

November 15, 1981

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

For the Time Being

Stay.

*Mere breathing stirs
our dust.*

*Neither speak nor
move:*

*let quietness contain
our lust,*

*let stillness be
a benison to love
today.*

—David Denman





FRIENDS JOURNAL

Nov. 15, 1981

Vol. 27, No. 17

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Cover photo courtesy of Friends General Conference.

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AMONG FRIENDS:

A Quiet Revolution Explained

You could hardly have missed the fact that the October 1 *Friends Journal* was in brown ink. You may not have realized that this was the first time (as far as I know) that the *Journal* and its predecessors—going back to 1827—have strayed from standard black. The color was chosen to enhance the cover art and other illustrations that seemed appropriate in autumnal tones. The comments thus far have been restrained and limited—"classy," "a little hard on my eyes," "good looking," "not enough contrast with the grayish paper." I'll agree that next time around we should ask for a somewhat darker blend.

I expect to use color only occasionally—perhaps a dark green in mid-December. When we go to whiter paper, beginning in January, the effect of color should be even more acceptable. This was actually not our first attempt at color. The May 1 *Journal* was to have been in midnight blue, but not enough notice was given to the printer, who tried to improvise but achieved only a bluish cast to the black.

Outreach is a continuing concern here. For several years Brooklyn Friends School has sent the *Journal* to parents of new students as a way of getting home support for Quaker values advanced by the school. This year we shared this idea with heads of other Friends schools, and several are pursuing the proposal. If you are related to a school, Quaker or otherwise, you might want to see about having the *Journal* in the school library and maybe in the faculty lounge... as well as for parents.

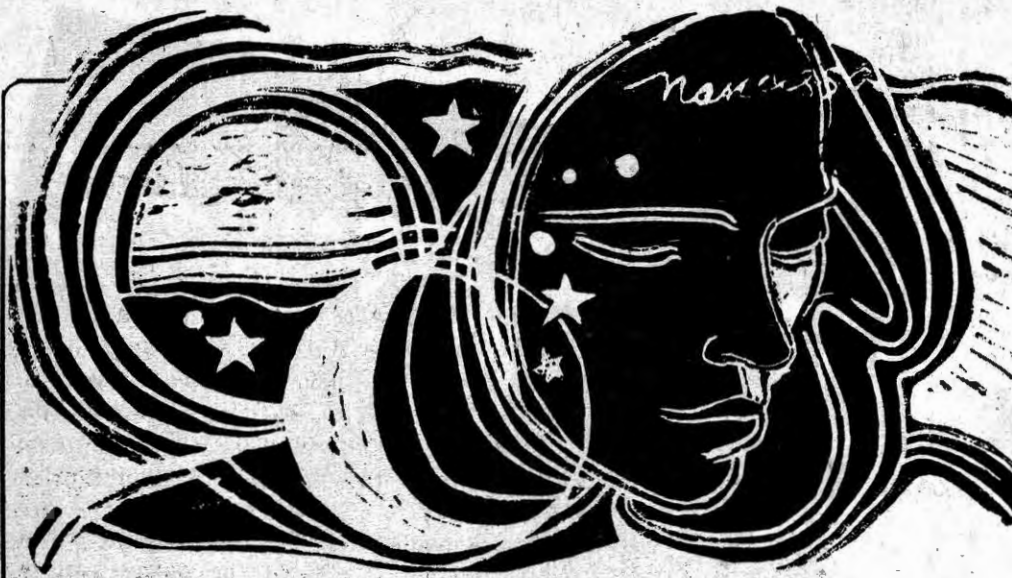
I'm always sorry to lose a subscriber and write to lapsed subscribers to encourage renewal. But I couldn't argue with one lost subscriber—who explained that she had married another subscriber! Best wishes to two *Journal* readers who will now share a single copy.

Room for another limerick adapted from Marge Baecheler, addressed especially to letter writers:

Please pity the poor *Journal* staff,
Sorting the wheat from the chaff.

We'll print what you write
If it takes us all night,
But couldn't you cut yours in half?

Olcutt Sanders



Genesis Reborn

by
Jennifer Haines

The Great One conceived a world. In the infinite time of God's patience, it grew with great slowness. But from the beginning, planted in it was the spark of love.

And God watched it unfold, savoring the time when the spark would grow to fullness, when it would echo back to God God's own infinite love, in the ecstasy of the dance of union.

Eons passed in preparation—in more than preparation—in evolution, the unfolding of the seed.

First there was a spinning universe of stars. Out of it formed, among many planets, one planet wreathed in rain. Gradually, on this planet, land was separated from water, and the miracle of life came into being.

The Great One watched.

The tiny, simple water plants were first, making food from sunlight for all the others. Land plants followed, and fish of the seas, and crawling things of the land, and birds of the air. Then came the warm-blooded animals who nurse their young, the deer and the rabbits and the great beasts of the forests.

The Great One watched.

And out of the forests, of the

warm-blooded animals who nurse their young, came the creatures in whom the spark of love would blossom into fullness—man and woman.

They were at first as children, marveling at the wondrous world the Great One had made, at all its mystery and beauty, afraid and attracted and revering its Maker, who was beyond their comprehension. And that was good. The Great One knew that their minds would develop and unfold and grow in knowledge and wisdom, and as their wisdom grew their spirits would open and stretch out, and the divine spark would kindle fires of love in and among them, and between them and God, and all would be caught up in the great eternal dance of love.

But something happened. Something went wrong. Those young, active minds outstripped tender spirits, and men and women tried to understand the world before experiencing and revering it. Soon an idol was made of knowledge, which people named science, and the light went out of the beauties and the mysteries that science studied. Men and women looked at the stars, at the fragile perfection of a flower, at the

deep, nurturing rivers, and set their minds to naming, counting, and codifying. And there was great emptiness in hearts and minds which saw the how of things and knew not the why.

The Great One watched, a tremendous burden of pain breaking and crying within, reaching out in infinite love to all those weak sparks in all those beautiful, encumbered souls, yearning for the dance of unity.

And some responded. Some caught the fire of God's love and kindled to flame, kindling those about them. And love gave the universe meaning. Beauty and mystery flooded back in, where they had been waiting all the time, and souls reached out to souls in the love that saves, and makes of many one, and lifts the created up to the Creator on great waves of joy.

But the pain for the lost and wandering ones, and for those who see but dimly and keep falling back, is ever there. The dance of unity is incomplete because men and women are out of step. Will they ever look up from their own pursuits long enough to see the Creator in the creation and abandon themselves to the dance?

□

U.S. delegates to first Friends World Conference, London, 1920.

The Best Things in the Worst Times

Courtesy of Swarthmore College
Quaker Collection



My assignment is to comment on the present and the future of the Society. To get some clues on the present, I turned to the 35 or 40 epistles which yearly meetings around the world exchange with one another annually. I diagnose three dominant themes: the need to deepen the quality of our spiritual lives and through that the quality of our meetings for worship; our recognition of the tragic burden of the world's suffering and the responsibility of Friends to play an active part in looking and working for answers; and the enjoyment we Friends have in the presence of one another as we share Quaker fellowship across the obstacles of space, language, and culture.

Attendance at London Yearly Meeting has been going up markedly year by year of late. Its worship, deliberations, and activities are shared by more and more individuals, and more and more imaginative ways are being found for involving the young in the active life of the Society. One of the most exhilarating facets in our yearly meeting is the way in which Friends with professional theatre experience have put their talents to the service of religious and peace education. They are bringing a "fun" element into our corporate life. A puzzling feature is that membership is tending to decline while the number of attenders tends to increase. Why don't they join?

Behind such perfectly real vitality I detect in our epistles a tendency to point up our role as seekers in the communities. Very few of our epistles shout for joy

except for the enjoyment we have in the warm security of our own fellowship. We declare the validity of our testimonies but we are not particularly confident that we know how to present them audibly, sharply, arrestingly in the market place. As a Society we hover between modest thankfulness that we find ourselves among the righteous and perplexity that when it comes to the point we do not, in George Fox's words, "shake all the country in their profession ten miles round."

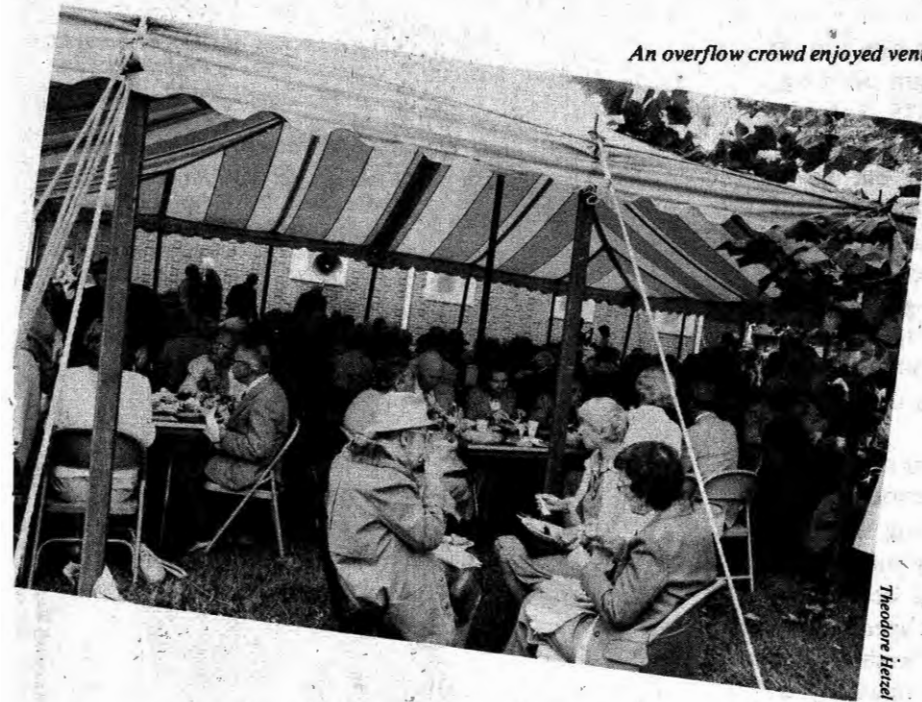
Now this is no reason for despair. No group of people can be continually at the peak of experience. There have to be times of rest, of waiting and seeking. But this is no good reason for waiting passively for the Lord to give us to speak. There's homework to be done so that we may be ready when the time comes.

And this brings me to the title—"The best things in the worst times"—which was the inscription written over the door of a new church built by a Royalist baronet in 1653 at a moment when the Royalists and the established Church of England were in the worst possible times and shortly before the baronet was himself executed in the Tower of London. That the earliest Friends had no sympathy either for Royalists or for the Church of England does not diminish my admiration for the faith of Sir Robert Shirley.

I don't know whether Friends generally realize just how bad the times were when the Society was born in 1652, just the year before that inscription was written. In the previous century (the 1500s) in Europe all the deeply rooted patterns of thought and authority that had held for a thousand years were being torn apart by the emergence of Protestantism as a challenge to the traditional power of Church and secular rulers. Come the

Roger Wilson is former clerk of London Yearly Meeting, a member of the Quaker U.N. Team, and professor of education at the University of Bristol, England.

An overflow crowd enjoyed venison, corn, pumpkin, and other food of early America at the Burlington gathering.



Theodore Hertz

On September 19, 1981, over 650 Friends gathered at the historic Burlington (NJ) Meeting House to celebrate the 300th anniversary of Philadelphia Yearly Meeting, first held in Burlington in 1681. Among participants was Roger Wilson, an English Friend and a descendant of many generations of Quakers—the earliest being Isaak Stephenson, shipmaster of Burlington, East Yorkshire, born in 1694, and a direct forebear of the Rowntrees and some others mentioned below. The article is condensed from his tercentenary presentation.

by Roger Wilson

1600s in the middle of which our Society was born, all that was old or new was chaotically struggling for survival or life in a setting of frightening violence. On the continent of Europe the 30 Years' War from 1618 to 1648 was perhaps the most socially destructive war of all time. In England there was civil war for most of the 1640s, a war that encompassed the deliberate execution of the Archbishop of Canterbury in 1643, and in 1649 the public execution of the King himself. Yet it was in that chaotic setting that the Westmorland Seekers developed a local fellowship, setting themselves to think and worship deeply and creatively about the meaning of the Old and New Testaments, recently made available in the King James version of 1611. Behind the spiritual bankruptcy of the powerful ecclesiastical establishments the Westmorland Seekers knew that there was a liberating experience for the meaning of which they must wait expectantly, so that when they and Fox met on Firbank Fell at Whitsuntide in 1652, they were ready to carry "God's everlasting truth and life" throughout the British Isles within the next two years and by the end of the decade throughout the continent of Europe and to this side of the Atlantic, rejoicing in the prisons of England and on the gallows of Massachusetts.

Friends' creative strength as a fellowship through the worst of times lay in the knowledge of experience that by minding that which was pure within them they would be guided by God, and that through Jesus Christ they would be sure of the way. They were confident, not because they knew the Bible, but because in experience they understood it.

