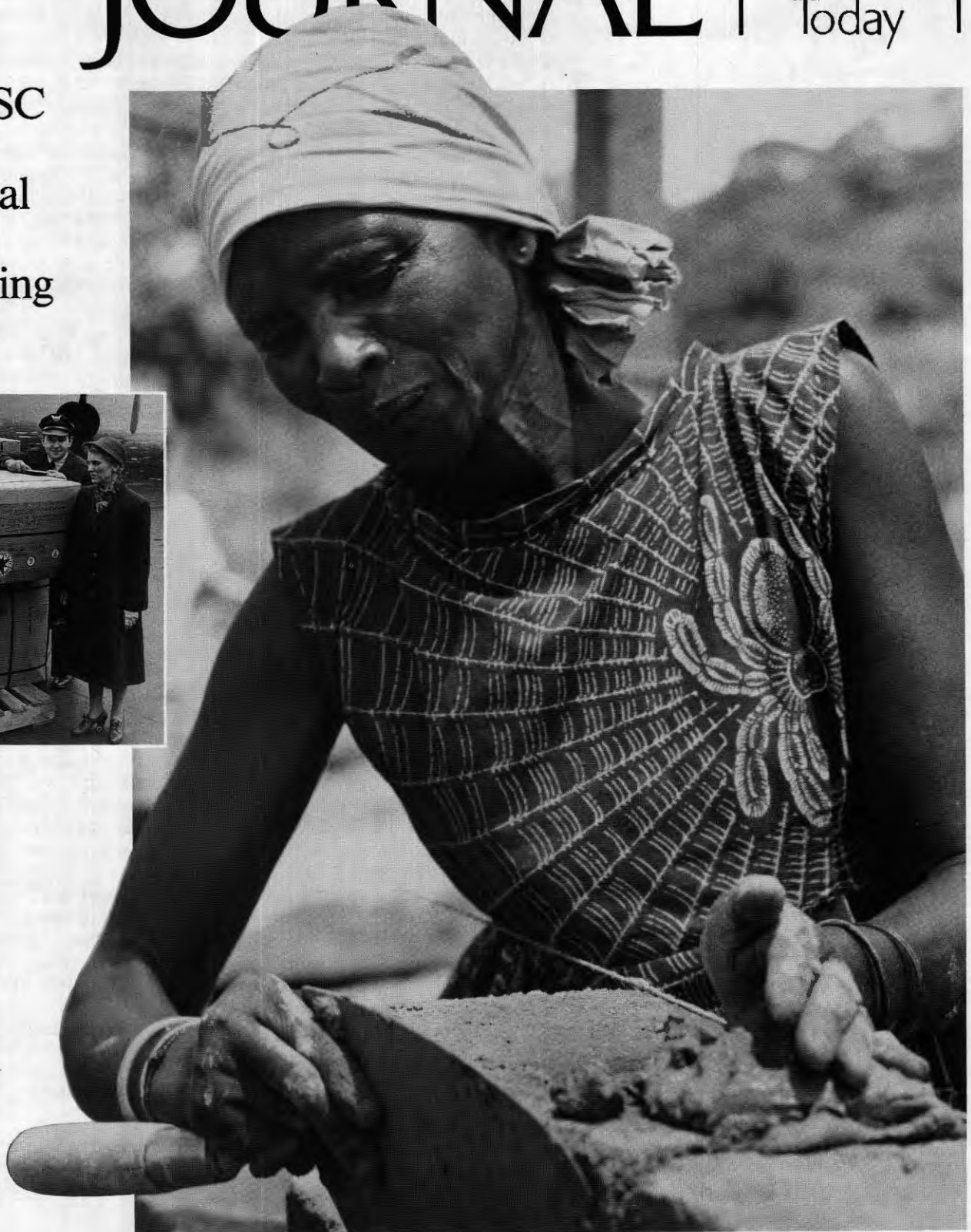


April 1992

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

The AFSC  
at 75—  
Continual  
Search,  
Continuing  
Witness



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## Among Friends

# Vital, Transforming Events

To discover a truth," wrote Rufus Jones, "involves the apostolic task of going out and doing it." Twenty-five years ago this month his words appeared on the front cover of FRIENDS JOURNAL, just below a 1918 photograph of American Friends Service Committee relief work in Russia.

The words gain added meaning for me as I consider my own AFSC connections—a friendship that began on the West Side of Chicago in 1963. That September, Tony Henry invited me to volunteer with an AFSC project he was directing, the Youth Opportunities Program. To me, the appeal of the program was its small, personal quality. It involved children and their families in the inner city. Being a YOP volunteer was mostly about "going out and doing"—and learning: about ourselves, about racism, about poverty and poor housing and rotten schools, and about how children from different cultural backgrounds could teach and learn from each other.

Gradually, over the months that followed, windows began to open for me. An unexpected benefit as well was to discover Quakerism. At the invitation of a committee member, I began to attend 57th Street Meeting in Chicago. One thing led to another, you might say. Eventually I became convinced I was a Friend, and I joined a meeting. The Society of Friends has been my spiritual home ever since.

As we prepared this 75th anniversary issue, we sought to involve a variety of people. Some of the authors have connections to AFSC work dating to the 1930s. (One, John Sullivan, shares a common birthday with AFSC!) Others are newer to the fold. In some cases, very personal glimpses occur into the lives of people we do not know, people such as Mae Carter, from Sunflower County, Mississippi; or Huu Ngoc in Hanoi, who described Quaker Service there as being "like a hyphen."

Recognizing that not all Friends have supported AFSC over the years, we feel Paul Lacey's article is particularly important and helpful. Paul gives us an historical perspective that can help us examine those things that annoy us, that sometimes drive us apart.

For many reading this special issue, it will be their first glimpse of FRIENDS JOURNAL. We welcome and invite you to become subscribers. In months ahead you may look to receive a rich variety of articles that serve to interpret more fully the Quaker message today.

As we consider the enormous problems that face us globally—many, I'm sad to say, which have been with us longer than the life of the American Friends Service Committee—I find it reassuring to know that things *can* be changed, that some things *do* get better when there is hard, unglamorous, dogged work to make them change. Walls begin to come down: walls between nations, people, races, and classes, walls that stay there only as long as we let them.

And it's not always big budgets, big government, big business that bring about such change. Rufus Jones spoke the mind of many of us, I think, when he wrote: "I have become a good deal disillusioned over 'big' conferences and large gatherings. I pin my hopes to quiet processes and small circles in which vital and transforming events take place."

*Vinton Deming*

# FRIENDS JOURNAL

April 1992  
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Cover photo: A self-help housing project in Kafue, Zambia, 1970, photographed by Barbara McAllister. Inset: A Material Aids shipment leaves Philadelphia for Tunisia, 1950s.



▲ The AFSC fed refugees from the Spanish Civil War, 1937-39.

All of the photos in this issue through page 41, except those on pages 4, 11, 12, and 36, are from the American Friends Service Committee.



## CPS Revisited

*Reader response to our January issue on Civilian Public Service was enormous. What follows are several of the letters received. Many more will appear in a special Forum in our May issue. Don't miss it! —Eds.*

Thank you for the articles about Civilian Public Service. Although Leonard Kenworthy mentions visitors as a factor in helping us become more socially committed, some of them did far more.

Norman Whitney, through visiting and his *Spectator Papers* (letters written to hundreds of us) gave us a sense of community with men in other camps and units. He also gave us a sense of perspective. I remember when he visited the Malaria Unit on Welfare Island, he responded to the sense of frustration that many of us felt about our lack of apparent impact on society. "You are keeping alive the faith that there is a better way."

Robert Maris, a dentist from Wilmington (Dela.) Meeting, and his wife, Ruth Outland Maris, whose voice was as firm as her convictions, found their way to a spike camp in June Lake, California. He brought with him a portable dentist drill, run by pedal power through a bicycle wheel, and took care of some teeth that hadn't been looked at by a professional since induction two or three years before.

Paul and Betty Furnas got to June Lake, too. The great thing about these five people, and others, was that they listened, really heard what we needed, and did what they could to help. Such people were greatly appreciated. Sometimes the reception they got was quite straightforward. I once heard Bacon Evans tell of sitting with campers on a bench in a dining hall and asking a man who lit up an after-dinner, hand-rolled cigarette, "Friend, has thee ever thought of giving up smoking?" to which came the reply, "Friend, has thee ever thought of minding thy own damn business?"

I am grateful for one visitor. A rabbi who had escaped from Germany came to Coleville to lecture. During the question and answer period, I turned to Pooh Baily, who was also visiting the camp, and asked a question of my own: "Will you marry me?" She was so surprised that she said, "Yes." I held her to it, and we're still working at it nearly 50 years later.

Charley Brown  
Wiscasset, Maine

Thank you for your "CPS Revisited" issue. It was almost as good as a



▲ Civilian Public Service men gather in their bunkhouse, 1941 or 1942.

reunion. There were Alice and Ward Miles with memories of our terrible Philadelphia State Hospital with its patient-workers, its Wednesday night socials (sometimes with such stimulating outside speakers as Dorothy Day, Scott Nearing, and Dr. Kinsey of sex-survey fame), and its wonderful women's unit, with all those delightful young idealistic college co-eds. There was Leonard Kenworthy to remind me of the "jaundice unit," where my veins developed a life-long aversion to needles. There was Jim Bristol, who, in 1945, did for me and others what Dave Richie had earlier done for him: posted bail when I finally decided to "walk out," thus enabling me to cattleboat to Europe while awaiting my trial.

I enjoyed the "Lighter Moments," especially the ever-growing folklore about Corbett Bishop. One of the personal incidents I cherish occurred when I was doing clean-up duty in the barracks of CPS#53 at Gorham. One of the campers from a small, extremely fundamentalist denomination had evidently gotten off duty in order to show two visiting elders from his church around the camp. I was sweeping the floor nearby when he brought them through this particular, otherwise deserted, barracks. Pointing to one of the cots he remarked, "That's where the other Christian sleeps."

In your books about CPS you omitted the most scholarly volume of all: Sibley and Jacob, *Conscription of Conscience: The American State and the Conscientious Objector. 1940-1947* (Cornell Univ. Press, 1952). Also, about half the 101 pages of *Statements Opposing War* (compiled by the Peace Committee of Ohio Yearly Meeting of Friends, Conservative, Barnesville, Ohio, reprinted 1988) are given over to remarks by ex-CPS men re their experiences and convictions.

Ben Candee  
Shaker Heights, Ohio

Congratulations on a great issue on Civilian Public Service!

As a Friend working on issues of conscientious objection, both from CPS days and today, I am surprised there was no reference in the issue to the historic cooperation of churches, agencies, and individuals as part of the National Service Board for Religious Objectors.

That agency is now the National Interreligious Service Board for Conscientious Objectors (NISBCO). AFSC and Friends United Meeting are members of NISBCO, which works closely with the Central Committee for Conscientious Objectors and other groups and religious denominations on behalf of



# Protect the Children

COs. Friends have always been central to that effort.

Many JOURNAL readers will be interested to know that a NISBCO committee is developing a new comprehensive directory of COs from that time period. This list will include CPSers, those who went to jail, people who worked in camps, etc. NISBCO also has a resource list of CPS literature. We would be happy to send this complete list, or a bibliography on all materials related to conscientious objection, to anyone interested.

David A. Treber  
NISBCO  
1601 Connecticut Ave., NW,  
Suite 750  
Washington, DC 20009-1035

Your coverage of the CPS experience renewed many vivid memories. Although I appreciate the personal sacrifice of those who chose alternate service, I think it only fair that you give equal credit to those who felt called to serve as noncombatants.

My brother, Warren R. Haines, served in a medical unit of the army. His decision was coolly received by many in the Quaker community, and the military staff had little respect for a recruit who refused to carry a gun. They did everything within their power to break his resolve.

Letters home spoke of unkept promises, endless hours of KP and guard duty, plus being passed over for promotion even though he was highly qualified. The greatest blow came when all his buddies were shipped out to another base, leaving him in a great sea of loneliness. Fortunately, his Quaker faith was strong. He wrote home for copies of *Faith and Practice* and John Woolman's *Journal*. During his few hours of free time he hitchhiked into town to seek solace at the USO.

His prayers and hope for the future can best be exemplified by the following excerpt from a letter he wrote to the parents of a former Westtown classmate when he learned of his death:

"Regardless of what I might say, or anyone for that matter, we can't alleviate the unfortunate circumstances. The only thing we can do is try to share some small part of your grief. My prayers, I know, and those of many of his friends will be deeper and more sincere with the knowledge of your loss.

"Let us pray fervently together and strive with all our might in the hope that the high moral ideals of Christ will soon be known by all men and that we may live again in the harmony of peace, never forgetting the deep losses that millions have suffered."

Warren R. Haines was reported missing

Over one year has passed since the war with Iraq began. It ended very quickly for the U.S. and its coalition, with few casualties on "our side." We had no civilian casualties. No U.S. child was killed in this war.

It is quite a different situation in Iraq. There, children are still dying as a result of the total destruction of the infrastructure of their country. Even now, 400 children are dying every day as a result of this devastation, as reported by UNICEF.

After World War II, on 12 August 1949, the Geneva Conventions were amended to give special protection during military conflicts to civilians, especially to children and women. Annex I of the Protocol deals with Protection Against Effects of Hostilities. Article 48—Basic Rule: "In order to ensure respect for and protection of the civilian population and civilian objects, the Parties to the conflict shall at all times distinguish between the civilian populations and combatants...." Article 77—Protection of Children: "1. Children shall be the object of special respect and shall be protected against any form of indecent assault. The Parties to the conflict shall provide them with the care and aid they require, whether because of their age or for any other reason."

Since 1990, we have another international law—the UN Convention on the Rights of the Child. This treaty has been ratified by 106 nations. (We hope that the United States will soon also sign and ratify this convention!) It is considered to be the manifesto of a new ethic for children.

In September 1990, 71 heads of state or government and another 88 high officials, many at ministerial level, came together at the United Nations in New York for what must be considered the first truly global summit—the World Summit for Children. One hundred and fifty-six countries, including the United States, signed the Declaration of the World Summit for Children.

The new UN Convention and the World Summit Declaration obligate states to ac-

cord children special protection in situations of armed conflict. "Resolution of a conflict," the World Summit Plan of Action declares, "need not be a prerequisite for measures explicitly to protect children and their families to ensure their continuing access to food, medical care, and basic services, to deal with trauma resulting from violence, and to exempt them from other direct consequences of violence and hostilities." The World Summit Declaration requests "that periods of tranquility and special relief corridors be observed for the benefit of children, where war and violence are taking place."

