

April 15, 1982

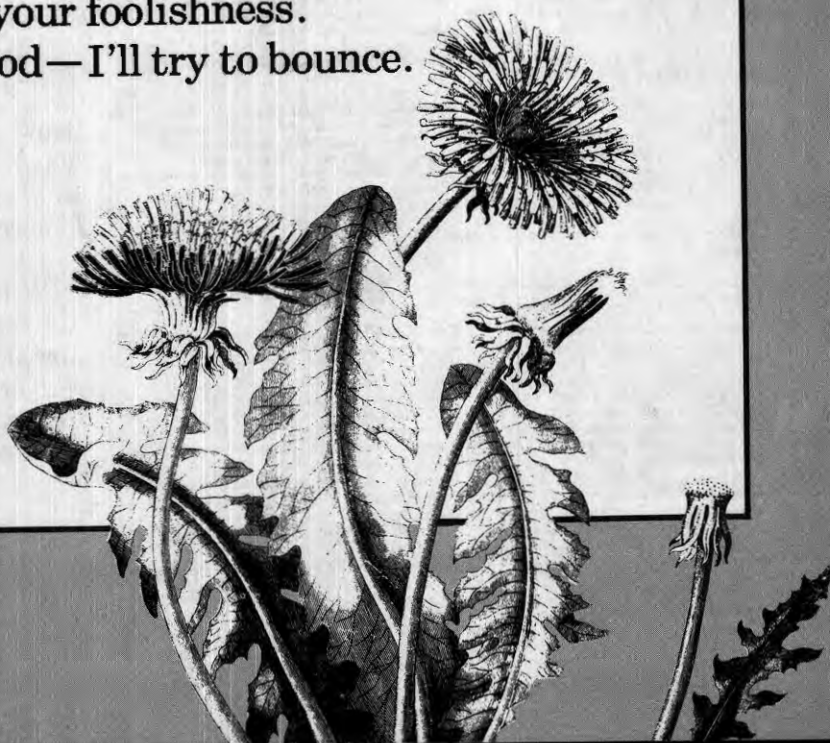
# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

Freight me with dandelions, God;  
Contradict my core of lead.  
Blow bubbles through my mortared walls.  
Bathing-suit me! Yeast my bread!

Confound with puppy barks the thoughts  
Where tattered tigers yawn and pounce.  
My wisdom is your foolishness.  
Pat me, God—I'll try to bounce.

—Werner Janney





# FRIENDS JOURNAL

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## AMONG FRIENDS: *Documenting Our Hope*

After visiting several Quaker meetings that ranged from static to somnolent, I decided that there must be a brighter side to the picture. So I asked around about lively, growing, dynamic meetings. People told me about several—scattered across the continent. Would you be encouraged and enlightened by a series of reports on Friends meetings that have managed to avoid the declining trend faced by U.S. congregations of all major denominations? If so, will you help me by nominating a meeting that you know that might serve as a model and an inspiration?

\*\*\*

I trust that my desire to look for hopeful examples is in line with George Fox's outlook, as expressed in a letter he wrote to Oliver Cromwell's favorite daughter:

Do not look at the temptations, confusions, corruptions, but at the light which discovers them, that makes them manifest; and with the same light you will feel over them, to receive power to stand against them. . . . For looking down at sin, and corruption, and distraction, you are swallowed up in it; but look at the Light which discovers them, you will see over them. That will give victory; and you will find grace and strength: and there is the first step of peace.

\*\*\*

Kenneth Webb, who had an article in the previous *Journal*, forwarded this "nuclear parable" that he picked up at the Winter Park (FL) Meeting:

There is a house filled with cans of gasoline. In the house are two children playing with matches. One has five matches, the other ten. Is the one with more matches more secure?

How quickly I seem to have forsaken my intention to emphasize hopeful examples! I add one more gloomy note: U.S. taxpayers pay 13 times more for subsidizing Pentagon dining than they do for school lunches.

\*\*\*

Well, for a positive close I am happy to report that for the first time our subscription list has exceeded the 7500 mark! Recent ads in *Christian Century*, *Progressive*, *Fellowship*, and *Christianity & Crisis* have produced good results; other ads are planned. And reader response has been appreciable. Thank you for your part.

*Olcutt Sanders*



The following was written in the Philippines and grew out of a long, searching, and sometimes mutually painful dialogue with a Jesuit theologian on the meaning of sacrifice in the Catholic mass. I don't claim that it represents reality, but it represents how I feel about reality at this present stage of my own inward journey toward the Truth which is God.

Jesus came to us in time, 2000 years ago. Let us not quarrel now about whether he was human or divine. He was certainly a clear window to God: a gentle man who walked fearlessly as a lamb among lions. He healed the leper, tended the poor, fed the hungry, ate with the sinner, rescued the lost, and chastised the hypocrite. He sought the true and rejected the false. He taught us to love our enemies, to resist not the one who is evil, to swear no oaths, to judge not—and to love God above all else, and the person next to us (our neighbor) as ourselves. Looking back, we know that he was what God wants us to be. He sought and lived God's truth. We see him now as perfect and beautiful. He loved us, and we love him...

But then it was different!!!

We (or other humans like ourselves) did not really understand him. Some of us simply ignored him. Some jeered at him. Some, when he offered gifts, asked for still more. We misunderstood his stories and distorted his teachings. When he called us hard of heart and hearing and wept over us, we betrayed him. We denied him. We delivered him up to be crucified. He did not resist us. Some among us lashed him. Some drove the nails into his palms. Others of us stood by and watched. A few of us did try to help him—but inadequately or in the wrong way. Not one of us chose to die for him!

In some measure we can say that all of us joined either in actually killing him or in allowing him to die. This was very probably the worst of our many human crimes. And, in a real sense, then, he did not die for us so much as because of us. We killed him. We slaughtered the lamb of God, or stood by and watched him die...

The story is not yet finished.

We dream that he, whom we let die,

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# Meditation on Jesus of Nazareth



*"Crown of Thorns," from The Grand Inquisitor  
by Fedor Dostoevsky, ©1968 by Fritz Eichlerberg*

by Carol Reilly Urner

will live again and we with him. But the resurrection for which we yearn has not come. It remains a vision unfulfilled. He still hangs there, in agony, like Prometheus bound, suffering because of us. He told us, long ago, in time, how it would be:

When we refuse water to a thirsty child, his tongue swells with thirst.

When we forget our brother in prison, he hangs there, abandoned and alone.

When we eat more than we need while another hungers, he starves before our eyes.

When we accumulate possessions while another has nothing, he goes naked.

When we send a political prisoner to Siberia, he is imprisoned.

When we drop napalm on a Vietnamese village, he screams in agony.

When we gas a Jewish child in Buchenwald, he dies again.

And when we fail to live in right relationship to God—when we hate, kill, lie, steal, use violence, condemn, covet, exploit, or break any of God's holy laws—we crucify him once more.

We don't know how the story will end. Repentant, we struggle to lift Jesus down from the cross. The more we struggle, the more we realize the terrible thing he is doing. We cannot save him until we save the least or the most erring of our brothers. He has ransomed his life for all!

He suffers! He will hang there until we redeem our crime... until we save all creatures... until we draw creation right with its creator!

There is no solace in eating his flesh or drinking his blood! There is no peace in re-enacting his death upon an altar! There are no shortcuts to salvation! He hangs there, a terrible reality, still confronting us. We put him there. We keep him there.

We are not certain of God's terms. Perhaps we can yet destroy Jesus: cause his final death. Perhaps we are in danger of destroying forever our brothers who hang there with him. Perhaps we may destroy our world, allowing it to become a slave labor camp, a gas oven and crematorium, a soulless science-fiction non-society, or a radioactive cinder after the nuclear holocaust. Perhaps we may yet destroy the very-God-which-is-God—the creator along with creation! This, indeed, would be our final hell...

So Jesus hangs there, in symbol or in reality. Our brother hangs there, nailed to a cross of our creation, and writhing in agony. Our world hangs there. God hangs there. Only we can let them down.

Forget, then, the dream of heaven! Forget the yearning for personal salvation! Forget ourselves and our own little, narrow lives. Jesus dies! Our brothers die! God hangs dying on the cross!

We must set ourselves right with truth. We must purify ourselves. Perfect ourselves, or offer ourselves to be perfected! We must seek to serve as instruments of God's love and peace. We must go forward step-by-step, seeking in each moment to live as Jesus taught us—as Gandhi taught us, as Francis, Siddhartha Guatama, and John Woolman taught, as Teresa of Calcutta teaches...

There is no escaping our responsibility. There are no short cuts. Only we, living in right relationship to God and our neighbors (whoever is next to us, evil or good!) can set right creation, and lift Jesus down from the cross.

True, all must help, but each of us must begin with ourself. And true, once we begin, we find we are not alone. We live in community with others who serve as God's leaven—now and in the past. We feel the love, the strength, as well as the challenges and demands, of that which we call God. Miraculously, in the midst of sufferings, we know joy! But we do not stop and shout, "Look! I am saved!" Salvation is not yet. Not until all are saved, only then can Jesus come down from his cross. □



# A LIVING WITNESS

by Howard Alexander

**I**t is my deep-seated belief that our concentration on the competitive and aggressive aspect of nature has had the effect of blinding us to the tenderness, sensitivity, and cooperation which can also be found throughout the world of nature, if we will but look. Our preoccupation with the violence in nature is undoubtedly linked to our infatuation with the violent aspect of our own lives, as reflected in novels, films, and television. We are warlike creatures, no doubt, and we shall become peaceable creatures only by understanding the deep roots of peacemaking in ourselves and in all of nature.

I have been surveying the panorama of my own life, as one is entitled to do when one reached the age of 70. From that panorama I want to bring before you three scenes that have a bearing on my main theme, the coexistence of violence and tenderness in our lives as humans. Perhaps we can learn from these scenes a little about what we are and may become. In the sense in which George Fox used the term, these scenes have become *openings* for me, and I hope that they may become openings for you as well.

The first scene is in 1930. I have completed my first year at university and am attending a conference of the Student Christian Movement, along with students from all parts of Canada. On the first two evenings of the conference our speaker is Henry Hodgkin, a tall and dignified Quaker from England, who is passing through Canada on his way to become the first director of Pendle Hill. His theme is simple and direct: behind the universe that science presents to us, there is a spirit which is more like Jesus Christ than anything else we know. As he spoke, I was in turmoil, trying to reconcile this view of the universe with the one described in my university courses, and in Tennyson's "nature red in tooth and claw." At the end of the second lecture I waited until the others had gone and then poured out my perplexity to Henry Hodgkin. He listened quietly, and then said, "Do you know what I think you are doing? I believe you are looking at the checkerboard and seeing only the black squares." Then he looked at his

watch, and exclaimed "Goodness! I'm late for my appointment. Will you please excuse me?" Then he was gone, and I never saw him again. So I was left with the checkerboard, trying to figure out what the red squares could be, and I've been trying ever since.

After the conference I had a providential period of solitude at a camp not far from the conference site. I went directly from the conference to the campsite to help close it for the winter. But the others whom I expected to come from Toronto never showed up, and I was alone there for three days, trying to sort things out as I put up the shutters on the buildings. There was a change of the weather, from the warm blissful days of the conference to the onset of late autumn, with a biting wind, gray skies, and intermittent rain. The weather perfectly suited my mood: a somewhat somber time of deep searching and reflection. The words of the 19th Psalm came to me powerfully:

*The heavens are telling the glory of God;  
and the firmament proclaims his handiwork.  
Day to day pours forth speech,  
and night to night declares knowledge.  
There is no speech, nor are there words;  
their voice is not heard;  
yet their voice goes out through all the earth,  
and their words to the end of the world.*

The message that came to me in those days of solitude was simply that each part and particle of the creation cries out the name of the Lord in the only language it has: the language of its existence. When the electrons, protons, and atoms do their dance, they dance before the Lord; they are doing their dance of praise just as David did his. I wanted to join the universal chorus of praise, praising with my life as well as with my words. One thing I have learned in the years since then is that there can be an upspringing of praise from the very depths of the heart. I sometimes experience such an upsurge of praise, and I know it to be authentic.

The second scene is in 1944. In the intervening years I have earned a Ph.D. and married a gentle, understanding wife. I have joined the Society of Friends and declared myself to be a conscientious objector. In 1944, after several years in Civilian Public Service camps, my wife and I have

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decided to serve as attendants in a mental hospital in Iowa.

I went to the hospital a month or so before Mary Alice, and as I boarded the train in Cleveland I was filled with apprehension: would a person like me, with unresolved personal problems, be able to deal with the patients? What if I were led to confront my own inner darkness... would I be able to cope? Thoughts such as these were in my mind as I journeyed from Cleveland to Chicago, where I had a four-hour layover. I decided to use the time to visit the public library, where I browsed through the new books in a leisurely way. One book caught my attention: Harper's *Topical Concordance of the Bible*. The introduction offered an illustration of how the book might be used. If one were to look up the word *compensation*, one would find a reference to the first verse of the book of Ezekiel: "... as I was among the captives by the river Chebar, the heavens were opened, and I saw visions of God."

That single verse was enough to change my frame of mind. The anxiety was lifted from me, replaced by the feeling that God was bringing me to this particular place, Cherokee State Hospital. The mood became one of expectancy, for if the heavens could be opened for Ezekiel while he was among the captives in Babylon, they could also be opened for me in the mental hospital. That is the way it turned out to be. I can recollect extremely dark times at the hospital, but also times when the light came shining through the lives of these men, even in that rather dismal environment. To say that "the heavens were opened," I found, was simply to say that my mind and heart were opened to the light, coming from other lives, and manifesting itself in the depth of my own life.

On the final evening, just before leaving, I went up to Ward Nine, the so-called violent ward, to say goodbye to some of the patients. I sat on the bed of Frank Mouw, an older man who was something of a philosopher. I told him where I was going, and said, "I think it will be a good place

to be." Very solemnly he said, "Howard, this is a good place to be." That was true for Frank, who had found a way to live a rich life in that oppressive environment.

**T**he third scene is in Kaimosi, Kenya, where Mary Alice and I spent 16 months recently, teaching and helping in various ways in the Friends College and the Friends Bible Institute. Not long before we left Kaimosi, a small caterpillar crept up our bedroom window and formed a pupa, and in about a week it emerged as a moth. Then, as if to underline the message, another small caterpillar of the same kind did the same thing at nearly the same place. I noted one simple fact: there were long hairs on the caterpillar, which were gradually absorbed during those few days of transformation. I saw that every small bit of tissue was precious and nothing could be wasted.