The middle years of the 19th century were another bad time for our Society. Friends in London were in

moribund disarray. There is no need for me to dwell on the tensions and divisions among Friends in America at that time. In London Yearly Meeting there was on the one hand a conservative torpor that produced meetings of unconsecrated silence. On the other there was a barren authoritarian, fundamentalist, Biblical evangelicalism that allowed no chink for the illumination of the Inward Light. It was in these circumstances that in 1858 an anonymous donor offered a prize of a hundred guineas for the best essay on why the Society, which had at one time borne "a powerful witness to the world" was now becoming "more and more feeble." The prize was awarded to John Stephenson Rowntree. He identified excessive commitment to the outward forms of conformity, and more far-reaching, to the lack of a living ministry of inspiration and education due to the disparagement of the lively mind as serviceable to the spiritual life. This was followed in the 1860s by the emergence in Manchester of a radically minded group of young Friends who, while remaining in the Society, were highly critical of its intellectual aridity, illustrated by the counsel of an elderly Friend to a young one: "I heard thee say in meeting, 'I think.' Now thou shouldst not have been thinking." The disrespectful radicalism of the young Friends in Manchester was so disturbing that Yearly Meeting appointed a committee to "restore unity"; on the contrary it led to some disownments and a minor separation. But the ferment was beginning to stir, and the next landmark was the arrival of a Friend from Ohio and North Carolina.

Allen Jay had a remarkable gift for enthusing the young. He was at Indiana Yearly Meeting in 1874 when quite suddenly it came upon him that he should travel on

religious service in the British Isles. It took him just 30 minutes to find that the concern was in right ordering, and he was at London Yearly Meeting in 1875. There he fell in with the restless young. His evangelical theology didn't speak to the condition of them all, but he so encouraged them in their own spiritual search that he was instrumental in inaugurating a Young Friends' Christian Fellowship Union which quickly grew to a membership of 900 and was more easily accepted by the weighty Quaker establishment because of Allen Jay's sponsorship. Throughout the 1880s it provided a home for the ferment, keeping the able young men within the Society. Women came later.

And then in the early '90s a new and deeper note began to sound. John Wilhelm Rowntree had left school in 1885 at the age of 17 to work in the family cocoa works in York. By the time he was 21 he had already successfully reorganized some of the departments and become an active director. By his middle 20s "he could speak to the young men and women of his day with a fresh reality, could go with them into their own shadows of bewilderment and perplexity." The vitality, the eagerness, the serious but not solemn commitment of John Wilhelm Rowntree and his friends began to win the confidence of sensitive older Friends. So when he and others of his generation spoke in yearly meeting in 1893 pleading for a ministry, fearless and direct, able to deal with life in its various aspects and presenting the message of Jesus to people of today, they met with a ready response that led on to the great Manchester Conference of 1895.

The roots of the four world conferences of Friends in this century are very largely in the Manchester Conference—London in 1920, Swarthmore in 1937, Oxford in 1952, and Greensboro in 1967.

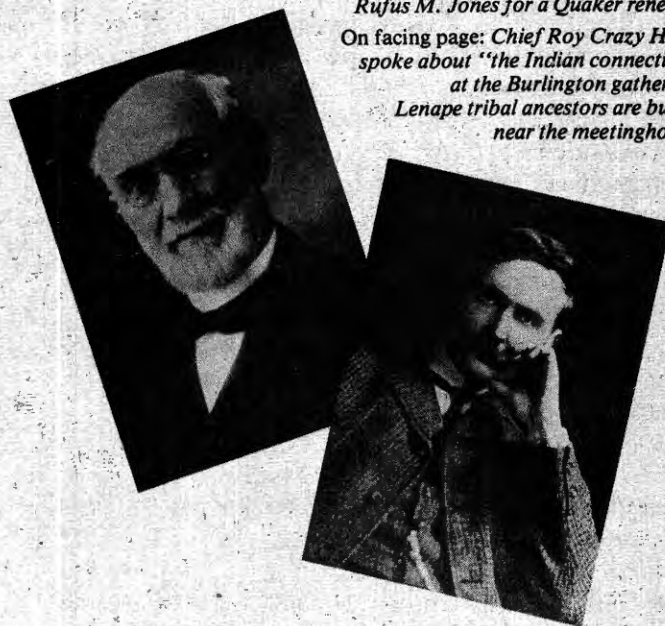
Meanwhile on this side of the Atlantic Rufus Jones was already in the same 1890s working to bring American yearly meetings together, following up some of the unfinished business of the Richmond Conference of 1887. In 1897, whether by design or accident, there began on both sides of the Atlantic a series of summer schools that drew together the eager of all generations in a fellowship of religious commitment and spiritually rooted social thinking. It was in that same year, 1897, that John Rowntree and Rufus Jones met for the first time. Immediately there was a deep friendship. Each was delving into the influences and discoveries that gave 17th century Quakerism its liberating power so that they might encourage a fresh outpouring of the spirit in the present and future in appropriate ways. Their minds and aspirations did much more than fit together—their whole personalities were the source of tremendous reciprocal inspiration.

In London Yearly Meeting the summer schools led into

Left: Allen Jay, of Ohio, encouraged young English Quakers.

Right: John Wilhelm Rowntree in England worked in tandem with Rufus M. Jones for a Quaker renewal.

On facing page: Chief Roy Crazy Horse spoke about "the Indian connection" at the Burlington gathering; Lenape tribal ancestors are buried near the meetinghouse.



Photos courtesy of Swarthmore College Quaker Collection

the founding of Woodbrooke in Birmingham, a permanent center for the study and discovery of the deep truths of religion, the implications for the meetings for worship and for the responsibilities of daily life.

You will know better than I how Rufus Jones and his associates influenced the Society in America during the early years of this century. While the names of a few Friends stand out in this rebirth of the Society, it was a large number of relatively nameless men and women who were directly involved, first in building up the corporate experience over 40 years, and then in sustaining it in the face of the cataclysm of the First World War. In the light of the awful things we humans have done to one another since, the events of the years 1914-18 may seem minor. But that's not what it felt like at the time. As a small boy of eight on holiday on the day the war broke out I remember sitting on a bench looking out over the Irish Sea as my father talked with a breaking heart to my brother and me about how the world would never be the same again. In Great Britain at any rate war hysteria, mob violence against any who were not demonstrably patriotic, let alone pacifists, the introduction of conscription and the brutal treatment of C.O.s in prison or sentenced to death in the battlefield—the weight of it all fell particularly on the Society because they were a publicly identifiable fellowship of Christian pacifists, whose strength had been forged so robustly in the summer schools and their aftermath.

Perhaps the most dramatic of the acts of witness was in 1918 when Meeting for Sufferings publicly and loudly endorsed the deliberate step of the Yearly Meeting Service

Committee in defying the Defence of the Realm Act by publishing a pamphlet, *A Challenge to Militarism*, without first submitting it to the official censor. The trial of the three Friends, two men and a woman, nominated to take formal responsibility, was held in the London Guildhall, the same court as that in which William Penn and William Meade stood trial 250 years earlier. While the magistrate retired before returning to deliver prison sentences, the Friends in court united in silent worship, in the course of which words of prayer were spoken.

Once the war was over, Friends got down to the brass tacks of organizing their first world conference. Four Friends—three from London and one from Ireland Yearly Meeting—came to Philadelphia and Richmond to work with American Friends on the arrangements. One of the visiting group was my mother, and she was travelling with three men. If some of the younger among you need evidence that the world has changed, it lies in the question your immigration officer asked my 50-year-old mother, "Does your husband know you are traveling?"

The 1920 conference itself wasn't an easy occasion. In particular there was tension between those who believed that the roots of war lay in the contemporary economic system and those who believed that criticism of capitalism was a red herring. That argument is unfinished as are other matters which were foreseen as liable to make for long-term tension among Friends, such as relationships with Communist Russia, civil war in Ireland, and the politics of oil—which lead straight into the future: "Progress is not inevitable. It depends on men and women, upon what kind of men and women we are. No social reconstruction which is merely material can achieve what is needed... and even if the outcome of the great upheaval which is around us should not be the new world of our hopes but rather that our present civilization should crumble... in darkness and ruin, we must hold

fast faithfully to the one way of life which can lead us as individuals and as a race into the world for which we long. This is Christ's way...."

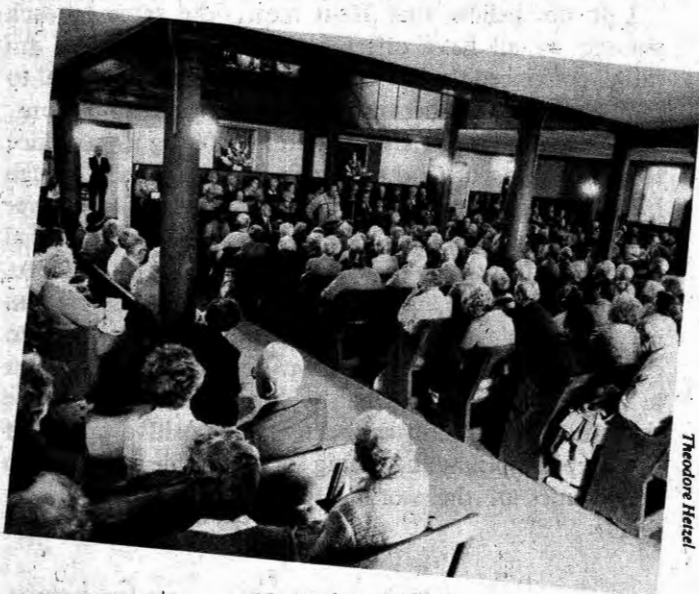
There I'll leave the story of how the foundations were laid for the Quaker present. Over the last 60 years we've learned that it's at least as difficult for the world to be changed for the better as Friends in 1920 thought it might be, and though civilization has not actually crumbled in darkness and ruin, it's had some shameful patches, and the world is a more dangerous place to live in than it was then. For Friends themselves I think there have been two major changes.

The first is that much of the religious experience and social concern for which Friends for long stood relatively alone are now widely shared, and we are part of a crowd. In the religious life of our fellow branches of the Christian church the authority of theological dogma has mellowed to allow much more room for the illumination of spiritual experience. We and very many of our fellow Christians can now talk freely at a level of deep understanding. Other churches are rewriting their liturgies in contemporary language. The meaning and value of silence in the exercise of worship is more widely known. The role of lay people is increasing. In aspects of social responsibility Friends no longer stand lonely. Peace and international and racial relationships, unemployment, capital punishment and penal affairs, the Third World, liberal education—Friends have as much concern as ever, but others have joined in and often bring an urgency that tends to overwhelm those convinced that the mills of God must grind slowly.

The second change is the increasing ease with which like now meets like. We flock together with our fellow Friends, near and far, fellow peace workers, fellow penal and social reformers, more easily than we did when neither money nor transport were so easily available and we lived among neighbors as we found them. We enjoy one another's company enormously. But is there a danger that we allow inertia to put on the garb of humility, faithfulness in the little to serve as evasion in the great, insistence on diversity of gifts and on all service ranking the same with God as justification for selecting the easiest?

Well, I don't think it is quite as bad as that. There are Friends out on the frontiers, bringing the illumination of the disciplined spirit to bear on personal and social relationships and so helping the rest of us to live adventurously—by proxy.

But there can't be any doubt that the times are bad, and I find myself asking whether we Friends are thinking hard enough about our responsibility if, as I think it probably will, the world goes on disintegrating into a different but comparable chaos to that of the 17th century. Many Friends are not prepared to contemplate



Theodore Hertz

that sort of disaster, but I think that they are as wrong as the Jews who wouldn't listen to Jeremiah. We have no business to assume that the Lord will rescue any particular generations from their own folly.

Of course, we must continue to pray and work for repentance and compassion, standing humbly in with any who push towards peaceful reform and fundamental change along a variety of roads. But we must also give our prayers and our imagination towards finding how we may stand upright and faithful when and if times get worse. For I believe that there is a distinctive service to be rendered in the world, particularly when times are bad, when the life of the spirit is more than usually confused, and when the health of nations is ailing, a distinctive service rendered by a body, small maybe but publicly identifiable, whose style, if I may use the term, is a perceptible, living testimony to the unity of religious and daily life in the wider community.



Theodore Herzl

Beside a sycamore pre-dating the 300-year-old Burlington meeting, Roger Wilson visited with Mary Hoxie Jones (center), daughter of Rufus, and Elizabeth Gray Vining, Jones' biographer.

Of all the branches of the Christian church, the Society is in a position to offer this testimony, if it faithfully commits itself, precisely because, in terms of status, our members are indistinguishable from all other members of the community. The very structure of our Society embodies the principle of uniting the Christian estimate of personal responsibility in both worship and daily life.

The peculiarity of the Religious Society of Friends is that its corporate life, for all its lack of a creed, says something far more definitive about the relationship of religious and so-called secular life than does Methodism or Episcopalianism or Catholicism, or even Judaism or the movement for world disarmament. This is no occasion for boasting.

As Dag Hammarskjöld says in *Markings*: "To rejoice at success is not the same as taking credit for it. To deny oneself the first is to become a hypocrite and a denier of

life; to permit oneself the second is a childish indulgence which will prevent one from ever growing up."

Our problem is how to grow up, to sustain and develop this inheritance through the difficult times ahead when I am quite sure there is going to be need for an identifiable corporate testimony to the wholeness of a liberating Christian witness.

That takes us back to the Westmorland Seekers in their setting of perilous confusion. They were waiting, prepared and expectant—steeped in the eternal illumination of the story of Jewish search and of New Testament discovery, disentangled from the later accretions of theological and ecclesiastical structure. Two centuries later in different circumstances some quite ordinary seekers in the body of the 19th century Society found dormant seeds within it and kept them warm until the green-fingered Jays and John Rowntrees and Rufuses and others were able to cultivate them and bring them to life in contemporary terms. The ground of their being was the eternal truths of biblical search and the liberating power of Jesus Christ, so that the Society has stood for an identifiable witness in the desolation and aftermath of two world wars.