These new international laws and recommendations were ignored during and after the Gulf War, with the exception of one "corridor of peace," which was a joint WHO/UNICEF humanitarian mission, delivering 54 tons of medical supplies for the Iraqi children.

Why were the provisions for children given in the Conventions and the World Summit Declaration ignored? We must ask questions. Do all governments consider themselves above international law? Do their populations really condone military actions against children? We were well informed by television and other media about U.S. military actions in Iraq, but were we immune to the pain being inflicted to the Iraqi civilian population, especially to the children? Do we only care about U.S. children? Let us remember children do not choose their head of state. Iraqi children did not choose Saddam Hussein.

Will we be silent again if, in future military actions, our side once more ignores these international humanitarian laws which are designed to protect children in situations of armed conflict?

Ingeborg Jack  
Swarthmore, Pa.

*Ingeborg Jack represents Friends World Committee for Consultation at the NGO Committee for UNICEF and is a member of Swarthmore (Pa.) Meeting.*

over India in 1946. He was on a plane taking the bodies of loved ones home. No trace was ever found.

Marian B. Miller  
Paoli, Ind.

The cover photo of your January CPS issue was taken at CPS #9 at Petersham, Massachusetts, probably in the winter of 1941-42. What a happy surprise to see three of my bunk-mates face-on after 50 years! Ralph "Stubby" Nelson, who was unofficial camp jester, is on the chair at

left. (He died some time ago.) In front of the door is Bill Kasso, and next to him on the bunk is Harry Sikorski, the camp softball pitcher.

I can't name the others; probably the photo was taken before my arrival in March.

Bob Barrus  
Burnsville, N.C.

*(Can other readers supply names of those in the photo? We'd be pleased to hear from you! —Eds.)*

## Support needed

In the article about William Penn House (*FJ* February), the second event on reconciliation in the Middle East ended with suggestions for action. One was to write a letter of encouragement to Khalil Mahshi, director of Ramallah Friends School. I would add to this the suggestion to send money for the Sponsor-a-Student Program. This will encourage faculty, parents, and students.

Economic conditions in Palestinian territories are deteriorating, which worsens the financial situation of Ramallah Friends School. However, school faculty is working hard to provide quality education and to serve the community at large. Tuition costs for one year (U.S. dollars) range from \$567 for kindergarten to \$835 for grades 10-12. Checks can be sent to: World Ministries Commission, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47347-1980.

Barbara Korte  
Palmetto, Fla.

## A touchstone

Nothing had prepared me for the disorientation I experienced when I came upon "Village Christmas" (*FJ* December 1991). Here was this familiar tale with its photo memories, attributed to the familiar name once mine, with the bio: "Natalie Pierce Kent's article appeared in the December 13, 1958, issue of *FRIENDS JOURNAL*. At the time it was written, the Kent family were members of Ithaca Meeting."

Warily, I read the story. Old writings are sometimes an embarrassing display of outgrown perceptions, but, except for the ease with which I wrote of "America" and "Americans"—oblivious of Central, South, North—this one was not. I could not, however, escape an uneasy feeling of confused identity. Encountering the two Christmases Past—1949 and 1958—I wanted to protest: "Hey, I'm still out here! The Children's Village was just the beginning!"

The 1949 Christmas, when I lived the story, was the centerpiece of two life-changing AFSC years in Europe. The children of that Christmas are scattered across the world, and all the survivors have passed their 50th birthdays. The Children's Village became a NASA base with this motto over its gate: "Lead, follow, or get out of the way."

Christmas 1958, when I wrote the story, was exactly half my lifetime ago. That Kent family in Ithaca included 34-year-old me, Cornell grad student, Oakie Kent, and our four children under

age nine, the first having been born in the Village. We were planning, preparing for our future, with little thought for life's uncertainties.

In the 1960s our family went with AFSC/VISA to Tanzania, where Oakie died in an automobile accident.

Twenty years ago I married Fritz Kempner, Penn Charter teacher, and moved to Philadelphia, Pa., where my life centered around Chestnut Hill Friends Meeting and the environmental learning center for kids I directed in the Puerto Rican neighborhood of Kensington. In the 1980s, the Sanctuary Movement became a compelling focus, a direct link to the refugees of 40 years before.

Christmas 1991, living in Maine, I ski along the frozen Kennebec, contemplating Christmases and Friends and, thanks to you, rediscovering the force that was AFSC/Bad Aibling. Those two years—Quakers, AFSC, children, refugees—are the touchstone for everything that has happened in the years that followed. What prevails is the commitment to notice the violence that never stops and to try to challenge it where I am, which may not be where I expected to be.

Natalie Kempner  
Woolwich, Maine

## A new dimension

In the summer of 1991 the Metropolitan Community Church, a local Christian group with many gay and lesbian members, asked Lancaster (Pa.) Friends Meeting for permission to use its premises on Sunday nights until they could find their own building. Permission was granted, and soon thereafter the following letter was received. Although I don't know the author, she did permit me to share her letter with your readers:

"Dear Friends, it has been my wish since this summer to thank your meeting for allowing the MCC to use your facility for worship. This summer was a frightening time for members of my community. I don't consider myself to be at all a brave person, and would gladly have remained safely at home of a Sunday evening. Whether it was realistic or not, the feeling of threat and violence seemed to be everywhere.

"But God's call insisted that I remain with the community, remain present to it. My obedience to God could only be described as reluctant. But the full reward (with interest) came on the first evening we worshiped in your building. It was a hot evening, and we sat with all the windows and doors open, without lights on. The persuasive quiet of prayer

was all around us, even though our style of worship is much more verbal than yours. The Spirit of God was present among us to comfort, enliven, and strengthen.

"I have always loved much of the Quaker tradition, found insight and wisdom in Douglas Steere, Thomas Kelley, and John Woolman. I have felt a oneness with your call to peacemaking. But even with all of those connections, I found an entirely new dimension in the lived witness of your hospitality to us in a time of great distress...."

Ted Herman  
Cornwall, Pa.

## Opposing drug use

The challenge facing us today is to create a society in which there is no need for people to use mood and mind altering drugs. I suspect there are few Quakers who feel the need for personal use of these drugs. Our monthly meetings, therefore, need to reach out to assist those who have such dependencies, to help show them that they are valuable people with an Inner Light that does not need an outside stimulant. Unless we are successful in such an effort, I fear that more than a generation of young people will be lost. We will have a permanent subculture of persons whose lives are under the control of substances that damage them, their families, and communities.

As one who worked for two years for the U.S. Department of Justice, I feel confident in saying that few law enforcement officers believe their efforts will solve the drug problem. They would be the happiest people if their services were not needed. Most agree it's a waste of resources to arrest, try, and imprison persons for use and trafficking of drugs. They have been called upon, however, to play the strongest role in the anti-drug effort because of insufficient moral and religious leadership. We have tolerated use of drugs for too long. Throwing up our hands now and legalizing drugs would be seen by some as endorsement of drug usage as acceptable behavior.

As Quakers, most often we have been comfortable letting our lives speak for our values. It may now be time, however, for us to take as strong a stand against the use of drugs as we have against the use of weapons. It may be time too for our meetings to become as involved in efforts to educate and habilitate those whose lives are being destroyed by drugs, as we are in efforts to resolve conflicts through education and mediation.

David Runkel  
Belize, Central America



# 75 YEARS OF QUAKER SERVICE

FAITH

RISK

CHANGE



**THE AMERICAN FRIENDS  
SERVICE COMMITTEE  
LOOKS BACK  
OVER ITS JOURNEY.**

## Preface by Stephen G. Cary

conscience who could not fight in the armies of World War I and to succor those who were its victims.

We sought then, and we seek now, to build relationships that respect the God in others, branding no one an enemy, and reaching out in love to all God's children, and especially to those who labor and are heavy laden. In the midst of violence we have witnessed to nonviolence. In the midst of hatred we have tried to be loving. We have been steadfast in these commitments because we see them as the path that a loving God has charted for those who would be peacemakers.

The AFSC has been steadfast, but it has not been static, because our understanding of what our faith requires of us has grown with the years, as it should in every Quaker endeavor, as we have interacted with diverse cultures and faiths here at home and around the world, sometimes in the midst of poverty and oppression, war and revolution. These experiences have revealed to us something about the roots of alienation and the roots of harmony. But we have not always learned well, and communication has often faltered when it's had to cross cultural and religious barriers—even barriers in our own faith community, where the life experiences of American Friends and the American Friends Service Committee are sometimes so far apart that we find ourselves at different places in our search for truth.

Twenty-five years ago, in a special issue of *FRIENDS JOURNAL*, twelve authors looked back over AFSC's first 50 years,

tracing its early efforts in German child feeding and Russian famine relief, through the committee's decision to move beyond material assistance to an attempt to speak to the causes of war, always striving to reach to the hearts of the people it touched, whether war victims, unemployed workers, Bolsheviks, diplomats, outcasts, or the exploited or the alienated.

Now, at our 75th birthday, we look back again, and we find ourselves exercised by many of the same concerns we have always felt, but with an accelerated emphasis on effecting change through challenging the imperfections of societal structures. Recent years have also been marked by an effort to understand more fully and draw on the riches of diversity in mending a fragmented world, so alienated and isolated by millennia of separation and otherness. We have in these years committed ourselves to trying to bridge the chasms, to the practice of inclusiveness as the path to a world where all may live in harmony, with each community contributing its special strengths to the richness of a new whole.

To document and illustrate these fresh expressions of our perception of the Light's leading, we have asked 13 new authors with a range of perspectives and associations with the AFSC to reflect on their participation in its journey. Their stories do not constitute a record of 25 program years. That would require volumes. They offer instead a series of highlights and illustrative examples of our growing edges. □

**F**riends believe in direct revelation. New fragments of God's truth are always available to the seeker, even though human fallibility assures that it will be imperfectly perceived. But even the possibility offers promise for the perfectability of the human family, and this is what makes Quakerism a faith of hope. We see the way to perfectability as embedded in the imperatives of Jesus' teaching, and so we are enjoined to be doers as well as believers—to practice a *therefore* faith and not a *yes, but* faith. The American Friends Service Committee has tried to be a witness to this faith in our time.

Indeed, the history of the AFSC might well be written from the standpoint of its ever-widening perception of the implications of Friends' belief in the Light that lighteth every person that cometh into the world. Initially, we were moved to respond to the Light of young men of

*Stephen G. Cary is clerk of Germantown (Pa.) Meeting and retired vice president of Haverford College. He recently retired after 12 years as clerk of the AFSC Board and Corporation, a conclusion to 50 years of service with the AFSC.*

■ PART ONE:  
NONVIOLENCE

**TO BIND UP  
THE WOUNDS OF WAR,  
TO WORK AGAINST  
INJUSTICE, TO  
AFFIRM THE WORK  
OF EACH INDIVIDUAL:  
THE AFSC  
COMMITMENT  
TO NONVIOLENCE  
HAS REMAINED  
STEADY.**

# A Consistent Witness

by Louis W. Schneider

The launching of the American Friends Service Committee in April 1917 had stirring consequences for those of us who celebrate its 75th anniversary three generations later. At the time, it was a spontaneous, unpretentious effort, in keeping with the record of 10 or 12 generations of Friends, to initiate alternatives to violence in the face of conflict. When all efforts to prevent violence have been to no avail, Friends have exerted themselves without qualification in humanitarian service to those who are suffering.

Within a year in 1917-1918, the AFSC sent 600 volunteers to Europe to engage in relief and reconstruction programs. Many were conscientious objectors whom the AFSC arranged to have furloughed from the army to work with the committee. This historic achievement by the AFSC through tedious negotiations with the government has been a major factor in general public acceptance of the right of citizens to refuse military service on grounds of conscience and choose nonviolent service instead. The dimensions of this service are illustrated by the feeding of over 1,000,000 children a day in Germany in 1920 to avoid starvation during reprisals against Germany.

Then, in one respect, the momentum of these early years stalled. Barely 20 years later an already war-ravaged Europe was engulfed in World War II. Once again there were U.S. conscientious objectors, this time numbering thousands, who were drafted and assigned to Civilian Public Service or who went to prison. Many of them had been inspired by the witness of COs in World War I. Unfortunately, it is one of the unrecoverable opportunities of history that our government blocked the AFSC from arranging ways for these men to perform humanitarian service abroad during the war. This could have allowed the heal-

ing influence of nonviolence in Europe and Asia during those four long years.

Meanwhile, the rise of Fascism and Nazism in Europe forced the AFSC to face a perplexing question that still persists: in a crisis of conflict and human suffering, can the AFSC and its workers express support for the political and social aspirations of the oppressed? Can such an expression be made without linking the AFSC as a partner to the violence of the repressed? Can such a stance be taken in a way that retains the trust and confidence of both the public and those caught in the violence?

One of the first times AFSC workers struggled with this was during the Spanish Civil War in the late 1930s. AFSC workers in Spain, North Africa, and southern France provided relief for Spanish refugees. Loyalist sympathy and anti-Franco feelings ran high in the AFSC unit. But when it came to feeding children, a posture of political neutrality had to be maintained. AFSC Executive Secretary Clarence Pickett noted that this called for highly developed personal discipline. It wasn't easy.

The AFSC, an organization with a background of unswerving adherence to the peace testimony, could hold to such a principle more easily than individuals working in the midst of others' suffering. Individuals have to find their own ways to sublimate strong, sometimes passionate, feelings of outrage and anger into nonviolent action.

Twenty-five years ago the AFSC mounted a relief effort to help Hungarian refugees fleeing to Austria during the bloody Hungarian revolution. At one place a narrow canal divided the two countries. Makeshift beaver dam type bridges had hastily been built from branches by hunted men, women, and children desperate to reach a safe haven. I went to that point one night just a few days before Christmas. Standing silently in the shadows thrown by the moon during the cold midnight hours, we welcomed those who scrambled to safety every few minutes. As we watched and waited, one of our colleagues whispered a soliloquy as she struggled with what we were witnessing. The words were those of a freedom fighter: "Don't speak



Pool Photo

*Lou Schneider's association with AFSC began in 1936 as a workcamp volunteer. Drafted in 1941, he spent 4 years in Civilian Public Service—directing two camps and serving AFSC as director of programs. Subsequently he filled many AFSC positions, including personnel secretary, foreign service secretary, associate executive secretary for program, and executive secretary. Now retired, he is a member of Uwchlan (Pa.) Meeting.*





▲ AFSC feeds children in Hamburg, Germany, 1920.

◀ Iraqi child, Baghdad, 1991

to me now of reconciliation. My brothers and sisters are being hunted, crushed, and are dying. The tyrant must be brought down. There is much yet to be done. Don't speak to me of reconciliation now." At such a moment, in the search for reconciliation, it takes immense resolve to hold to the principle of respecting that of God in all parties.

