscot Bay Medical Center, Glencove, ME, of cancer. She was born on October 16, 1926, the daughter of John Russell Breiting and Helen Haig Breiting.

A graduate of Smith College, she was a teacher of elementary education in Guilford, CT. She was formerly dean of girls at Oakwood School, Poughkeepsie, NY, and was co-founder and co-director of Darrow Camp, Grand Lake Stream, ME. At Haverford Friends Meeting she was on the board of overseers and was formerly clerk of the meeting. She served on the school committee of the Haverford Friends School.

Jane is survived by her husband, George Potter Darrow, 3rd, of Haverford, PA; a daughter, Deborah Darrow Scheffey of Boulder, CO; a son, David Randall Darrow, also of Boulder; and a sister, Audrey Breiting Post of Owl's Head, ME.

Dowdell—On July 18, at Cooper Medical Center in Camden, NJ, *Emily Buckman Dowdell*, 86, a lifelong member of Trenton Meeting and resident of Pennswood Village, Newtown, PA. A graduate of Swarthmore College, she also studied at the Women's Medical College of Philadelphia. Emily was active in many service organizations in the Trenton area and was one of a team from the Trenton College Club which made a comprehensive study of the schools and libraries which resulted in many improvements in the local school system. She served as representative to the Trenton Council of Church Women from Trenton Meeting. She was a member of the board of Mercer Street Friends Center during its early years and was instrumental in setting up its Visiting Homemakers Service.

Daughter of the late Franklin P. Buckman and Margaret H. Preston Buckman, M.D., and wife of the late Marc P. Dowdell, she is survived by a son, Ralph W. Dowdell of Trenton; three daughters, Carol D. Brumbaugh of Yardley, PA, Margaret D. Horn of Jekyll Island, GA, and Ruth E. Dowdell of Flushing, NY; nine grandchildren, and five great-grandchildren.

Forbes—On June 27, *John Van Gelder Forbes*, 64, in Kilmarnock, Scotland.

Chairman of the department of history at Blackburn College in Illinois, John was the author of *The Quaker Star Under Seven Flags, 1917-1927*, and *The Springfield Mitre: The History of an Episcopal Election*, as well as numerous newspaper articles on U.S. politics and studies of the relationship of farm prices to the U.S. economy.

Together with his wife, Lydia Brinton Forbes, and four children, he belonged to Middletown Meeting, Lima, PA.

Malone—On July 17, *Erwin L. Malone* of cancer at his home in Maplewood, NJ. Erwin graduated from Cornell University in mechanical engineering in 1917. He earned his doctorate in sociology at Columbia University in 1957. In 1923 he formed the partnership of Rice and Malone, an engineering firm which remained in existence until his death. In 1939 he was instrumental in forming Wall Wire Products Company of Plymouth, MI. In 1949, this company was cited by the U.S. Economic Cooperation Administration as one of the three outstanding small plants in the U.S.

Erwin presented papers at both the 1959 and the 1962 World Congress of Sociology. In 1961, he went to the Far East as a member of a team designated the United Nations Survey Mission to Singapore.

At the age of 63, he entered college teaching, first at Hunter College Graduate School, NY, then at Newark College of Engineering (now NJIT), and finally at Bloomfield College, NJ. In 1975, Erwin was listed in "Outstanding Educators of America."

Surviving are his wife, Valerie; a son, M. Dent; a daughter, Patricia; and nine grandchildren.

Reynolds—*Edwin J. Reynolds*, 72, of Rutledge, PA, on August 14, at Wallingford Nursing Home, after a long illness. The son of William L. Reynolds and Laura Atkinson Reynolds, he was a birthright member of Upper Dublin (PA) Meeting, but for many years was an active member of Springfield (PA) Meeting. He attended Horsham Friends School, graduated from George School in 1928, and from Swarthmore College in 1932.

All his life Edwin maintained an active interest in Friends' activities, faithfully working for his meeting, Chester Quarterly Meeting, Representative Meeting of Philadelphia Yearly Meeting, and various Friends schools and groups.