Today we look to the future. I don't want us to go back to where we came from. I want us to give thanks for our living roots—which go back far beyond 1652—to study with imaginative eyes how to drink at the springs of renewal so that we may prepare ourselves for the uncomfortable uncertainties of the decades ahead. Beyond everything I think we need to reflect upon the meaning of Jesus for each personal one of us, to share our discoveries, our perplexities, our ignorance, with one another, in the setting of study and worship. We need to know the source of living water that has sustained the Christian vision down the centuries, however the vision has been corrupted, distorted, slept over, neglected, by some or all of those who claimed to be followers.

I do not believe that Jesus means the same to each person; we all have different patterns of need. I am rather convinced that he can mean something personal to each one of us, not because he is all things to all persons, but because he is so rich a person in offering us guidance to the meaning of God that each of us can find through his life, teaching, death, and resurrection—whatever form resurrection may have taken—our own personal pathway when we are ready to look for it. It is, I believe, through a steady and serious but not necessarily an excessively solemn shared exercise of listening with and to one another for what Jesus means to each of us—or even in the first instance of what he does not mean—that we shall find the mutually supportive and positive faith that will keep us upright and facing forward, able to enter into the agonies of the world without being overcome by them. □



On Hunting

by Suzanne Miller Magda

It is hunting season. It is also the season of crisp hiking weather, gray trees and golden leaves, geese crying to one another for companionship and direction.

For the past few years I have devoted at least one day a week to walking in the woods with my dogs, particularly enjoyable when the weather cools. The walk is ostensibly for their exercise, a respite from house and yard and fence; for me, it is a respite from a life of the mind, a week of lectures, papers, and writing. It is also an affirmation of our relationship, of the love and joy we share, of their simple openness and devotion and my appreciation. They always know what day it is, with that unerring instinct that so surprises non-dog people, an instinct which is simply the result of long sharing and companionship. Leaping with anticipation, they bring shoes, keys, socks, leashes, anything to speed the departure.

We have a few favorite hiking spots within a half hour's drive, all sufficiently isolated from houses, roads, or farms that there can be no disturbance of others, no dangers or proprietary worries to limit the freedom of the run. I go quietly to see the world through their eyes, to learn surprise and excitement at the scarlet and brown rush of a startled pheasant from his hiding place in the brush to the safety of a distant bough. The dogs leap over brambles and run through fallen leaves, their golden movement momentarily blending with the burnt and

dried whirlwind they kick up. They show me a hint of the varied smells the world contains, the fungi-dryness of mushrooms, the dark sweetness of humus, the mysterious muskiness of a hidden tunnel under a tree stump, smells my less acute nose would never have discerned. We walk toward the fallen tree my sharper eyes spot, and they rub their backs ecstatically against its deliciously rough and rotting sides as I press my hands to it to share in the sensation of the bark and lichen. Their sense of smell directs me to the stream I could not see and we rest awhile, I sitting on rocks at the stream's edge, they grubbing and digging in the muddy shallows for rocks or floating contentedly in the cold, swift water. We sit together, muddy and wet, listening to the geese calling to one another, watching them high above to our west as they follow the river ever southward.

I have learned much from these dogs: to see, to smell, to touch and enjoy the world, to revel in our small discoveries and the subtle beauties of nature, to cherish the muddy rock dropped lovingly in my lap, a gift retrieved with great effort from the bottom of the snow-fed stream. Theirs is a world of joy, of contentment, of oneness with all creation. Bred to be hunters, to accompany the guns to the death of wild creatures, their tenderness and lack of brutality is remarkable, extending even to concern for other, weaker creatures.

A few years ago, on one of our many walks, Jenny, the grandmother of the dogs who now walk with me, came up from behind with heavy-laden jowls and a very pleased look. After much coaxing and prodding, she dutifully dropped her treasure into waiting hands—a very

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young rabbit, quite wet, quite warm, and very sound asleep. How long she had carried him so carefully, so gently, we could not tell, but she clearly saw him as her responsibility, and we had a difficult time persuading her that he could take care of himself quite well. We left him gently snuggled under a boysenberry bramble, leading away a very regretful and disappointed dog. I have seen the face of nature "red in tooth and claw," but not in the solicitous brown eyes of my dogs. Their size and strength is not a license to maim or destroy, but seems to confer on them a sense of responsibility, of a need to be even more careful and gentle with other, smaller living things.

And yet, in this most beautiful season, these days of joy are few. It is hunting season and there is fear in the woods. We dare only venture out on Sunday, the Sabbath by legislative decree alone, a day of hunters' rest. The peace of Penn's woods is broken, and we fear, not only for the lives of those animals we love, but for our own safety and, indeed, for the safety of the hunters themselves—those clad in safety orange who become unwitting targets of other hunters. Six days of the week, the woods are proscribed by my companions' swiftly-leaping similarity to large foxes or small deer glimpsed only dimly through a cross-hair scope. Every year we hear of dogs, cats, horses, cows, even humans mistaken for deer or other "game" animals. Our joy in the woods, our peace, is denied us by the fearful knowledge that there is death in the woods, even near our homes. Hunters shoot from the sides of roads, the edges of parking lots, the fields by the schoolyard. On a recent day, 200,000 hunters took to the mountains in our state alone in search of bear. Fear is everywhere. We hear the

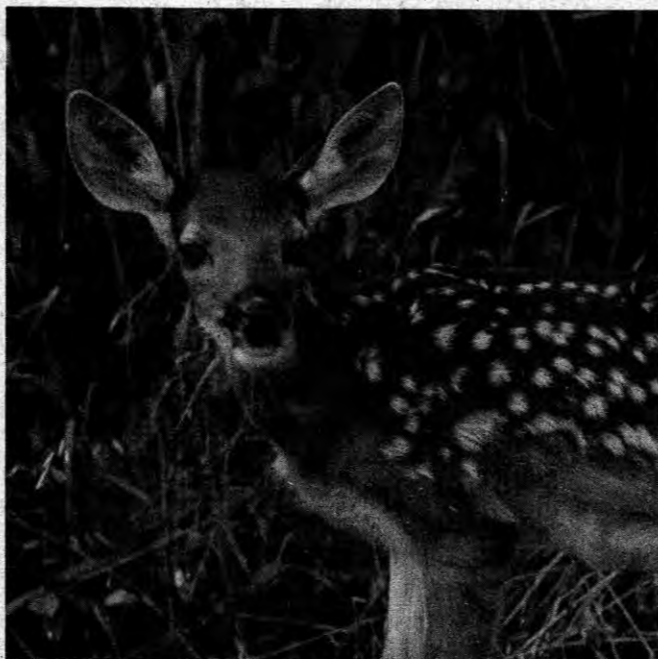
shots from our home, imagine the death of the squirrel we frightened from the winterberry bush just last week, the deaths or mutilations of so many creatures with whom we share this earth, hundreds of thousands of painful, often slow deaths each year. Squirrels, pheasants, rabbits, foxes, groundhogs, ducks, geese, deer, bears, and so many others, their gentle eyes and God-given breath stilled forever by persons who no longer have a need to provide food for their tables in such a way. These creatures die, not in the name of necessity, but in the name of sport.

We are the stewards of Creation, the guardians of those beings weaker only by virtue of their lack of opposable thumbs, understandable speech, tool-creating minds, high-powered rifles, and telescopic sights. We share this world with all creatures of God, each of us adding our own beauty and uniqueness to the pattern of life. The orange-clad hunters have forgotten this. They do not see the wild creatures as their fellows but as prey or, worse yet, as targets. They teach their children to carry guns, to shoot beautiful, living things without regret, for sport, not survival. Their children grow up comfortable and secure with guns, familiar with death, and insulated from suffering. It is a small step from the conscienceless murder of a deer to the death of a dehumanized enemy. Both finger and mind have learned their lessons. It is not only the soul of the animal that has been destroyed.

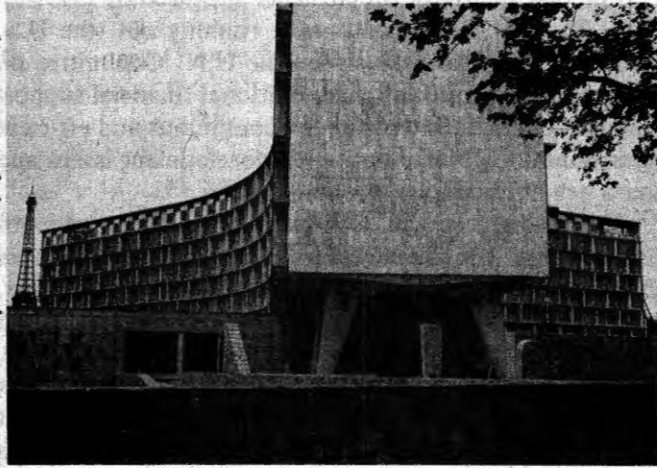
Six days a week the hunters drive up to our woods. I hear the shots and lean against my dog and feel the reassuring tongue on my hand. Without words, we are together, two beings, neither superior, neither inferior. We sit quietly.

In the center of our meetinghouse is a small table upon which is placed each First-day a lovely bouquet of God's bounty. A Friend calls this her ministry of flowers, her celebration of nature. Perhaps in these troubled months each year as our wild brothers and sisters are murdered by orange-clad hunters seeking respite in death, there can be a ministry of animals. It is time for this barbarity to end, time to minister to both the hunted and the hunter, time for us all to walk in peace and joy in the woods, sowing love, not fear.

One day a week only can I enjoy the peace and beauty of God's world. Six days a week I sorrow for those who cannot feel the joy of sharing with God's creatures the love and rapport I share with my dogs, the appreciation I have of their skills and talents and unashamed pleasure with life. I sorrow for the animals whose lives are lost so unnecessarily, often so painfully, hideously. I sorrow as well for those who cannot understand the horror of what they have done, the preciousness of a single soul on this earth, animal or human. □



USDA photo



The United Nations, UNESCO, and the New International Information Order (NIIO)

by Edward Ramberg

Many Friends have been interested in creating a better understanding of the work of the United Nations and its potential role for bettering the condition of the less developed nations—the Third World. This has been an uphill battle—particularly at the present time, in the United States, and in relation to U.N. efforts to improve Third World access to the media. An account of some of these efforts and the reaction which they have provoked may be of interest.

The NIIO is a code term for the changes which the Third World would like to see in the organization and distribution of news; so as to enable Third World people to learn of events throughout the world which are important to them and to present their own story to the rest of the world. Third World leaders feel that they cannot do this now because the gathering and distribution of news is controlled by a small number of Western-based news agencies (AP, UPI, Reuters, Agence France-Presse). Reasonably, they look to the United Nations and, more specifically, to the United Nations Educational, Scientific, and Cultural Organization (UNESCO), to help them fill the gap, aiding them to make optimum use of their limited resources in journalistic skills and finance.

UNESCO has complied with their request. First, it commissioned a study of the Western news agencies; the study found no bias against the Third World in their news reporting. Next, in 1976, it considered a Declaration on the Media, which set up guidelines for news dissemination. One of these, "States are responsible for the activities in the international sphere of all mass media under their jurisdiction," angered Western delegates, raising the spectre of government control of news. The

declaration was withdrawn for review, and an International Commission for the Study of Communications Problems was set up. It was chaired by Sean MacBride, former Irish foreign minister and recipient of the Nobel and Lenin Peace Prizes. This commission released its report in the spring of 1980.

In the meantime, a revised Declaration on the Media was readied for presentation to the 1978 UNESCO General Conference. It still contained references to state control objectionable to Western delegates. Hence a negotiating group consisting of delegates from the U.S., West Germany, Italy, Tunisia, and (part of the time) Poland went to work to eliminate such references and to sharpen the emphasis on freedom of information. The declaration so modified was adopted by acclamation.

While this was a decisive victory for the Western point of view, Western delegates were critical of the recommendations of the MacBride report. They objected, in particular, to three aspects: expressing preference for non-commercial forms of communication, urging efforts to reduce negative effects of market and commercial considerations on communication flows, and suggesting the preparation of guidelines for advertising content and the values and attitudes which advertising fosters.

The 1980 UNESCO General Conference, finally, set up a program to be administered by the UNESCO Secretariat and coordinated by an intergovernmental council of 35 states (including the U.S.); for assisting developing countries in the implementation of their information and communications development plans.

The U.S. member of the MacBride Commission and delegate to the 1980 UNESCO Conference, Elie Abel, while critical of elements of the report and UNESCO's plans, noted that they responded to a genuine Third World movement and recommended continued U.S. participation.

The reaction of the new assistant secretary of state for

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international organizations, Elliott Abrams, was far more negative; speaking to the United Nations Association of the USA (UNA-USA) on June 5, 1981, Abrams accused UNESCO of "lending itself to a massive assault on the free flow of information." He stated that the Reagan administration would not accept defeat or compromise, and that it was not the future of press freedom which was at stake, but the future of UNESCO. The specific issue to which this outburst addressed itself was the suggestion that journalists be licensed and subject to a code of behavior.

It is likely that both the expectations of Third World leaders from an NIIO and the fears of Western critics are overwrought. Certainly, inadequate coverage in the West of significant Third World events results more from local editorial policy (guided by what is believed to sell papers) than by shortcomings of the news agencies. Such editorial judgments are unlikely to be affected by an NIIO. Also, in the Third World heavy-handed government control of news is likely under dictatorial regimes, wherever they exist, irrespective of UNESCO recommendations; the latter will at most exercise a liberalizing influence. Governments also will learn, sooner or later, that heavy-handed control tends to kill both interest and confidence in communications emanating from their countries. Government involvement in media is not necessarily bad. BBC, a British government corporation, has long provided news services with an international credibility second to none.