And so it also follows that nonviolent resisters in humanitarian service are led to focus on social and political injustice. To engage impartially in humanitarian relief work while remaining committed to nonviolence during armed conflict establishes one's credibility and integrity. However, if one begins to investigate the social and political forces causing the violence, one can quickly become controversial with either side of the conflict.

In a certain way there is an intimation of this in the awarding of the Nobel Peace Prize to the AFSC and Friends Service Council in 1947. In presenting the award, Gunnar Jahn, chairperson of the Nobel Prize Committee, made an observation that implies the expanding scope of AFSC's commitment to nonviolence, as derived from the experience of its staff members. He spoke of the AFSC's "silent help from the nameless to the nameless" as having been its "contribution to the promotion of brotherhood among nations."

But the time comes to end our silence in the face of injustice, to shed anonymity as we look into the faces of those who are oppressed, some of whom we have come to know by name. The time is always now to take a stand on issues of injustice and oppression, to let it be known who we are and what we stand for. Those whom we have come to know by name will respect us, and our own self-respect will be vitalized.

This is especially true as we direct our concern to the violation of civil rights and minority rights in our own society. Twenty-seven years ago, I went to Selma, Alabama, to deliver a eulogy for our colleague James Reeb, who was mercilessly bludgeoned at the time of the march from Selma to Montgomery. The march was aborted because of hostile police interference. One week later, after a memorial service in Brown's Chapel, thousands of us marched to the city hall steps to be stirred by Martin Luther King, Jr.'s, solemn promise to march again all the way to Montgomery. As we walked the long blocks to the city center, we filed past the same police officers who had broken up the original march. As I looked into their scornful eyes, I sensed my own feelings rising, a mixture of quiet resolve with dignity, tinged with apprehension and fear. We honor those who stand staunchly and nonviolently in

the face of violence, but we need to be reminded that they do so with quiet dignity only because they have overcome their fear.

As we marched, I recalled the experience of Margaretha Lachmund, a German Friend and friend to many of us who were doing relief work in Europe after World War II. At the end of the war, her apartment was in the Russian sector of Berlin. Two Russian officers appeared at her door one day to tell her that her furnishings would be requisitioned and hauled away the next day for the convenience of their occupying troops. After a quiet moment, she told the officers that they had already arrested her husband and would not reveal why or where he was being held, and they also held her son as a prisoner of war. She had no idea that they would ever be reunited. She told them her things were hers alone, held many personal memories, and she would not let them have them. The Russians did not return to claim them. Reflecting on this encounter later, Margaretha said, "When you are in fear, you are in reaction

against your fellowman. If you are without fear, you have the possibility of entering into harmonious interaction with your fellowman."

Is there that of God in every person? I am sure there is, and I am sure we can reach it if we deal with each other as persons. "That of God," however, does not reside in governments. Within government officials it may be so obscured or overlaid with unconscionable govern-

ment of George Fox's chance encounter one day with Oliver Cromwell as he rode on horseback beside the protector's coach through Hyde Park. He seized the opportunity to inform Cromwell of the "sufferings of Friends" from malicious persecution. He met again with Cromwell the next day, and, when Cromwell dismissed Fox's interventions by making light of them, Fox bade him to "lay down his crown at the feet of Jesus."



**A Bread is distributed to refugees along the Catalan border, Spain, 1939.**

ment policies and practices that it is hard to accede to this belief. How does one reach the personhood of officials who are fracturing the lives of oppressed and minority people, such as Japanese Americans at the time of World War II, today's illegal immigrants, Haitian refugees, blacks in South Africa?

Some people, upon assuming the power of office, seem to abandon their personhood and use their newly-acquired power to repress others. It is extraordinarily difficult, if not impossible, to discern a way to be reconciled with them until they relinquish this power or turn it to good and resume their identity as persons. The essence of this is reminis-

The imposition of apartheid in South Africa and the reprehensible attitudes that reinforce it have made life miserable for millions of blacks. When this policy was barely off the drawing board, an AFSC colleague and I left in consternation after a long meeting with an important South African official in Pretoria. As he explained the policy, we became more and more frank in our incredulity. When we took our leave, he said, "If you are Christian you will view this government's efforts with Christian charity." Attitudes that have sustained apartheid still remain entrenched, despite all efforts to dismantle it. The gap that this interview revealed still remains to be bridged by us and those who endure repression.

During the long years of the Vietnam War, the AFSC was prominent in anti-

war efforts, as well as in providing humanitarian service in both South and North Vietnam. At one point, this meant going ahead with the service, despite the government's refusal in 1975 to grant licenses to AFSC for further shipment of relief supplies. After prayerful consideration, the AFSC board announced publicly its decision to go ahead without government approval. There followed a vigil at the White House, during which there was no response to our request to see the president. However, within a matter of days, our request for permission to send supplies was granted. Did the vigil and the long record of AFSC commitment to nonviolence, reconstruction, and reconciliation have an impact?

There is an elusive dimension to nonviolence. One does not easily or glibly gauge its efficacy. The ideal of nonviolence is never fully realized. Throughout AFSC's history, there has been no surcease from indescribable violence and cruelty in the world. One wishes that our practice of nonviolence were far more vigorous than it is.

AFSC staff members live in societies where citizens protest repression and injustice and live at great personal risk. This has been especially true during the last two decades in Latin America. Feeling the weight of staff endurance in some of those countries, the AFSC board, in 1981, reaffirmed and defined its commitment to nonviolence in its "Perspectives on Nonviolence," which is still timely and timeless in 1992.

The AFSC has a calling not only to seek nonviolent reconciliation between people, but to explore reconciliation as an aspect of loving one's neighbor as oneself. We also are required to hold to this Truth humbly and convey our views in a manner that commands respect. This becomes enormously complex and delicate when one cannot give the benefit of the doubt to those who perpetrate treachery and repression. There is no score to follow. Each generation has to orchestrate its own witness to nonviolence, harmonizing principle to circumstances of the moment.

The AFSC has been a much revered instrument throughout these decades, offering countless channels of opportunity to committed individuals to persevere in responding nonviolently to the sufferings of people the world over. We who have had and continue to have those opportunities for personal effort are deeply grateful. □



# 'Here Comes Along the Friends Service'

by Constance Curry

In August of 1965, Matthew and Mae Bertha Carter were sharecroppers on the Pemble Plantation in Sunflower County, in the heart of the Mississippi Delta. Several weeks before school opening, they signed "freedom of choice" forms for their seven school-age children. Their choice was to enroll all seven children in the previously all-white schools in Drew, a small town nine miles away from the plantation. Their choice also meant gunshots fired into their house two nights after the enrollment.

"Well, we didn't have no food, no money for school lunch, couldn't get no credit at the store and about to be thrown off the plantation. I didn't know what we was going to do. I mean now we was calling to the Lord." This is how Mrs. Carter described her family's situation in the fall of 1965. Then, by her account, "Thank God, here comes along the Friends Service."

Under the mandate of the Civil Rights Act of 1964, the town of Drew, along with many other Southern school districts, adopted a freedom of choice plan, assuming that black families would not dare choose to send their children to an all-white school. However, the Carters, along with hundreds of other black parents across the South, made that choice in search of better education. Their choice resulted in harassment, intimidation, and often violence against their families.

At the time, I was employed as Southern field representative for the American Friends Service Committee Community Relations Division, and with Jean Fairfax, AFSC national representative for Southern programs, worked with parents

and others to initiate school desegregation efforts in 200 communities across the South. As an outgrowth of this work, part of my responsibility became the administration of the Family Aid Fund. The fund was established in 1965

Ann Curry



▲ Mae Bertha Carter, 1991

in memory of James Reeb, an AFSC staff member who was killed during the voter registration campaign in Selma, Alabama. Its focus was to provide assistance for those in the South who were suffering as they tried to exercise their rights. In terms of AFSC program direction, the Family Aid Fund was an extension of the work of the AFSC Rights of Conscience Committee, begun in 1955, primarily to provide "sufferings grants" and help with legal costs to individuals caught in the sweep of McCarthyism.

While administering the Family Aid Fund, I traveled in the Southern states, working with families and learning of their problems on a first-hand basis. We sent grants and made loans with the goal of keeping civil rights activists in their communities and moving them toward self-sufficiency. With the assistance of the NAACP Legal Defense and Education Fund and the AFSC Community Relations Division, contacts were made to bring federal protection and resources to bear on the situation. Because the

hard-core resistance and reprisals were most rampant in Mississippi, my travels and work there were the most intense, and I became close to the Carter family. We wrote to them weekly and sent small grants until they were able to move off the plantation, find work, and maintain the children in the white schools.

I left the AFSC in 1975 and lost track of the Carters until 1988 when I saw Mae Bertha Carter at a conference in Atlanta. When I asked about the family, she told me that eight of the children had graduated from Drew High School and seven of them had gone on to graduate from the University of Mississippi. I was awestruck by the courage and dedication of this family and resolved to tell their story.

While doing research for my book about the Carter family, I was fascinated to find that prior to 1965, AFSC work had touched down in the Delta of Mississippi in various forms. In 1936, the Service Committee helped support Wilmer and Mildred Young when they joined the staff of the Delta Cooperative Farm on Highway 61, in Bolivar County, Mississippi. The farm was an experiment to speak initially to the plight of evicted sharecroppers in Arkansas. In September of 1936, Sam Franklin, farm director, wrote AFSC Executive Secretary Clarence Pickett that the Youngs were a "wonderful addition to the staff. They fit into every phase of our program and each day seems to bring to light some new service that they are willing and ready to render to the farm." By 1937, 32 families, 19 black and 13 white, were living and farming on 500 acres of the cooperative, and during the summer, the AFSC sponsored a work camp at the farm that had both black and white participants.

In 1958, the AFSC Community Relations Division and the Rights of Conscience Committee combined to help Amzie Moore, head of the NAACP in Cleveland, Mississippi. In June, Mel Zuck, staff of the Texas AFSC office, wrote to Mike Yarrow, chair of the Rights of Conscience Committee in Philadelphia: "I spent several hours with

*Constance W. Curry was on the Executive Committee of the Student Nonviolent Coordinating Committee in the early '60s and served from 1964 until 1975 as the Southern field representative of the AFSC Community Relations Division. She was director of the bureau of Human Services for Atlanta city government until 1990, when she became a postdoctoral research fellow at the Carter G. Woodson Center for Civil Rights, University of Virginia. Currently, she is working on a book on the Carter family.*

Amzie Moore . . . and learned that his financial situation is somewhat altered." Mr. Moore had achieved some independence through his post office job, but his hours had been reduced to provide less than subsistence pay. He was in danger of losing his filling station, which was widely used as a meeting place for the black community. He needed \$286.38 to bring the monthly payments on the gas station note up-to-date, plus \$300 to be used in purchasing a stock of accessories, such as headlights and fan belts. Mel Zuck later wrote Mike Yarrow: "With the station functioning again, it would seem that there is a reasonable chance for Amzie Moore to remain in Cleveland and serve as a leader in the community."

The Rights of Conscience Committee sent the \$586.38, certainly never dreaming that Amzie Moore would become a pivotal figure in voter registration programs in the Delta, in bringing the Student Nonviolent Coordinating Commit-

tee (SNCC) to Mississippi, and in establishing the Mississippi Freedom Democratic Party. Also, it was Amzie Moore who called the FBI to come to investigate the shooting into the Carter's house in 1965.

When I interviewed Amzie Moore's widow in 1991, she gave me an old picture post card of the filling station. The card pictures a neat white structure called the Pan-Am Cafe. Painted red stripes emphasize the name painted in blue. Red gas pumps and soft drink machines are in the front. The back of the postcard reads: "MOORE'S ENTERPRISES Completed July 1954 at the cost of approximately \$35,000. 'We're interested in your complete satisfaction'. Ultra-modern Service Station-Cafe-Beauty Salon-Air Conditioned throughout. Quality Auto Service 24 hours a day. MR. and MRS. AMZIE MOORE. OWNERS-MANAGERS."

Mrs. Moore still owns the filling sta-

tion. She told me that one thing Amzie Moore made clear before he died in 1980 was that she "must not sell the filling station because it was so hard to get and so hard to keep."

Finally, when Mike Yarrow helped make the grant to Amzie Moore, little could he imagine that his son Michael Yarrow would leave the Friends Peace Committee in Philadelphia in the summer of 1964 and use his vacation time to become a voter registration volunteer in Mississippi. Of all the possibilities for placement, he was assigned to Sunflower County and helped to register voters in Drew and surrounding areas. Now a sociology professor at Ithaca College and member of Ithaca (N.Y.) Friends Meeting, Michael believes his relation with the "ordinary" people in the Freedom Movement changed his life forever.

As I worked with many of the Mississippi families in the rural areas, I heard them talk of their "silver rights." People with no formal education often took an unfamiliar expression and translated it into a phrase or concept familiar to them.

Oftentimes, this concept contained a pleasing or beautiful image. As Alice Walker has observed, the term "civil rights" has no music, it has no poetry. It makes one think of bureaucrats, rather than of sweaty faces, eyes bright and big for FREEDOM! marching feet." "Silver rights, silver rights," indeed, like the metal; for the Carter family and many others, the dreams they sought were bright, shining, and precious. In a practical and unique manner, AFSC helped some courageous people in the Mississippi Delta fulfill some of those dreams. □



▲ Mae Bertha Carter with 12 of her 13 children, August 1990

► A 1954 postcard of the Moores' service station, Sunflower County, Mississippi





# Facing Violence in Chile

by Martín Gárate

**T**he American Friends Service Committee arrived in Chile two months before the military coup in 1973. It was almost as if Friends knew that the Chilean people were going to need a helping hand in times of dramatic suffering.

When Kathleen Neidhardt and I became the AFSC representatives in Chile at the end of 1981, the Service Committee's reputation as an organization committed to helping the victims of the military repression was well established.

The year 1982 marked the beginning of the protests in Chile that were going to continue through 1986, paving the way for the end of the dictatorship. During that period, AFSC's main endeavors in Chile were directed toward women and youth, two of the sectors of Chilean society most affected by both the political and economic repression.

In one of the poorest areas of Santiago, Pudahuel, we worked with youth who were extremely active in opposing the military dictatorship. During many of our meetings with the young people, mainly at night, I remember hearing the military trucks nearby and the fear that we would all be detained. One night when Kathy was running a human relations workshop with around 20 teenagers, the neighbors came to warn her that the military were surrounding the area, conducting house-to-house searches and detaining the men in order to check their identity papers. In order to escape the area, Kathy, with many of the teenagers, drove with no lights through the small alleyways until they slipped through the military barricades. Many of the youngsters, not being from that neighbor-



Martín Gárate (center, with glasses) with a youth group, Chile, 1984

Barbara Smith

hood, would have been detained for conducting illegal meetings and passed to the military justice. The next day we stood outside the barricades with representatives from the organizations, church people, and neighbors denouncing this violation of human rights, offering support to the women and children and voicing our opposition to torture, disappearance, and arbitrary arrests. This was the first action of a group in opposition to house-to-house searches. It was actions such as these that forced General Pinochet to put an end to these massive searches.