Those two small insects, making the transition from the form of caterpillar to the form of moth before my very eyes, struck me as an important message to me from the Lord: Pay attention! Behold! So I was encouraged to begin a much deeper study of insects, not as objects for scientific examination but as cousins of mine who could tell me a great deal about myself. I began to see that all living things belong to one family. We are like a family that has spread out over so large a region and for so long a time that when we come together again we don't recognize our kinship or acknowledge our interdependence. I saw also that we are sadly lacking in the language and the symbolism we need to convey our spiritual experience and where we are in our pilgrimage. There is a vast reservoir of imagery immediately at hand, and continually growing, as a result of our expanding knowledge of nature. But the greater part of our scientific investigation of nature contributes very little to the supply of imagery because it is imaginatively sterile. There is an old term, *natural history*, meaning the



direct observation of nature, that today has fallen out of use. Yet it is this simple observation of nature, with the naive wonder of a little child, that will contribute a marvelous wealth of symbols, metaphors, and parables, precisely what we need to understand ourselves and to communicate our experience to each other. Permit me to share with you some of the openings that have been granted to me as I sought to learn all I could about insects.

When an insect larva emerges from the egg, it has already made the amazing journey from a single fertilized egg to the tiny caterpillar, ready to eat and grow, ultimately becoming an adult with wings for flight and the capacity to reproduce. Nearly all forms of life share this journey from egg to adult. We share in it too, as Psalm 139 affirms, affirming also the loving care of God in bringing us safely through this hazardous pilgrimage: "For thou didst form my inward parts, thou didst knit me together in my mother's womb."

**I**n our bedroom in Kaimosi I was watching the marvelous process of metamorphosis, the transformation of the larva into the adult. Most of the tissues and organs of the larva must be dismantled, and the materials must be carefully conserved and utilized in the adult insect; after all, those materials are all that are available to work with. All of this must be accomplished within the chrysalis, the strange capsule within which the pupa does its work of transition. How is the transition accomplished? Most ingeniously! Within the body of the larva, from a very early stage, there have been small clusters or islands of cells which are useless to the larva but which will become the organs of the adult. Thus one cluster will become the right eye, another the left eye, a third will form an antenna, and so on. These clusters remain dormant until metamorphosis begins. Then there is a signal in which hormones participate. All the clusters of cells begin to grow, feeding on the larval tissue that surrounds them. When they have consumed all the larval tissue, so that the space between them is gone, they are joined together to form the adult. In this process a delicate balance must be maintained at all times between the various organs so that none may outgrow the others; otherwise the insect would be malformed.

When we inquire about the way in which this balance is maintained, we find that biology can tell us little. As I reflect upon it, I hear Henry Hodgkin speaking to me and saying, "There is a kind of 'care' here that resembles the care that Jesus showed for all the unfortunate people he encountered, experiencing difficulties of various kinds." For Jesus, God is involved in the clothing of the lilies of the field and the feeding of the birds of the air. The gentle, caring, loving spirit involved here, which carries the insect through its time of transition from larva to butterfly, is like the love we see in Jesus. The work being done

in the chrysalis is like the work described in Psalm 139: "...thou didst form my inward parts, thou didst knit me together in my mother's womb."

I find just this same kind of caring process in many other places. It is present in our growth and maturing as persons and in the formation of groups and communities. Within each of us there are many selves, competing and struggling for pre-eminence, just as within our communities and our meetings there are ideas and enterprises which compete for our loyalty. In our meetings for business we strive to wait upon the Lord in such a way that we may receive the quietness of spirit and the wisdom we need to resolve our differences.

Throughout the Old Testament the word *shalom* is used for peace, well-being, health, wholeness, and joyous harmony. It is used to refer to a state of balance among the various needs within a community, within a nation, or among nations... very much like the state of balance among the various organs of the butterfly as they are being formed. I would like to use the term *shalom process* to refer to the process of growth whereby shalom is brought into being, whether in a butterfly, a person, a church, a community, or any kind of social organism. It is the process of making whole, or achieving wholeness. Paul, in his letters, uses the term "body of Christ" for the total organism of the church, which is being formed by the shalom process. Christ is also his name for the state of heart, mind, and spirit which the mature believer aspires to reach, so that he can say, writing to the Galatians, "My little children, with whom I am again in travail until Christ be formed in you." (Gal 4:19)

In this process of shalom we are co-partners with God, as Lady Borton emphasized when she said that we are actors in the creation of our own lives, with an essential role to play. If we abdicate that role (not hard to do) then our lives will inevitably be malformed or will wholly abort.

In the past, I have felt that my life is like a sort of puzzle. I felt that I was given the pieces but with little clue as to the total pattern. By a process of trial and error I would try to find out how the pieces could be put together. But what I am now learning is that I do not do this work by myself. God is at work in my life, in the shalom process. A pattern of beauty is being formed which requires that I serve as an apprentice in God's creative process. I am gradually coming to perceive the pattern and to realize that its name is shalom.

**S**o: what have I learned from these three events or openings in my life?

From Henry Hodgkin and his checkerboard I have learned that the total pattern of the world and of our lives has something of the checkerboard about it. Our scientific





Lorna Kent

understanding, with its measurements, numbers, and classification, tells us something important about the world, essential for our survival as humans. Our religious understanding tells us something quite different about the world, namely, that "Love is a keelson of the creation," to use the words of Walt Whitman. The keelson is the strong inner keel of the ship, to which all the ribs are fastened and which holds the whole ship together. So I find that the scientific insight and the religious insight fit together, like the black and red squares, and together they give us the total vision of the world which we need for our growth and our survival.

From my experience at Cherokee State Hospital, and the word from Ezekiel that was given me, I have learned that the dark experiences of our lives can be the preparation and prelude for growth and enlightenment. It may even be true that without the dark experiences we do not grow at all.

From the butterflies I have learned two things. First, I have learned that in order to become what God intends me to become, I may need to go through a time of darkness in which it may seem that my whole life is being dissolved and dismantled... to permit the new life, the Christ within, to be formed. Second, I may be called upon to make a spiritual journey as incredible as the migratory flight of the monarch butterfly.

The man who has made a life study of the migration of the monarch butterfly is Dr. Fred Urquhart of Toronto, Canada. His studies convinced him that Mexico was the place to look for the goal toward which all the monarchs migrate. Through an advertisement in various Mexican newspapers, he got in touch with a man who felt he knew the answer. The Urquharts flew to Mexico, and in due time they reached a grove of trees where, Urquhart estimated, each tree held more than a million butterflies. While he watched, a branch came crashing down, broken

by the weight of the butterflies clinging to it. The ground was carpeted with butterflies, some of them having round paper tags on their wings. Dr. Urquhart had himself worked out the method of tagging the butterflies to trace their flight. He picked up one of the tagged butterflies and saw that the number on the tag showed that it had flown from Wisconsin. How many thousands of miles had that tiny creature flown to arrive there? How many storms, how many jet streams, how many encounters with predators had it survived to reach its goal, a tiny spot on the map of faraway Mexico?

In the fields of Ontario I have often seen the monarchs clinging to the milkweed plants, drying their wings before the great flight, as many as a dozen on one milkweed plant. I can imagine a dialogue between one of these adults and a fat caterpillar munching on milkweed:

"My friend, it's time for you to quit gorging yourself on all that green stuff, and join the others in the great adventure."

"But...but...I don't know how to fly...I don't even have wings...who will teach me to fly? Who will show me the way?"

"Don't worry. Everything you need is deep inside you, in every cell of your body. It has been there ever since you began life as a single cell. You can trust it to provide you with wings and teach you to fly. It will show you the way to the great gathering place at the other end of the world. You can trust it to do for you what it has done for all your brothers and sisters ever since butterflies began."

**F**rom where we are today, the journey to a peaceful world looks incredibly long, about as long as the thousands of miles to Mexico when compared to the tiny body of a butterfly. I believe it is no longer than the journey that each of us is called upon to make on our pilgrimage to maturity and fulfillment as humans. The requirement for us, as for the monarch butterfly, is to be willing to place all our lives in the hand of God, in an act of simple trust, and to venture out where we have never ventured before. It may require that we must be changed as radically as the butterfly is changed, so that we can say with George Fox, "All things were new, and all the creation gave another smell unto me than before, beyond what words can utter." (*Journal*, p. 27) It may mean going through darkness and storm with little assurance that we are making headway. The love that sustains and guides us through the darkness is what I have called the shalom process, which is always at work in the very depth of our being. When we gather together and "sink down to within," as Edward Burrough put it, we are getting in touch with the shalom process and letting it take charge of our lives. □



by Anne Wentworth

I am attending an Elderhostel program at an eastern college. At lunch the women (and some men, too) share with each other pictures of their children and grandchildren. How can they all be so handsome? I look, I exclaim, but I do not pass around a picture of my handsome son.

My classmates at our college reunion tell stories of their

*Anne Wentworth is the pseudonym for a New England Yearly Meeting Friend. This article first appeared in the author's college alumnae magazine.*

## A Word from

remarkable grandchildren. Do I have grandchildren? I am asked. No, none. Children? One son; he is not married. What does he do? Oh, he is a musician (more or less). At this point I deftly change the subject; no one finds out about my son. Those who already know about him seldom ask.

Should I keep silent? Is there no one among the retired people at an Elderhostel, or at our college reunion, who has had some experience with the kind of problem I have had to face with my son? If we all remain silent we will not share what has happened to us, and I know that sharing can be a healing experience.

My son is 33 years old. Eight years of life, beginning when he was 18, were spent in and out of mental hospitals. The periods when he was at home were often times of desperation and despair. Now, classified disabled, my son lives a precarious existence on his own, supported by Supplementary Security Income. Sometimes he gets a job; it does not last. There is no need, here, to tell the whole sad story, the successes that gave us hope, such as one brilliant year at college, the countless disappointments, the feeling of guilt that will never entirely go away.

When we lived in a small town in Massachusetts, we belonged to a group of parents and other relatives of the mentally ill, along with those who had been ill themselves. All of us had coped with similar problems, and most shared a belief in orthomolecular medicine, specifically the megavitamin treatment for schizophrenia which, as some of us knew from experience, can sometimes help. (My son did well on this but, as often happens, refused to continue with it.) We knew that when we asked, "How is your son (or daughter)?" we might hear a tragic tale the pattern of which was only too



# a Minority

familiar to us. But we shared our problems, and all of us felt better for it.

It would be impossible to share in just the same way with people who have not had this experience. But most often we do not even discover those who have. We grow a little weary of all the success stories, important and inspiring as they are. Perhaps we, too, should speak up.

It would help if friends and associates who do know about my son would now and then ask me how he is doing. He exists, he *is* my son; his father and I rejoice over his smallest accomplishment, even if it is only keeping out of hospitals. Not asking is tactful, perhaps, but we need to take the mentally ill, along with all the other disabled people, out of the closet. The time is past when we, as parents, need to feel ashamed, or to feel personally responsible, when our children suffer a mental illness which is probably as physical in origin as are many other diseases. Those who do not have these problems to cope with can help us, too.

I have been asking myself what the special response of Quakers might be in this situation. In my own experience the reaction of Friends has not differed from that of other groups. Some are compassionate and caring—mainly those who have had similar experiences. Others are embarrassed; they do not know how to react or what to do. We should help these people by being open about our sorrow and our needs. A few quite clearly prefer not to become involved.

A member of our meeting who has a mentally ill son said to me not long ago, "No one who has not had this experience can possibly understand." True, perhaps. But so much help can be given even without understanding, as people reach out to others with acceptance and compassion. We ask this of our fellow Friends. □



## Court-Martial of a Conscientious Objector

(Camp Funston, Kansas, 1918)

*They are inside the court deciding if  
I'll go to jail or not, and yet it seems  
A farce because I'm not a soldier. I  
Have never donned the uniform, a fact  
Which you can well believe I told them all.  
The judge sat with his smug smile looking  
As if he'd rather see me shot than left  
To Leavenworth. Pike, the one defending me,  
Was the one who back in camp had kicked my friend,  
Caplowitz it was, and then kicked me.  
(That night he came to apologize and I  
Accepted. Had I not, he'd be on trial  
Here instead of me. The other COs  
Were angry then and said I should have put  
The man in jail. But I would not, so now  
He defends me, a man who hates the pacifists.)  
The court believed I'm not a coward, but a liar.  
When I told them I was socialist and Quaker  
They all side-glanced me. They don't trust  
Brotherly love, not in this Great War  
(Though half of them, at least, have German names).  
"Take non-combatant service," they suggested.  
"To free another man to fight for me?  
Never!"*

*So tell me, what do you think? I know  
It's just your job to see I don't escape,  
But there—you should be a bronze statue  
The way you interrupt me so. Be quiet  
While I talk. Thank you.*

*Now Waterman,  
The one in charge of Riley's little prison,  
Was critical: he said I disobeyed  
His orders, which is true. I'd cleaned my lot  
Of dirt instead of cleaning all the camp.  
(That's why I'm here. The others are coming soon.)  
I said, "You see I'm glad to do my share  
To clean this camp," and put the shovel down.  
He ordered again: I disobeyed. He knew  
I would. This court would not unjustly try  
To sentence a civilian, so, they call  
Me "private" against my will and fail to see  
The reddened scars from "exercises," when soldiers  
Had dragged us one by one at midnight 'cross  
The rocky dirt of camp, then scraped our backs  
With brushes stiff and filthy under frigid showers  
Until we fainted.*

*The door is opening now.  
My future lies within those gentle brains.  
Come (I see you're ready), time to make  
Our entrance: the gods of fate await.*

—Deborah DeRosa

# South African Friends: Living in a Revolutionary

**"I stay in South Africa  
because here I feel  
the working out of the spirit.  
Here one can bear witness  
everyday."**

**—A South African Quaker**

*by Marjorie Hope and James Young*

**W**ith fewer than 100 members, the Religious Society of Friends represents probably the tiniest multiracial Christian group in South Africa. Yet the Friends exert an influence out of all proportion to their numbers. As Alex Boraine, a Progressive Federal Party leader and former president of the Methodist church, has observed, "The small group of Quakers is fantastic. They do everything possible to bear witness."

That witness grows out of Friends' long tradition of pacifism and concern for social justice. Since George Fox founded Quakerism in England in 1652, its followers have believed that "there is that of God in every person." Thus it is intrinsically democratic, egalitarian, and nonexclusive.

Unlike Afrikaners, Quakers do not conceive of a deity who favors a chosen people. Unlike most other Christians, they do not worship according to a dogma or ritual. Among those Quakers who follow unprogrammed worship, members seek guidance from their individual lights through silent meditation in a corporate body called the "meeting." Out of this gathering of the meeting some vocal ministry often develops. Because there is no minister, all members feel a responsibility. From time to time a member rises to share some thought, some seed for meditation, with others there. Out of this approach—individual and mystical, yet based on community—has come the concern for others so often expressed in social action. Most (though not all) Quakers adhere to the Friends peace testimony,

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which opposes war of any kind. This pacifist position follows from the belief that if God is present in the spirit of every person, then by our inner lights we can settle differences through peaceful methods of reconciliation. Conscientious objection to war is a value following from the belief in the universality of the Inner Light.