Like the Third World, the United Nations itself has had reason for unhappiness with the coverage it has received in the Western press—especially the U.S. press. This was certainly true with respect to the first Special Session on Disarmament, in June 1978. Jean Schwoebel, diplomatic editor of *Le Monde*, was impressed with the lack of understanding of journalists for the issues of the North-South dialogue in Paris in 1979 and did something about it. He proposed that major newspapers and the U.N. cooperate in bringing out a quarterly supplement devoted to North-South issues. A trust fund for assisting the newspapers with printing costs was provided by Ryoichi Sasakawa of the Japan Shipbuilding Foundation, to be administered by the U.N. Department of Public Information. The focus and thrust of the supplements was to be decided jointly by the editors of some 15 participating newspapers, which did not include any in the U.S. and Britain. The articles were either prepared by journalists of the newspapers or supplied by departments of the United Nations, and were then so identified. No writer was paid by the United Nations or from the trust fund in its charge. The operation was endorsed by the 67-member U.N. Committee on Information, which included the U.S., and communicated to the U.N. press corps.

The first quarterly supplements appeared in 1979; on May 22, 1981, when funds were running out, the U.S. joined its Western partners on the U.N. Committee on Information in agreeing that additional financial support should be sought to "ensure the continuous and efficient dissemination of information on development issues and on a new international economic order."

The reaction to this well-intentioned and innocuous undertaking was remarkable. On May 27, Bernard Nossiter wrote a critical article in the *New York Times*, stating that the U.N. had purchased supplements in 15 papers to advance its views on aid to the Third World, paying a total of \$432,000. On June 5, Assistant Secretary of State Elliott Abrams told the UNA-USA that the U.S. would formally protest the distribution of funds by the U.N. to the newspapers that printed the supplements. He further called the subsidy arrangement an absolutely illegitimate expenditure of money and stated that the 15 foreign papers accepting it had violated journalistic ethics by printing articles purporting to express their views that were, in fact, paid advertising. He also excoriated U.N. Undersecretary-General for Public Information Yasushi Akashi for his involvement.

A question of freedom of information? Perhaps. But must we not also ask, who has the freedom to provide and receive information, and to what end? The debate involving the United Nations, UNESCO, the NIIO, the publishers and editors, and the Reagan administration will continue. □

TINCTURE OF TIME

*This time
when confronted with
yet another
ailing inter-relationship
I am buoyed
by the sweet reminder
of how You
brought us through
the last...*

*it will be easier
this time
to wait
Your time
of healing.*

—Pollyanna Sedziol

Nancy Brock Beck
interprets the inner spirit
through movement.

A FRIENDLY NOTION OF DISCIPLINE

by Thomas H. Jeavons

Michael R. Good



Discipline is a word and a notion that has fallen into general disfavor among Quakers in recent times. The yearly meeting of which I am part (Baltimore) still makes use of something called a *Book of Discipline*, but we are rewriting this work, and the new version will be called the *Faith and Practice*. That is what many other yearly meetings now call their similar collections of descriptions of the organization and workings of the Society of Friends and advices for Friends. I suppose the choice of titles does not matter much. Still, I am interested in the reasons for Friends' aversion to the notion of discipline, and I am concerned for how that aversion may be affecting our lives as Quakers, individually and collectively.

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For many persons the notion of discipline conveys ideas of rigidity and arbitrary authority. It is associated by some primarily with things military. The natural reasons for disdain of such a notion among a group of people whose religious values stress the importance of continuing revelation, the integrity of the individual conscience, and nonviolence are then obvious. However, there is a different way of understanding the meaning of "discipline" which is not only compatible with Quaker values; it may be essential to nurturing the experiences of faith in which those values take root.

When we think about discipline in our spiritual life, or our lives in general, we can find an insightful and helpful approach in reflecting on the "discipline" an artist practices rather than the "discipline" imposed on a soldier. The artist's discipline is one which an individual assumes to enable the liberation and nurture of a creative gift. An artist accepts the demands and restrictions of a

discipline as essential for developing the gifts and skills needed for self-expression through the chosen art form. The dancer, for instance, accepts the imposition of a highly regimented and trying program of exercises, and works through very specific patterns of movement, in order to develop a capacity for movement which is fluid, graceful, and (seemingly) effortless.

In both the Christian and non-Christian traditions great contemplatives and mystics have understood personal, spiritual disciplines to function in much the same way. Highly structured and seemingly restrictive regimens of self-examination, contemplation, and prayer were seen as means for liberating and nurturing spiritual sensitivities and gifts for ministry. In the context of a community of faith these disciplines involved choosing to participate in and be subject to mutual, critical, constructive evaluations and admonitions, as well as mutual encouragement and sympathy.

This is the sort of discipline we could strive to develop among Friends in our meetings for the sake of both individuals and the community. I believe the affirmation of a Friendly notion of discipline, a loving discipline which we are willing to accept for ourselves and exercise with one another, is important to the nurture of Quakerism for two reasons.

The first reason is that the Quaker faith is best nurtured and developed and most fruitfully expressed in the context of a community of faith, the local meeting. And this kind of discipline is essential to the maintenance and vitality of such a community. For a community of faith to exist as a community assumes that it has a common focus and that its members have certain expectations of one another—be they implicit or explicit—regarding what sort of attitudes, values, and behaviors in individuals do or do not reflect the basic vision of faith. In the affirmation of common beliefs and values and the assent to mutual expectations lie the basis of the implicit discipline which defines and binds the community.

Most of us after relatively brief reflection and discussion could reel off a list of values and behaviors that most would feel to be unacceptable among Friends. Although almost no one is ever read out of meetings anymore, where our feelings about these things are strong enough they surely come across strongly enough to make an offending party feel uncomfortable in a meeting. Indeed, usually they already come across strongly enough so that it is rare that any person out of harmony with our basic values would seek to join a meeting. Our most basic convictions, such as the affirmation of human equality, largely evoke our common assent so clearly that our implicit consent is explicitly apparent.

What happens, though, in those instances where this does not hold, or where persons' values have changed

since they became Friends? Our aversion to discipline begins to raise problems in this context when our unwillingness to be explicit about our values and our expectations of one another makes it impossible to constructively resolve strains in the fabric of the community created when these standards have been transgressed. Such situations, and they arise surprisingly often, make it clear that discipline must be an exercise of love. We must learn then not only to seek truth together in love for one another and God's will, but also to speak truth in love to one another for the sake of the community of faith which we are building as an instrument of God's will.

It is more common, undoubtedly, for the tensions or conflicts that arise in our meetings to be more the result of our common human failings as we strive to walk in the Light than the result of confrontations over fundamental values. Still our difficulties with discipline can cause similar problems.

When an individual by words or deeds or attitudes is divisive or destructive to the community, Friends should recognize an obligation of love, after prayerful discernment and collective searching, to labor with that person. We are too often unwilling to acknowledge and

Fritz Eichenberg's disciplined engraving knife brings beauty from wood.



Courtesy of Fritz Eichenberg, © 1977 from The Wood and The Gravel, Clarkson N. Potter, Inc.

honestly confront problems in the meeting, as well as the feelings of anger and tensions that can be raised in ourselves and others in dealing with such problems. We can learn to be honest in our recognition of our own failings and those of others without being judgmental. We need to learn to share these perceptions with others in non-judgmental ways, but still with an openness that allows us to speak of personal pain or anger. From a foundation of truth we should be able and willing to discipline persons who are destructive to themselves and the meeting community in sensitive and creative but non-evasive ways.

Obviously we cannot solve problems that we will not acknowledge as problems. We cannot resolve feelings of hurt or anger or tension we may have raised in one another if we cannot allow that we can have such feelings. We certainly cannot seek or accept the forgiveness we sometimes need from one another to mend our community if we cannot admit our failings and mistakes.

Our unwillingness to labor with one another, to discipline one another, in circumstances like these is likely to be far more destructive to the life of a meeting community than the pain or anger we may have to encounter in that process. More often than not where persons are unwilling or incapable of expressing their feelings directly, they will find other ways of doing so. In our meetings this may mean issues in the business meeting become vehicles for the venting of emotions. Then our seeking to discern and act in the Lord's will is transformed into a sorry exercise in the assertion of our own wills and the manipulation of people and issues to express personal feelings or grudges.

Here the pitfalls of a merely implicit discipline become clear. One person in a meeting who feels shunned or incensed by other Friends' implicit judgment or rejection may not understand the reasons for that judgment. He or she is left with no avenue for responding constructively and perhaps unconsciously becomes a continually disruptive presence in the meeting. This feeling may even spill over into the meeting for worship. Other Friends' frustrations with the tensions and disruptions may manifest itself in efforts to dominate the conduct of business to further exclude the disruptive influence, and the openings through which the Spirit might work in this and other matters are further constricted.

I have seen these dynamics in action in monthly meetings and other settings. They often come into play unconsciously and unintentionally. They easily tend to become self-perpetuating. It is possible to cite examples where they have literally destroyed meeting communities.

Though it may not always seem easier, it is certainly more faithful and constructive to try to deal with some explicit discipline in our communities of faith than it is to evade the negative feelings and honest confrontations this

involves because we consider these to be "un-Friendly." In this context being explicit means clearly articulating and helping one another be true to the shared values we expect each other to reflect in our lives.

Many Friends may still recall the excesses of eldering and reading people out of meetings in our past and find cause to fear the establishment of any explicit discipline. Nevertheless, if our meetings are really to be (or become) *communities* of faith, we must allow that it is legitimate to have some expectations and hopes for one another. So also we must find honest, constructive ways of dealing with the tensions created when we are unfaithful to one another in fulfilling these legitimate expectations or when we need each other's help to develop the gifts which will enable us to realize our hopes.

Recognizing that "walking in the Light" is sometimes a difficulty, we should see that the point of having a community of faith is that it provides an environment where we can support one another in our endeavors to be faithful. The commitment to mutual discipline as well as encouragement is based on the recognition that the Light is often more clearly discerned by many than by one. Thus keeping each other in the Light may require constructive, mutual criticism as well as self-criticism—just as it requires mutual support as well as individual initiative. Acceptance of criticism and admission of the need for support require trust and a willingness to be vulnerable, which points back to the importance of basing a Friendly notion of discipline on speaking truth in love.

Our comprehension of the difficulty of abiding in the Light may help us see the importance of mutual, loving discipline for enriching the individual as well as building the community. While the two concerns are interdependent, I would suggest that the need for guidance from other concerned persons in developing and refining one's own gifts and sensitivities is a second reason for affirming a Friendly notion of discipline.

An acquaintance with religious traditions where both congregational and personal confessions are an important part of the liturgy and life of the faithful illuminates the way self-examination, confession, and response can contribute to growth in the life of the Spirit. Since Friends have no regular occasion for this in worship, no regular mechanism where self-criticism and a request for guidance from others in the community is expected, we need to create a sense of community and spirit of trust where this kind of sharing in one another's feelings and endeavors is natural and welcome.

Personally, I am aware of how easily I can ignore or deceive myself about, or simply not see, my own failings and insensitivities. I am also aware of how difficult it can be for me to accept criticism about these things from someone else, unless I really trust in that person's concern



Sylvia Shaw Judson Haskins touches her sculpture of "Friends."

for me, and her or his own commitment to seeking and speaking truth in her or his own life.

Still I know that I must show myself to be open as well as vulnerable to this kind of criticism. Why? Because frequently when I have been criticized—disciplined, if you will—in a truthful and loving manner, it has been the occasion for significant personal growth. Even when such occasions have been painful or difficult to accept, it has usually been clear in hindsight that the traumas I experienced were traumas of growth.

To create in our meetings communities of faith where mutual trust and healthy interdependency can flourish is not easy. It demands, first of all, that we come to know each other well and really strive to be available to one another. It is not likely that we will come to trust in each other until we truly share in one another's lives. For most of us that would mean altering our priorities regarding our time and energy and how we relate to the meeting community. The rewards of fellowship and intimacy and growth in the warmth of the Spirit are not likely to be particularly evident in meetings where Friends know each other only in the context of worship on Sunday morning and an occasional discussion. We should hardly expect to be able to be vulnerable with persons with whom we are not even familiar.

In addition, while our readiness to be vulnerable to one another may be dependent on a climate of trust in the

community, the reverse is true as well. The willingness of one person in a meeting to take a risk in asking for support or criticism or advice can begin to engender a sense of safety among others which can open the way for more of this kind of sharing. In thinking about this we should be aware that to give advice or support, or what one sees as constructive criticism, is also to make oneself vulnerable in some ways.

For the Quaker vision of faith to flourish, we need to strive to create in our meeting communities an understanding of discipline as just one part of our commitment to love one another and serve the Truth. We need to foster a climate where loving discipline serves the individual's personal life as the artist's discipline serves the artist's creative life. This discipline must be rooted in mutual respect and humility, encouraging growth in the Spirit and development of gifts for whatever service one is called to.

This artistic analogy may ultimately prove the most valuable for envisioning the character and importance of a Friendly notion of discipline in reference to either individuals or communities.

If the meeting as a community of faith is to be an instrument of the Light for seeking and serving the Lord's will, then individual Friends must be committed to this as a shared vocation. The more Friends are able to care for one another, the more we should be able to encourage and discipline one another so that we are better able to fulfill this vocation.

Surely we are not being faithful to one another or the Spirit if we fail to speak sensitively and truthfully when we see persons in our fellowship clearly misusing or neglecting their gifts—just as we are unfaithful when we fail to affirm one another in the creative and caring exercise of our gifts. Certainly we cannot be able instruments of the Truth in our personal lives or our common efforts to serve others if we allow a distaste for unpleasant or painful truths to corrupt or undermine our service to one another in our own meeting communities.