During those years, we accompanied many families who lost loved ones, especially youth during the protests. We often marched through the streets of Santiago denouncing these deaths. In some of the funerals, the police tried to steal the coffin in order to force a quick burial. The people joined together to defend the rights of the family to bury their dead without military interference. We constantly sought to exercise our right to publicly oppose this violence and death and to promote the dignity of all human beings in conditions where little value was given to the lives of the poor.

Throughout the military dictatorship we continued to work with the young people, promoting non-competitive games, consensus decision making, conflict resolution, and values such as solidarity, honesty, and equality. At a time

when violence permeated Chilean culture, AFSC actively worked to build a world based on equality, justice, solidarity, and peace.

Today, although the military dictatorship is no longer in power, the violence it planted continues. You cannot change a way of living and a violent culture with just an election. Young people who suffered the violence of the military regime believe that through violence they can obtain what society has denied them—a decent way of living. As armed assaults are increasing, people are afraid. All kinds of private security guards and systems are being installed. Laws are being passed that give the police more power. Repressive measures are today's answer of the government to youth delinquency, without addressing the causes that prompt young people to commit these actions.

We continue working with young people. Today's youth were born during the military dictatorship and have grown up in an atmosphere of violence and disrespect for human life. We offer alternatives to the streets, gangs, and drugs. We offer space where young people can analyze what is happening and can promote human relationships based on acceptance, equality, and honesty and begin questioning this violent society.

We are a long way from overcoming the effects of so many years of brutal military rule, but AFSC's efforts continue to make a difference. □

*Martín Gárate and Kathleen Neidhardt have been co-representatives of AFSC's Chile work since 1981. Martín worked as associate director at the Quaker United Nations Office until his return to Chile in 1980. At the end of 1992, the AFSC Chile program will devolve upon the Chilean Service Committee, a local non-governmental organization (NGO), with Martín and Kathy as its directors. Together with a team of 17 Chileans, they will continue the work with pregnant women, youth, Mapuche Indians, and fishing families, while coordinating activities with national and international NGOs and social organizations. Programs currently are carried out in Santiago, Concepcion, and Puerto Montt.*

■ PART TWO:  
INTERNATIONAL  
WORK

**THE FOCUS IS  
ON RESPONSE TO  
HUMAN NEED AND  
CONFLICT, EMPOWER-  
MENT OF FUTURE  
LEADERS, AND  
PEOPLE-TO-PEOPLE  
CONTACT.**

# Changing Concepts of Service

by Corinne B. Johnson

**T**he American Friends Service Committee has been working in the international arena since its founding in 1917. In the intervening 75 years, and especially in the decades since the Second World War, there have been vast and continuing changes in the world—in the context for AFSC work.

After post-World War II relief programs wound down, service and development work were largely based in the Third World or South. The era of World War II through the '60s also marked a strong focus in AFSC international affairs work on the North and the troubled relations between East and West. In the early '70s, in recognition of emerging confrontations between newly independent countries and former colonial powers, the AFSC took an explicit decision to focus on North-South relations, though work continued on U.S./USSR exchanges. At about the same time, the two international divisions—service and

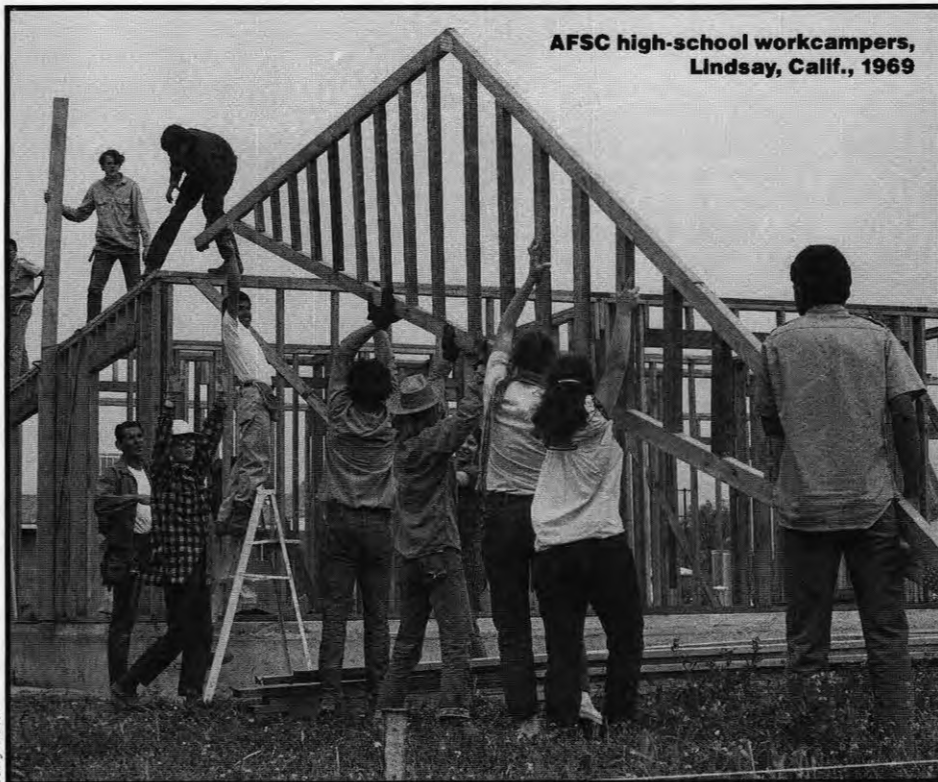
affairs—were merged and organized along geographic lines, permitting a closer integration of the two kinds of work and placing increasing value on area expertise.

In a somewhat parallel development, which also resulted in a greater demand for particular skills and experience in AFSC international staff, the young North Americans of the 1960s VISA (Voluntary International Service Assignments) program eventually became uncomfortable with the concept of a program designed to educate them even as they gave general service to a community. At least partially in response to their urging, AFSC increasingly based its programming on the expressed needs of the communities where it worked and let the program design emerge locally. In Guatemala the last VISA director worked with the University of San Carlos to design a health program, even as he supervised the VISA volunteers. The result was a program in which Guatemalan university students—medical, dental, social work—spent their final year training community health committees and workers in the Peten area so that these workers could fit into an evolving government community health care delivery system. Instead of a dozen volunteers, AFSC expatriate staff then included only the field director based in the capital city and a “generalist” or logistician based in the Peten. The change has meant the “professionalization” of AFSC staff abroad, as some would see it, as well as the change from teams to one or two outsiders only.

In responding to the Algerian war for independence from France in the late 1950s, AFSC first sent teams of U.S. and British citizens to work with Algerian refugees in Tunisia and Morocco. These teams handled relief, taught carpentry

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AFSC high-school workcampers,  
Lindsay, Calif., 1969



Terry Foss



and other skills, and eventually moved as a group to Algeria to assist in the resettlement of the refugees as they returned home. In the 1970s, by contrast, AFSC responded to prolonged drought in Mali and the needs of drought-displaced people by appointing a single expatriate as field director. She worked with an inter-ministerial committee, local officials, and members of the communities in developing and managing a resettlement project. One of the Malian community leaders is now AFSC field director and is establishing a Malian non-governmental organization to continue the work as it has evolved.

The move in these directions is still controversial, as it has limited the AFSC as a vehicle of service for generalists and for North Americans, including young Friends. It seems, however, to be an inevitable development in light of Quakerism's profound respect for the inherent capacity of all people. AFSC has come to believe that it is more deeply respectful to acknowledge and build on the capacities of those whose lives are integral to a given community, in this light, than to bring them service, however genuinely and humbly offered, from the outside. The "use" of communities for the education of outsiders, even to a life of service, is even more problematic from this perspective. (In two instances—the summer programs in Mexico and in Cuba—it has been possible for AFSC to continue to collaborate with local groups that have designed programs combining service and education for young people with a profound respect for the interests of the communities involved.)

The perception of the primacy of the affected community has led to various innovations in program. International affairs work, previously carried on exclusively with diplomats and policy makers, expanded to include various sectors: health, business, agriculture, social services—including those principally for women, and the rights of minority groups. It expanded also to include people from various levels of society, from official to grassroots. The basic



Roger Rumpf and Jacqui Chagnon



Bill Pierre

▲ Mothers learn schooling methods, Gaza, 1990.

◀ A Vietnamese weaving coop, 1988

► A woman harvests cabbage, Mali, 1990.

▼ AFSC-supported Brazilian agronomist (left) works with local residents, 1991.



J.R. Rinfret



Terry Foss

concept of the international affairs work, that of bringing people together across barriers to address common issues, was not changed; not only international boundaries, but also communications, class, economic power, and race are barriers between people.

In the last five years, AFSC has substantially expanded its involvement in what we call South-South exchanges, in implementation of the growing conviction that ties and learning opportunities among people of the South should be strengthened and that the stereotypical view that only we in the North are the teachers must be challenged and overcome. In future, the International Division

and leaving it as quickly as responsibly possible. In Bangladesh, what started as a relief effort in the 1960s led to the establishment of a Bangladeshi development organization (GUP), which not only continues but has grown markedly since AFSC ceased its regular support (we still work through them in response to disasters). The last AFSC appointee worked mainly to help create a resource center/library on development that would serve not only GUP but other local organizations as well.

Sometimes the AFSC commitment is for many years, sometimes for fewer, but the goal is "devolving" upon the local community or upon an existing emerg-

still becomes involved, especially where it has a program presence or historical tie. Because of unacceptable constraints attached to it, AFSC no longer accepts any U.S. government assistance for work abroad; the scope of relief programs is to this extent limited. AFSC's relief response is designed to move as rapidly as possible from direct assistance such as the shipment of material aid to work that will assist in the permanent development of the communities and people involved. AFSC's first response to Cambodia's needs in 1979 was to participate in sending a shipload of rice. Before long, work was underway to help Cambodians develop the capacity to restore the health of draft animals, rebuild the educational system, assist amputees, and improve irrigation systems.

One of the criteria adopted by the International Division in the mid-1970s is to work especially where the United States has a heavy involvement. This criterion influenced an increase of work in Latin America and the Caribbean in the '70s and '80s. It has kept AFSC active in Indo-China and in regard to Korea. And it frequently means that the International Division is in a good position to collaborate with the work of the Peace Education Division in this country.

In its international work, the Service Committee continues to be committed to its original motivations—to respond to human need, to help educate and empower future leaders, to respond to war and conflict, to foster exchange and people-to-people contact, to stand with commitments made to particular communities; these have taken it in some new directions. Need is not only material, but for learning, dignity, self respect, and self determination. Future leaders will come from any corner of the globe. People who may never have left their small village need to meet those from the other side of the mountain. Standing with communities may be to learn and take direction from them.

These seem logical extensions of AFSC's founding motivations. AFSC has become much more globally aware, and it is trying to act in light of the perception that the United States is only one among many countries and we are only several among many peoples. We affirm, learn from, and lend support to others to know and share the diversity of a world where change is accelerating. As this sharing develops, we may all learn in time the unity of our future. □

►  
**A graduating class at a Cambodian animal health center prepares to deliver vaccines by bicycle, 1991.**



Jim Lewis

sion will expand interregional exchanges as well as those within particular geographic regions. Already AFSC representatives in the Middle East work closely with Quaker representatives at the United Nations in New York and Geneva; the East-West Program is collaborating with other geographic area programs in joint seminars; and representatives in Bangkok share information on the impact of events in the Gulf on Southeast Asian populations and societies. A meeting of Quaker International Affairs workers in January 1992 outside Philadelphia was designed to bring present and former, British and U.S. practitioners together to discover what might be the best paths for the future but especially to plan how the present Quaker work in this field could be developed as a global whole.

With a parallel focus on leadership from the community in which work is carried on, in development work AFSC's goal is to assist communities in their own growth and empowerment, generally providing only temporarily what may be needed to the community or situation

ing non-governmental organization responsibility for the work we have been doing together.

In some areas of the world where local organizations are already well-developed, AFSC may not even begin with an identifiable AFSC project but may work with existing indigenous organizations to support them in various ways, often only until they are well enough established to obtain other support on their own. In the Philippines, AFSC has supported two medical doctors assisting a national health coalition with training of community health care workers, in the face of the failure or denial of government services to communities. In Brazil, an AFSC supported Brazilian agronomist works with local peasant unions and women's groups to help them share knowledge of appropriate agricultural technologies and establish a training center so they will have the skills necessary to remain on the land and make it productive.

Relief and refugee work are still very much needed in the world, and AFSC



# QIARs at Work

by Stephen Thiermann

One morning in 1970 a young British diplomat found himself at a Quaker conference seated for breakfast opposite an East German counterpart. Later he commented he could more easily have imagined himself seated at a table with a man from Mars.

In the midst of the Cold War his comment underscored the essential role of a Quaker International Affairs Representative (QIAR): help people see those with whom they are estranged or in conflict as people and thus promote communication and reconciliation.

QIARs are the lengthened shadow of a remarkable British Friend, Carl Heath, both a visionary and practical administrator. In April 1917, out of flames of World War I, he had a vision of a series of "Quaker embassies" in the capitals of the world to which the Society of Friends would send "ambassadors" in peacemaking. In practice the "ambassadors" became representatives, and the capitals of the world have been limited to a handful of crucial localities for a ministry of international conciliation.

What, we might ask, do the personal spokesman for former President Gorbachev, an African candidate for the post of UN secretary general, and a Vietnamese agronomist have in common? Each has been an active participant in a QIAR program, each says he or she found the experience professionally rewarding, and each feels encouraged in his or her own struggles for peace and development.

Appointees of AFSC or Quaker Peace and Service (London), QIARs facilitate interpersonal dialogue across political, ethnic, and cultural lines. Their work derives from belief in the spiritual grounding of everyone. In addition to those regionally identified (Middle East, Southern Africa, Central America, Southeast Asia), there are Quaker representatives to the UN, directors of East-West programs, and occasional special mediators as in the Pakistan-India conflict of 1965 and the Nigerian Civil War.