In Britain and America Quakers have been in the forefront of struggles to free slaves, crusades for women's rights, and movements for humane prison conditions. In World Wars I and II, the Vietnam War, and other conflicts, they have also established a worldwide reputation for assistance to victims on both sides of the battleline.

Afrikaners are hard put to disparage Quakers. One of the great heroines of Afrikaner history was Emily Hobhouse, an English nurse who exposed brutalities in British concentration camps during the Anglo-Boer War. She had worked closely with English Quakers who were providing aid in the camps. Moreover, after the Boer War a group of Quakers arranged to get back 200 family Bibles from British soldiers who had stolen them from Afrikaner homes they had burned. The Bibles had extensive family trees written down in them and were infinitely precious to the Boers. Their return was never forgotten.

Nevertheless, Quakers have made Nationalists extremely uncomfortable. Quakers believe in mixed worship (although in practice very few blacks come to the predominantly white meetings). Many have also been very active working at the causes of oppression.

To some of their Quaker counterparts abroad, South African Friends are not committed enough to strong action to dismantle apartheid—action such as withdrawal of foreign investments. Most South African Quakers believe that boycotts and divestment would not be successful and would only polarize the situation further. The divergence in viewpoints stems from a variety of causes, one of them being the difference in attitude toward nonviolence.

As Gene Sharp has pointed out, there are at least six types of principled nonviolence. South African Friends tend to believe in a type traditionally associated with Quakerism, "active reconciliation." This refers not only to outward actions but to personal reconciliation and improvement of one's own life before attempting to change others. Although seeking to accomplish positive changes in social policy, adherents of this approach never use coercion—even nonviolent coercion. Rather, they seek to convince their opponent through positive action of goodwill.



# Situation

Some activist American Quakers (themselves a product of a more pragmatic and secular society) feel that they have moved beyond this type of nonviolence, because they are concerned with radical social change—that is, change at the *radices*, the roots. Hence they believe not only in conciliation but in nonviolent confrontation, direct action such as sit-down strikes, seizures of plants, and boycotts, all within the overall search for a nonexploitive society. It is difficult to categorize such an approach, but it seems to be a blend of those that Sharp calls *satyagraha* (“insistence on truth”), referring to Gandhian strategies, and “non-violent revolution.” By no means do all American Quakers fit this description, however. There is a great variety of viewpoints even among activists; many are not activists at all, and some are not even pacifists. It is also true that some South African Quakers are basically conservative, willing to work to ease the plight of the unfortunate through “good works” but less eager to remove the structural causes of injustice and violence.

Yet the fact remains that South African Friends do exert influence out of proportion to their numbers. Since their membership is so small, the Society itself does not often take action as a body. In a statement, Quakers have said of their work: “Probably of greatest value is the practical service toward improvement of racial relations given by individual members—either in their professional capacity, through voluntary service of an individual nature, or in cooperation with various agencies at work.”

As a corporate body, Quakers express their social concern primarily through Quaker Service, which has offices

in Johannesburg and Cape Town. In Johannesburg, Olive Gibson, an English social worker, heads the modest operation that includes a black social worker, a black translator/caseworker, and occasional white volunteers. Dozens of persons daily crowd into the tiny bare office, asking for jobs, financial assistance, help with family problems, and advice on dealing with problems arising from struggles with cruel laws and a callous bureaucracy.

Despite the growth of unemployment, there is no dole for blacks in South Africa. Categorical assistance for disability, sickness, old age pensions, children’s maintenance, and workmens’ compensation is available theoretically, but the maximum payment for Africans for either old age or disability benefits is equivalent to about \$30 per month (compared with \$110 for whites). Also, so much red tape is involved that hundreds of thousands of eligible blacks receive nothing at all. Unemployment compensation is even more difficult for them to obtain. More devastating still is the fact that all Africans illegally in “white” areas can receive no social assistance at all. The impoverished homelands can offer no relief; thousands of persons have been removed from white areas (particularly from rural areas where they have been displaced by mechanization) and resettled in temporary camps with little or no infrastructure.

Quaker Service staff are dedicated to helping blacks get full advantage of benefits due them—benefits that blacks would feel helpless to collect without this expert assistance. The staff also try to find jobs for employable workers and refer others to self-help schemes operated by blacks. Olive (who, unlike most white social workers, spends a great deal of time in volatile Soweto) believes that this drive for independence is one of the few encouraging signs in the generally dismal picture.

The Cape Western branch of Quaker Service, in Cape Town, makes small grants to an unusually wide spectrum of programs, ranging from self-help centers in squatter communities to food programs and irrigation projects in the desolate homelands. Monthly meetings are held in local parishes or congregations in support of projects concerned with religious instruction, education, self-help, and relief. Quaker meetings have also supported families of political detainees and sent letters to authorities or the press expressing concern about infringement of rights.

As individuals, Friends often “speak truth to power” by publishing statements on controversial issues. South African Quakers are also noted for their extraordinary degree of involvement in volunteer work, to which some are committed full-time. Volunteers take food to detainees, help rural laborers build their own homes, assist families of unemployed men, lead handcraft classes, and engage in many other activities.

As members of other groups, Quakers have been represented (often in leadership positions) in organizations

Johannesburg Friends meetinghouse is shown at right, next to an apartment building.



Lois Forrest

such as the South African Council of Churches (SACC), the South African Institute of Race Relations (SAIRR), the Christian Institute, the Black Sash, National Council for Women, the Women's Movement for Peace, and many *ad hoc* committees.

Although most South Africans look askance at "liberated females," an unusually large number of Quaker women have taken leadership positions. Jennifer Kinghorn, for example, is a lawyer who has served as clerk of the Transvaal Monthly Meeting and a member of the executive committee of the SACC. With three others, she also traveled to the United States to explore relations with American Quakers. Bunty Harmon Biggs is a British-born Quaker who has been almost a one-woman service committee in Pietermaritzburg. For example, she headed Kapagani, a group that managed to buy surplus food from South African farmers and then sell it to Africans for a fraction of what it would have cost in retail stores.

Rosemary Elliott, who has served as clerk of the Southern Africa Yearly Meeting, was born in England and came to South Africa in 1954 after hearing Michael Scott describe his ministry in the land of apartheid. "I knew that God wanted me to go to South Africa to live," she says. For a year she did social work, and then, after marrying, moved to a citrus farm in the Port Elizabeth area, where she undertook voluntary relief work.

After Sharpeville, Rosemary struggled to form a small interracial group to "seek ways in which we could express our Christian faith more effectively in our lives." When the Christian Institute started, members of the group formed a close link with its leadership. Opposition from whites to the group and to many other projects she has launched has proved enormously frustrating to Rosemary, who feels very much alone in the white community.

## There are at least six types of principled nonviolence. South African Friends tend to believe in "active reconciliation."

"Then too, as soon as your group becomes slightly effective you're watched by the police," she says despairingly. "They go especially to the blacks in the group, and ask so many questions about what goes on at meetings that the blacks are afraid to come. We try to get into nonviolent action—but how is it possible in the South African context? Even the smallest project becomes absolutely exhausting."

One day, in an effort to help a colored minister in prison, Rosemary walked alone into the Port Elizabeth police office responsible for the detention and torture of Steve Biko. "I had to go through a locked door, which they locked again behind me," she recalls. "I told the officer I'd come to say there was a great danger in suppressing people like Biko and my friend, who stood for peaceful changes. He just stared at me and muttered a few words. But I insisted on shaking his hand as I left. Later, I said to an African friend, 'It didn't do any good, did it?' But his answer was, 'Unless someone speaks up like you, they'll think no one cares and do anything they like.'"

One of the most innovative projects in which Quakers have played leading roles is a plan for alternative service for conscientious objectors. It originated with Paul Hare, an American Quaker who chairs the sociology department of the University of Cape Town, is an authority on small groups, and has had long experience in nonviolent train-

Capetown Friends have worked to stop police from bulldozing this settlement of women and children outside the city.



Lois Forrest



ing and conflict resolution. In 1976, when the "unrest" spread to Cape Town, Hare and a small group of Quakers set up an ambulance service to transport injured blacks. Later the ambulance was used for other purposes, including delivery of food, clothing, and relief supplies from white churches to families who had lost their homes. Quakers also arranged meetings between white politicians and bureaucrats and spokespersons for the black community to discuss basic improvements in community services.

## **Adherents of this approach never use coercion. Rather they seek to convince their opponent through positive action of goodwill.**

More recently Hare joined Dr. James Moulder of Rhodes University and Dr. Francis Wilson of the University of Cape Town in advocating alternative types of public service for men who refuse on grounds of conscience to enter the military. There are three categories of conscientious objectors: those willing to serve in the Defence Force but unwilling to bear arms, those willing to work in civil service but not in the military, and those who object to serving the government in any capacity, including civil service and teaching in government schools for blacks. Moulder and Wilson have suggested that such men work in a community service corps (which would not be confined to whites) for disaster relief, fire fighting, hospital and prison work, or projects in education and agriculture. This could also help remove the misery and injustice that are the major causes of violence in South Africa, they point out.

Hare and Unitarian Bob Steyn have made a more detailed proposal than that of Moulder and Wilson. Conscientious nonmilitarists would put in a longer period of service than that prescribed for military service, and their organization would be independent of the army. Their duties would include supplementation of existing organizations at times of natural disasters, working with potentially violent persons such as prisoners or mental patients, and acting creatively at times of strikes or mass protests. Orientation of the corpsmen would range from fire fighting to responding nonviolently to physical violence.

From time to time authorities have shown flickers of interest in both kinds of alternative service proposals but in the end have rejected them. Hare's project, however, continues to receive growing support from English-speaking churches. For example, in 1979 the Congregationalists voted 500 rands (\$600) to support it.

During the coloreds' school boycott (originally non-

violent) in 1980, Hare played a dramatic role in preventing deaths and injuries. When the government put plainclothesmen in unmarked police vans, violence erupted among youths who saw the police as *agents provocateurs*. As police activity accelerated, teachers and principals began to fear that the officers would enter the schools. They asked the Quakers to intervene by communicating the coloreds' feelings to the police commissioner.

Then a stone-throwing 15-year-old was entrapped: he was shot by plainclothesmen who were crouched on the floor of their van, and shoved into the gutter with the warning to his friends to "leave him alone and let him die." Everyone realized that the funeral would be a setting for bloody rioting. In response to appeals from school principals and other local leaders, Hare put together a pamphlet on nonviolence with guidelines for marshals and tips on how to be an observer. In a few days the marshals were given rudimentary training. The police commissioner agreed to keep riot police out of sight. On the funeral day, the marshals (all of them black, because whites would hardly have been welcome) kept order while over 12,000 students marched for one hour, with no incidents—on the same street where police had assaulted students a week before. At some distance the Quaker Ambulance Service stood ready to help with injuries—injuries that never occurred. The whole effort required intensive work, but as Hare observed, "If you can perform like this, they will turn to you later for bigger things in times of crisis."

Another innovative project in which Quakers have played leading roles is the Center for Intergroup Studies. Housed in the University of Cape Town but independent of it, the center seeks to promote greater understanding among population groups in South Africa. It undertakes research (generally geared to serve as a base for well-planned action), publishes books and other documents, and conducts workshops with participants from outside the Western Cape and overseas.

That this dialogue has depth was shown by the fact that in 1971 the center brought together leaders of the Afrikaanse Studentebond (ASB), the National Union of Students (NUSAS), and the South African Students Organization (SASO). Although SASO's president lost no time in criticizing the white power structure and white liberals, all the groups discovered more common ground than they had expected. Hendrik van der Merwe, the center's director and a leading figure in the Quakers' Cape Western Monthly Meeting, maintained a sporadic friendship with Biko, and as chairman of Quaker Service made financial contributions to some of Biko's black community programs.

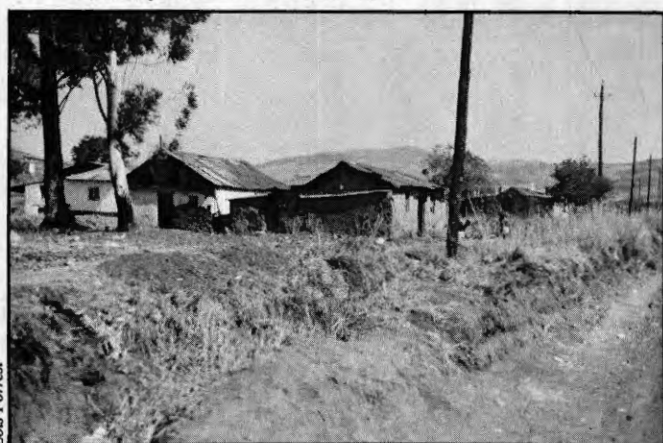
Another of the center's major projects has been the constructive program, set up to further understanding of prejudice and provide practical guidelines for overcoming racial and economic discrimination. It has brought together

persons who have never before been on the same platform. Some of the most successful workshops have been conducted with high school students; others have included business and political leaders.

Van der Merwe is a remarkable man whose beliefs provide insights into the values of Quakers. His own evolution was unusual, for Van der Merwe is an Afrikaner. In South Africa, an Afrikaner who forsakes the dominant beliefs of his cultural group risks ostracism and almost inevitably suffers from a sense of isolation. This scholarly activist, who has earned a doctorate in sociology, traveled widely, and become an astute political analyst, grew up on a farm and did not even visit the nearest city (less than 200 miles away) until he was 16. After graduation from high school, he became a farmer in his home district and then went to Rhodesia as a missionary of the Dutch Reformed Church. He returned from Rhodesia still convinced that God willed the separation of white and black in both church and state, and he still refused to shake hands with a black person.

"Back in South Africa," he recalled, "a fresh vision dawned upon me one day when my own elder brother

Rural housing of blacks in the Natal district.



**Suddenly I realized we were all one people of one world. I saw myself as part of Africa. An Afrikaner became an African.**

casually referred to a black female as a *vrou* ('woman') instead of using the normal derogatory word *meid* ('maid') I asked him if he did not mean *meid* and he simply said, 'No—*vrou*.' Suddenly I realized we were all one people of one world. A new world opened for me. I saw myself as part of Africa. An Afrikaner became an African."

Van der Merwe's new outlook brought with it tensions with his church and his friends, and he longed for an

association in which he could give expression to his personal convictions. Eventually, he did graduate study in sociology at the University of California (Los Angeles), where he and his wife Marietje became resident host and hostess at an international student center run by Quakers. This first encounter was the beginning of an involvement with the Society of Friends, one that ultimately led to his election as clerk of the South Africa General Meeting (which includes South Africa, Botswana, Lesotho, and Swaziland).