What could we become if we committed ourselves to serving and accepting one another within the framework of a Friendly discipline analogous to an artistic discipline? Jesus said the Kingdom of God is in our midst. How do we make it visible to all? Perhaps we need to help each other acquire two of the disciplines of a sculptor. The first is the discipline of discernment, learning to see both the obvious and the intricate. The second is the discipline of creation, of embodiment, learning how to make what we see visible to others. Acquiring these capacities in our life in the Spirit, learning both to discern the Light and to let it shine through our lives, could enable us to make our meeting communities illuminations of God's love and concern for all persons in the promise of the Kingdom yet to be. □



erica the beautiful: the vision of plenty.

World Food and World Hunger

by Florence Widutis and E. Raymond Wilson

This is the second of two articles dealing in turn with the kindred topics of population and hunger on a global scale. The first, "Must Millions Starve?" appeared in the November 1, 1981, issue of Friends Journal. These issues received new attention when leaders of 22 industrial and developing nations met the end of October in Cancun, Mexico.

As long as freedom from hunger is only half achieved, so long as two-thirds of the nations have food deficits, no citizen and no nation can afford to be satisfied. We have the capacity to eliminate hunger from the face of the earth in our lifetime. We need only the will.

On this note of challenge, President John F. Kennedy opened the First World Food Congress in Washington in 1963. It is ironic and tragic that almost 20 years later it is estimated that more than 500 million people are seriously undernourished and that nearly half the human race doesn't have an adequate and

balanced diet. The United Nations Children's Fund reported that in 1978 alone more than 12 million children under the age of five died of hunger.

Yet world hunger could be largely eliminated in one generation if the developing nations were willing to

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Hunger in the United States

Contrary to popular perception, there are many hungry people in the United States. Approximately 26 million people in this country have an income below the poverty line. Many depend on supplementary food programs such as food stamps, school lunches, various nutrition programs, and various supplemental income programs like Aid to Families With Dependent Children. These social programs are being severely cut by the Reagan administration and Congress to the tune of nearly \$40 billion in the fiscal year 1982 with more huge cuts later, so that the number of hungry people in the U.S. will multiply unless there is a major reversal of the recently voted Reagan administration policies. The states, counties, and cities are not likely to be able to fill this void. Nor can the churches and voluntary organizations through charity begin to offset these cumulative reductions in federal programs. The Reagan budget might be characterized as "soak the poor and bless the rich."



undertake the difficult political, social, and economic reforms necessary to improve access to resources, jobs, and foodstuffs by the hungry poor. Resources to make such difficult transitions would be no problem if affluent nations would divert a fraction of the money now spent on armaments.

If mass starvation in Africa and Asia is to be overcome, a two-track policy is needed. The first would be immediate transfer of emergency food, preferably on a grant basis. A permanent solution requires a concerted attack on the causes of hunger, largely poverty, faulty distribution of food and resources, and concentration of land ownership.

Masses of people are powerless to control the use of land, a considerable amount of which is used for export crops like coffee, bananas, pineapples, cocoa, and sugar. Much of the best farm land is owned by wealthy elites who use low-wage labor to raise single luxury crops often in cooperation with multinational corporations. According to a U.N. survey of 83 countries, approximately 3 percent of all landlords own more than half the crop land and three-fourths of all farm land. Only 5 to 20 percent of farmers have access to institutional credit.

In our land of plenty, where only 3 percent of our population live on farms, about 40 percent of our agricultural production is sold overseas. Thus, it is unrealistic to expect that the U.S. or other affluent

Above: Even in the U.S. many marginal families struggle for food.



Right: Chicago Gray Panthers protest cuts in food stamps

countries will initiate changes in the system of land ownership in the developing world when that system is reaping such rich rewards for our own farmers.

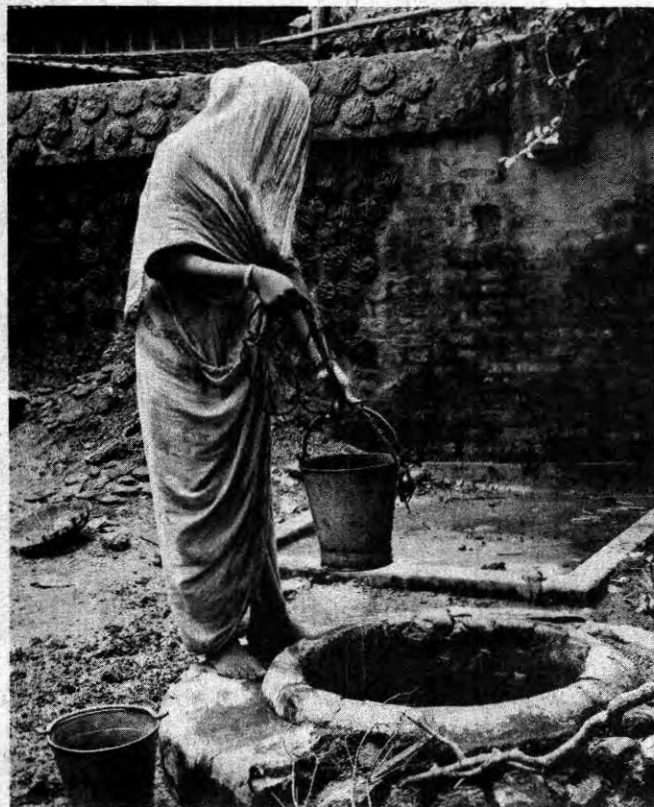
Current prospects, therefore, are that, short of major political and economic reforms, the gap between rich and poor nations and between rich and poor within developing nations is expected to worsen. It is predicted that the price of food may double by the year 2000, largely because of the rising price of petroleum used in agricultural production and in fertilizers. There is little prospect of an increase in the world fish harvest. Water supplies will be jeopardized because of growing demand

for human consumption, increased irrigation, and new systems of energy production. Lack of water may be a more crucial problem in eliminating hunger than land.

The export earnings of the poorest countries (largely from raw materials) have not kept up with the rising cost of food and particularly fuel imports. The debts of the non-oil-exporting developing nations had soared by the end of 1980 to an estimated \$400 billion. In some Third World countries, interest on loans for development totals about three-fourths of their receipts from exports. An ominous amount of debt resulted from increasing arms purchases because the Third World is imitating the military extravagance and rivalry of the superpowers.

Also, U.S. corporation profits on investment in developing countries are now twice as large as on their

Below: The rice harvest in Laos involves backbreaking toil. At bottom: In India and elsewhere clean and abundant water is a major problem.



Photos courtesy of American Friends Service Committee

domestic investments. Multinationals benefit from low wages as large numbers of farmers are forced off the land to make way for mechanized production of export luxury crops, yet they take no responsibility for the welfare of local people not on their payroll. As long as this exploitation continues, no lasting solution to hunger will be possible.

After World War II, the U.S. was the largest donor of foreign aid. It is still the largest in absolute dollar amounts, but in terms of percentage of gross national product, it now ranks 16th among donor nations. In 1978, people of the U.S. lost more on gambling tables in Nevada than was appropriated for the foreign assistance program. President Reagan and Budget Director David Stockman are pushing hard to reduce the amount appropriated for both the non-military foreign assistance developmental programs and the emergency Food for Peace Program.

Steps the U.S. Government Can take Abroad

The goal of food security has been defined as enough food in the right place at the right time at a reasonable price with adequate transportation and storage, coupled with enough personal or national income to buy food when local supply is inadequate.

The goal of U.S. aid should be to enable developing countries now importing food to become self-sufficient. The question is how to help without destroying the incentive for local production and without upsetting prices. One school of thought looks upon government aid as an obstacle to Third World development. To counter this criticism, Congress should be urged to support the following policies:

1. **Provide training programs** for farmers in labor intensive technologies for food production. Review luxury imports of agricultural products from countries which have insufficient food for themselves.

2. **Increase economic assistance** to countries which are transferring ownership of land and control of food production to the people.

3. **Give more outright grants** for emergency food provided free to needy people. Forgive much of the indebtedness from earlier development assistance loans.

4. **Give more emergency food aid** to areas where people are dying of starvation. Increase food supplies to nursing and pregnant mothers and to nutrition programs for children.

5. **Place more qualified persons** in leadership and field specialist positions who are skilled in adapting procedures to a country's culture and specific needs.

6. **Provide more support for the U.N. World Food Program.** Increase rather than decrease total U.S. food aid funds wherever it can be shown that food aid contributions lead to long-term equitable development.

7. **Halt food exports** that are intended for political or military rather than humanitarian purposes. Food should

not be used as a weapon.

8. **Make longer term rather than year-by-year commitments**, particularly for wheat and rice, so there will be an assured flow of commodities without serious interruption if linked with progress toward self-reliance in food production. Base food production and distribution on human need rather than on production primarily for profit.

9. **Construct more food storage and transportation facilities** within the countries to better utilize existing foodstuffs.

The Role of Voluntary Agencies

The trickle-down theory, which assumes that if governments get food aid the neediest will receive it, has been largely proved a failure. Often there are too many sticky fingers along the way. Food for Peace should be directed to the poorest of the poor. Aid should increasingly be distributed under the supervision of voluntary agencies which are emphasizing that people take responsibility for food production and economic and social growth. Much more is involved than just distribution of food itself. More and more agencies have shifted from direct relief to projects in which poor people actively plan and implement programs for their own development. Since 1954 the U.S. has channeled almost \$6 billion in aid through voluntary agencies.

MUSINGS OF AN OLD MAN

*Another fall. How many have I seen,
Each one alive with gold and russet leaves,
Alive with amber skies tinged blue above.*

*Again bare branches limned across the sky,
The lacy fronds of Norway spruce hung low
And dark among the joys of red and gold.*

*All this a promise but, to be redeemed
By yet another spring. For me as well?*

—Kurt W. Hoff

Some Actions by Individuals

A fine source of information is the World Hunger Education Service, 2000 P Street NW, Washington, DC 20036, which publishes *Hunger Notes*. Appropriate organizations need financial support and volunteers. Among the best are World Neighbors, American Friends Service Committee, Church World Service, OXFAM, and Save the Children, which are working to relieve hunger and to empower local people to develop their own resources. The Friends Committee on National Legislation is lobbying in Congress to reverse the arms race and to transfer a fair and much larger share of resources to the Third World in the form of credit, improved seeds, fertilizers, and appropriate technology for small farms.

Regular fasting or meatless meals may serve as a reminder that many people do not have the minimum resources to meet their food needs. Much of the grain now fed to cattle could be better used to nourish humans. We can appeal to Congress and the administration for a consistent, generous, energetic program at home and worldwide to achieve population control and the elimination of world hunger.

May we all pray and mean it: "Give us (all of us) this day (not a generation hence) our (the whole human race) daily bread (a balanced and nutritious diet)." □

Quaker Crostic Clues

CLUES	WORDS
A. Fox said "not to dispute of but to obey Him" (3 words)	212 235 113 206 102 91 19 74 39 56 175 123
B. Imposes, commands	10 60 145 24 203 196 50
C. Acknowledges	221 11 231 82
D. Early Quaker preacher	152 186 200 215 17 139 71 243 112 96 29 121 163 228 54 83 13 207
E. Segregated neighborhoods	157 173 194 58 15 78 184
F. Convicted Watergate conspirator	240 100 28 52 93 161 14 34 236 150 241
G. Radical politico/religious movement contemporary with early Friends (compound word)	73 181 162 30 127 21 143 84 213 202 53 66 42
H. Meeting on Ministry and	133 159 118 125 7 107 199 48 1

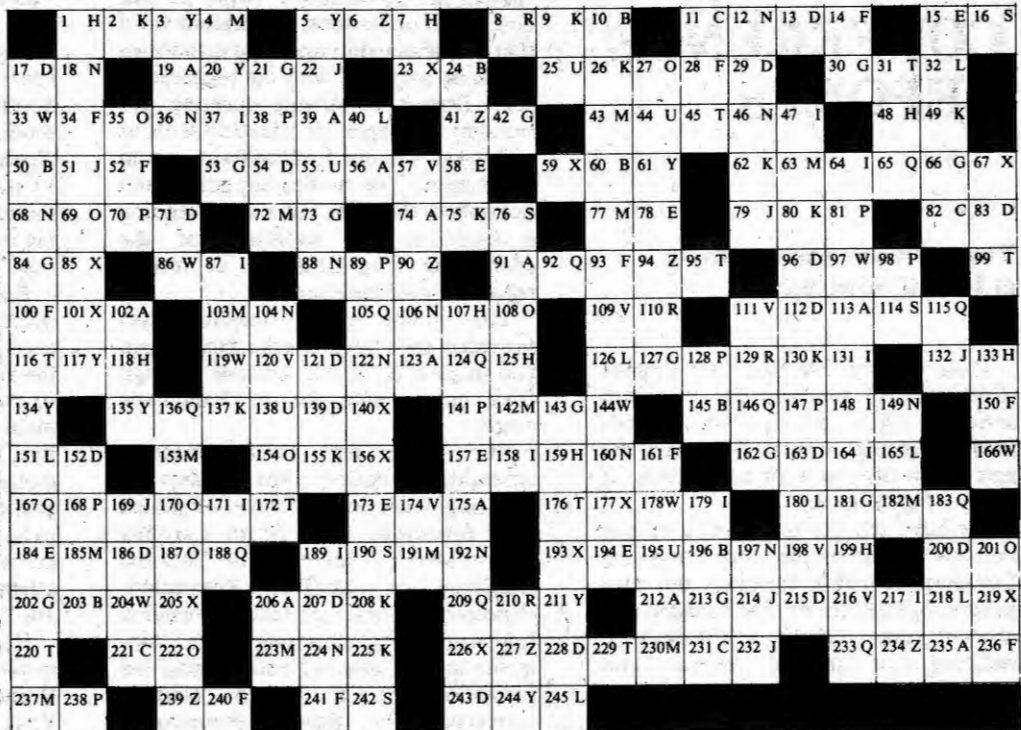
QUAKER CROSTIC

PROCEDURE: If you can answer just a few of the "Words," you have made a good start. After you fill in the numbered blanks of the first "Words," write the letters in the correspondingly numbered squares. When you have several letters in a word in the diagram, you can guess the rest of the word and begin to fill in the "Word" blanks—you then have help in completing more "Words." The letters printed in the upper-right-hand corners of the squares indicate from what "Word" a particular square's letter comes.