*Stephen Thiermann is a member of AFSC's International Division Executive Committee, a former director of Quaker Conferences and Seminars, Europe, and former Quaker representative to the United Nations in New York.*



▲ A conference for diplomats, Clarens, Switzerland, 1950s

When the two Germanies and divided Berlin were a flashpoint of the Cold War, AFSC, at the invitation of German Friends, sent a series of QIARs to Berlin (1962-73). The explosive situation was one of near complete breakdown of communication. To help mend torn relationships, Roland Warren, the first Berlin QIAR, brought a background in sociology and expertise in conflict interaction. Gracious, indefatigable, German-speaking, he conducted a total of 245 conversations during his two-year term with 151 different people, between West Berlin, West Germany, and East Germany. These were highly placed persons in and outside of government and churches. A recent independent study of Warren's efforts and those of his successors concludes: "The Quakers played a significant role in developing and nurturing the political context in which . . . steps toward detente were negotiated and ratified."

Not long ago a QIAR visited a Russian official whom he had known for over a decade in Moscow and Washington,

D.C., to invite him to take part in a proposed QIAR program. The considerate but firm reply from his friend was, "We don't need the Quakers anymore." With the end of the Cold War there has come a shift in geographical and topical directions of QIAR work. The services at the UN and the Middle East retain their original goals. QIARs elsewhere are concentrating on South-South and North-South dialogues and exchanges: a conference of Southeast Asian journalists meeting in Cambodia, grass-roots health workers from Central and Latin America conferring in Chile, women from Angola and Mozambique studying rural-based technologies in neighboring countries.

Reflecting both continuity and change in QIAR work, AFSC's conference programs in Latin America today are responding to a new openness on the part of governments toward dialogue with non-governmental groups concerning grave economic and environmental crises confronting their societies. "This is a source of hope," concludes a present-day Central America representative and current interpreter of the early dream of Carl Heath. □



◀ Southeast Asian journalists gather at a conference, 1988.

# Calligraphers Painting Hyphens

by Lady Borton

Quaker Service is like the hyphen," Huu Ngoc said. Mr. Ngoc, a literary scholar, and I were sharing tea on my last day in Hanoi for an interim assignment to open an American Friends Service Committee office. Huu Ngoc knew about AFSC's assistance to civilians on all sides during the war, and he knew Quaker Service is

With lots of hyphens to paint in Hanoi, I was lucky. Phuong, our project assistant, had accompanied our AFSC delegation around North Vietnam during the war. Phuong and I hadn't seen one another in 15 years. But I remembered that her calligraphy stroke combined competence, integrity, and impishness.

One of our tasks, securing a house for Quaker Service, brought us unexpected-

ranged to pay our deposit. "We can't meet you Tuesday," Phuong said, showing our landlady the schedule for two Quaker International Affairs Representatives (QIARs) visiting from Bangkok. "First we must take our guests to Viet-Duc Hospital, then to *Nhan Dan* [a newspaper]." The QIARs wanted to meet two *Nhan Dan* writers, who had attended an AFSC conference.

The landlady read the journalists' names. "Why, that one is my sister-in-law," she said.

Phuong turned to me, gleeful. "See!! Quaker Service has its own Vietnamese relatives!"

Indeed, we do.

AFSC's continual relationship with Vietnamese has generated trust. Now, as Viet-Nam opens to the West, Quaker Service can provide small, crucial links. The QIAR conference introducing journalists from Indochina to their colleagues from antagonistic ASEAN nations had drawn upon the QIARs' most delicate calligraphy. Work with Viet-Duc Hospital required a different type of brush.

AFSC sent surgical equipment to Viet-Duc in 1969 and, in 1978, brought Viet-Duc's most respected researcher on Agent Orange and liver cancer to the United States. But then, in 1979, Vietnamese contact with the West all but ceased until late 1986, when the Sixth Party Congress allowed Vietnamese organizations to establish contact with Western counterparts. When I visited Hanoi in early 1987, Dr. Quang, head of Viet-Duc Hospital, asked me to help him join the International Society of Surgery.

It took several years to locate the organization, obtain applications and secure a completed form from Dr. Quang. Then I hit a dead end: Acceptance required nomination by three members. Yet the Vietnamese—isolated since the war—had no contacts, and neither did I. Or so I thought.

I opened the membership book and there, elevated to honorary standing, was Jonathan Rhoads, a Friend whom I had taken around the AFSC Rehabilitation Center in Quang Ngai during the war. Jonathan Rhoads, a medical doctor, was pleased to help.

Months passed. Then on my last day



►  
Lady Borton  
(center)  
and two members  
of the Vietnamese  
Women's Union,  
1991

one of four U.S. organizations providing continual reconstruction and development assistance to Viet-Nam since 1975.

"The hyphen may appear insignificant," Huu Ngoc continued, alluding to monosyllabic Vietnamese, "but it can connect two words, as in *Viet-Nam*, to make a new word. The hyphen is small. But it aids understanding." (*Viet* is one name for the largest of Viet-Nam's 54 ethnic groups. The Viets, who live mostly in the coastal plain, comprise 88 percent of Viet-Nam's population. *Nam*, meaning "south," is in reference to China.)

Ever since that conversation, I've pictured the Quaker Service community—staff and volunteers, committees and contributors—as calligraphers painting hyphens.

*Lady Borton went to Quang Ngai province in 1969 with the AFSC, doing rehabilitation work with civilian amputees for two years. In 1980 she returned as health administrator for a Vietnamese refugee camp. After returning, she wrote the book Sensing the Enemy. She is now writing another book, After Sc row: An American Among Vietnamese, to be published by Viking/Penguin.*

ly in touch with other AFSC calligraphers. We were having no luck finding something within our budget. Then one day Phuong bounced into our temporary office. "My aunt has a friend!" she announced.

"Not again," I teased. Whether we needed a veterinarian or an engineer, Phuong always had a friend.

"Really!" Phuong said. "With a cheap house!"

Phuong left to scout; she returned, giddy. "It's perfect! On Lotus Pond Street, across the lake from Lenin Park. I beat them down to three-quarters their price. I was ruthless!"

A week later, as we biked over to sign the lease, Phuong rested her hand on mine the way women in Viet-Nam do when peddling side by side. "My mother says the landlady is our cousin."

"If you don't have a 'friend,' " I muttered, "it's a 'cousin.' "

Phuong laughed. She was fond of calling Hanoi "Viet-Nam's largest village." "As near a cousin as here to America!" she said. "Good I didn't know. Else how could I bargain brutally?"

Over tea with the landlady, we ar-



in Hanoi, in 1991, I received a letter from the Society, announcing Dr. Quang's acceptance and suggesting he nominate four Vietnamese colleagues for membership. The letter also invited a Vietnamese delegation to the Society's 1993 convocation in Hong Kong. I don't know how many letters Jonathan Rhoads wrote in support of Vietnamese surgeons, but I do know his Vietnamese colleagues are grateful for the long reach of his calligrapher's brush.

Friends and Quaker Service are much appreciated in Viet-Nam for their constancy in caring. Perhaps the Quang Ngai Rehabilitation Center best illustrates this quality. The Quang Ngai Center began training Vietnamese prosthe-

tists to make artificial legs 25 years ago, then moved to Qui Nhon after the war. Even though expatriate staff left Viet-Nam in 1975, AFSC continued providing supplies. My assignment in 1990 included finishing the paperwork for a major shipment. Carrying out that task brought a delightful surprise.

I had written the center director, requesting signed arrival notices and asking after our former staff. I received a warm reply but no notices. When I met the director at a conference in Hanoi, he insisted on visiting the AFSC office rather than sign forms I'd brought. I was annoyed. I'd counted on finishing my accounts before the weekly mail pouch left that evening.

That afternoon, Phuong set out tea cups as I grumbled over spreadsheets. "Time for chit-chat," she teased.

I looked up and saw the center director at the door, his grin impish. I'd been had. There, peeping from behind the director's shoulder was Quy, our head prosthetist in Quang Ngai. And from behind Quy peered Hoang, our mechanic and driver. We hadn't seen one another in 20 years.

There was lots of chit-chat. Quy and Hoang wanted news of other AFSC staff, and I was anxious for stories of our Vietnamese colleagues and of patients whose faces will always haunt. Quy and Hoang asked Phuong about AFSC work in Son La and Thanh Hoa provinces, and Phuong asked all about their work in Qui Nhon.

Phuong and I served plenty of tea during my time in Hanoi. But for me, that afternoon was the most precious. Two Quaker Service worlds connected: on one side Quy and Hoang, friends



**Heading home at dusk, Tien Giang province, 1987**



**Inset: Quy, head prosthetist at Quang Ngai Rehabilitation Center, fits a patient with an artificial leg, 1971.**

from the war-time South; on the other, Phuong, a friend from the war-time North. Once they had been as separate as two nations; now they were as near as the two words in *Viet-Nam*.

I ignored the month's financial statement. "If the choice is between accounts and tea," says an American friend who has worked for years in Viet-Nam, "drink tea."

To which I would add, "And paint hyphens." □

Gloria Emerson/N.Y. Times

■ PART THREE:  
AN INTERNAL  
REVOLUTION

IF WE DREAM OF  
A HARMONIOUS,  
PLURALISTIC  
SOCIETY IN  
THE MACROCOSM,  
THE AFSC SHOULD  
REFLECT IT IN  
THE MICROCOSM.

▼ Linda Thurston, AFSC criminal justice staff member, participates in a radio talk-show.



Terry Foss

# Toward Diversity

by John Sullivan

The book of *Faith and Practice* of my yearly meeting says, "Friends have never been restricted by dogma and thus have been free to embrace new knowledge as it sheds light on their evolving spiritual understanding." A companion truth is, as I see it, that Quaker institutions, which seek to follow the leading of the Spirit, should expect to change and grow as new understandings emerge. The American Friends Service Committee reflects this dynamic; it has become a very different organization than it was a quarter of a century ago when it celebrated its 50th anniversary.

Nowhere is change and growth more evident than in the internal revolution the Service Committee has experienced. During my years at AFSC I have seen the leadership shift from two men to two women who hold the top national staff and committee posts, and there now are unprecedented numbers of African Americans, Asian Americans, Hispanic persons, and Native Americans on staff and committees. People who did not share control two and three decades ago are today part of the leadership of the AFSC.

This revolution has been a response to the enormous changes outside the AFSC, and the perception that internal change is part of holding true to our values. Consider the events of recent years that have shaped the attitudes of people, including those in the peace and social change movements. Government distrust of the citizenry has been shown by government secrecy, spying on U.S. citizens, and even carrying out covert action against peace and justice groups. Leaders of promise—the Kennedy brothers, Martin Luther King, Jr., Malcolm X, and many others—were struck down by the bullets of assassins. The unpopular Vietnam War drove many of the nation's youth to choose draft resistance and exile rather than accept alternative service as conscientious objectors. Then came

the shock of Watergate and later the Iran-Contra scandal, which still smolders. Today our presidents are elected by only a minority of the electorate, a sign of citizen distrust of politics. No wonder commentators speak of a loss of innocence after World War II. The events I have listed have been compelling to those who hold a vision of a just, peaceful, and loving society.

To paraphrase the late Stewart Meacham, a former AFSC peace education secretary, the peace movement of the 1960s poured out of the church basements and into the streets. The civil rights movement had already marched out of the Southern black churches into the dangerous and violent public places of the South and later the North. Feminism became a major effort to break the monopoly of white males on the levers of society. The "coming out of the closet" of gays and lesbians challenged the public and the churches. The AFSC was part of those experiences and has been shaped by them.

As an example, one of the many reasons that the Youth Services Division of AFSC was dismantled was that young work campers were hearing a different drummer. The premises and leadership of youth projects were being challenged. Receiving communities wanted a different kind of assistance, one that would empower them rather than provide an experience for visitors. The substantial reduction of work camps and other youth projects generated some bitter criticism because they had been such seminal experiences in so many lives and offered young Friends an opportunity to do service work. The AFSC has sought to maintain youth work, but with greater efforts to involve young people of all races in bringing about change in their communities and in their own lives.

Major changes were made in the regional office components of AFSC. At one time they were considered "branch offices." Then, as local initiatives replaced centrally designed programs, they were described as semi-autonomous. Gradually the "semi" disappeared, and there was an increase of regional independence and greater reliance on local governance occurring within the basic

*John Sullivan lives on Vashon Island, Wash., and is presiding clerk of North Pacific Yearly Meeting. He serves on the AFSC Northwest Regional Executive Committee, is clerk of the AFSC Nobel Peace Prize Nominating Committee, and was an AFSC staff member for 20 years.*





▲ AFSC supporters join a march in Seattle, WA, 1983.

value structure and general program approaches of AFSC. This was in keeping with the growing conviction in the social change movement that decentralization and an increase in community-mindedness were crucial for good program design. Such trends helped to fashion something like a “federal” relationship between AFSC national and regional offices—perhaps more like a yearly meeting and monthly meetings’ relationship than a top-down hierarchy. This led to a variety of consultative arrangements, which sought to approximate a “sense of the meeting” in the sprawling network of AFSC offices.

In the 1960s there was internal debate as to whether the AFSC should serve principally as an instrument of social change programming or as a service framework in which Friends and others would undertake projects at least partly of their own design. A major question was: what would enable AFSC to have the greatest hope of impact? Cooperation with peace and justice movements seeking to increase popular support for social, political, and economic change? Or the application of innovative ideas coming from creative and knowledgeable Friends and friends of Friends? The outcome did not displace service projects, but shifted the balance toward social change.

In the midst of all the ferment, outside and inside the AFSC, a watershed conviction began to emerge in the 1970s, first

among people of color on AFSC staff and committees but soon reaching to the whole AFSC family: if we dreamed of a harmonious, pluralistic society in the macrocosm, our own tiny community should reflect it in the microcosm. White, middle-class males, even white Quakers, should not continue to have the monopoly in programming—especially for communities of color—but should give recognition to those with a range of experiences at the grass roots. An AFSC “Conference of ’80” saw the formation of the “Third World Coalition”—African Americans, Asian Americans, Hispanic people, and Native Americans who were committed to social change.

Other groups appeared, getting their initial start in the Community Relations Division. Quaker and other feminists fostered the Nationwide Women’s Program to infuse a feminist approach in AFSC and to develop programs important to women. Quaker and other gays and lesbians sought to improve AFSC consciousness of them and their concerns; they were included in the Affirmative Action Program, which was created to enhance the inclusion and participation of persons slighted by the general society and sometimes by the AFSC as well. People with physical disabilities were also in the Affirmative Action Program, and today new ramps and lifts have appeared around the AFSC network of offices to improve accessibility and participation.

This rich diversification within the “AFSC family” has given exciting, new dimensions to Quaker/AFSC service, but today’s staff and committee people would surely acknowledge that we have not yet achieved our dream of harmony within the new diversity we have created. The AFSC is, I think, freer than the broader society but still not free of the need to bridge chasms caused by centuries of separations and alienations. Our goal requires constant work, a work of love and faithfulness.