Edwin was married to the former Winifred Whittaker, who died a number of years ago. Surviving is a daughter, Margaret Schorah of West Grove, PA.

Sawyer—On July 26, *Ruth D. Sawyer* after a

one-year battle against cancer. Born January 16, 1919, in Moorestown, NJ, she led an active and contributing life. A 1936 graduate of Westtown School, Ruth studied at Wheaton College, Columbia University, and Temple University. She married Warren D. Sawyer in 1945. Her 28 years in the teaching field began at Westtown in 1940 and included 18 years at Moorestown Friends School.

After retirement she worked weekly at the Friends school clothing exchange. In addition, Ruth served on the Moorestown Friends School and the Westtown School Committees and taught Sunday school at Moorestown Meeting. A lifelong Quaker, she was on the religious education committee, ministry and worship, and other monthly and yearly meeting committees.

She is survived by her husband, Warren D. Sawyer; two daughters, Martha DeLuca of Moorestown and Janet Thomas of Alexandria, VA; a son, Stephen of Moorestown; her mother, Helen Wills Darnell of Moorestown; a brother, Howard Darnell of Philadelphia; and her sister, Marion Fuson of Nashville, TN.

Schrader—On June 5, *Vera W. Schrader*, 86, of Crosslands, PA, following a lengthy illness. Vera was a member of New Garden (PA) Meeting.

Born in Kennett Square, a daughter of the late Nathan P. and Minnie V. Roche Walton, Vera graduated from Swarthmore College in 1915. After teaching in Upper Darby School District, she moved to Washington, DC, with the U.S. Civil Service and during World War I was a foreign interpreter correspondent. She later worked in a New York bank in the same capacity. Following her retirement, Vera resided in Chester Heights and Concordville in Delaware County, PA, before moving to Crosslands in November, 1979.

Surviving is her husband, W. Lewis Schrader.

Shaw—On March 20, *Clara J. Shaw*, 91, of Tacoma, WA. Clara had been reported missing for three days and was found by police near her home. She and her late husband, Stanley T. Shaw, were founding members of the Tacoma (WA) Friends Meeting.

Born in Iowa, Clara had lived in Tacoma since 1919. She had been active in the peace movement, worked on racial issues and in support of the United Nations, AFSC, UNICEF, CARE, the YWCA, NAACP, and the Fellowship of Reconciliation (FOR).


Surviving are a son, Malcolm D. Shaw of Fircrest; two daughters, Evelyn Murnen of Hoquiam and Maxine Harry Garrison of

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Seattle; 16 grandchildren and 26 great-grandchildren.

Stover—Beulah Haring Stover, 96, a long-time resident of the Friends Boarding Home in Newtown, PA, on July 13 at the Chandler Hall Nursing Home in Newtown.

Born in Frenchtown, NJ, she resided in the Bucks County area for 74 years. She was a member of the Langhorne Sorosis and Makefield (PA) Monthly Meeting, Dolington.

Wife of the late Henry Willett Stover, she is survived by a daughter, Edna Pullinger of Newtown, PA; two sons, Dr. Henry Stover of Langhorne and William Stover of Pittsburgh; seven grandchildren and three great-grandchildren.

Urien—On August 2, **Mary H. Urien**, 88, of Woodstown, NJ at Salem County Memorial Hospital. Mary was a member of the

Woodstown Friends Meeting, the Harrisonville Grange, and the Gloucester County Pomona for over 50 years. She was also a member of the African Violet Club.

The widow of Earl C., she is survived by two sons, Howard K. of Woodstown, NJ, and Edward H. of Oceanport, NJ; six grandchildren; seven great-grandchildren; and a brother, Charles Kirby of Harrisonville.

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100% wool Fisherman yarn, naturals and heathers, some solid colors, six weights. Samples, \$1. Joanna B. Sadler, Yarn Shop on the Farm, Dept. FJ, R.D. 2, Stevens, PA 17578.