When you fill the diagram, you will find a Quaker-related quotation. The black squares mark spaces between words. If there is no black square at the end of a line, a word may carry over to the next line.

The first letter of each "Word," reading down, will spell the name of the author and the title of the work from which the quotation comes.

The solution will be printed in the next JOURNAL.



CLUES

I. Light-skinned

WORDS

171 148 87 179 47 64 189 37 217

164 158 131

J. River in Middle-earth, flowing into Anduin

22 132 214 169 51 232 79

K. Penn's city

137 9 80 225 155 208 49 130 62 2

75 26

L. Lacking humility, indecent

218 245 165 151 40 32 126 180

M. Margaret Fell's home (2 words)

4 43 223 142 77 103 191 72 230 63

185 153 182 237

N. Fox's proclamation: "Christ has come to himself" (3 words)

18 160 106 46 88 149 197 68 122 104

12 36 224 192

O. "Woe to the bloody city of _____" (Fox)

187 69 27 201 222 170 35 154 108

P. Assembly of poets and musicians in Wales

38 89 81 188 70 238 98 141 128 147

CLUES

Q. "Dost thou call the the Church?" (Fox) (compound word)

WORDS

105 209 136 124 65 183 92 115 188 146

233 167

R. Friends said _____ to a single person

8 210 110 129

S. City in Nebraska, Indian tribe

242 76 114 16 190

T. Friends would not carnal weapons (2 words)

176 229 220 31 172 99 45 116 95

U. A prince in India

55 195 25 138 44

V. Shoots in

174 198 111 216 120 109 57

W. Decorates with raised designs

97 144 166 86 204 33 178 119

X. Scriptures of the Christian dispensation (2 words)

226 67 156 140 177 85 205 59 193 101

219 23

Y. John Henry hammer in his hand (3 words)

61 3 211 135 5 244 134 117 20

Z. Religious observance rejected by Quakers

90 6 239 41 227 94 234

CONFERENCE REPORTS

Young Friends Share Actively at Iowa (Conservative)

Iowa Yearly Meeting of Friends (Conservative) gathered for its 104th annual session at Paullina Friends Meeting House August 4-9 amid the lush green corn and soybean fields of Northwestern Iowa.

We have felt the importance of our heritage as one of the three remaining Conservative yearly meetings but also have recognized the need to broaden and deepen our Quaker associations, realizing that spiritual outreach and communication cannot be labeled.

We welcomed visitors, including Takeshi and Masa Kobori from Japan, the pastors of a nearby Church of the Brethren, seven representatives from Iowa Yearly Meeting (FUM), and several young Friends who have been attending the summer workcamp at Scattergood School.

Special interest groups featured reports from visitors to China, Japan, the Near East, and the Australian Outback. Gus Turbeville, president of William Penn College, spoke on "The Teachings of Jesus as a Model for Everyday Living."

The yearly meeting considered an invitation from Friends General Conference to become an associate member. Although no decision was made on the invitation, it was agreed to continue the present informal relationship. It was decided that 1982 sessions will be shortened one day.

We were heartened by the number of young Friends who attended our business sessions in addition to their own full schedule. The draft and preparation for war took much of their attention. One evening they held an outdoor silent peace vigil, inviting everyone to join them. A statement on the draft was prepared and signed by 17 young Friends and will be sent to the President, Congress members, and the press.

One young attender who opposes registration for the draft was awarded

an important scholarship by a service club in his home town. While he was attending our sessions, he received word that the scholarship would be withdrawn unless he complied with the registration law. During a moving meeting for worship he shared his situation with us and asked for our love and support in his decision. The meeting supported him not only in the spirit but also by sending a letter to the president of the sponsoring organization, expressing regret at their decision.

The junior yearly meeting also provided their own special enthusiasm and inspiration to our sessions through their epistle and sale of handmade crafts.

The peace and social concerns committee prepared press releases on five important issues, three of which were forwarded from North Carolina Yearly Meeting: favoring the National Academy of Conflict Resolution, opposing the increased federal spending for armaments, opposing arms shipments to El Salvador, encouraging the formation of a United Nations University for Peace, encouraging approval of the Law of the Sea Treaty. The committee also sponsored special observance of Hiroshima Day, August 6, which some observed by fasting for one or more meals, while others shared a simple evening meal. A special collection was taken for the nuclear arms freeze.

Our message must be one of hope, even as we face the many crises in our world and in our personal lives. "For God hath not given us the spirit of fear; but of power and of love, and of a sound mind." (Ti 1:7)

Beth Wilson,
Clarence Perisho

Ohio Valley Friends Seek Nurturing Spirit

At their 161st yearly meeting, Ohio Valley Friends, gathered at Earlham College, Richmond, Indiana, July 29-August 2, were guided by the theme: "God's Spirit Taketh Breath Anew in Our lives: Nurturing Quaker Testimonies and Witness."

Wilbur Kamp delivered from memory the William Braithwaite poem containing the theme line. Francis Hole

developed this theme with a violin "un-concert," comparing Friends' need to be energized by the bow. Lady Borton shared her personal search, with episodes from her work with AFSC in Southeast Asia and her work as farmer, school bus driver, and writer in Appalachian Ohio. She concluded, "Once I had broken my own instrument, a Spirit came in and took me in the direction in which all along I should have gone."

Barry Hollister led a consideration of nuclear problems, calling for Quaker care for "veracity, rooted in spiritual inwardness" (quoting James, *Varieties of Religious Experience*) as we try to maintain concern, accuracy, perspective, and action relating to the extreme dangers of world militarism. He challenged us to renew our commitment to nonviolence, suggesting that "defense ministries of the world are paying more attention to nonviolence than churches are."

Howard Alexander closed yearly meeting with thoughts on "Living Witness—The Witness of a Life—'Let Your Lives Speak (or Preach).'" Comparing the life cycle and journey of the monarch butterfly with our journey from where we are now to a peaceful world, he expressed his concern about our need to understand ourselves (the world we are in and where we are going), our need to grow through the dark experiences of life as well as the bright, and our need to "live the shalom (health, well-being, wholeness, harmony) process, another word for love."

God's spirit was felt in worship opportunities. This fellowship of spirit was nurtured by shared messages from the epistles of other meetings and the presence of Friends from Ireland Yearly Meeting, Friends Association for Higher Education, and Friends Committee on National Legislation. Members reported on other groups and projects.

OVYM urged monthly meetings to take a close look at membership policies, particularly concerning members who do not participate, and to approach children and young people about "full membership." OVYM endorsed the concern among Ohio meetings to re-explore the possibilities of forming an Ohio Friends Committee for Legislation.

Approval was given for distribution of a minute: "We support legislative action at the national and state level calling for a reduction in nuclear disarmament as a first step toward

lessening the risk of war, and toward the general reduction of armaments."

Afternoon workshop groups pursued in greater depth aspects of some of our testimonies. Earlham College and the Richmond area gave opportunities for learning more of the history of Quakers in the Midwest. A small group of high school and college-age Friends carried out their own program and took responsibility for a fabulous talent show. A large group of younger Friends enthusiastically pursued a well-planned program, highlighted by study of the Underground Railroad and by the baking and sale of cookies (proceeds to be sent to AFSC to purchase school supplies for Cambodian children).

Mildred Mahoney

North Carolina Stresses Unity With Range of Speakers

"Friends: Seeking Unity in the Spirit" was the theme of the North Carolina Yearly Meeting (FUM) held at Guilford College, August 5-9. The clerk, James Robertson, opened the 248th annual session, stressing this theme taken from Ephesians 4:3. Throughout the remainder of the time together Friends were constantly reminded in each devotion, report, and business consideration "to keep the unity of the Spirit in the bond of peace."

Kara Cole, administrative secretary of Friends United Meeting, spoke at the opening session on "Bound Together." She encouraged Friends to learn from history, to set goals and work toward them, and "to be bound together under the leadership and power of One whose victory is always assured."

John Robinson, superintendent of Mid-America Yearly Meeting, brought inspiring and challenging messages four times during the sessions asking Friends to examine four areas of church work: spiritual life, education, stewardship, and outreach.

One of the most outstanding features of the meetings was the Bible study time when Elizabeth Watson, member of New England Yearly Meeting, most realistically portrayed the lives of Tamar, Rahab, Ruth, and Bathsheba.

Tom Mullen was resource person for the young adult sessions.

Ina Mixon

FRIENDS AROUND THE WORLD

Friends who welcomed Admiral Mountbatten's appeal for nuclear restraint (*FJ* 5/1/81) will be further heartened by a joint statement from five former NATO generals condemning the NATO arms build-up. The five senior officers are Michael Herman von Meyenfeldt, from the Netherlands; Francisco da Costa Gomes, former president of Portugal; Georgios Koumanakes, from Greece; Nino Pasti, Italian senator; and Gert Bastian, from West Germany. Highlights from the document, published in the June issue of the West German journal, *Blatter fur deutsche und internationale Politik*:

- The vicious circle of the arms race must be broken—this is our chance for survival.
- The SALT talks have proved the possibility of limiting existing weapons systems on the basis of parity. The United States is urged to continue the SALT negotiations.
- There is an approximate military parity which must not be disturbed.
- Military confrontation must be replaced by possibilities of co-existence of the two differing social systems.
- New U.S. nuclear missiles are not necessary for safeguarding the security of Western Europe. What Europe needs is military detente and disarmament. Negotiations on the medium-range missiles are therefore of importance.
- It is necessary for the signatories to the Helsinki Final Act to convene a European conference on disarmament.
- All participants in the Helsinki conference should respect the will of the peoples and follow the rules of common sense.

The *USS Corpus Christi*—the "Body of Christ"—is a nuclear-armed, fast-attack submarine "christened" this year by the U.S. Navy. In an open letter to the religious community, the Community for Creative Nonviolence (CCNV) is calling for a campaign to change the name of this weapon of destruction. "It was neither accident nor coincidence," CCNV writes, "that the first test of an

atomic weapon was code-named 'Trinity,' nor that the first American slave ship was called 'Jesus.'...[We must] demand that the name of the nuclear submarine *Corpus Christi* be changed; the message that you deliver to this nation's commander-in-chief must be simple and direct: not in his name, and not in ours."

To offer ideas and support contact CCNV, 1345 Euclid St., N.W., Washington, DC 20009.

Military's presence in the public schools has spurred local Friends to act. Two recent cases:

When the Armed Services Vocational Aptitude Batteries were administered to all sophomores, juniors, and seniors at the Princeton (NJ) High School last year, several members of Princeton Monthly Meeting visited the principal and expressed their objection and concern. After a long, friendly discussion, the principal said he would not give the test on a compulsory basis again. In 1981 the test was administered on a voluntary basis, and the principal invited one of the Friends who had visited him to be available to talk to students interested in draft alternatives.

Palo Alto Monthly Meeting sent the following minute to the California State Legislature: "The Palo Alto Friends Meeting wishes to express its disapproval of legislation which requires school districts to provide names and addresses of students as a distortion of the purpose of the schools, whose function is education, not aiding military recruitment."

"A network of Christian concern and support between Friends colleges, yearly meetings, and Quaker teachers in higher education came into being at the second annual conference of the Friends Association for Higher Education held June 19-23 at Guilford College..." So reports T. Canby Jones, who describes the valuable organizing work accomplished at Guilford. Eight workshops were held, and a plan of organization for the FAHE was adopted, including appointment of officers and an executive committee. Charles Browning of Whittier was named clerk with Canby Jones of Wilmington College as recording and financial clerk. Anne and Nate Shope of Greensboro, NC, were reappointed as executive secretaries. In the coming year the Shopes will visit several colleges and yearly meetings, as well as FUM sessions. A slide-tape presentation is being prepared of all 16

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institutions of higher education affiliated with Friends. "Friends are encouraged to write to the FAHE office [1209-A Nathan Hunt Rd., Greensboro, NC 27410] for copies of the attractive viewbook, *Consider*, which depicts all 16 institutions of higher education." The cost is \$2.

November is the month for national Quaker organizations. Friends General Conference central committee met October 30-November 1 in New Jersey. Then came the American Friends Service Committee annual meeting in Philadelphia on November 7. The Friends Committee on National Legislation set its annual meeting November 12-15 at the National 4-H Center, Washington, DC, followed by the Quaker Leadership Seminar November 16-19 at William Penn House in Washington. Friends World Committee for Consultation—Section of the Americas will hold its first residential annual meeting at Epworth Forest Retreat in North Webster, IN, November 20-22.

This Quiz for Friends was discovered in *Northern Lights*, the newsletter of North Easton (MA) Friends Meeting: "What American writer and antiwar satirist maintained humorously that Jesus had given him a personal message?" Give up? Well...the answer is: "Samuel L. Clemens, who got the message in Mt 5:41—'And whosoever shall compel thee to go a mile, go with him twain.' "(!)