Those Friends who observe the AFSC from the outside have had mixed reactions to what AFSC has done, sometimes unsure of what propels us. Inevitably, mistakes have occurred as we put our human faculties to work in uncharted areas of contention. But there have been successes that encourage and cause us to believe we have been rightly led. What we hope Friends will conclude is that working for a just society is intimately connected to the inner state of our organization; while pointing to the failures of the general society, it would be a contradiction and untrue to the Quaker sense of integrity not to strive to be a vision ourselves of a just and peaceful world. Friends are right to criticize the mistakes we make. But we hope they will also understand and support our vision, and indeed reflect on whether there are initiatives the Religious Society of Friends might take in the same areas of concern. □

# AFSC Affirmative Action: A Conversation with Tony Henry

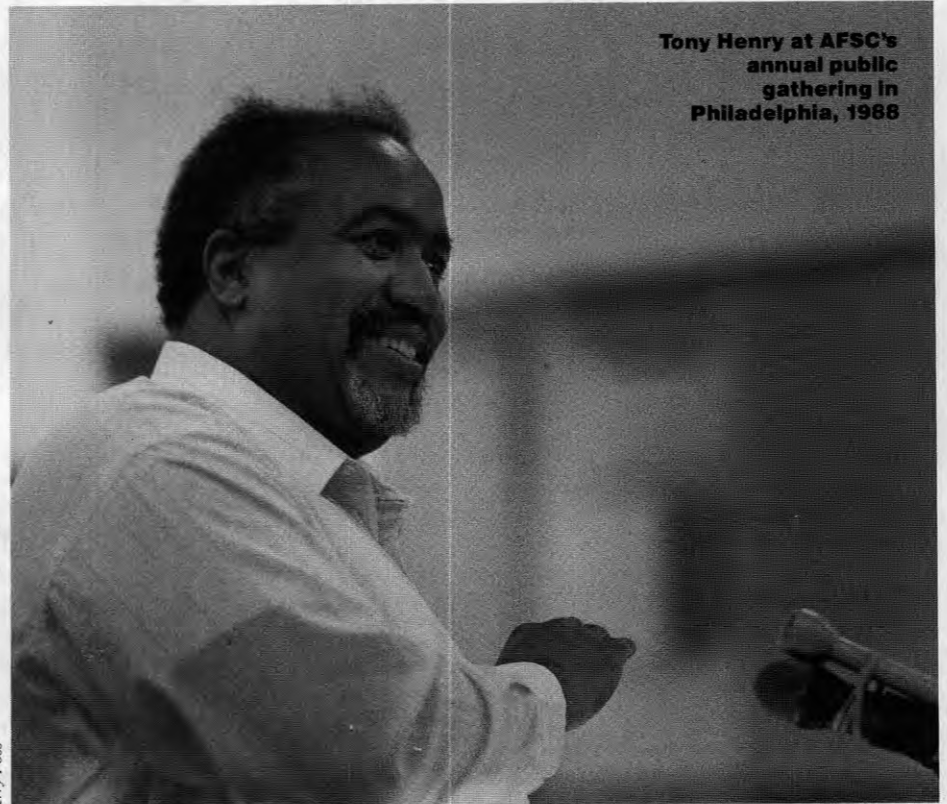
by Vinton Deming

*Tony Henry started work with AFSC as a student in 1958 at the University of Texas. Tony and other African-American students worked hard to desegregate off-campus restaurants, theaters, and other facilities, receiving support from the AFSC office located on the campus. Following graduation, Tony served two years in Tanzania in AFSC's Voluntary International Service Assignments (VISA). From 1963-1968 he worked in the Chicago AFSC office as director of a cultural enrichment program for youth, then with an AFSC housing program that focused on developing tenant organizations.*

*In 1976 he joined the AFSC's Community Relations Division as national criminal justice representative. Two years later he became national Affirmative Action secretary, helping to develop that new program. Since 1981 Tony has been executive secretary of two AFSC regional offices—first in San Francisco, currently in Pasadena, California.*

*Tony's analysis of contemporary issues is perceptive. All who know him value his warmth, inclusiveness, and good humor. In visiting with him, one can sense at once Tony's commitment to the use of consensus in decision-making and to nonviolence as a way of life.*

*On a recent trip to Philadelphia, Tony spent part of a morning with FRIENDS JOURNAL editor Vinton Deming. They enjoyed swapping stories about their work together in the Chicago AFSC office in the 1960s and reflecting on the changing face of AFSC over the years.*



Tony Henry at AFSC's annual public gathering in Philadelphia, 1988

Terry Foss

**What sorts of changes have you seen within AFSC, Tony, since our days together in Chicago? I sense that it's a very different workplace now in some ways.**

Things began to change in the 1970s when we finally began to take a close look at the institutional structure of AFSC. For example, we discovered that the entire bottom rung of the staff—the mail room, the janitorial service, the handymen—was entirely black. And when we looked at the upper employment levels of the organization at that time—starting with division and department heads—it was entirely white. From bottom to top, you could almost tell where you were in the organizational hierarchy by the racial makeup because it was consistent. Now, that was all done by our being “color blind”; no one had noticed.

**You mean whites hadn't noticed!**

Yes, whites hadn't noticed (*laughing*)—well put!

**So what was done to change this?**

Many people were using the concept of color blindness—saying that one doesn't need a Third World Coalition in AFSC because AFSC *obviously* does not discriminate in any way! As we pointed out what seemed obvious, however, it kind of silenced this argument and gave momentum to the point that AFSC needed to pay attention to the insidious effects of racism within the organization. That is, if you merely “go with the flow” you'll be going downstream in terms of racism, and AFSC really needs to be swimming *upstream* against the tide. That's difficult, however. It requires that one be conscious of the results of what one is doing.

**Why do you think affirmative action is so misunderstood by whites in general, and Quakers in particular?**

Quakers particularly fascinate me in this regard. Quakers believe, given their



history of fighting slavery and oppression—which is quite impressive—that they could not *possibly* harbor any evil intents or be the source of evil results in the field of race relations or sex relations or discrimination against people for unjustified reasons. And with that righteousness, they are shocked and offended when someone suggests, “But yes you do.” That’s one source of it. They take it as a challenge to their integrity rather than really understanding what is a fairly subtle and sophisticated concept: that racism is part of an institutional process that reinforces itself—and you have to *fight it, hard*.

Now I’m not talking about just *prejudice*. Racism is that institutional process of oppressing another group, and one can be part of that process without thinking about it. One merely cooperates with it, or gives silent assent. Prejudice, on the other hand, is the process of prejudging in a negative fashion someone else—and that’s a personal thing. So, black people or Latino people can be *prejudiced* against white people—they may prejudice them and have unfair views of them—but in this country they can’t be racist because they are incapable, except in very limited instances, of oppressing white people institutionally.

### **How have you seen change occurring since initiation of the Affirmative Action Program?**

One can see the positive effects in staff composition, committee composition, in the nature of our program work, in whom we do business with, even in our sensitivity to other kinds of oppression not mentioned in the Affirmative Action Program. The program targets four groups; racial minorities (which we call “Third World people”), women, lesbians and gays, and disabled people. Once people get the hang of affirmative action, they get frustrated that there are only four groups, because they see there are other kinds of oppression that are insidious and ongoing in our society and that could be taking place within AFSC. Ageism, for instance, the tendency to hire younger people. . . .

### **You and I are getting more in touch with this. . .**

(*Laughing*) Yes, we should be worrying more about that now! One that I’m not sure is as simple an oppression is classism. This is one that is frequently brought up, and it’s a tough one for us. For one needs a certain amount of ver-

bal facility and broad knowledge of the world in order to participate effectively in AFSC—and there’s the possibility that people may continually talk over your head. People within AFSC have become much more sensitive to these other “isms,” the other types of oppression they see around them.

### **Have there been problems in implementing the program?**

At first there was conflict, turmoil, a struggling to figure things out. I think we are largely past that stage now in everything except lesbian and gay issues. And that is one place where we are at odds with some members of the Society of Friends. There’s a theological thing there for some people, and that still takes a lot of energy to work on. But I think affirmative action has fallen into place and there are routines for handling racial issues, sexism issues. We’ve not been as aggressive as we should have been, however, to hire people with disabilities.

### **How would AFSC programs be enhanced by hiring people who are disabled?**

When considering someone for a position, we first talk with them about their ability to do the job. A receptionist in a wheelchair, for instance, is not a problem. We would not hire a person in a wheelchair to do a job that involved a lot of lifting and required mobility. And we would probably not hire someone who has a speech impediment to be a receptionist. One has to look at the disability. On the positive side, what such a person may *bring* to the AFSC is a new sensitivity to the nature of oppression.

It may really *enhance* our operations because it forces people to grapple at another level with how we prejudice people and exclude them instead of embracing them and building on their strengths. It almost becomes a metaphor for all kinds of problems in the world, all kinds of ways in which we judge people and put them down. So it becomes a real growing experience and helps us to do, at a much deeper level, what the society of Friends from its very beginnings sought to do: to affirm that of God in every person, to affirm our respect for the dignity of every person.

### **One often hears the objection that quota systems discriminate against those who are better qualified, who may have had better grades, attended better schools. How do you respond?**

You may have a person with a Ph.D. applying along with someone who had only two years of college. In the course of an interview, you discover that the person with only two years of college had to live in a difficult situation in a certain community and may have more of a gut feeling for what you want to do in the program—a clarity of thinking, for instance, about the meaning of non-violence and what’s going on in our culture today and an ability to persuasively address the issues. The applicant with the Ph.D. (and let me throw this in to make it controversial: *who is also a member of the Society of Friends*, and has been, for many years, in a job similar to the one you want to hire for) is not able to express well what this job will be. He or she has no understanding of non-violence or of what is going on in the



◀ Clerical staff in Philadelphia AFSC office, 1940s



world, is wearing mismatched socks to the job interview, and has a twitch that looks emotional. So, you decide to hire the other applicant, who may be an older person, and not a Friend. In short, you know you have hired the person best suited for the job, who will carry it out better. You make that decision because you believe it will really advance what AFSC wants to advance and that the person has the spirit of the organization—yet, you know you're going to "catch hell" for this because you didn't hire the person seen as "best qualified."

### **Might you give a specific example where you saw this occur?**

When we were hiring a community relations secretary in the San Francisco office we had a number of candidates who were well-educated and who had been around the Society of Friends or AFSC for some time, or who had been in var-

ious community organizations. But there was one person, Sylvia Ramirez, who was raised in the farm labor camps around southern California. She grew up picking oranges and knew from experience what it was like to be a migrant Chicano farm worker. She knew the violence that was visited upon people, and the fear, but also knew, out of that experience, why one has to oppose violence and respond in a way that suppresses the violence and affirms nonviolence. She knew this from a gut level, not theoretically. She also knew how to organize people, how to reach and speak to low income people in such a way that one could motivate them. Except for our Affirmative Action Program, which required that we do extensive advertising, we probably never would have learned that Sylvia was out there and wanted to work for an organization like AFSC.

### **And she might not have been attending the local Friends meetings...**

She might not have been friends with someone within AFSC. Before AFSC adopted its Affirmative Action Program, it had an extensive "good old boy"—or, if you prefer, "good old girl"—network where word got out to people that there was a job available. So Sylvia was brought into the organization and worked out so well that several years later she was appointed as executive secretary in the Pacific Northwest office.

### **But, some Friends might say, she is not a Quaker. How does such an appointment serve the Society of Friends?**

Even without her becoming a Quaker, she was influencing and expanding AFSC's understanding of the nature of

oppression, the nature of the people who suffer from it, and ways of challenging it—and really helping us to understand in new ways what respecting that of God in different kinds of people meant. Within AFSC, there are Friends who grew from that experience of knowing Sylvia, who did take that back to their meetings. So it begins to trickle down—or trickle up, I don't know which (*laughing*)—but it *spreads* and it challenges, it causes debates that enlighten the Society of Friends.

One does not necessarily want to create peace within the Society of Friends when there is injustice that is not being addressed. One wants that injustice to challenge all of us, including Friends, and there needs to be some turmoil around issues as people engage them and try to understand them. And I think we grow in that way, even if the person does not join the Society of Friends. In many cases, too, people eventually do become members or attenders—and that is useful as well.

### **You seem to be defining pacifism as active, not "passive"—as peace making—and this may include conflict at some points.**

Yes. I know that some Friends fear and dislike debate—over lesbian and gay issues, for instance—but I think it is a beautiful thing to observe, because I know that growth and understanding are taking place. A back and forth occurs between the Society of Friends and those who have been brought into AFSC through affirmative action. This enhances the growth of the Society of Friends as well as Third World communities, feminist communities, and others.

### **Early Friends spoke of a peaceable kingdom. I'm wondering, as you envision it, what would that peaceable kingdom be like for the Society of Friends and for a specific Quaker workplace?**

To me the peaceable kingdom is one in which we are aware of our weaknesses, aware of injustices—not only around us but within us organizationally and as individuals—and at ease with the fact we have to struggle. I think the peaceable kingdom will not be a place where one is comfortable. Perhaps it will be the place where one does not bristle when someone says, "There's racism in your organization," but can say, "Yes, there is—and here's how we're approaching it."

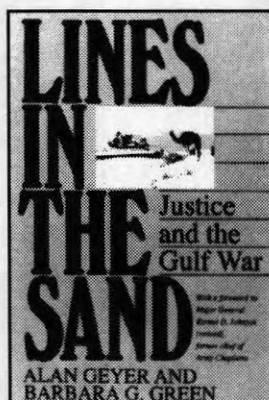
▲  
Sylvia Ramirez,  
former staff in  
Northern  
California and  
Pacific  
Northwest from  
1986-1990

►  
AFSC Executive  
Secretary Asia  
Bennett (right)  
with staff  
colleagues, at  
Steve Cary's  
farewell to staff,  
Dec. 1990





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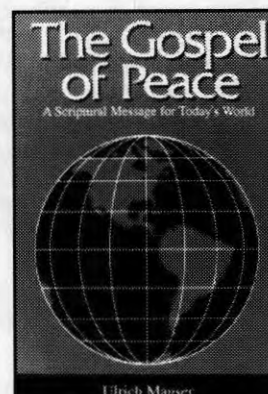
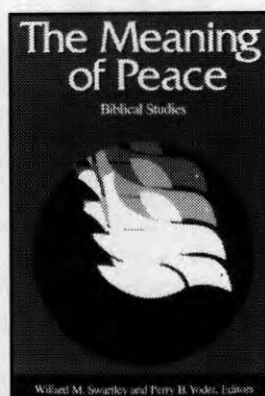
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# Listening to Women's Voices

by Deborah Fink

In *Forum 80*, a paper circulated at the 1980 UN Women's Conference in Copenhagen, a charge was leveled at feminists: "To talk feminism to a woman who has no water, no food, and no home is to talk nonsense." Feminists frequently hear this type of criticism when people get tired of us, and it makes us think. It encapsulates common objections to the work of the Nationwide Women's Program (NWP) of AFSC; and for that reason the women of NWP, when interpreting the program, often open dialogue by asking people to reflect on this quote.