Like many other converts to a new faith, Van der Merwe is more ardent and articulate than most "birthright" Quakers. Aspects of Friends' faith that most appeal to him are their insistence on openness, their use of dialogue, their emphasis on conciliation, and their attempt to identify with both sides of a dispute.

On the one hand, in workshops and research studies Van der Merwe focuses on institutional violence. He recognizes the importance of black consciousness, recruits blacks for his staff, and encourages the training of leaders in the black community.

On the other hand, he is deeply concerned about the violence committed by both black and white extremists who have given up hope for a peaceful settlement. Too often, he says, liberation movements have become the victims of international power politics. Although he shares the sense of urgency of those who feel that everything they do should be aimed at immediate change, he cautions that working for change at all costs may destroy the future.

By the same token, he challenges unquestioning commitment to civil disobedience, which he sees as a negative act:

My plea is for a more positive response, which I would call *conscientious affirmation*. This does not necessarily require breaking any law; it requires affirmative demonstration of fellowship, love, tolerance, and a commitment to peace and justice. There is ample scope for such affirmation within the law.

Yet Van der Merwe admits that many laws are anachronistic. Some—such as the requirement for a permit to accommodate an African in a white home—he finds so morally objectionable that he refuses to obey them. "What I do emphasize," he says, "is the need for Friends—and others—to be conciliators and bridge builders."

"Bridge building" describes Van der Merwe's own role, not only at the Center and at Friends' meetings, but also in an arena few others can penetrate. Because he attended the University of Stellenbosch with present-day National Party leaders, shares their heritage, and maintains contacts with the Afrikaans community, Van der Merwe has entry to the decision-making elite. This is one aspect of his life that he cannot discuss freely. Yet it is clear that he has sown seeds that may bear fruit some day. The value of such quiet but intense dialogue can never be measured. □



# Friends, Holistic Health, and Modern Medicine



by R.G. Van Dellen

**F**riends are taken by the holistic (wholistic) health movement. At Friends General Conference in Berea, a workshop was devoted to holistic health. At a plenary evening session, Ross Flanagan lauded the holistic movement as he had previously done in *Friends Journal* (1/1-15/81). A videotape was shown of a psychiatrist working with children who had catastrophic illnesses under the banner of holistic medicine. At Northern Yearly Meeting of Friends in the fall of 1980, the main speaker talked of his own serious illness, mainly reviewing his search of a variety of holistic methods, although he also had standard medical therapy.

While easy to define, the holistic medicine movement is more difficult to grasp. A definition of holistic medicine would be medicine that treats the whole patient including the physical, mental, emotional, and spiritual aspects and not just the diseased organ. This concept is not new, and many physicians would subscribe to it. The definition alone, however, does not give one the flavor of the holistic health movement. In the published program of the fourth annual meeting of the American Holistic Medical Institute in May of 1981, the following are some of the workshops and lectures listed: past life therapy, homeopathy, acupuncture, nutritional medicine, holistic massage, spiritual healing, spiritual attunement, chelation therapy, Shiatsu (an oriental massage therapy), TENS (transcutaneous electrical nerve stimulation), ultrasound (a noninvasive diagnostic approach to holistic medicine), and metabolic evaluation and therapy for cancer. Ultrasound and TENS are standard in modern medical practice. Many of the other methods are clearly not found

within traditional modern medicine.

Further, holistic medicine stresses prevention, personal responsibility for health, and wellness. To quote from the program of the fourth annual meeting: "Holistic medicine addresses the biological, psychosocial, and environmental factors in health and disease with an emphasis upon prevention and optimum health..." (page 39). A young psychologist, N. Fiore, writing in the prestigious *New England Journal of Medicine*, advocates the holistic approach to cancer, urging patients to "take responsibility for their own health care and to regain a sense of control over their own bodies." Dr. C. Norman Shealy, program chair of the fourth annual meeting of the Holistic Medical Institute, stated elsewhere: "Most people are born with good health and lose it through poor habits and stressful lifestyles. Poor nutrition, lack of physical exercise, and emotional anguish are the overwhelming contributors to disease; correcting them is emphasized in holistic medicine."

I have several concerns with the holistic health movement. First, the emphasis on responsibility and prevention needs comment. The quotations cited imply that if we live with proper nutrition, adequate stress reduction, and appropriate health habits, we can prevent illness. This attractive hypothesis contains some obvious truth. Certain habits contribute to disease and others contribute to health. I need not elaborate on this. People should live responsibly. Who could argue with this concept? Caution should be used in carrying this philosophy to an extreme. The cause of many diseases remains unknown. To list a few: many forms of cancer, multiple sclerosis, juvenile diabetes mellitus, some forms of asthma, and some forms of arthritis. Genetics plays an important role in the cause of many diseases, and we have no control over our genes. To imply that we can prevent most or even many diseases by living properly is not proven. When Jesus in John 9 was asked who sinned

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to cause a man's blindness, the man or his parents, Jesus replied, "Neither." This story and the biblical story of Job suggest to me that we are not always responsible for our illnesses. The psyche and stress have a powerful influence on the causation of many diseases. Whether we can control that stress and our psyche in such a way to prevent these diseases remains unknown. To claim that we can gives false hope and can only add guilt to those who accept these concepts and who become sick. Also, for a variety of reasons many people do not have enough control over their lives to implement the healthful habits required even if we knew this would prevent disease.

Truth should be served. Friends have a long tradition of devotion to truth. Truth can be reached by different paths. Our worship relies on the experience of the inner light that speaks and guides. Medicine uses, albeit imperfectly, the scientific method, another valid approach to truth. This method involves putting forth a hypothesis which is carefully tested and then discarded or accepted based on the test results. Whether therapies palliate or cure specific diseases should be determined by careful studies—with appropriate controls to rule out observer bias, the effect of placebo, and chance improvement. Many therapies within the holistic health movement have unproven benefit. The same can be said for some therapies in traditional medical practice. The promulgators of these therapies have a responsibility to conduct appropriate studies to demonstrate their validity before advising their use in large numbers of patients. The treatment of cancer, for example, is one disease where this is clearly needed.

Lastly, modern medicine should get the credit it deserves.

The holistic health movement has arisen out of criticism of modern medicine. Advanced technology and specialization have reduced physical management of the whole patient, and physicians can and do think of patients as diseased organs rather than complete human beings. Dehumanization does occur. Many physicians have resisted this trend. The weaknesses of modern medicine should not denigrate its strengths and advances. Scientific advances have provided relief of suffering, prevention and cure of disease for untold numbers of patients. Immunization against smallpox and polio, antibiotic treatment of many major infectious diseases, discovery of insulin and vitamins, improvement in surgical techniques, and chemotherapy for cancer are just a few advances made in the past decades.

Medicine ideally practiced applies scientific knowledge to the whole person, at the same time realizing the limitations of that science. In addition to scientific knowledge, physicians need an "awareness of people and of human needs; an ability to temper the rational aspects of their work with a tolerant acceptance of the irrationalities of humankind; a perception of faith, hope, charity, love, and other elements of human spirit and human emotion. These properties of care and of compassion are fundamental and important tools" for any physician. (Paraphrased from A.R. Feinstein in *Clinical Judgment*, Baltimore, Williams & Wilkins Co., 1967.) That practitioners of modern medicine have failed at times to live up to this ideal does not justify the rejection of science and medicine's advances that seem to me to be present in some aspects of the holistic health movement. □

## April vs. the U.S.S. Corpus Christi

1.

They are christening a Trident  
in Groton today.

One thousand strong gather  
woman, child, parent, priest,  
and war veteran

to march and sing again—  
the powerful ones  
have stuffed their nuclear lust  
into four hundred and eight  
gaping missile tubes,  
poisoned scrotum of terror  
the lethal seed

sown on fear and hatred  
leaving nothing  
no generation  
but an atom that does not die.

This Trident  
black in mourning  
stuffed and sinking  
in the depths of the sea,  
the depths of our unconscious...  
We go along  
paying our taxes  
hanging onto our unbelief  
while the seeds of hatred are  
spewn daily among us.

2.

Along this Connecticut shoreline  
the forest trees are flushed  
in delicate blossoms,  
stored sunbeams softening  
in yellow tones...

Silently the trees are mating  
each tiny staminate  
giving up  
fertility powers  
to the sowing hand of the wind  
faithful to another generation.

—Judith Harvester  
April 1980

John Gummere





# By Bus Around Central America

by Miguel and Molly Figuerola



*The U.S. perception of Central America has changed substantially in recent times. What were long regarded as petty "banana republics" have become a major focus of international affairs. What were thought to be "peas in a pod" are emerging as several very distinct countries, each at a different stage in political and social development.*

*Alongside the diverse reports now appearing in the U.S. media, Friends may welcome impressions growing out of a recent four-week bus trip through the region by two members of the Latin American Affairs Study Group, based at the Quaker-founded Costa Rican community of Monteverde.*

## Nicaragua

We stayed with a family of "internationalists" (foreigners who are helping with the reconstruction of the country in any way). They are friends of ours, who are working on a grant from the University of Costa Rica in the health campaign, which has been a great success, and is winding up now, after accomplishing vaccinations against malaria, dengue, polio, and measles, and the teaching of hygiene and infant care. The literacy campaign is still going on in the eastern province of Zelaya, among the Indian and black population there. Each of these groups learns to read and write in their own languages: Mizquito and Sumo, and Caribbean English for the blacks.

Every time we have come to Nicaragua since the revolution we have noticed changes, not spectacular mostly, but significant. Nearly all houses in the country now have well-built latrines; electrification of the countryside is noticeable; and in various places houses have been built to replace the ones damaged by bombs and by the 1972 earthquake.

The main purpose of our stay was to see how things were shaping at the Carlos Fonseca Home for the Blind in Managua, where Miguel had been before and donated, in the name of our

committee, a sum for their ceramics project. The kiln they bought the material for was nearly finished when we saw it on our way out; when we returned a few weeks later it was finished, but the clay parts were still damp. Rows of finished pieces were awaiting the first firing. As they also could buy two potters' wheels, the next batch of ceramics will be wheel-turned and saleable. The building of the kiln was done by an American young woman and a (seeing) Nicaraguan young man. She teaches ceramics at Managua University.

During the three days we were at the home we also saw their other projects: weaving of hammocks from hemp and of belts from string, making of brooms, and Braille teaching. One group was busy making chair seats from plaited cane. At the moment they have on order for 400 driver's seats.

We had read in the Costa Rican press

that Nicaragua was arming itself powerfully, and so wanted to check up on this. We talked to our hosts, who on account of their work had to travel through the country in all directions. They said that the accusation of the buying of MIG planes from Russia was fantastic. First, there is no money; then, the East Coast, where the planes and armament were said to arrive and be unloaded, has just a few fishing ports, and the inland roads in the whole eastern province, Zelaya, are practically non-existent. The traffic there goes by water. This was told us by a Dutch "internationalist," who visited us in Costa Rica, and who had worked there for six months establishing cooperatives.

We wanted to see for ourselves the

truth about tanks and guns at the frontier but saw none. The only soldiers were the militia who escorted us to the border the day we crossed into Honduras. There had been an attack of ex-Somocist guards that night, with damage to the water tank and the customs office. The militia, at the orders of their leader, had refrained from answering the shooting, wanting to avoid any motive for an accusation of aggression by the foreign press.

Our conclusion was that it would be wise to let Nicaragua try to find its own form of economy (mixed state and private at the moment) and political system. Menace from outside may well exasperate the Nicaraguans and in the long run cause a more pronounced leftist deviation.

### El Salvador

We crossed El Salvador from the border with Honduras to that with Guatemala, stopping over one night in San Salvador. The border control on the Honduran side was more than strict: all folders and newspapers were confiscated, and books were inspected to see if they were "subversive." Some Quaker literature, little folders we were taking to Guatemala Yearly Meeting in Chiquimula, we carried on our persons.

From the border to San Salvador we followed a road that had been recently dug out with bulldozers, as two bridges along the Panamerican Highway had been blown up not long ago by guerrilla forces. It was like riding through the Sahara. Our bus advanced in the dusk at a snail's pace, between high earthen walls. Stray pieces of cement were lying about everywhere. We came to the big Cerron dam that furnishes half of the electricity for El Salvador. It was heavily guarded. Later we heard from the papers that there had been heavy fighting between government troops and guerrillas at the dam an hour after we passed.

We left San Salvador the next day at 6:30 a.m., following the Panamerican this time, and had the road practically to ourselves. As we neared the border, our bus changed its route, bumping slowly over very effective traffic barriers, and we were held up several times. The last time we were stopped by a military patrol 15 kilometers from the border. We all had to get out, women to one side, men to the other, the latter facing the bus with hands stretched up while their papers were checked and they were searched. During this check the soldiers kept their automatic rifles pointed at us.

The bulletin published by the Archdiocese of San Salvador gives an idea of the terrible sins against humanity committed daily in that country: The same bulletin also speaks of the refugees: those who fled to other countries, often without any possessions, and the ones who, inside El Salvador, are fleeing from one place to another and can only seek help of the Catholic church, which is often powerless to protect them against the persecution by paramilitary groups and the armed forces.

In Guatemala we heard from an old friend of ours who lives in San Salvador that there are also victims of the economic situation: people like the ones living in the village where now the Cerron dam has been built. They have been "relocated," that is to say, provided with a house—and nothing else, and so are slowly starving. There are also those who have been out of work since the war started. In our report of March 1981 we wrote: "It is thought that by the middle of 1981 50 percent of the industry workers, plus 40 percent of the farmers, will be out of work." And those figures are higher now. It must be remembered also that already in 1975 70 percent or 166,000 of the "campesinos" in this country, were landless. These, on losing their jobs, are now without any means of subsistence.



Courtesy of American Friends Service Committee

*Refugees display handcrafts.*

According to our friend, the political situation of El Salvador is much more complicated than in Nicaragua during the war. We quote him: "In Nicaragua it was just one people against one Somoza. Here there is a right wing, the paramilitary groups and ORDEN, who commit crimes and tortures. Then there is the left wing, the guerrilleros. Third, the armed forces, part of which side with the government, which tries to steer a middle course without success. And finally, the other part of the armed forces, mostly younger people who sympathize with the revolution but are powerless and have to obey if they love

their lives."

The greatest mistake one can make is to think that all those campesinos and industry workers are communists, a word that is bandied about to indicate any group or person that does not consent to the status quo. Most of the campesinos are religious people who only wish to return to their villages as soon as possible and take up their life—if possible.

It is bitter to know that foreign politics are continuing, and worsening a situation like this. And it is ridiculous to consider elections in these circumstances. Elections are not a panacea against social evils. In El Salvador, in the present conditions, they would only lead to more strife and more murders. They would certainly not give an image of the will of its people, 20 percent of whom have had to flee over the borders.