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Positions Vacant

The Meeting School community is seeking a Clerk/Director to begin in 1982. We are a small, family-oriented Quaker boarding school. Applicants should be Quaker or have strong identification with Quakers and should have a background in education and experience in administration. Send letters of inquiry to: Search Committee, The Meeting School, Rindge, NH 03461.

Co-workers needed—Interdependent, secular community in Blue Ridge mountains seeking houseparents for Charlottesville group home. Live and work with mentally handicapped adults, teaching basic living skills. Room, board, medical care and monthly allowance provided. Innisfree Village, Crozet, Virginia 22932.

Needed for Christian-oriented, ecumenical residential psychiatric rehabilitation program with both urban and rural centers: (1) manager of store with gasoline business and lunch counter run by staff and residents, (2) assistant manager of kitchen, (3) assistant coordinator of housekeeping, and others to serve as work leaders and houseparents. Contact: Bill Kerwin, Gould Farm, Monterey, MA 01245. 413-528-1804.

Director: Conference and retreat center. We are seeking a Quaker married couple or single person to provide spiritual and administrative leadership at Powell House, New York Yearly Meeting conference center. Position entails program direction, staff supervision, maintaining friendly atmosphere. Please submit resumes and applications to Helen Angell, 131 Popham Rd., Scarsdale, NY 10583; phone 914-723-6907.

Quaker Centers

Welcome to a Quaker community! Make your home at Southeastern YM Quaker Center and enjoy central Florida. Write 847 Highland Ave., Orlando, FL 32803. Phone 305-422-8079. One and two-bedroom unfurnished apartments available on year-round basis.

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Olney Friends School, Barnesville, OH 43713. Co-ed, boarding, grades 9-12, 3-year program for freshmen, work-study for seniors, college preparation, farm, work program, self-government, caring community.

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

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Wanted

Kindred spirits wanted to join in Quaker worship with us. Watertown, New York area. Call Hannah and Rich Gosling: 315-782-1502.

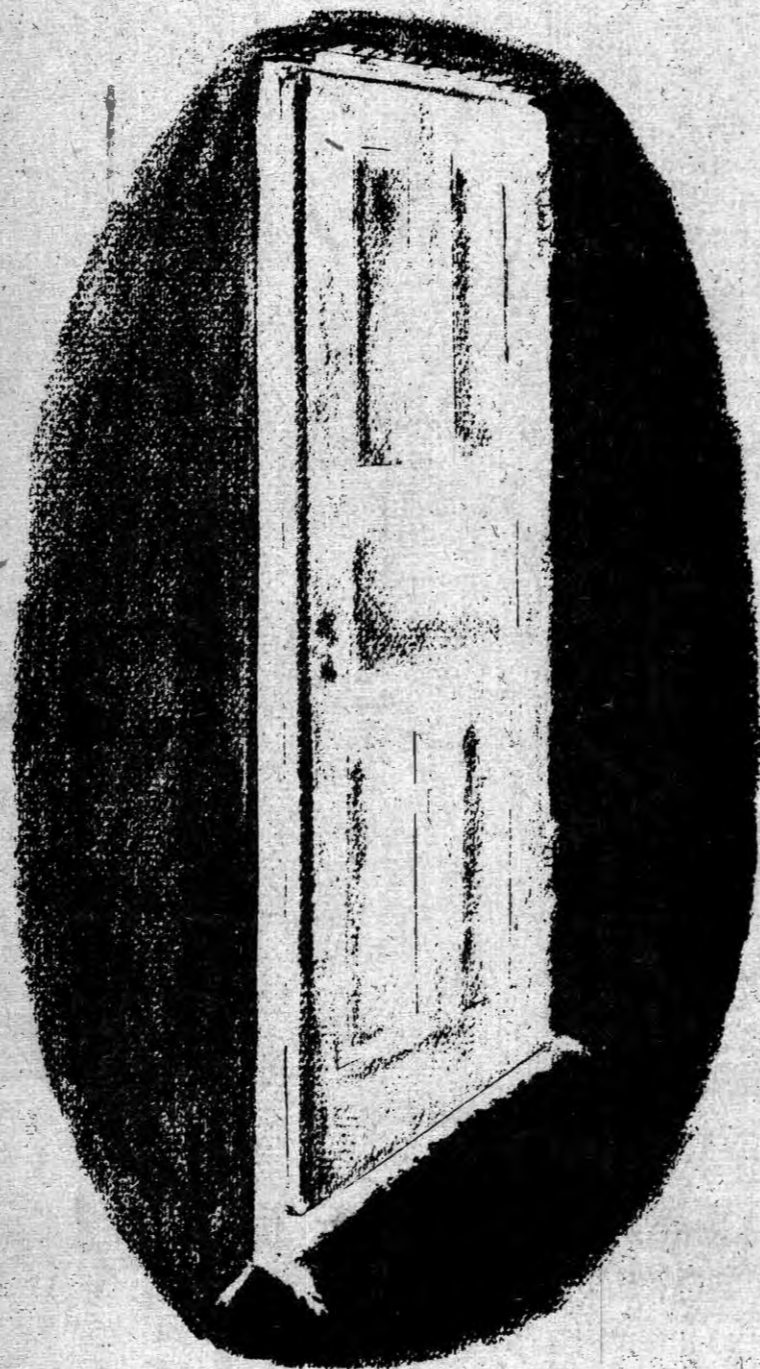
Young Quaker couple desires to buy small acreage in rural Appalachian setting. All replies answered. Write: Box L-755, Friends Journal, 152-A North 15th St., Philadelphia, PA 19102.