Embedded in this critique of feminism is the media stereotype of feminism as a conceit of pampered women hammering away on non-issues. If the media image were true, then of course it would be nonsense to talk feminism to a woman with no water, no food, and no home. But way beyond this straw woman is a feminism that seeks an end to all women's oppression. When we consider who carries water, who produces and prepares food, and who keeps house, we understand that these human needs are indeed gendered: Water, food, and housing are feminist issues.

Women's needs have been too frequently overlooked in development efforts oriented around men, and the tendency to ignore the specificity of women's issues helps to perpetuate the conditions that the critic of feminism cited. Feminism means recognizing the full humanity of women by listening to women's voices, helping women to achieve order and control in their lives, and valuing their creativity and social contributions. Women achieving order and control implies not a reversal of male domination but a wide range of gendered personal and social empowerment, including reproductive freedom, health, employment, economic equity, education, and housing.

AFSC tries to change the ingrained

patterns that resolve conflict by establishing hierarchy and meting out violence; the work of NWP is part of this effort. Just as AFSC does not accept other violence as inevitable because it is embedded in a customary way of life, it does not accept sexism as inevitable because it is an established pattern. When ways of life leave ravaged bodies, minds, and spirits, AFSC seeks change—not by dictating a solution but by working together to provide resources that will enable all voices to contribute to a solution. Being feminist, NWP wants the woman who has no food, no water, and no home to get food, water, and housing—and to speak her own words without fear.

The implication that feminism is bound to U.S. middle class reality is false, and NWP takes its commitment to diversity seriously. In program design and committee membership it has reached across barriers to acknowledge both differences and similarities in women's experiences around the world and has in turn worked to make the U.S. women's movement more global and inclusive. As one trajectory of the work, the Women and Global Corporations project has for over 15 years examined the role of women's labor in a global economy, linking

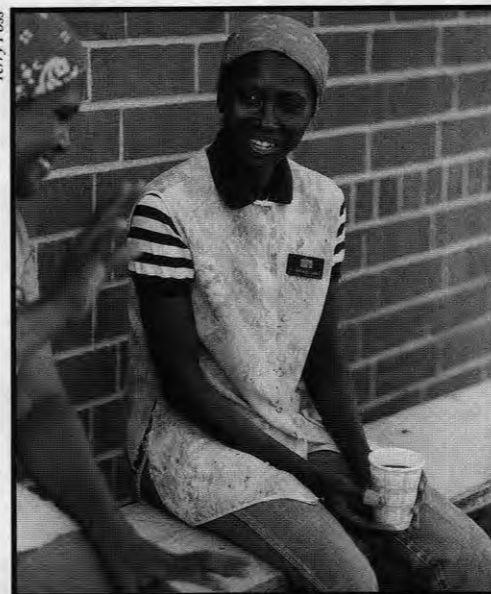
widely divergent struggles. Although the developing global network threatens women in many ways, they have no option to extract themselves and return to a pristine past. NWP works to forge links that will benefit rather than exploit women.

AFSC began to realize its need for a feminist perspective in the early 1970s. NWP began as a support group, which gradually coalesced into a structure within AFSC. In 1975, when a feminist staff position was established, Saralee Hamilton became NWP Program Coordinator, and she has been at the center

► Women workers in South Carolina, Oct. 1985

▼ NWP staff and committee members at the March for Women's Health and Women's Lives, Washington, D.C., 1989

Terry Foss



*As an anthropologist, Deborah Fink has focused on the study of rural women cross-culturally. She is currently a member of AFSC's Nationwide Women's Program and the AFSC-Friends Relations Committee. A former member of the AFSC Board, she is co-clerk of Ames (Iowa) Friends Meeting.*

Saralee Hamilton



of AFSC's developing feminist consciousness. The founding concept was "infusion" of feminist perspectives into the fabric of AFSC, the task of Saralee and NWP being to communicate with the board, the divisions, and the regional offices to clarify the needs of women in relation to AFSC programs. In Quaker manner, NWP developed feminist queries so that AFSC program people could build the insights and skills to routinely assess the way each program might affect women. In addition to this primary program effort, NWP was to maintain connections with the organized women's movement and to support women working within AFSC. Advocating the rights and respect of AFSC clerical and technical staff was a continuing concern.

Although NWP was given no specific lifespan at its birth, there seems to have been some assumption that feminism was a small correction to the operation of AFSC and that it might be successfully infused, the connections with the women's movement established, and the concerns of AFSC women met so that NWP would shortly be no longer needed. (Quakers have, after all, been at the center of the women's movement.) But by the time the program was evaluated in 1986, it was obvious the work was not as straightforward as originally laid out. In fact, infusing a feminist perspective involved a complex rethinking of basic

national corporations on women around the world. NWP has recently developed and tested a popular education project on economic literacy for women. NWP participates in the Women's Alternative to the Economic Summit, an international network of women sharing information on work, development, and debt. NWP's newsletter, *Listen Real Loud*, carries news of women's struggles around the world, including substantive material on reproductive rights and lesbian feminism. NWP's extensive archives and networks collect and disseminate information on women in the U.S., the Philippines, Korea, Brazil, Southern Africa, and Mexico.

An example of a recent effort is NWP's work on the 1989 Voices of Hope and Anger speaking tour organized by the Disarmament Program. AFSC and other pacifist organizations have talked about militarism in terms of draft resistance, weapons, geopolitics, and national leaders, all basically about men. The genius of the speaking tour was its centering on women and the way militarism destroys the fabric of social life around the world. The speakers were women from Japan, South Korea, the Philippines, Puerto Rico, Honduras, West Germany, Poland, and the United States. They talked about what militarism meant for them personally in their countries. As *Listen Real Loud* Managing Editor Sande Smith wrote in the special issue on the tour: "Wherever there is a military, there is organized violence against women. In telling stories from women's points of view, we can better understand daily life and issues of cultural and economic domination. Women's straightforward stories about the military demystify the war system." Militarism, like other social problems, is gendered; a gendered approach to solving it grounds and strengthens the work of AFSC.

In spite of the new direction and NWP's effective programs, problems loom. The shift to a more active program role occurred without a corresponding shift of funds, and NWP women have been predictably—if paradoxically—consumed by their work. Yet feminism, applied to the nitty-gritty details of peacemaking, draws fruitful connections and broadens the work for peace, exposing the seeds of violence and not just restraining the outward blows. Real peace rests on justice, never oppression. The voice of NWP, even as it irritates and perplexes some hearers, brings this home. □



▲ AFSC worker Aurora Camacho de Schmidt (right), with Marta Sandoval, a speaker from Honduras on the Voices of Hope and Anger Tour, 1989

assumptions, and this was not going to happen fast or painlessly.

Since 1986, NWP has moved from a diffuse, consultative role into a more active and concentrated program role, while continuing its work with the women's movement and AFSC women. In 1990 NWP, together with the Community Relations Division, published *The Global Factory* on the effects of trans-



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**■ PART FOUR:  
FUNDAMENTAL  
CHANGE**

**IN ITS EFFORTS  
TO SPEAK TRUTH  
TO POWER, AFSC  
HAS ENGAGED IN  
THE NONVIOLENT  
STRUGGLE TO  
CHANGE POWER  
RELATIONSHIPS AND  
SOCIAL STRUCTURES.**

# A Sane Spiritual Voice

by Fay Honey Knopp

If my memory serves me well, it was some time in the late 1930s or very early 1940s, when I was just emerging from the personal deprivation of the Great Depression and casting about for a sane spiritual voice that would harmonize with my inward feelings of needing "to make right and just," that I literally stumbled across the peace caravans of the American Friends Service Committee. It was at once my introduction to the Religious Society of Friends as well as to Quaker beliefs in action, and I have never separated the two.

After more than 50 years of both informal and formal association on staff and committees, AFSC remains for me an even more spiritual presence and voice lifted in a considerably more complex, catastrophic, and fragmented world. It is more spiritual for at least two reasons. First, because in endeavoring to bring about constructive change in the world, it did not exclude its own organizational family; after many years of continuing and worthwhile struggle and perseverance, AFSC is more inclusive organizationally. Current programs and efforts,

staff and committees, reflect the unique and authentic perceptions of many individuals of color, ethnicity, sexual orientation, and ability, thus giving life and contemporary meaning to advices revered by Quakers for more than 200 years. In the words of John Woolman:

There is a principle which is pure, placed in the human mind, which in different places and ages hath different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren, in the best sense of the expression. . . .

I will never forget the privilege of sitting in meetings of the National Community Relations Committee, feeling the powerful and rich presence of dozens of brethren and sisters from all over the country as together we pondered the myriad of agenda items—Native Americans struggling with health and survival issues, Mexican-Americans strategizing opposition to repressive immigration and corporate measures with their Mexican counterparts, African-Americans dealing with racism and systemic exclusion, ex-prisoners challenging the oppression of imprisonment, women from Appalachia reporting on empowerment processes, and on and on. Decisions reached in Quaker procedures went to the board for final approval bolstered by the kind of authenticity born only of the experiential. These were "hearts standing in perfect sincerity" to make right and just, made possible by the AFSC and its commitment not only to make social change "out there" but also in the most difficult of all places—within its own organization, its family.

Second, a 75-year-old organization committed to work for social justice and aid to victims of oppression cannot proclaim its "innocence." It cannot follow blindly or romanticize Quaker admoni-

*Fay Honey Knopp lives in Shoreham, Vermont, where she directs the Safer Society Program and Press, a national sexual abuse prevention and research program of the New York State Council of Churches. She is a member of Middlebury (Vt.) Meeting.*

AFSC Board members at Washington, D.C. vigil, 1985



Terry Foss



tions simply because they exist. AFSC knows experientially the "ocean of Darkness"—knows it at first hand in this post-holocaust, post-Hiroshima/Nagasaki, post-Japanese/American internment, post-Kent/Jackson State, post-Attica, post-Vietnam, post-Grenada, post-Panama, post-every-kind-of-Central Ameri-

ne Borton



◀ NARMIC photo of an old man in the prison ward of Quang Ngai Hospital

▼ Joyce Miller, AFSC committee member, at a MOVE memorial service, Philadelphia, Pa., 1985



Terry Foss

## Spring into Friends Journal

change nonviolently, power relationships and social structures by becoming "publishers of truth."

Vietnam era, I was particularly the AFSC's ability to re-suffering of the Vietnamese of the above levels. Our ilizing and supporting the ment's opposition to the ical relief and restorative rk, in our "citizen's pres- Paris peace talks are well r people may be aware that "publishing truth" in the he rising conflict in South- early as 1954 (long before were thinking of Vietnam or U.S. intervention) and research and publish truth aning of Vietnam militarily e close of that war.

ries of personal involve- such effort is vivid and With the warnings by Presi- wer eight years before of military/industrial complex n our ears, and fearful of military spending and nu- ation in the post-Vietnam National Peace Education 1969 approved the estab- the National Action/Re- Military/Industrial Com- C). In conceptualizing this within the Peace Education said to our Committee:

where AFSC has a clear ad- the military is in its perception to truth. The military can not cept by distorting the truth, the demands of humanity nference to truth always lays upon AFSC, on the other hand, can not hope to make its case except as the truth is revealed, witnessed to, and fulfilled. This is the power of the AFSC, to become publish- ers of truth.

NARMIC attracted creative young people who reflected in their writings and research the moral indignation that John Woolman and other Quakers felt and expressed generations before. Their "truth speaking" ranged from slide-shows that explained the "Automated Battlefield"—a new and devastating way to wage war—to fresh, scholarly research and position papers on military and foreign policy issues. This worthwhile and often controversial effort helped immeasurably to contribute to the same sane and spiritual AFSC voice that I had heard and cherished 50 years earlier. And I am grateful AFSC provided the opportunity for my voice to be part of it.

In the coming decades, as the governments of the world reorganize themselves into new power relationships and its people prepare for an intensified struggle for the right sharing of the earth's resources, I am confident that, with our support and trust, AFSC's sane, spiritual voice, its truth-speaking, will still lift us all toward the possibility of a new era of "the ocean of Light." I am confident. □

# The Mexico-U.S. Border Program: The Human Face



U.S.-Mexico  
border search,  
1991

Don Barlett/LA Times

by Barbara Moffett

Reflecting Friends' belief that truth is best known through experience, AFSC's programs arise most often from first-hand engagement with a problem, more often than not from intensely human encounters in the midst of a situation of need. Such encounters illuminate our values and lead to identification of other openings for work on the issues involved.

These cycles of program development run through AFSC's 75-year history: first-hand experience of the "humanity" of a problem, sharpened clarity about

the practical implications of our values, deepened insights into underlying causes of problems, and development of a variety of program approaches that attempt to speak both to the human need and to the institutional and personal transformations required for lasting change.

The Mexico-U.S. Border Program, begun 14 years ago as a unified endeavor, represents one such cycle of program development.

It might be said that the seed of the program was sown in 1945 when, at an early meeting of AFSC's Race Relations Committee, its members and visitors shared their knowledge of situations in which AFSC could be helpful. A "visitor from Baltimore and her Spanish-speaking daughter" had gone to a farm labor camp and found that "Mexicans were not getting proper representation." There is no record that this area, among the half dozen discussed, was formally

pursued. But the problem, with its human face, had become to some degree part of AFSC's awareness.

Or perhaps the seeds of the program are to be found even earlier, in 1922, in the concerns that led the AFSC to write a letter to Secretary of State Hughes commending his action in "protecting the lives of Mexican residents in Texas."

More directly, the Mexico-U.S. Border Program drew, in its development and formulation, on two deep strands of experience—in Mexico and in the United States. Work in Mexico began in 1939. From the beginning, attention there was focused on people in rural settlements. These communities are characteristic of those from which people in great numbers have been forced by the need to survive to leave and travel to wherever there seems to be a chance to gain an income and provide for their families. Many of them come north to

*Barbara Moffett was trained as a journalist, and was a reporter for the Philadelphia Record. She joined the AFSC staff in the 1950s to do writing assignments. She has, for many years, been secretary of the National Community Relations Division. Barbara is a graduate of Moorestown Friends School.*



the U.S. border; many of them cross it.