### Honduras and Mesa Grande

Our observations are based on a week's stay, during which we crossed the country by bus in various directions, saw election day, spent another day in a refugee camp near the Salvadoran border, talked to people, and read many different Honduran newspapers.

It is true that in Honduras one does not feel yet the extreme tension that is so evident in El Salvador and Guatemala, but still there is a difference with the situation as we found it in March 1981. Elections went off without any great upheavals, even in the capital Tegucigalpa. This time the Nationalist Party lost, and the Liberal candidate, Dr. Roberto Suazo, became President-elect. Not that this makes a great difference: he is one of the ten richest people of Honduras and will have to depend on the armed forces and the police. The police seem well-fed and well-dressed, whereas the rank and file of the soldiers we saw consisted of lanky, awkward-looking boys, whose uniforms hung loosely on their thin shoulders. Many will probably have joined the forces to have a job and food.

The economic situation is as bad as can be. Honduras has to rely on loans from international organizations. There is an enormous capital flight. This economical crisis is very serious for a big part of the population that has always been poor. Prices have soared since March and are now as high as in Costa Rica, where in spite of acute inflation wages are much higher comparatively.

This explains partly why one hears so much about guerrilla movements in Tegucigalpa and San Pedro Sula, the main cities. In November there were





Salvadoran refugees in Honduras board truck to camp.

so-called subversive activities in San Pedro. The DIN (National Organization for Investigation) and members of the FBI were very active in putting down any of these attempts. The Honduran newspapers and radio news were very frank in describing the part U.S. advisers take in this kind of thing.

At the Honduran border, control on literature is extremely strict. Even Guatemalan and Salvadoran newspapers are taken away.

The Honduran army has extreme rightist and moderate elements. The Hondurans we talked to said the military is forced to follow the course the U.S. prescribes, although they do not acknowledge this. The last months the imports of armament, begun under the Carter administration, have increased considerably. This leads to an increase of repression inside Honduras and to a feeling of insecurity among the population and among the many refugees from El Salvador in the camps near the border.

In Guatemala we were offered an opportunity to visit the new relocation camp for refugees in Honduras, called Mesa Grande. These refugees are transported gradually from camps still nearer the border, like La Virtud, Valladolid, Mapulaca, Guarita, and Tomola. These camps are very dangerous for both refugees and the people that look after them, like nurses and social workers. In the area on both sides of the border there are frequent clashes between guerrillas and Salvadoran troops; refugees have been taken away and disappeared and social workers killed.

The Mesa Grande camp near San Marcos de Ocotepeque is quite new, two weeks old; it has now about 1500 people; the project is for 10,000. They are living in big tents that are being put up by the refugees themselves, with

expert help. So far 60 have been put up. As in all camps, the main part of the refugees are children and small babies. The food situation is satisfactory. What is lacking is fruits and vegetables. The women are busy all day cooking on open fires, making 6000 tortillas (maize pancakes) a day, and preparing rice and beans, while the younger girls and older women look after the babies, and fetch water from a 100-foot-deep gorge, for drinking, washing, and cooking. Fortunately, a ditch has been dug to the river, and the pipes are expected any day. Meanwhile, the men are occupied in hacking holes in the rocky soil for tent poles and splitting firewood (three pine trees a day). Pines are the only trees that will grow in this poor, eroded soil, which used to be covered with tropical forest. The forests were cut down for lumber exportation. The only part of the country where one sees lush fields is the region around San Pedro Sula. There they grow tobacco and sugar cane for export. But the fields belong to rich families and are looked after by hired workers, men and women.

### Costa Rica

All the continent, and Europe besides, knows that "poor little Costa Rica," as friends of ours say, is in the grip of a financial crisis unparalleled in its history. This situation has come about within a year, in which the inflation has risen from 18 percent to 54 percent. (By comparison Guatemala, during the same period, went up from 9 percent to 15 percent, and Nicaragua has seen its inflation go down from 23 percent to 20 percent.) Everything, even the daily staples and motor fuel, has soared accordingly, to four or five times their former prices.

Of course, people blame the govern-

ment, privately and in the news, and not quietly. Ticos (Costa Ricans) tell the world if they have a reason for complaints. That's what democracy is for. But they forget that, although the present government is surely to blame for this financial mess, there are other reasons as well. One of them is that these same Ticos who criticize loudest have gotten accustomed to living way above their standard, buying imported luxury goods (such as color TV's, U.S. cars, and canned foodstuffs). And imported articles cost dollars.... Costa Rica does not produce any oil to speak of, and has to import all of it. And the Ticos themselves would protest against rationing of car fuel. The debts to foreign countries, U.S. in the first place, are astronomical. The country is not even capable of paying the interests, which causes complications with the International Monetary Fund, who are losing patience. The export goods, like coffee, meat, bananas, and sugar, have diminished in the world market.

All this causes strikes among the most diverse groups, from industry and banana workers to teachers, doctors, and nurses, who all want higher wages.

The danger is, as we see demonstrated now in the Standard Fruit strike, that the police are taking control more and more. This might lead to situations unknown in this country till now, where the Armed Forces were abolished nearly 30 years ago, and that has boasted its civic liberties, proud of its nickname "the Switzerland of Latin America."

As in all desperate situations, there are lots of jokes about this slump. One is: What is the Costa Rican currency? Answer: The dollar. In the capital San Jose most of the stores have signs: We buy dollars. Stores are semi-official banks. Most people prefer selling their dollars this way instead of going to a bank where they get 35 colones instead of 39 or 40 on the street. Nowadays economics and politics are bound up inseparably, so it is not surprising that the news media are increasingly reflecting U.S. political opinions. The communist and terrorist scare is trumpeted in press, radio, and TV, and little by little public opinion takes the same course.

According to an AFSC report, there are those who say: "Costa Rica might go the way of Uruguay, from a middle class country with social welfare programs unparalleled in Latin America, and a flourishing democracy until the early 1970's, to being the country with the highest per capita number of political prisoners in the world.

Let us hope it may not come to that. □

# Humanitarian Aid to Poland

*The American Friends Service Committee has been exploring ways to support European Friends in their efforts to provide aid to the people of Poland. The report which follows is from a letter sent to the AFSC by Heinrich Carstens of Pymont Yearly Meeting of Friends (whose members reside in the Federal Republic of Germany, West Berlin, and Austria).*

It was in 1961 that members of Pymont Yearly Meeting for the first time undertook a goodwill tour to Poland, aiming at improvement of mutual understanding and at reconciliation. A second group visit was carried out in 1962, a third in 1972. Counterparts in Poland were Catholic and Protestant church leaders and institutions, as well as university professors, journalists, and others, mostly intellectuals. Over the years personal as well as "group" friendships developed, which led to private invitations and visits both ways.

Early in 1973 Polish officials came to Berlin to meet with Bill Beittel and some German Friends (including Lore Horn and myself), trying to win Friends' moral and material support for the construction of the Child Health Center (CHC) on the outskirts of Warsaw. During the following years Pymont Friends raised some DM 25,000, most of which were used in 1977 to equip the

center's oto-rhino-laryngological department with hearing aids for children.

The idea behind CHC was to construct a living memorial for the millions of children from many countries killed by Germans on Polish soil during World War II.

During our yearly meeting in 1981 a Polish friend spoke of the situation in Poland, already then characterized by serious shortages of foodstuffs and many other commodities. This prompted a fine reaction on the part of PYM Friends: numbering fewer than 400 members, they raised within a short time DM 27,000 for bulk shipments, at the same time sending hundreds of private parcels to known or unknown families with children.

Actually the situation in Poland has gravely deteriorated since the summer of 1981, and even more so since the military took over last December.

Friends of PYM run four different programs of aid to Polish people:

1. Individual Friends or local meetings "adopt" a Polish family with children, sending parcels with basic foodstuffs, detergents, baby articles, vitamins, sometimes medicaments, etc.

2. Four times so far Friends and friends purchased foodstuffs etc. which they subsequently transported by truck to large Polish cities like Warsaw, Cracow, Torun, or Bydgoszcz for distribution.

3. We have assumed responsibility for the subscription of six medical journals as asked for by the CHC librarian.

4. PYM Friends have set up a special CHC Fund, putting it at the disposal of the center's director. So far we have been able to send spare parts for Danish hearing aids.

The four programs described are being continued, or they may be replaced by other ways of rendering help as required by our Polish friends. You may wonder why we concentrate so much on children, thereby neglecting other sections of the population in Poland. Well, at Cracow a Catholic priest said to me: "An adult can adjust to circumstances. He or she can even go short of food for a while without serious damage to health. It is expectant or nursing mothers, babies, and children who belong to the severely endangered yet helpless section of our population. And children are Poland's biological future."

*Contributions towards the humanitarian aid efforts of Pymont Yearly Meeting continue. Support has come from Friends in the Netherlands, from Peace and Service of London Yearly Meeting, Canadian Friends Service Committee, and others. Contributions to the AFSC designated for aid to Poland will be channeled as well through Pymont Yearly Meeting.*

## As Others See Us!

*The following entry is from A Dictionary of the Church of England by the Rev. Edward L. Cutts (Society for Promoting Christian Knowledge, London, 1886).*

—thanks to Lee Huntington

**Quakers**, or Society of Friends. A sect which originated about the middle of the 17th century, under the leadership of James Naylor, Richard Farnsworth, and George Fox. Fox was the most important of them, and left the impress of his character upon the sect. The leading idea of his system was that of the personal direct illumination of the Holy Spirit, superseding the need of all other agencies. He repudiated the Church,

undervalued the Scriptures, disdained any ministry or stated worship. He inculcated the severest simplicity and sincerity of life, and a boundless benevolence.

The sect suffered bitter persecution in its earlier days. At the end of this period the sect was joined by some [people] of better education and knowledge of the world, who gave a new tone to the Society, getting rid of much of its vulgar fanaticism, and reducing its better principles into more systematic order. The chief of these new founders were Keith, Barclay, and William Penn.

The prosperity of the body, and with that its addiction to the comforts, luxuries, and refinements of existence, after its own peculiar fashion, became marked features of its life in the 18th century. At the same time its benevo-

lence and its forwardness in works of public beneficence were equally prominent features; and the names of Fry and Gurney, two of the leading Quaker families, are venerated for these qualities over the civilized world.

During the present generation a change has come over the spirit of the Society. It is theologically more in accordance with orthodox Christianity and has abated much of the peculiarity of its outward characteristics of dress and language. Its younger members in large proportion secede to the Church of England, apparently without incurring much displeasure on the part of their elders; and the Society seems likely before long to expire of a decay of its distinctive principles. Its own official estimate of its members in 1886 was 15,000.



# NO TIME BUT THIS PRESENT

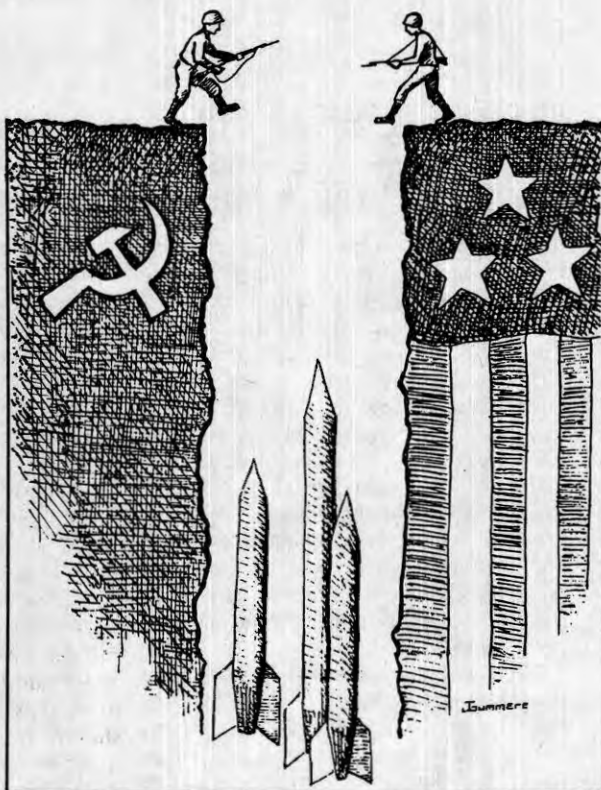
by C. Lloyd Bailey

*Ye have no time but this present time  
for your soul's sake.*

George Fox

Since 1978 when the first Special Session on Disarmament was held, there has been no progress, only backsliding. Humanity has moved irresistibly toward self-destruction. Governments spent 350 billion dollars on arms in 1978—now it is 550 billion. Weapons are being piled upon weapons, missiles upon missiles, new levels of destructiveness upon old ones. We seem helpless slaves to a concept of security which provides for no security. George F. Kennan, in his address accepting the Albert Einstein Peace Prize, describes the situation well: "We have done this helplessly, almost involuntarily, like the victims of a sort of hypnotism, like [people] in a dream, like lemmings heading for the sea, like the children of Hamelin marching blindly along behind their Pied Piper."

The second Special Session on Disarmament (SSD II) is scheduled for June 7 to July 9, 1982. Plans are well underway. The 1978 session accomplished little but was a reminder to governments of the specter of total destruction if initiatives aren't taken to stop the present arms race. SSDII is another opportunity, another chance. But the voice of the people must be heard. Governments won't change course without an overwhelming cry from the voters. Friends must take this opportu-



nity to help stimulate a strong public demand that our government not wait for the "other guy" to take the first step; people in the U.S. must take initiatives that will get the disarmament debate off dead center. Europe is moving rapidly, as indicated by the mass demonstrations against nuclear weapons in many capitals in recent months.

SSD II can be that moment in time when we organize to stop the insanity of the nuclear arms race. A young mother said to me recently as she was describing her concern for the future and her intent to work actively in her church to stop the arms race, "I am doing this for my children. I want them to have a future." She is helping to organize a "peace fair" in May which is being sponsored by all the Episcopal churches in Westchester County, New York. It is no longer only the "historic peace churches" that are speaking out. Archbishop John R. Roach of Minneapolis, president of the National Conference of Catholic Bishops, has said, "The church needs to say 'no' clearly and decisively to the use of nuclear arms." Many church leaders are speaking forcefully concerning the budget cuts for social programs and vast increases in military spending, calling for an end to the arms race between the USSR and the USA.

Professional groups have become active as well. Physicians for Social Responsibility is effectively organizing the medical profession. More than 6,000 physicians are reported to have joined

the effort to stop the arms race in California. They recognize that prevention of a nuclear war is the only answer and that building more weapons only creates more insecurity.