A solo family physician seeks board-certified family physician to join him. The objective of the practice is to express agape love in the context of scientific medical practice through low fees, commitment to patients as friends instead of as customers, and innovative educational efforts. Write Dr. Hendricks, 200 Country Club Dr., Blacksburg, VA 24060.

An accompanist for young (24) talented amateur baritone singer and composer. Will pay professional fee. Eager to give recitals. Specializes in contemporary English and American vocal music plus his own compositions. Has been offered to give recital at Pennswood Health Center. Also, a travel companion who drives and has musical interests. Places of interest include music festivals, Richmond, IN and England. Preferably college age. Contact David Proskauer, Box 155, Kimberton, PA 19442.

An appeal to members of Philadelphia Yearly Meeting...

Are We As Quakers Really Sharing Our Most Precious Gift?



For years Quakerism's main thrust centered on the power of the Inward Light. The Light that never fades. The Divine Center, available to each person. The key to the door that can be opened to a different and new life.

But how much are we sharing the message of the power of the Inward Light? How many people know of the religion of the Religious Society of Friends? Are we, unknowingly—hiding the light “under a bushel?”

We commit ourselves to sharing our time and our substance to alleviate human misery. Thus we are of and in this world, as we should be.

Howard Brinton wrote:

“The Society of Friends was unique in making its experience of the Spirit primary and all else secondary.”

In the late 1930's Rufus Jones wrote the following. A call to us now.

“The world peculiarly needs today the constructive and prophetic service of religion. When it is vital and creative it brings man up into relation with God. It dignifies and ennoble him through that relationship. It expels cynicism through faith and hope and justifiable expectations. It releases energies of life. It turns sunsets to sunrises. It gives marching power to those who are torchbearers. It is a profound source of ideal vision.”

The nourishment of man's spirit, so vital to a disciplined and peaceful society should again play the “primary” role in Quaker “sharing.”

There is a heritage of great value, a “precious gift” of spiritual Quakerism that has been passed on to us. Are we to turn our backs or will 1981—the 300th Anniversary of the first assembly of Philadelphia Yearly Meeting—be the year of the revival and renewal of spiritual Quakerism? “Torchbearers” are needed.

Concerned Members

If you are a concerned Friend, send your name, address and any comments to:
Concerned Friends, P.O. Box 161, Princeton Junction, NJ 08550