A statement calling for an understanding of hunger as a national and global security issue has been endorsed by a variety of religious and political leaders. Those supporting the statement include Eugene Carson Blake, former President Gerald Ford, U.S. Senator Mark Hatfield, and Robert S. McNamara, former secretary of defense and past president of the World Bank. Endorsers for the statement were gathered by Bread for the World, a Christian citizen's movement that seeks to influence public policy on hunger issues. According to Arthur Simon, executive director of the organization, "A dollar spent on development assistance for the poor countries may bring far more security, even to people in this country, than a dollar spent on armaments. If we ignore hunger and poverty in our quest for ever higher levels of military strength, we are building a future of insecurity on a world of misery."

An annual meeting for sufferings was held August 23 at Shelter Island, New York, attended by 50 Friends. According to recording clerk, George Nicklin, the meeting was in the tradition of Nathaniel and Griselle Brinley Sylvester, who first settled on the island in 1652 and gave refuge to Friends being persecuted by New England Puritans. The meeting for sufferings has become a tradition since 1953, the gathering taking place by custom at the Memorial to the Quaker Martyrs. Friends were addressed this year by Gerhard Elston, executive director of Amnesty International, USA.

An ecumenical documentary series premiered the week of October 4 on national public radio stations. Entitled "Heartbeat," the series of 26 half-hour broadcasts should be of interest to Friends. Among the highlights will be: Baptists and Buddhists; people searching for ancient truth, and followers of a modern saint; Jewish wit and Moslem morality; a psychiatrist who found faith while imprisoned at Auschwitz and a Bible-belt community of positive thinkers; Quaker references. Among those interviewed are Hans Kung, Elizabeth Kubler-Ross, and the Dalai Lama. Friends should contact their local public radio station for information on scheduling or can write to Heartbeat, P.O. Box 777, Cambridge, MA 02139.

Bookcovers have been used successfully by several meetings across the country as an alternative influence to military advertising in local schools. The covers were designed and printed under the auspices of each meeting taking on the project, and then distributed without charge to students. Friends seeking more information about the bookcover project can contact Fred Tubbs, c/o Plainfield Friends Meeting, P.O. Box 215, Plainfield, VT 05667, and Barbara Sanders, c/o Santa Barbara Friends Meeting, P.O. Box 5594, Santa Barbara, CA 93108.

In considering the upcoming centennial of the first arrival of Friends in Japan, Baltimore Yearly Meeting has agreed to receive contributions from its members for helping to renovate the Tokyo Friends Center building. A letter from the yearly meeting clerk, David H. Scull, to the clerk of Japan Yearly Meeting, Takuro Isomura, expressed the hope that the contributions received (\$300 to date) might be a "modest but tangible way of expressing our feelings of fellowship with you."

LETTERS

Cycling for Peace

We plan to bicycle across the country with a handful of Friends to talk to Americans about the dangers of the arms race and the alternatives given to us by faith. We invite you to consider if and how you can participate.

These are the possibilities which excite us: vigiling at the focal points of the war machine; sharing the work of local peace centers for short periods of time, perhaps inspiring them with a cross-continental vision; leading workshops to share information about the arms race and how to confront it gently, forcefully, with our whole lives; sharing fellowship with Friends meetings and like-minded congregations; speaking to church groups about the radical implications of God's love; reaching people through local media, using the spectacle of a cross-country bike trip to highlight the issues of peace and security. We'll leave space in our schedules and hearts for the spontaneous encounter with which God will surprise us and for the visions of others who wish to travel with us.

We'll be on the road, roughly, from February till August of 1982 and will spend January together on the West Coast working out our program and

spend January together on the West Coast working out our program, and getting to know one another. At this point there are five to seven people planning to travel with us. If you plan to join us for any or all of the trip, contact us soon so we can incorporate the best of your ideas and dreams. We will need quality bicycles and camping equipment. We will need arrangements across the country for hospitality and speaking engagements. We will need prayers and money to sustain us. We welcome all to share our excitement and our fervent hope for peace, and to consider your participation in this adventure.

Send us mail c/o Sheila Moran, 1236 Bonita St., Berkeley, CA 94709.

Paul Jolly
and Caryn Daschbach
Berkeley, CA

Friendly Links in Print and in Person

As soon as the new volume, *Friends in the Delaware Valley*, came, I started reading from the center, "A Time of Change." Now I shall read both forward and backward. The beginnings of Philadelphia Yearly Meeting and the separations were more familiar, as are the chapters following—known to me by past years' experiences when I was a travelling Friend among Friends almost everywhere.

Now I am on the receiving end of

CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)

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visitation, in a Baptist-operated retirement center, whose hospitality to a dozen Quakers is reminiscent of Roger Williams' hospitality to Quakers in Rhode Island three centuries ago.

I was deep in the book when four Friends until recently living in Philadelphia Yearly Meeting came in for a visit with Evelyn Elliott and me. They sparked my memory and my reading.

The "Quaker connection" is something of a mystery of its own, keeping alive the currents that have helped make Quaker history for more than three centuries. Visitation "in the love of the gospel" has been like a life line, especially in some of the most difficult periods of our history.

Bob and Lenore Haines have brought a bit of Philadelphia Quakerism to Kansas as they now retire at Argonia, a short distance from Wichita. Paul and Marie Turner of Indian service work, now retiring to Richmond, Indiana, came with the Haineses, renewing our historical awareness of Quakers and Indians from the time of William Penn to the continued fellowship with the Indians of Oklahoma and elsewhere.

The new book is a reminder of how much Friends need to know their history as well as to know about each other today. The *Friends Journal* is a welcome visitor coming to our door regularly along with other American and British Quaker periodicals in the flow of information and inspiration. When persons come representing the thought and services of Friends worldwide, the current becomes more personal, more alive.

Errol T. Elliott
Wichita, KS

Going Beyond Metaphors and Symbols

I was deeply moved by the twin articles in *FJ* 9/1/81, "On Seeing," by Polly Starr, and "Veiled Majesty," by Dean Bratis. Together they said something to me that answered to a need and an inward urging that has been stirring in me for some time. Perhaps I can best put the matter in the form of several queries:

1. Do Friends need to experiment more boldly with new metaphors and symbols, many of them drawn from the world of our common experience with nature, and even from the world of the new biology and the new cosmology which are being opened up through research?
2. Going beyond metaphors and symbols, does not our tradition as Friends direct us to perceive and experience the reality to which the symbols and metaphors point: the living Christ?
3. Are we tending to neglect, or to undervalue, the rich treasury of the

Bible, and of our tradition as Friends, containing the experiences and the discoveries of many earnest searchers after truth? Is it not worth a lifetime of effort just to see *Jesus*, using the Bible and every other help we can find?

I cannot deny that many appear to be using the Bible somewhat perversely, just as many who are skilled in science are blind to the kind of meaning in the world of nature that Polly Starr and Dean Bratis are pointing to. There is a richly productive way to use the Bible, and a deeply rewarding way to see the world around us, that Friends can learn. I can testify that this is an exciting and growth-inducing exercise. Can Friends band together in this pursuit?

Howard Alexander
Richmond, IN

Strengthening the U.N.

Raymond Wilson's otherwise excellent article proposing a Quaker peace program for the 1980s (*FJ* 4/15/81) leaves out two very practical measures which would greatly strengthen the United Nations:

1. *Elect our U.N. representative at the same time we elect the president of the U.S.* Political parties could simply put three persons on their election ticket. The principal effect of this arrangement would be higher stature and visibility for the U.N. representative (no longer an "ambassador"). In the near term the representative would still take direction from the president as he/she currently does (and the vice-president does), but if many countries began to elect their U.N. representatives, the stage would be set for increasing the representatives' legislative power. No legislation would be required to set up a three-person ticket; if we started lobbying now, we might get the Democratic Party to consider it in 1984 as a creative alternative to President Reagan's militarism. (Of course, the Republicans might consider it, too.)

2. *Give direct tax credits (not deductions) for contributions to the U.N.* Just as citizens may specially allocate portions of their tax money for such special purposes as presidential election campaign funds, a U.N. "check-off" on our income tax forms would allow us to tax ourselves voluntarily to support U.N. activities. (These funds would supplement current U.S. Government contributions.) Again, if voluntary taxation became a practice throughout the world, the U.N. would gain a measure of independence from national governments.

John A. Buck
Columbia, MD

BOOKS

Slow Coming Dark: Interviews on Death Row by Doug Magee. *Pilgrim Press, New York, 1980. 181 pages. \$10.95*

A book of interviews tempts the reader to skip and skim. This one insinuates itself progressively into one's consciousness of large issues, literally life and death questions. I read it more carefully the second time through.

Within days of each other, a friend and a relative told me: a life sentence is worse than death. What do Doug Magee's death row prisoners say? "Even if I spend the rest of my life in jail, I can do some good," says one. "I think I can help." Or Elvin Myles: "You got a chance with a life sentence. When you're dead, you're dead."

Do the prisoners favor capital punishment? Some yes, some no. Doug McCray: "I guess society is confronted with a problem that a person does something so bad they just have to kill him. Which is a commentary on society." Another: "First degree murder means premeditation... Not too many people premeditate getting caught." Those who say yes do so not as a view of justice so much as a weary concession that vengeance is what people want and need.

Justice. It's one of the most elusive words in our vocabulary, as a concept and a practice. To read accounts of these tangled lives, anguished mixtures of victim and victimizer, provides powerful confirmation for abolition. The awesome power to inflict death should not be imposed on so vulnerable a system, at times casually cruel, or vicious and vindictive, subject to all sorts of pressures, at other times moving by sheer inertia.

Another recurring theme is the dehumanization of it all. "Death row is the same every day. You wake up with death on your mind, and you go to sleep with death on your mind." Said Phil Brasfield: "I have not been touched by another human, except to be searched for weapons, since I came here."

Why all the sympathy for all those who showed no sympathy, no mercy, who by each lethal crime brought tragedy to so many lives?

Let's mobilize the psychologist, the social scientist, the best and most

dedicated professionals. Probe the person's life and psyche, analyze the society, offer resources to help, even to forgive. Acknowledge the failures of family, society, even of the professional helpers. We know so much about violent crime and understand so little.

Yet never, never demean the tragic death of the victim, even those who partially invite their death, by equating victim and assailant. There are some, pacifist and nonpacifist, who so react to simplistic and conventional condemnation of the violent person that they emotionally side with the aggressors more than the victims. They are more likely to know the name of the killer than the person killed.

Nevertheless, the line must be drawn and underlined repeatedly: never take life, ever give life. This is a double defense: against those who would commit murder, and those who would kill the murderer. The mark of Cain was God's proscription: do not avenge the killer by killing in turn.

Doug Magee has written skillfully, thoughtfully, by helping the death row prisoners see their own lives in some perspective, and thus helping us see them—and ourselves—in a new light. We are then more likely to respond to David Washington's sad conclusion: "It ain't going to solve nothing, but if it's going to give them some kind of justice, well, take my life. I'm more scared of losing my soul than I am my life... But there's got to be a better way than what they're doing."

Charles C. Walker

The Public Church: Mainline-Evangelical-Catholic by Martin E. Marty. *Crossroad, New York, 1981. 182 pages. \$10.95*

This pithy, sometimes biting, analysis contrasts the church as is with what it might be. "Public church" could be translated as Christianity, which would constitute a selected "zone" in the growing cooperation between mainline, evangelical, and Catholic constituencies—a "community of communities." Mainstream triumphalism permeates the book, and there is some stereotyping, yet the analysis and prescription are economically worded.

Secularism, totalism, and tribalism desperately require alternatives, not to mention "orthodoxy, authoritarianism, and other blights." In our "half-believing age" there are stark choices:



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"a bleakly secular landscape,... a belligerently religious one, or... a continued mix of both."

The international picture is even bleaker. Movements which "coerce peoples" are gaining and may dominate in the 21st century while "almost nowhere in the world are there trends toward toleration." Such diverse phenomena as Basques in Spain, the Gush Emunim in Israel, Shi'ites in Iran, Hindus in Kerala and West Bengal, and the *soka gakkai* in Japan are "gigantic passionate efforts to form self-protective tribes."

At home, "a nation of metaphysical shoplifters and ideological window-shoppers" has packaged and trivialized the gospel. It has become something to be consumed, which forms clientele around passing celebrities and takes on the color of secular advertising.

Yet the "New Testament knows of no consumerist or clientele religion, but... seeks to transcend caucuses of male and female, causes of bond and free, or coteries of Jew and Greek," and "the Jesus experience is not confined to the 'simple Jesus' of the 'simple gospel.' The Christian faith calls people to be... grounded in the care of God, transformed by the love of Christ, whole," and channeling that love to others.

Dean Freiday

Circle of Poison: Pesticides and People in a Hungry World by David Weir and Mark Schapiro. *Institute for Food and Development Policy, San Francisco, CA, 1981. 101 pages. \$3.95 paper*

As its title implies, this book documents the relationship between pesticide dependency and global hunger. But it does so much more than that. It strips the chemical companies of their flimsy excuses for selling hazardous pesticides to developing nations, particularly those formulas which have been banned or severely restricted in the U.S. Had *Circle of Poison* been published by someone other than the Institute for Food and Development Policy, I might be inclined to discount some of the incredible data presented.

"According to the World Health Organization, someone in the under-developed countries is poisoned by pesticides every minute.... At least 25 percent of U.S. pesticide exports are products that are banned, heavily restricted, or have never been registered for use here.... The Environmental

Protection Agency guards industry production data from the public, press, and even other government agencies...."