A goal for SSD II is to change the present bleak international climate regarding disarmament. Beyond changing the climate, some tangible and meaningful treaties may emerge. A comprehensive test-ban treaty, under negotiation for so many years, would be a large step forward. Another positive step would be tangible progress in strategic nuclear arms reduction. However, the greatest impact upon the delegates will come not from speeches in the general debate, nor from any gentle arm-twisting that may happen, but from what the public does and says before and during SSD II. If at least 100,000 citizens march to the U.N. on the Saturday following the opening of the session, it will be ample evidence that the people want an end to the threat of nuclear war. If, in addition, several thousand commit nonviolent civil disobedience before the permanent missions to the U.N. of the five nuclear powers, this would be even more persuasive. Pressure in national capitals on national disarmament policies months in advance of SSD II will be the most persuasive.

The following actions suggest themselves for Friends involvement:

- Each yearly meeting coordinate a disarmament campaign seeking the cooperation of the state council of churches and comparable religious bodies in its geographical area.
- Each monthly meeting help establish a resource center on disarmament in a Quaker meetinghouse, or other convenient location, and help publicize its availability.
- Approve a minute endorsing a nuclear freeze on the part of both superpowers and support the petition campaign for a mutual U.S./Soviet halt to the nuclear arms race.
- Call on President Reagan to personally address SSD II and to propose specific disarmament initiatives the U.S. government is prepared to take.
- Arrange for a monthly meeting representative to attend the June 12 demonstration at the U.N.
- Keep all elements of the media and press informed of activities planned.
- Subscribe to the *Disarmament Times* (\$15 for four regular issues plus four issues a week published during SSD II: Disarmament Times, Room 7B, 777 U.N. Plaza, New York, NY 10017.)

C. Lloyd Bailey, Scarsdale (NY), is former president, U.S. Committee for UNICEF.

# IREPORTS

## Southern Africa Friends Seek Spirit in Daily Life

Southern Africa Yearly Meeting took place at the Wilgespruit Fellowship Centre, Roodepoort, Transvaal, near Johannesburg from December 28, 1981 to January 4, 1982. People from most of the countries in Southern Africa attended: Botswana, Lesotho, Malawi, Zambia, and Zimbabwe. Lamentably, visas for South Africa were not granted to black Africans from Botswana, Malawi, Mozambique, and Zimbabwe which was a great disappointment and loss for SAYM. Of course all the monthly meetings of South Africa were represented with a strong group from Soweto. From outside the continent came Friends from Canada, Great Britain, and the United States.

The theme of this SAYM was "Seeking the Spirit in Daily Living." Jennifer Kinghorn, the clerk of SAYM, gave a very deep and moving keynote address.

Because the center was so near Johannesburg, Transvaal Monthly Meeting Friends tended to commute rather than to spend all the time at the yearly meeting so worship-sharing groups had a fluctuating membership. I can only speak for the

one I clerked, but it enriched rather than disrupted ours as we shared one new thing about ourselves after the usual introductions and moved into silence and sharing.

New to me were the contribution groups which met every evening to share feelings about the talks which had been given during the day. It was such a wonderful smorgasbord of topics that rather than two being given simultaneously as scheduled we all insisted that they be given consecutively so that we could listen to all of them. It was as if we had a second longer period of worship-sharing and usually with a different group of participants. Being a leader of one of these groups was exciting and frustrating as one tried to steer talk away from discussion and argument into personal sharing.

There was an excellent program for the many young people, some of the features being meditation, guided and silent, sports, and walks. Many of us took turns caring for the very young Friends. The business meeting discussed membership of children and how to teach children.

It is typical of any meeting of concerned church people in South Africa that social concerns such as forced removals, detention without trial, conscientious objection, the death penalty, and apartheid were given loving and active attention with heartfelt statements

arising from the sessions and resolutions to continue supporting those affected by these unloving practices.

Two events stand out particularly in my memory. We watched a film called *Awake From Mourning*, a documentary showing the self-help efforts of the women in Soweto after the disaster of the riots of June 1976.

*South Africa in Bondage—Time for Compassion and Action* by the South Africa working party of the AFSC was the other important happening at SAYM. Lewis Hoskins brought this 150-page draft document to SAYM; many of us sat up late and got up early to read one of the two copies he had with him. It is a loving, caring, yet strongly worded condemnation of apartheid and in essence recommends disinvestment from South Africa's companies and commercial institutions until apartheid is abolished and there is equality for all. I hope it will be widely read in North America and that enough copies are in circulation in South Africa for wide readership before it is banned.

Finally, as at most Friends gatherings there was lots of good fun and companionship—and for a Canadian (such as myself) it was fantastic to celebrate New Year's Eve with a braai (South African for barbecue) under the stars in hot summer (!) weather.

Dorothy Janes

# WORLD OF FRIENDS

A choir from the Doukhobor communities in the Kootenays assisted Nelson, British Columbia, Friends in putting on a program at a shopping mall in Nelson on the closing day of Disarmament Week. The Doukhobors are a pacifist Christian sect originally from the Soviet Union, who were helped to emigrate by Canadian Friends. Their singing attracted much attention, and one of their members gave a reading on the dangers of war preparations and the need to live simple and peaceful lives. Nelson Friends supplied disarmament posters, literature, and petitions. Friends also cooperated with Doukhobor communities in an earlier Disarmament Week peace rally of about 500 people.

The certification of Crossville (TN) Monthly Meeting within the Southern Appalachian Yearly Meeting and Association took place on a gloriously clear Valentine's Day, 1982. Forty-one members and attenders gathered in celebration of the occasion, along with 26 visitors.

Monthly meeting status had been officially approved by West Knoxville Monthly Meeting at its meeting for business held on November 2, 1981, and they presented a beautifully lettered charter on occasion of the actual certification.

A new military recruitment bill threatening student privacy is coming before the Pennsylvania Senate. House Bill 1599 would require public and private schools to prepare lists of seniors and provide the lists to military recruiters.

The Central Committee for Conscientious Objectors (CCCO) has called on the Pennsylvania Senate to reject the

bill. CCCO believes that the bill will increase the imbalance in information that high school students receive concerning the military.

House Bill 1599 also makes the student list available to "such persons as are deemed appropriate by vote of the school board directors or the governing authority of any private secondary school when requested in writing." This could possibly include the Selective Service System and help them track down non-registrants.

Carol McNeill of CCCO comments, "We urge everybody to fight House Bill 1599. Schools are supposed to be institutions of learning, not agencies to promote the U.S. military."

**Roots of Conflict: U.S. and USSR** will be the topic of the residential Institute for International Understanding, July 10-18, co-sponsored by Whittier College in California and the Pacific Southwest Region of the American Friends Service Committee.





*More than 15,000 candle-bearing participants converged from houses of worship of Baptist, Brethren, Friends, Jewish, Lutheran, Mennonite, Methodist, Orthodox, Presbyterian, Roman Catholic, Unitarian, and United Church of Christ congregations for an interfaith witness at Independence Mall in Phila-*

*delphia to stop the nuclear arms race. Friends played a key organizing role in the event, which was held March 27 during the time of Philadelphia Yearly Meeting. (Right) John Cardinal Krol, archbishop of Philadelphia, addressed the gathering.*



The gathering, which will include daily exploration of selected topics and nightly presentations by nationally known speakers and scholars, will allow the participants to explore, think, and rethink the deeper issues involved in the conflict between the United States and the Soviet Union. The basis throughout will be the traditional Friends emphasis on the thoughtful search for truth.

Harrison Salisbury of the *New York Times* will be a resident resource person for the entire institute in addition to presenting a keynote address. Other speakers include Edward F. Snyder of the Friends Committee on National Legislation; global analyst Richard Barnett; third-world spokesman professor Kassahun Checole, Eritrean specialist on the role of the superpowers in the Horn of Africa; Fred Warner Neal, distinguished scholar working in the area of U.S.-Soviet policy; and major speakers representing both U.S. and Soviet viewpoints.

Academic credit will be available. Cost for the entire institute (room, meals, and registration fee) is \$325 (reduced rate for groups and for those who do not wish to live on campus). Contact: Karin Hilsdale, Director, Whittier Institute for International Understanding, 980 N. Fair Oaks Avenue, Pasadena, CA 91103; 213-791-1978.

**Milwaukee (WI) Friends Meeting is undertaking to build its own meeting-house** after 40 years in nine different locations. The meetinghouse will be located on five acres of land which have been placed under the care of the meeting as a nature preserve.

In addition to being a place of worship for the 50 members and attenders, the meetinghouse will be shared by others in appropriate and creative ways. The estimated cost of the energy-efficient 3000-square-foot structure is \$150,000. While those associated with the meeting intend to carry the major burden of the cost, they are looking to others for assistance in making their dream a reality and would welcome contributions, pledges, loans, or collateral for loans. Those interested may communicate with treasurer Rebecca North, 2564 N. Bartlett Ave., Milwaukee WI 53211.

**Life at the Friends Schools in Ramallah** is affected by the unstable political climate of the West Bank. As a group of students from Friends Boys School waited outside before taking their final examinations, an Israeli army occupation detail parked nearby, then entered the school gate and questioned students and teachers. The day before there had

been a demonstration nearby and some students had been arrested.

In addition to the turmoil of the environment, the Friends school suffers from crowded facilities, overloaded staff, and the need for better textbooks.

The two Friends schools in Ramallah are recognized as being superior to other local schools and preferred by Muslims who are attracted to them because they emphasize education and not formal religion. Despite the highest tuition of any Christian schools in the area, the Friends schools are full and many young people are turned away each year.

Material rewards for the volunteer Friends school teachers are few, but the real reward lies in helping young Palestinians to "turn into what they want to be." One may also grow spiritually and intellectually when experiencing life in a very different culture and life style.

Friends United Meeting is seeking at least four replacement teachers for Ramallah schools for the next term beginning in August 1982. Those with teaching and planning skills should apply now to the Associate Secretary, Wider Ministries Commission, FUM, 101 Quaker Hill Drive, Richmond, IN 47374.

## Camp CHOCONUT

Friendsville, Pennsylvania

**Fifty boys, 9-14.** For active boys more interested in real camping than competitive team sports. For boys who like projects and carpentry, or big group games on our 800 acres. Independence and self-reliance are gained while everybody has fun. 8 or 4 weeks of learning to live with others away from home. Good food. High counselor ratio. Many activities and our own private natural lake for swimming, canoeing and excellent fishing. Near the New York border in Northern Pennsylvania's Endless Mountains, ACA accredited. Booklet.

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Thomas A. Wood  
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## LETTERS

### A Wider Sharing Needed

John Michener and John Sullivan have given us an excellent exposition of the AFSC Affirmative Action approach. Clearly those within the AFSC family—staff, committees, and board—have benefited much from their experiences and in some cases unaccustomed contacts. It seems to me this presents the Society of Friends at large with a most important question: How can we too gain more of such experiences so that we and the smaller AFSC circle approach problems with more nearly similar exposures?

Clearly there are minority groups which have not been drawn to membership in the Society to any marked extent. Whatever the reason we are the poorer for it. Our appeal—call it spiritual, religious, philosophical, or whatever—has not been strong; if there has been disinterest or aloofness we need to change our attitudes. But the AFSC has been able to add to its core of Quakerism a good deal of *economic power*. It has been able to offer paying jobs. It has of course tried to do this wisely and broadly. Nevertheless it has been able, in part with our financial assistance, to bring together a unique group of people and to encourage their co-partnership on behalf of many worthy objectives.

But does this not leave us with an unanswered question: Is there not some better way in which the AFSC and the many yearly meetings comprising our Society can work together to make sure these inter-group contacts and experiences are shared more widely? At one time, through the varied summer programs, our young Friends indeed gained richly from the many AFSC contacts. There has been, it seems to me, a retreat from this approach, and I do not know of any serious efforts being made to find something to replace it.

I am sure that some efforts are being made, through a committee of the AFSC Corporation, and possibly in other ways, to bring the Service Committee and Friends at large more closely together. The Affirmative Action Program is certainly one which needs to be better understood by the larger body. Let us approach it, as we do when we are most successful, with what is most basic to Quaker action: shared experience, sought under a sense of God's leading.

David Scull  
Annandale, VA

### Religious Quality is Missing

"A Widening Path: A Widening Circle" (FJ 2/1), that look behind the scenes offered us by representatives of AFSC, is an extraordinarily revealing document. Well-intentioned, stammering with apologies for AFSC's past sinfulness, couched in an awkward mixture of sociological, political, and Quaker jargon, it indicates that there is little comprehension in AFSC's present administrators of that Quaker form of religious experience we give witness to in our Friendly meetings for worship and meetings for business.

AFSC itself remains an important instrument of good works, and its concerns, including those set forth in the article, are worthy ones. Its name, however, has become a misnomer: the original American Friends Service Committee is today what can only be titled the American Service Committee. Where I'd be most uneasy about supporting it under its present name, which suggests that it is truly responsive to our Quaker meetings, I'd be glad to do so when it adopts this new and much more accurate designation.

Stanley Ellin  
Brooklyn, NY

### Jumping Through a Different Hoop

The February 1 issue of *Friends Journal* is indeed a stellar issue. A few minutes after reading Dr. Rifkin's brilliant tactical projections of possible nuclear situations, I heard a radio news item that Admiral Rickover advocates international nuclear disarmament; after that, abolition of nuclear reactors; and after that, reduction of the power of corporations. I hope he will be listened to more than Kennan and Mountbatten have been.

The "economic conversion" programs of NARMIC and FOR are turning industries from war to peace, but the big turn-around must be done by Congress. The "freshman" members of Congress know how to do one thing really well—jump through the hoop that President Reagan holds up, so it's up to us, the people, to have him hold up the right hoop. Continuing livelihoods for former nuclear workers must be assured. International collaboration on conversion to peace could be a positive replacement for negative disarmament talks.

The thrilling prospectus of the AFSC which Michener and Sullivan have spelled out in "The Widening Path" is something for all of us to be



proud of. But sometimes I wish for another name for "affirmative action." The expanded philosophy and projects of the AFSC bear no relation to the grudging observance of affirmative action by the commercial world. The term was simply a euphemistic motto adopted by government as a makeshift atonement (like busing for integration) for our time-honored mistreatment of blacks. Our society owes them restitution of body, mind, and spirit for enslaving their ancestors, and after they were freed, keeping them in cultural subjection to this day. AFSC is leading the way in discharging this debt.

Mildred Clapp  
Earlham, IA

### Released Friend Sought

The Chattanooga Meeting of Friends is considering sponsorship of a "released Friend" to help advance the Quaker testimony in Chattanooga. The released Friend would work under the supervision of the monthly meeting in areas of concern to the meeting such as Armed Forces Day parade in Chattanooga, nuclear disarmament activities in the South, and human rights in Chattanooga.

Since our meeting is small, we are thinking in terms of a six-month trial period with the meeting providing room and board for the released Friend plus a salary of \$100 per month. We think it would be appropriate to recruit interested Friends through *Friends Journal*. Any information, suggestions, or guidelines concerning such a program will be greatly appreciated. We very much want the program to be meaningful to the released Friend as well as to the meeting.

Sue Reynolds  
1051 Hibbler Circle  
Chattanooga, TN 37412

### More About Angels

For Friends who enjoyed the articles on angels (*FJ* 12/15/81) as well as those who thought, HUMBUG!, I recommend the book *A Life After Death* (chapter four, "The Six Angels of Ballardvale") by S. Ralph Harlow (Doubleday, 1961). A scholar of religion (Harvard, Columbia, and Hartford Theological Seminary), Harlow is an ordained minister in the Northampton (MA) Congregational Church, and a retired professor of religion and biblical literature at Smith College.

Ethel DuBois  
Kennett Square, PA

### Where Will the Quaker Leaders Be?

While any mechanistic application of demographic trends, especially to so small and dispersed a group as Quakers, is a mistake, it does seem worth a moment's pause to ask, where will be the Quaker leaders of the third millennium?

I was born in 1944, at the edge of the "baby boom." My generation is just moving into leadership in local meetings and beyond. Our numbers provide a ready supply of leaders (and others) well into the early part of the next century. It seems likely that Quakerism is entering a period of growth and expansion as this century draws to a close.

My daughter was born in the mid-1970s. There are relatively fewer people in her age group. Her generation will come of age early in the next century while there are still many frisky older Friends firmly ensconced in leadership positions. Unless Friends begin working now, there may be a crisis in leadership in the second or third decade of the next century because:

- As the larger group of older Friends die, there may be fewer people to serve.
- Those left will be less seasoned because so many wise elderly Friends continued to serve their meetings, schools, AFSC, FCNL, and other offshoots so well.
- Talented younger Friends may conclude there are limited outlets within "established" Quakerism and either leave or create splinter groups, further creating gaps in the Religious Society of Friends.

This is not inevitable, and planning does not seem precisely what is called for. Sensitivity to the issues does seem warranted. Perhaps queries like the following might be helpful:

- 1) Does your Quaker group have clearly defined terms of office? Are there encouragements to serve no more than two or three terms?
- 2) Are younger Friends nurtured in the skills of clerking and other forms of ministry? Are teams of young and old Friends used regularly?
- 3) Can you imagine the group deliberately shrinking in the next century? Can you begin being more active in attracting young people?
- 4) Are younger Friends sensitive to the need for patience and are they active in volunteering their skills? Are older Friends sensitive to the importance of providing avenues of service to all ages and careful to avoid becoming "indispensable"? Is there communication among generations about these issues?


Karen A. Reixach  
Rochester, NY

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## BOOKS

**The South African Churches in a Revolutionary Situation**, by Marjorie Hope and James Young. Orbis Books, Maryknoll, NY, 1981. 268 pages. \$9.95 paperback

Well-intentioned Friends, as well as others who deplore South Africa's unconcern with social justice and its brutal repression of dissent, worry about an impending holocaust and view with alarm our administration's supportive gestures toward the Botha government. Yet many have trouble formulating a personal position on issues such as divestment or non-divestment.

Of real help in understanding the complicated situation is Marjorie Hope and James Young's new book. The writers, two sociologists who share a position at Wilmington College (Ohio), fill a serious void by giving us a current as well as historical sketch of the role various church groups and leaders, both clerics and laity, have played in South Africa since the Dutch East India Company's first settlement in 1652. This is vital information because in South Africa it has always been hard to distinguish church and state, and blacks coloreds, Indians, and whites all take their religion seriously. According to theologian, David Bosch, "The Afrikaner, above all, is a religious animal."

The picture Hope and Young draw is perhaps more panoramic than it is incisive, more descriptive than analytic. However, portraits of most of today's religious leaders, among them Manas Buthelezi (Lutheran), Unez Smuts (Congregationalist), Smangalis Mkhathshwa (Catholic), David Bosch (Dutch Reform), Desmond Tutu (Anglican), Rob Robertson (Presbyterian), and Hendrik van der Merwe (Quaker), add authenticity as well as color to the work. To their credit, the writers also recognize the full significance of the thousands of Ethiopian, Zionist, and Apostolic independent churches (Soweto alone has 900 of them).

As Hope and Young see it, the churches have been a force both for and against change, have served to intensify as well as erase racial conflict. With most other voices of dissent banned, banished, or imprisoned, the churches, they say, may offer the last hope for a peaceful solution: "The multiracial churches, some segments of the African independent churches, the black (former



'mission') churches of the Dutch Reformed Church, and some leaders of the white Afrikaans churches are already assuming a more prophetic stance, and could play a mediating role in the inevitable conflict."

Events since the book's publication, however, do not appear to warrant such optimism. William Johnston, of the U.S. Episcopal Churchmen for South Africa, has warned that, strengthened by Reagan support, authorities are cracking down on the South African Council of Churches (SACC) and its head, Anglican Bishop Desmond Tutu. The SACC is a powerful coalition of 15 million, largely black, South African Christians. In October police accused the SACC of promoting policies advocated by the now banned African National Congress (ANC). Next they may ban Bishop Tutu and the SACC or at least declare the SACC an "affected organization," thus making it ineligible to receive support from abroad. Bishop Tutu's devotion to nonviolence will not prevent him from speaking out against apartheid, not will it protect him or the SACC from harsh government reprisals. With the best will in the world and at heroic costs, liberal South African churchmen may only be crying out in the wilderness.

Richard O. Ulin

**Encyclopedia of Energy, McGraw-Hill Co., New York, 1981. 800 pages. \$35.00**

This second edition covers all significant forms of energy generation. The qualifications of all authors are revealed and most of them supply a bibliography. The authors attempt to explain highly complex and technical matters to non-technical minds. The book will probably be available in local libraries for reference.

J. Howard Branson

**The Call to Conversion by Jim Wallis. Harper & Row, New York, 1981. 190 pages. \$9.95**

This is a profound and highly readable inquiry into the nature of Christian community by the editor of *Sojourners* magazine. Wallis attacks the nationalization and privatization of U.S. religion and the churches' complicity in such social evils as poverty, injustice, and the arms race. He attributes this complicity chiefly to the fragmentation of our common life: true prophetic witness must stem from authentic religious community, which in

turn depends on worship anchored in the Holy Spirit. The community of resistance must be first, last, and always a community of praise and celebration. As "the authority of every other god melts away in worship of the Lord," we celebrate the life which we are called "to share together and then give away for the sake of the world." People of faith must move "from optimism through despair into hope." Wallis has clearly done just that, and the reader should feel greatly encouraged to do likewise. A book to reread and to ponder.

Esther Murer

## FILMS

**Getting the Most From Your Garden, produced by John Haskyns-Abraham, directed by Frank Cursley, Jr. Distributed by Bullfrog Films, Oley, PA 19547. Purchase: \$425. Rental: \$35. Color, 28 mins.**

Persons who viewed the film *Possum Living*, (FJ 10/1/81) might find this an interesting follow-up. Many of us are concerned about growing as much of our own food as possible, both because it is better food and because it involves us in responsible stewardship of the land. This production addresses the growing method of gardening in raised beds.

In such a garden the area to be planted is divided into square or rectangular plots. Each may be outlined with logs or other barriers. Inside the area to be gardened is placed a large supply of well rotted and manured compost. The resulting bed is then planted in patches rather than the more conventional row pattern. Plants are then thinned out in such a manner as to fill in all the area as they mature. This has the advantage of crowding out weeds and providing shade for the soil.

Various gardeners who have successfully used this method are shown at work on their land. Composting and manuring are illustrated.

The film should be of interest to many adult groups, especially in more rural areas. There are many methods of intensive gardening in use these days, and as many gardeners to sing the praises of each, but the film provides much information of value to all.

Esme Dick

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## MILESTONES

### Birth

**Marshall**—On January 20, *Alexander Patrick Marshall*, the son of Kenneth Scott and Janice Larivee Marshall of Somerville, NJ. Alex's father and grandmother, Lillian Michener Marshall, are members of Rahway-Plainfield (NJ) Monthly Meeting.

### Marriages

**Balaban-Crohn**—*Richard Crohn* and *Nancy Balaban* of Hastings-on-Hudson, NY, under the loving care of Purchase (NY) Friends Meeting on February 27.

**Graf-Evans**—*Jonathan W. Evans* and *Melissa Graf* under the joint care of Westtown (PA) Monthly Meeting and West Knoxville (TN) Monthly Meeting in the Westtown Meetinghouse, June 13, 1981. Melissa is the daughter of LeRoy P. and Ruth P. Graf of Knoxville, TN. Jon is the son of William E. and Lucretia W. Evans of Crossville, TN. The couple are now living in Washington, DC.

**Hofmann-Hunter**—On December 19, 1981, *Paul Hunter* and *Barbara Hofmann* under the care of Dallas (TX) Friends Meeting, where they are members. Barbara is the daughter of Margret and Otto Hofmann of Austin (TX) Friends Meeting.

### Deaths

**Colesworthy**—On February 22 at Friends Hall, West Chester, PA *Lauretta P. Hall Colesworthy*, widow of Thomas G. Colesworthy, in her 93rd year. She was a member of Birmingham (PA) Monthly Meeting. She is survived by three daughters, several grandchildren, and a sister, Ruth Whitacre.

**Conrow**—A member of Rancocas (NJ) Monthly Meeting, *A. Engle Conrow, Sr.*, on January 27. Engle graduated from Moorestown Friends School and attended Cornell University. He was extremely active in Quaker ministry and in the community outside the meeting. Engle is survived by his wife, Claudine Conrow; his children, William, A. Engle, Jr., and Susanne Bingham; eight grandchildren; and four great-grandchildren.

**Eaton**—*Dorothy Eaton* on December 8, 1981. A former clerk of Cornwall (NY) Monthly Meeting, she was active in every aspect of her meeting family.

**LaFollette**—On January 21 after a long illness, *Karen Keller LaFollette*, 33. She

graduated from Earlham College and received the Joseph and Mary Thorne Moore Scholarship in Religion while a student there. For several years she was involved in Friends programs, among them an American Friends Service Committee project with children in rural Durham, NC. Karen attended Vassalboro (ME) Friends Meeting. She is survived by her husband, Hugh; two children, Rachel Lyn and Timothy David; her parents, George R. and Mildred A. Keller; a sister, Edith Keller; and a brother, George R. Keller, Jr.

**Maier**—*William Morris Maier*, 72, on March 11 in Bryn Mawr, PA. He graduated from Haverford College in 1931 and from the University of Pennsylvania law school in 1935. He was appointed to the Haverford College board of managers in 1938. In 1949 he became treasurer of the Corporation of Haverford College until his retirement in 1975.

From 1941 to 1945 William was in Civilian Public Service. During that time he served as executive secretary of the Hawaii Branch of American Friends Service Committee, working especially on problems of people of Japanese and Japanese-American ancestry and of war prisoners under the military government. He served on the board of directors of AFSC for several terms between 1953 and 1969. He was also active on the international service and finance committees of AFSC, serving on the latter until 1978.

Among William's other Friends activities were serving as president of Friends Education Fund, as a trustee of Philadelphia Yearly Meeting, as treasurer of the Friends Freedmen Association, and as a board member of Westtown School.

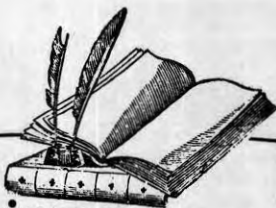
Surviving are his wife, Margaret Waterman Maier; two sons, James Hollingsworth Maier and Anthony Morris Maier; three grandchildren; and a brother. He was a member of Haverford (PA) Monthly Meeting.

**Preston**—*Gilbert K. Preston, Jr.*, of Alcoa, TN, February 11 at age 76. He was a member of Swarthmore (PA) Monthly Meeting. Gilbert taught most of his life, beginning in his teens when he taught music at Swarthmore School of Music. Following graduation from the University of Pennsylvania, he taught history and Latin in several high schools, among them Oakwood Friends School and Friendsville Academy. Gilbert worked as an innkeeper in later years. He was a highly regarded scholar of history, foreign languages, and biblical literature. He is survived by his brother Ralph C. Preston, a member of Providence (PA) Meeting.

**Correction:** In the article about East African Friends (FJ 2/15/82), Benjamin Ngaira was identified as the first presiding clerk. Instead, he was the first recording clerk. He later served as presiding clerk (from 1950 through 1965). The first presiding clerk was Joeli Litu (from 1946 through 1949).



## Poets & Reviewers



**J. Howard Branson** is a member of Arch Street (PA) Monthly Meeting. **Deborah DeRosa** is a member of Beacon Hill (MA) Meeting. **Esme Dick** is a member of Stamford-Greenwich (CT) Meeting and is former director of the American Film Festival. **Judith Harvester** attends Worcester (MA) Meeting and has been a community worker. **Esther Murer** attends Central Philadelphia (PA) Meeting. **Richard O. Ulin**, is a member of Mount Toby (MA) Meeting and teaches at the University of Massachusetts, Amherst. He worked for two years in southern Africa.

## Resources

• **Guatemala! The Terrible Repression in the U.S. National Security State** is a special issue of *Green Revolution* (Late Winter, 1981). A 72-page magazine which presents useful background material on a beleaguered nation. Includes many photographs and Indian art graphics. "In Memory of Kaiyutah Clouds" reflects on the life of a young agricultural advisor (who had worked with AFSC) who was murdered this past year by plainclothes Guatemalan police. \$1.50 from School of Living, P.O. Box 3233, York, PA 17402.

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## Announcements

**Three New Foundation Gatherings** in 1982: June 16 to 20 at McNabb, Illinois; on "George Fox's Christian Message"; presentations by Lewis Benson and others; for details, write—Gardiner Stillwell, 1708 Carolyn Drive, Champaign, IL 61820. June 26 to 30 at Camp Neekaunis, Waubesa, Ontario, Canada; on "Nature and Nurture of Life in Christ"; presentations by Lewis Benson and others; for details write—Fritz Hertzberg, 966 Finch Avenue, Pickering, Ontario, Canada L1V 1J5. August 20 to 22 at Newberg, Oregon; on "The Christian Message of George Fox"; presentations by John McCandless and others; for details, write—Mark Silliman, 1207 E. 7th Street, Newberg, OR 97132.

## Too Late to Classify

**Housekeeper/child care** live-in position in Bethlehem, starting June. Flexible schedule. Single parent with one school-age boy. Send qualifications to RJL, c/o Astro, Box 549, Easton, PA 18042.

**Elderly woman** needing some supervision wants room and board with private family in West Philadelphia. EV6-3286 after 6 p.m.