In a very readable style, *Circle of Poison* uncovers one scandal after another: the cozy relationship between government-sponsored relief agencies and the chemical companies; the practice of shipping the ingredients of a banned pesticide separately to another country and assembling them in "formulation plants"; the acquisition of North American seed companies by multinationals.

The authors debunk the assumption that pesticides are needed to grow enough food for the starving hordes. More than half, and in some countries up to 70 percent, of the pesticides used are applied to export crops such as coffee, cocoa, cotton, bananas, and pineapples, they say. Furthermore, in the U.S., 10 to 20 percent of pesticides used on fruits and vegetables are for cosmetic purposes only. The book claims that much of the remaining "need" for pesticides would be alleviated by reducing the use of Green Revolution, hybrid "miracle" seeds, which are extremely vulnerable to pests. (Many international lending agencies and governmental development programs often make the use of these hybrid seeds a condition for receiving monetary aid.) People are starving not because there's a food shortage, the authors say, but because the land and capital are controlled by a few, literate, well-to-do people.

Nine chapters with an average of 25 footnotes each document this horror story. In addition there are several appendices and tables with much useful information. This book would probably be a good study guide for a group interested in world hunger.

Michele Bartlett

Prison Sexual Violence by Daniel Lockwood. *Elsevier, New York, NY, 1980. 167 pages. \$12.95*

One grim reality of U.S. prison life is sexual violence. There is great need to know what it is, how prevalent it may be, and what can be done about it. The author of *Prison Sexual Violence*, Daniel Lockwood, is assistant professor of criminal justice at the State University of New York, College of Technology, Utica. His dissertation has been well transformed into a short, readable, and very important book.

"Sexual aggression," as Lockwood defines it, is "behavior that leads a man to feel that he is the target of aggressive sexual intentions." Whether or not sexual assault occurs after "sexual aggression," the threat itself is traumatic, and an assault can be psychologically devastating to the victim.

Lockwood's research into the adult prison at Attica and the youth facility at Cossackie suggested that 28 percent of all prisoners have been targets of aggressors. The adult prison of 2,000 averaged two sexual assaults a year, and the youth prison of 700 averaged six such a year. Professional prison management, when adequate, can minimize but not eliminate the problem. He believes that a majority of aggressors come from a subculture of urban violence which will have to be transformed if prisons are to be places where rehabilitation can take place.

But Lockwood is also pessimistic, noting:

...the prison of the future will probably be even more sexually aggressive than the prison of today. As the public demands more certain and more severe punishment for violent urban youths, prisons will hold higher percentages of violent offenders and, therefore, higher percentages of sexual aggressors.

A portion of his final chapter, "Alternatives to Prison Sexual Violence," is devoted to the Alternatives to Violence Project, which is part of the Quaker Project on Community Conflict, headquartered at 15 Rutherford Place in New York City. Lockwood seems genuinely surprised at the positive impact of this project.

Perhaps one prisoner best summed up the impact of the Alternatives to Violence Project, when he said:

We really did it at the last workshop. I learned a lot of things that I really didn't know about myself, and a lot of things have happened since you people left, and it feels good....I have passed violence now....I feel different.

Prison Sexual Violence holds much food for thought and for action. It would make a good gift for a warden or a prison guard. Friends concerned with prisons will do well to read it.

Daniel MacGilvray

Poets & Reviewers

Michele Bartlett is an English and journalism student at the University of Illinois. David Denman is a poetry contributor from Nevada City, CA. Dean Freiday is an editor of *Quaker Religious Thought* and is a member of Manasquan (NJ) Meeting. Jennifer Haines is active with Sojourners community in Washington, DC. Kurt W. Hoff is a member of Gwynedd (PA) Meeting and lives at Foulkeways. Dan MacGilvray is a teacher, historian, and librarian from Alexandria, VA. Pollyanna Sedziol, from Cincinnati, OH, is a regular poetry contributor. Charles C. Walker is editor of the newsletter, "Capital Punishment in Pennsylvania." He is a member of Concord (PA) Monthly Meeting.

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Resources

• **The September-October, 1981, issue of IFCO NEWS** (published by the Interreligious Foundation for Community Organization) is an important issue entitled "Racism: Resurgence, Resistance." Included are an open letter to Jerry Falwell from the president of the National Black Pastors Conference, Justice Marshall's dissenting opinion in the Bakke case, an economic update on Puerto Rico. Reprints available (a donation is appreciated) from IFCO NEWS, 348 Convent Ave., New York, NY 10031.

• **Thinking Twice** is a 30-minute documentary about one family coming to grips with the realities of the nuclear arms race and the implications to their personal security. The Strandberg family of Richmond, VA, attend a public forum, have dinner with a Hiroshima survivor, and picnic with an ex-patriate Russian family. They also tour a nuclear armed ship and each family member comes to understand what the arms race means to them personally. Available for rental or purchase in 16 mm film prints or 3/4 inch videocassettes from Skye Pictures, 1460 Church St., NW, Washington, DC 20005.

• **A Celebration of Hope** is being planned by Oxfam America. On November 19, one week before Thanksgiving, people are being asked by Oxfam to fast for a day, donate their food money to self-help projects, and, in the process, learn something about the plight of the impoverished. Contact Oxfam America, 302 Columbus Ave., Boston, MA 02116, (617) 247-3304.

• **THE LAST EPIDEMIC—Medical Consequences of Nuclear Weapons and Nuclear War** is a 48-minute audio/visual resource. It makes a strong medical and scientific case that there is no place to hide in even a "limited" nuclear war. An eminent list of physicians, scientists, and military experts express their views, showing that a reversal in the nuclear arms race is essential for survival and they ask the audience for their participation in this effort. A packet of organizing materials is included with each tape. Available for \$10 rental fee from Disarmament Program, AFSC, 1501 Cherry St., Philadelphia, PA 19102.

• **A flyer, Considering Military Enlistment? Be a Wise Consumer!** is available from Friends Peace Committee. It contains a variety of useful pointers to help young people who are considering enlistment—including questions to ask recruiters. For a free sample, send a stamped, self-addressed envelope to Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102. (Quantities available on request)

• **Makers of the Nuclear Holocaust—A Guide to the Nuclear Weapons Complex and Citizen Action** has been published by the Nuclear Weapons Task Force, the AFSC, and FOR. It lists the laboratories, factories, transportation routes, and includes many useful facts and figures on the corporate connections to nuclear weapons production. The result is a highly readable 24-page

booklet available for \$1.25 from FOR, Box 271, Nyack, NY 10960.

• **We commend the attractive catalog of resources** appearing in the summer issue of **Friends General Conference Quarterly**. It contains posters, classroom resources, materials on Quakerism, games and songs, and much more. Contains information on how to order. Available free from FGC, 1520-B Race St., Philadelphia, PA 19102.

• **What Every Woman Worker Should Know About...** is a series of worker rights handbooks on a variety of subjects: Discrimination, National Wage & Overtime Laws, Sexual Harassment, Unemployment Compensation, and Job Safety & Health. Written in simple, concise language, each 12-16 page handbook is easy to read and includes examples and resources. 50¢ each (add 10% for postage) from Women in the Work Force, AFSC, P.O. Box 2234, High Point, NC 27261.

MILESTONES

Births

Bliss—On May 24, **Eli Ohler Bliss**, to Susan and Jerry Bliss, Warner, NH. Grandparents George and Helen Bliss are currently Friends in residence at Friends House in Honolulu, HI. Great-grandparents Ruth and Edward White are members of Providence (RI) Meeting. Eli joins sister Sadie.

Hinman—**Peter Ford Hinman**, on May 20, to David and Deborah Hinman, Acworth, NH. Grandparents are Ford and Alice Jane Hinman of Northfield, VT. Great-grandparents Ruth and Edward White are members of Providence (RI) Meeting. Peter joins brother Thatcher and sister Gwendolyn.

Mumma—**Christopher Mumma** on July 25, to Narrye Davis Caldwell and Gordon Mumma of Santa Cruz, CA. His mother is a member of Santa Cruz Friends Meeting. His grandfather, S. Dean Caldwell, is a member of Swarthmore Friends Meeting, and his grandmother, Jane K. Caldwell, is a member of Third Haven (MD) Meeting.

Pitre—On July 31, **Rebecca Todd Pitre**, to David W. and Leslie Todd Pitre of Baton Rouge, LA. All are members of Columbia (SC) Meeting.

Marriages

Slawson-Reddy—On September 12, **William Mathew Reddy, III**, and **Donna Bradford Slawson** under the care of the Durham (NC) Friends Meeting, where Donna is a member. Parents of the bride are Joan Leaf Gardiner, of Bethesda, MD, and Robert Newman Slawson, of Annapolis, MD. The groom's parents, Elizabeth and William Mathew Reddy, Jr., live in Glenview, IL.

Wolfe-Bonnington—On September 26, **Stuart Bernard Bonnington**, whose Quaker ancestry goes back to Yorkshire in England, and **Margaret Scoville Wolfe** under the care of Chattanooga (TN) Meeting, the first such wedding in the history of Hamilton County, TN.

Deaths

Baily—On September 28, in Wilmington, DE, **James W. Baily**, 79, a long-time and valued member of Birmingham (PA) Monthly Meeting. He was the widower of Madeline Lloyd Baily and is survived by two sisters, Alta Bittle and Suellen Wood, and two brothers, Eusebius and Leon.

Shinn—**G. Rollen Shinn**, 89, on September 30, at the Woodstown Friends Home, Woodstown, NJ. A retired farmer, he had been active in the Woodstown Friends Meeting and Salem County Old Boys Club.

Surviving are one daughter, Verna Hoblitzell of Woodstown; one son, Wilbert R. of San Antonio, TX; two grandchildren and one great-grandchild.

Smith—**Philip W. Smith**, 92, on September 19, the oldest member of Buckingham (PA) Friends Meeting. A descendant of a family granted land in Pennsylvania by William Penn's son, Philip was a dairy farmer and very active in both the peace movement and nature conservancy groups. In 1925 he ran a 15,000-acre demonstration farm in Russia to show farmers there new grain production techniques. During the Depression he led a committee that spoke with Herbert Hoover about farmers' problems; the foundation of social legislation for farmers grew out of this discussion.

He is survived by two daughters, Lucile Ulrich and Caroline Hoffman; a son, Orin; seven grandchildren and three great-grandchildren; and a sister, Dorothy Ardich.

Taulbee—**Preston Taulbee** on September 5. A member of Palo Alto (CA) Friends Meeting, he is warmly remembered for his sense of humor and his ability to love and cherish his family and friends. Among his notable work projects was being a member of the design team for the first satellite. He is survived by his wife June and three children, Zoe Anna, Laura, and Milton.

Urion—On September 30, **Howard K. Urion**, a member of Woodstown (NJ) Friends Meeting. He had been a senior technologist in Jackson Lab at the DuPont Chambers Works and was for 37 years treasurer and tax collector for the borough of Woodstown. In addition to being active in various civic organizations, Howard was an avid amateur archaeologist with a notable collection of Indian artifacts.

Howard was the son of the late Earl C. and Mary Kirby Urion. He is survived by three sons, Howard K., Jr., and Earl C. of Woodstown and Richard K. of Juneau, AK; six grandchildren; and one brother, Edward H. of Oceanport.

Watson—**Curtis Brown Watson** on May 22, at Sevre, France. He served several years as secretaire-general adjoint, Fulbright Commission for France. From 1963 to 1977 he served with UNESCO and was acting chief when he retired in 1977. His book, *Shakespeare and the Renaissance Concept of Honor*, published in 1960 by the Princeton University Press, is considered by Shakespearean scholars a valuable contribution to literature.

Curtis maintained a devoted interest in Haverford (PA) Friends Meeting even though he had lived in France for many years. His Quakerly beliefs showed in personal as well as in professional endeavors. He is survived by his wife Adele; two daughters, Danielle and Patricia; a son, Paul; and two granddaughters.

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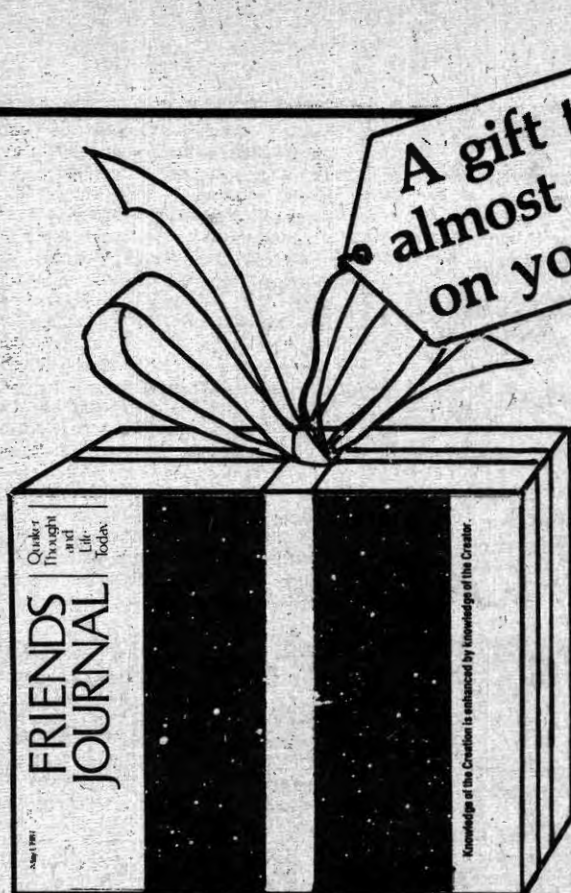
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