"The Human Race vs. the Arms Race: The Realities and the Alternatives" is the theme of the American Friends Service Committee's 1982 Avon Institute, July 17-24, Lake Winnepesaukee, NH. Resource persons include: Margaret Burnham, Jerome Frank, Marta Daniels, Eugene Rivers, Stephen Cary, and Frances Crowe. Special presentation by John Kenneth Galbraith. Excellent children's program. Brochure from AFSC, 2161 Mass. Ave., Cambridge, MA 02140.

## Books and Publications

**Wider Quaker Fellowship**, a program of Friends World Committee for Consultation, American Section, 1506 Race Street, Philadelphia, PA 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves *Friends* cut off by distance from their Meetings.

### Faith and Practice of a Christian Community:

The Testimony of the Publishers of Truth. \$2 from Publishers of Truth, 1509 Bruce Road, Oreland, PA 19075.

**Friendly Songs For Small Children.** Unique copyrighted format. Illustrated songs for children to color and insert in plastic sleeves fitting standard binders. Send \$1 for four songs/binders and complete information. Box C-761, *Friends Journal*.

### Looking for a book? Free Search Service.

Please write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Station, New York, NY 10113-0300.

**Disarmament** is the most important problem facing humanity today. The quality of life—in fact life itself—hangs in the balance. For a complimentary booklet *Disarmament in Attitude and Action*, write World Goodwill, Dept. J, 866 United Nations Plaza #566, New York, NY 100017-1888.

**World Peace.** Send for the World Goodwill Newsletter *Between War and Peace*, promoting the idea of peace through the use of goodwill and right human relations. World Goodwill, Dept. J, 866 United Nations Plaza, New York, NY 100017-1888.

**Unity, Sharing, Peace, Plenty**—the sequence for establishing a new economic order. Send for the World Goodwill Newsletter, *Formulating the Economics of Intelligent Love*. World Goodwill, Dept. J, 866 United Nations Plaza, New York, NY 10017-1888.

**Rufus M. Jones.** Send for list of out-of-print titles for sale. Peter Sperling Books, Box 300, Old Chelsea Station, New York, NY 10113-0300.

**Free booklet** explaining Dr. Christopher's Herbal Combinations, along with Catalog of Natural toiletries, books, vitamins, herbs, spices, more. Send three stamps. Bach Flower Remedies, 39 one oz. bottles, \$35 P.P. Lotus Shoppe, Box 50, Pullman, W. Va., 26421.

## For Rent

**Quaker Meeting member** rents rooms, Philadelphia suburban area, one with limited kitchen use. Non-smoker, no pets. \$135-\$150. 527-2196.

**Spacious 9-room house**, just one short block from best beach in Cape May, NJ, 3 blocks from mall, furnished, including crib, washer & dryer. Sleeps 14. Ocean view from every room! Phone 202-966-3645.

**Rooms now available** in Yearly Meeting Friends Boarding Home. Wonderful home-cooked meals. Write: M.A. Longstreet, The McCutchen, 21 Rockview Ave., N. Plainfield, NJ 07060. Phone: 201-755-8600.

**Downeast Maine.** Small cabin on shore, near wildlife preserve. Fully equipped kitchen, shower. Sleep 2 adults, 3 small children. Simple, secluded, beautiful setting. \$125 week plus utilities, minimum 2 week rental. June-Aug. 223 Buck Lane, Haverford, PA 19041. 215-649-7037.

## For Sale

### Used Compuwriter II typesetting machine

for sale by *Friends Journal*. Includes 23 film strips (8 type faces), width plugs, spare parts kit, operator's manual, and compukwik 2-bath processor. Asking \$3,000. Contact FJ.

**3 Bedroom Cape Cod** 120 yr. old house on Maine coast (Tenants Harbor), central heat, large bath, full kitchen, LR, wood shed plus large shed which was used for boat building. Needs work but is habitable. \$23,000. Call 215-482-4697 after 6 p.m. or write 755 Manatawna Ave., Phila., PA 19128.

## Personal

**Martell's offers you** friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-Continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

**Single Booklovers** gets cultured, single, widowed or divorced persons acquainted. Nationwide. Established 1970. Write Box AE, Swarthmore, PA 19081 or call 215-566-2132.

## Positions Vacant

**Sandy Spring Friends School** seeks teachers for: English, 10th through 12th grade; Mathematics/Science, 6th through 8th grade; French and Spanish or German, 10th through 12th grade; History, 9th grade; English, 9th grade. The latter two are new positions requiring additional skills in administration, group work and the ability to teach other subjects, e.g. Mathematics and Art. Persons interested should send resume and references to: Edwin E. Hinshaw, Headmaster, Sandy Spring Friends School, 16923 Norwood Road, Sandy Spring, MD 20860.

**Superintendent and handyman.** New York City Office Buildings. Salary \$25,000 to \$30,000. Supervise cleaning personnel, perform light repairs. Write: Room 804, 45 John St., New York, NY 10038 or call 1-212-233-1960.

**Wardens (couple) required** for Perth, Western Australia, meeting house. Details from clerk, 35 Clifton Crescent, Mt. Lawley, WA 6050.

**Full-time Director**, Southeastern YM Quaker Center, at Cisney House, Orlando, FL to develop and coordinate programs and to manage 12-unit apartment house, starting May/June, 1982. Applicant should be a Friend. Offers 2-bedroom unfurnished apartment, including utilities; salary negotiable. Send applications to Viola E. Purvis, 847 Highland Ave., Orlando, FL 32803. 305-422-8079.



**Small rural Quaker** boarding high school seeks teachers of math, English, French, Spanish. Includes houseparenting. Married couples preferred, single persons considered. Contact Storrs Olds, The Meeting School, Thomas Road, Rindge, NH 03461. 603-899-3366.

**Friends Seminary**, a co-educational K-12 school, seeks new Head of Middle School, starting July 1, 1982. Middle School includes grades 5-8, 170 students. Send resumes to: Joyce G. McCray, Principal, Friends Seminary, 222 East 16 Street, New York, NY 10003.

**Business Manager.** Small school, a not-for-profit tax exempt corporation, seeks qualified individual to begin July 1, 1982. Responsibilities: management and oversight of financial affairs of the school; care of buildings, grounds, vehicles; management of office and maintenance staff; effective liaison with headmaster, development office, staff and parents. Degree in business/accounting and/or equivalent experience required. Address inquiries and resumes to: Robert Henderson, Headmaster, Media-Providence Friends School, 125 W. Third St., Media PA 19063.

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

**Assistant Administrator**—Friends Homes, Greensboro, NC. We are seeking an individual with knowledge of personnel administration and the ability to supervise professional and non-professional personnel. The individual should have exposure in the area of business administration and/or financial management. Please submit resumes/applications to G.W. Pleasants, Friends Homes, 925 New Garden Road, Greensboro, NC 27410.

**Committed Christian social worker (MSW)** to work in an ecumenical intentional community with low income persons. Needs to be a generalist with clinical skills, wholistic approach, pioneering spirit, flexible, team approach. 20 hours/week. Possible live-in. Send resume to: The Rev. Robert H. Betts, MSW, 1067 Park Avenue, Bridgeport, CT 06477.

**Director** and also a teacher for Lochland School, Inc., a small private residential home-school for retarded young adults in Geneva, NY. Training in Child Psychology, Elementary Education, Administration and boarding school experience desirable. Caring spirit, willingness to learn and adapt important. Friends and friends of Friends are especially encouraged to apply. Prefer a married couple who would live on the lovely campus on Seneca Lake. For information write: Florence H. Stewart, 1057 Lochland Road, Geneva, NY 14456.

**The Quaker school at Horsham** is seeking teachers for elementary school students with learning disabilities. Preferred experience—early-childhood, vision-hearing-movement, reading, special education, arts. Send resume to George Rowe, Wycombe, PA 18980.

**Director of Publications.** Responsible for Earlham College publications. Need person with creativity and imagination and skills in editing, design, writing, photography and human relations. Must have print production experience. Bachelors degree. Earlham College is a Quaker, liberal arts college. Selection process will begin on April 23. Send letter, resume and names of references to: John Zehring, Office of College Relations, Earlham College, Richmond, IN 47374. AA/EOE.

**Attorney needed** to do immigration work with fleeing Central Americans in the Texas Rio Grande Valley. Must speak Spanish. Salary to be discussed. Send resume to: BARCA, P.O. Box 5291, McAllen, TX 78501.

**Development: Research Associate** Earlham College, a distinguished liberal arts institution, seeks to appoint a development associate responsible for prospect research, building a records system, and participating in planning strategy for major gifts solicitation. Interpersonal, organizational and communication skills are essential. This is a new position open July 1. Send letter and resume to Richard B. Lancaster, Vice President for Development, Box 3, Earlham College, Richmond, IN 47374. Earlham College is an AA/EOE.

**Business Manager** for Friends school, boarding and day, grades 9-12. Must have successful experience in business management and desire to be part of a close administrative team. Housing provided. Write: Clark McK. Simms, Headmaster, Oakwood School, 515 South Rd., Poughkeepsie, NY 12601. 914-452-4200.

**Alumni Relations: Associate Director** Earlham College, a distinguished liberal arts institution, seeks an energetic person to work with the Director of Alumni Relations in designing and implementing all programs relating to Earlham's alumni. This includes organizing and supporting alumni clubs, off-campus gatherings of alumni, the annual fund, planning on-campus events such as Homecoming, Alumni Day, and reunions and working with the Alumni Council. This is a new position, open July 1. Send letter and resume to Marilyn H. Rugen, Director of Alumni Relations, Box 3, Earlham College, Richmond, IN 47374. Earlham College is an AA/EOE.

## Positions Wanted

**Graduating May, 1982** with majors in Spanish/Latin-American Studies and Social Science/Psychology. Friend. Want work in community project, i.e., half-way house, women's crisis center, with Spanish-speaking people. Have worked and studied in rural and urban Mexico. Janice Wolfe, Box 517, Flagler College, St. Augustine, FL 32084. After May 1, 366 Mankin Ave., Beckley, WV 25801.

## Schools

**Oak Grove-Coburn School** is enjoying a growing support among Friends of Central Maine. We value the school's strong college preparatory education, its friendly atmosphere with emphasis on the individual student, and the beautiful natural setting of the school. We invite your young people to come up to Rufus Jones country and join our children, working and playing at Oak Grove-Coburn School. A fully accredited day and boarding school for grades 6-12. Oak Grove-Coburn School, Dale Hanson, Headmaster, Vassalboro, ME 04989. Phone 207-872-2741.

**Sandy Spring Friends School**, Sandy Spring Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; twice weekly meeting for worship; sports, service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

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

**Scattergood School**, West Branch, IA 52358. Co-educational Quaker 4-year college-preparatory boarding school with simple lifestyle. Faculty and students of many nationalities, races, and faiths share all daily work and farm chores. Small personal caring community promotes individual growth.

## Services Offered

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

**Calligraphy.** Beautifully lettered invitations, marriage certificates, greeting cards, poetry, favorite quotes, signs, posters. Fees negotiable. Sabrina Sigal Falls, 4101 Pine, Philadelphia, 19104. 215-662-1888.

## Summer Activities

**Quaker Music Camp** for 12-17 year olds. Friends Music Institute, 4 week program, Barnesville, OH. For brochure: P.O. Box 427, Yellow Springs, OH 45387. Phone 513-767-1311.

**Woodburn Hill Farm**, a multi-family cooperative, seeks a summer sojourner. Room and board in exchange for skill, energy. A summer in the country! Relate to adolescents and gardening. Privacy, yes! Inquire: Woodburn Hill Farm, Rt. 3, Box 98, Mechanicsville, MD 20679.

**Seeking summer alternatives?** Scattergood Work Camp! Farm, maintenance, garden work in a caring community. Participants must be 15 or older; families are invited. For more information, write Geery Howe, c/o Scattergood School Summer Work Camp, Scattergood School, West Branch, Iowa, 52358. 319-643-5636.

## Travel

**A grassroots summer:** 12 boys and girls ages 11-15, explore French Canada, canoe Maine rivers, gain outdoor skills, self-esteem, life long friendships through participation in adventurous, close-knit group, July 1982. Grassroots Educational Expeditions, Freedom, ME 04941. 207-342-5422.

## Wanted

**Friends to support and participate** in El Centro de Paz, a binational network recognizing that Latin America begins in eleven "border states" of the U.S. and Mexico. Our programs advance peace through community: village development, conferences, visitations, bilinguality. Write El Centro de Paz, Friends Meeting, 727 West Harrison, Claremont, CA 91711.

**Exchange home, car, in Denver.** Two weeks, Autumn. Similar arrangement in another locale. Details negotiable. VanZants, 401 Humboldt, 80218. 303-744-1129.

**Small ecumenical retreat community** invites inquiries about short or long-term participation. ARC Retreat Community, RR 2, Box 354, Stanchfield, MN 55080. 612-689-3540.

**Help in reviving farm** (prospective Friends-oriented community) in exchange for acreage. Blue Ridge area, near Washington. Rt. 1, Box 180A, Round Hill, VA 22141.

**Room rental wanted**—Bryn Mawr. Convenient to station. Monday-Thursday nights. Single professional woman. Box 74, Salisbury, CT 06068.

April 15, 1982

Dear Cousin,

I can't go into too much detail right now, but I am very concerned about our dear Uncle Sam. Recently we've noticed a marked change in his behavior, especially his spending habits. I'm sure you heard some of the disgruntled remarks that were made after he cut the household food budget and a lot of other things as well. I thought he may have experienced a financial reverse and was just cutting back. Though a few of his dependents were hurt the cuts did not seem all that illogical. That was before I had the opportunity to review his financial statement and new budget.

In spite of reducing support for his dependents, and with more money of his own to spend than ever, he seems determined to go even further into debt. He is spending half of his money for guards, alarms, weapons, etc.

You've known for some time how I've felt about his notion of "security". It has gotten completely out of hand! Even though he now has the most elaborate security system, he wants to sign contracts to buy new weapons for which he has no earthly use. With some of them he could blow up the entire neighborhood.

We all know how difficult some of his neighbors can be. But, we have to get it across to him that he will gain the security he wants, not by pointing guns, but by sitting down and talking things out.

Our Uncle is courting disaster. If enough of us show him that we care, he may very well change a lot of what he is doing.

Sincerely,

Your cousin

CAN YOU  
HELP UNCLE SAM  
WITH HIS SPENDING HABITS? IF YOU  
WOULD LIKE MORE INFORMATION YOU MAY CALL  
202-547-6000 DURING THE DAY OR WRITE TO:

**FRIENDS COMMITTEE ON NATIONAL LEGISLATION**

245 Second Street, Northeast  
Washington, D.C. 20002