The roots of the Border Program lie directly as well to work of the AFSC in the United States since the early 1950s. Our involvement started in the great valleys of California and Texas and has spread to the Pacific Northwest, the East Coast and Florida, and the Midwest.

Over the 20-year period leading to the idea of a Mexico-U.S. Border Program, AFSC community relations programs had participated in the development of rural self-help housing, farmworker tenant unions, rural legal services, consumer-controlled health facilities, cooperative work crews, child care centers, and training for participation in community organizing.

AFSC gained a deep sense of partnership with the communities of people involved in this work, much of it staffed by community members. In the early 1970s our staff reported that conditions at the Mexico-U.S. border were deteriorating and that we were challenged to respond to the new realities.

The program was developed over a period of six years. We analyzed the issues in company with those deeply affected by poverty and migration patterns. Numerous meetings were held on both sides of the border. We carried out interdivisional and interregional consultations to draw on the widest AFSC and Mexican Friends Service Committee (MFSC) experience possible.

From these explorations, and on the basis of past work, we developed in 1975 a set of propositions to guide our initial work and to be tested further by experience. We said:

1. The fundamental cause of the increased pressure on Mexicans to cross the border to find employment in the States lies in the crushing poverty of Mexico and the relative affluence of the United States.

2. The new immigrants—undocumented workers from Mexico—are not the villains of the piece, but rather the symptoms of the imbalance in the economic situation. An approach that “blames the victims” will be unproductive and harmful. Undocumented migration will continue as long as it is a rational choice.

3. There is lack of hard information and much misinformation about the number of persons illegally in the States, their use of services, their payment of taxes, and the nature of their treatment while here. This lack of information



Ruben Montano

allows the poor to be pitted against the poor and feeds fears of “invasion.”

4. The nature of imposed economic and industrial development along the border is a significant negative factor in the lives of poverty-stricken families there. The benefits of “development” by-pass the poor.

In 1978 we stated the overriding aim of the coherent program we sought to build as bringing about human-oriented change in private and public policies affecting border communities.

In its 14-year history, the program has had successes and failures, has changed internally to focus more or less attention to a particular issue or need. It has contributed to AFSC-wide considerations of some of the issues involved—notably immigration, its human face and its policy implications—and the impact of the globalization of the economy on

women workers in the Third World.

The basic soundness of the process of proceeding from understandings gained at the base of community work has been confirmed. That base is a continuing source of learning and direction for AFSC, as well as for national networks with which we work.

We did not anticipate the virtual militarization of the border that has come with the “war” approach to drugs and the near panic to “seal” our southern borders. The program has responded with a special project, the Immigration Law Enforcement Monitoring Project (ILEMP). Its goal is to reduce the violation of human rights in immigration and law enforcement by strengthening the capacity of those in border communities to exercise their rights, by increasing public awareness of law enforcement abuse by documentation and analysis of abuse patterns and dissemination of the information gained, and by seeking to affect key policies that foster abuse.

Five areas are the focus of our work: San Diego, southern Arizona, El Paso, the lower Rio Grande Valley of Texas, and south Florida. Together these five areas account for 70 percent of all Border Patrol detentions.

In four years of work, ILEMP has become a resource for immigrant rights networks and civil rights organizations. It has had an impact on U.S. public policymaking; it has brought widespread public attention to the patterns of abuse it documents, to the “human face” involved, and to the underlying policy issues. ILEMP’s third annual report, *Sealing Our Borders: The Human Toll*, has just been issued.

We did not foresee in 1975, when we



Gary Massoni

▲  
A  
farmworker's  
child in Texas,  
1979

◀  
Women in a  
maquiladora  
near U.S.  
border in  
Mexico

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spoke of industrial and economic development patterns, the pace and magnitude of the growth that would come in U.S.-owned partial-assembly plants—*maquiladoras* in Spanish—along the border in Mexico. Nor did we anticipate the scope of the problems of environmental degradation and damage to health they would generate on both sides of the border.

Average daily take-home pay in border *maquiladoras* is \$4.00, about one-half the wage earned in Asia's four major processing zones. Prices on the Mexican border for basic commodities are comparable to those in Texas. Women working a 48-hour week are still unable to buy books and shoes for their school-aged children.

The number of *maquiladoras* has risen from several hundred in the late 1970s to 2,000 today; they employ nearly 500,000 workers. Over 75 percent of these workers are women, usually between the ages of 16 and 24; many have emigrated from villages and farms in the interior of Mexico. They are new to industrial culture, unaware of their rights under the progressive Mexican Federal Labor Law, and thus fall prey to abuses by both management and union officials.

The AFSC project works through quiet, low-key consciousness-raising and role-playing to educate the women about their rights. In small cottage meetings in workers' homes, the women discuss common problems—harsh and arbitrary discipline, low wages, double shifts, sexual harassment, exposure to harmful chemicals and lack of information in Spanish about them, as well as lack of protective equipment. They discuss avenues of redress.

*Promotoras*, or grassroots organizers, Mexican women have been trained and make hundreds of visits to workers' homes, holding many house meetings each week. All of the *promotoras* are or have been employed in the *maquiladora* industry. They have now formed their own organization—*Comite Fronterizo de Obreras* (C.F.O.)—Border Committee of Women Workers. AFSC staff work in support of CFO.

A binational Coalition for Justice in the *Maquiladoras*, composed of over 80 organizations—religious, labor, human rights, environment, Latino, and women's groups—has been developed. The AFSC project and the CFO women workers are at the heart of this effort to challenge transnational corporations to

adopt socially responsible practices in *maquiladoras* and the communities that surround them. A "Maquiladora Standards of Conduct" provides guidelines.

Another new challenge to the Border Program came with the 1990 announcement by the presidents of Mexico and the United States to open talks on a Free Trade agreement (FTA).

By then, with more than ten years of experience with the social and economic impact of labor migration and production across national borders, the program found itself in a privileged position to help build a response to the FTA from the perspective of working people, particularly working women, and border communities.

Since 1990, the Mexico-U.S. border has become a closely watched region in evaluating the dramatic changes brought by an unregulated global economy. Our staff inform trips to the border by trade unionists, rights advocates, policy makers, and others.

We have also co-sponsored trilateral gatherings—Mexico-U.S.-Canada—to explore the experience of current economic integration and ways of giving voice to worker, immigrant, and environmentalist concerns in trade talks.

A series of delegations to Mexico has been a Border Program instrument to open avenues of communication and cooperation between segments of the U.S. community on areas of mutual interest, which include the proposed Free Trade Agreement but also the fight against drugs and educational and cultural exchange. Groups of Latino elected officials have gone twice; a delegation of African Americans is preparing to go.

The Border Program is a relatively small effort—8 to 10 AFSC staff in all, currently at work in Philadelphia, Miami, Houston, the lower Rio Grande Valley, a 350-mile strip of the Mexican border, and in San Diego. The program is a loose confederation of nationally and regionally directed work and the work of hundreds of volunteer immigration enforcement abuse monitors, activists in support of the *maguila* work, and others.

The work is carried out in a program broad in concept, which has shown both flexibility and staying power in its efforts to bring fundamental change. It has continued to develop the analyses and skills needed to bring the voices and insights of those with whom we work to points of power, decision-making, and public understanding.



■ PART FIVE:  
FRIENDS AND  
THE AFSC

HOW WELL WE  
ADDRESS THE ISSUES  
BEFORE FRIENDS  
AND THE AFSC  
DEPENDS ON HOW  
WELL WE LISTEN  
TO EACH OTHER,  
COMMUNICATE,  
AND SHARE OUR  
LEADINGS.

# A Patient Search

by Paul A. Lacey

I first encountered Friends in 1951 as a high school student in Philadelphia. It was an extraordinary time to be led into the Religious Society of Friends, a time when one felt truly encompassed by clouds of witnesses, great souls who were at the heart of the work of the two Philadelphia yearly meetings, the Quaker schools and colleges, and the American Friends Service Committee. Like many converts before and since, I experienced Quakerism as a seamless garment of worship and service, radical faith and radical action. And like many others, I took it for granted that I was meeting the only Quakerism, normative for all times and places. I understood AFSC as part of that normative Quakerism. Though I knew it was an international organization and had regional offices around the country, it took me a while to realize that AFSC was not merely the lengthened shadow of Philadelphia Quakerism. For those first few years, it seemed unnecessary to distin-

guish AFSC from Quakerism or Quakerism from Philadelphia Friends.

Later, as I learned about traditions within Quakerism, I began to recognize that many Friends were deeply critical of the AFSC, did not believe it represented their Quakerism, and wanted to see it made more directly accountable to Friends. I recognized, but did not understand, those criticisms, for they were being directed at those great souls who were the Religious Society of Friends for me, such people as Clarence Pickett, Henry Cadbury, Mary Hoxie Jones, Lewis Hoskins, Burns Chalmers, Colin Bell (to name only a few), who were among the chief interpreters of Quakerism for me when I was in college, with whom I served on committees, whose wisdom and spirituality enriched my life. I respected the critics' integrity, but I was sure these differences were simply misunderstandings, that no one who knew the motives and spirit of searching that characterized the AFSC people I knew could remain distrustful or unhappy about AFSC's accountability to Friends.

I am not describing merely my own naivete but experiences shared by many who have been drawn to Quakerism by

*Paul A. Lacey is a professor of English literature at Earlham College. He is author of several Pendle Hill pamphlets, including Quakers and the Use of Power. Active for many years with Friends in civil liberties, peace, and East-West concerns, he is a member of Clear Creek (Ind.) Meeting.*

►  
British Friend  
Adam Curle  
speaks at a  
Quaker  
International  
Affairs  
Colloquium,  
Philadelphia,  
Pa., 1992.



Terry Foss

►  
Participants in  
"Breaking the  
Silence"  
conference on  
the Middle East,  
at Camp Bernie,  
New Jersey,  
1985



Chris George

encounters with the AFSC. We each have a Quakerism, a Service Committee, which embodies our greatest idealism, and we cannot bear to see either of them decline from that high point.

"Political conservatives and some midwestern . . . Friends thought the Service Committee too radical, too Philadelphia dominated, and too secular." That sentence could have come out of one of the AFSC consultations with Friends that took place around the country in 1990, but in fact it comes from J. William Frost's forthcoming study of the very earliest days of the AFSC. It does not diminish their importance to say that, in its 75th year, we can discern perennial problems that AFSC and its critics face with one another.

From its first days, as Jerry Frost documents, AFSC could only make its way by satisfying a number of very different audiences. He describes the four that needed to be satisfied in order for the Committee to provide conscientious objectors an alternative service in World War I: First was the U.S. government, "anxious to prosecute the war and determined not to coddle shirkers"; second, the Society of Friends, still divided by the theological disagreements of the 19th century, and "a substantial minority, perhaps a majority [of whom] supported the war effort"; third, the peace community, a mixture of historic peace churches, some unions, and political groups, and some groups trying to enunciate a peace commitment in the face of widely-believed accounts of German barbarism; and fourth, the larger U.S. public, persuaded of the idealism of U.S. involvement in the war. Real success could be achieved only with the cooperation of the U.S. military. When the relief workers arrived in France, they found themselves forbidden by French

authorities to express anti-war sentiments or religious principles. They could only hope their deeds would speak for them. The AFSC had to be equally cautious in expressing religious or political views in the name of the deeply-divided Society of Friends; it "had to be apolitical, atheological, and silent on every subject except its good deeds."

Here is one of the continuing dilemmas of AFSC history. The committee must be apolitical and political, atheological and theological, silent and clear-spoken, if it would satisfy everyone. Some Friends want the work to be done only and explicitly out of Christian principles; others do not want the AFSC speaking in religious terms for them. Some Friends want it to focus on relieving the suffering of victims of war and social turmoil and are convinced that "advocacy" means taking sides in conflict. Others are equally convinced that not addressing the root causes of violence makes a peace witness trivial.

This dilemma, which emerged in the first days from the need to speak simultaneously to such different audiences, has become sharpened by the recent need AFSC has felt to speak to and for a widened set of "constituencies." Whereas once it seemed enough, and hard enough, to try to speak on behalf of that part of the Society of Friends most in accord with its views, now the AFSC believes itself accountable as well to those communities with which it has worked over many years, those who might once have been thought of as clients but who are now equals in the AFSC's work. These include Native Americans, African Americans, Hispanics, Third World people from many parts of the world, women, gay and lesbian people. As the present staff and leadership of AFSC sees it, it is a necessary witness not only to listen

to and interpret for many voices but to let them speak for themselves to the priorities of AFSC's work.

This understanding of what it means to be accountable to a number of constituencies, of which Quakers are one, lies at the heart of many of the strongest criticisms of AFSC, from long-time supporters as well as long-time critics. Some criticize what they see as advocacy of violence, on behalf of certain Third World liberation movements, in violation of fundamental Quaker principles against violence. Some accuse AFSC of taking sides in international disputes, most notably in what they argue is a pro-Arab bias for peace in the Middle East. For yet others, the AFSC's support of abortion rights, and its affirmative action commitment for gay and lesbian people, are objectionable as unChristian (for some), anti-family (for some), pro-violence, and contrary to Quaker principles. For many, it is embarrassing to be identified with AFSC and offensive that the public generally identifies AFSC as "the Friends." Some Friends argue that both affirmative action and the professionalization of staff have excluded Quakers from working for AFSC and left the enunciation of Quaker principles to an increasingly larger number of non-Quakers, drawn to AFSC as a channel for their own concerns.

As the 1990 consultations with Friends revealed, AFSC is viewed as "out in front" in leading Friends, or "out of touch" with the mainstream, depending on what one's sense of Quakerism is. If some Friends call AFSC secular, political, unChristian, and immoral, some of its supporters argue that Friends will not acknowledge how comfortably embedded they are in the racism, sexism, and homophobia of U.S. society. Countercharges of insensitivity and failure to listen indicate the deep pain people are feeling, not only about AFSC's future but also about where any of us can stand with integrity in this complex world.

Someone trying to organize a political meeting announced it under the title "Past Tense, Present Indicative, Future Perfect?" That is a lot to hope for, as we look to AFSC's future relations with Friends. We have reason to hope that conversations between AFSC and its Quaker constituencies will continue and that everyone involved will learn to practice better listening. When we are trying to imagine the future, it is helpful to have a clear picture of the past, and Jerry Frost has done us a great service



in showing us what the early years of AFSC were like.

We tend to cherish a heroic history of AFSC, a past when every witness was unambiguous, spiritual, and brave. Jerry Frost shows us that AFSC's activities "show no patterns of early purity followed by later declension nor of small beginnings leading to later constant triumphs and progress." It is a great help to learn that, though AFSC isn't what it used to be, it never was; to be freed from the illusion of a golden age—especially for those of us who fear we have lived in an age of lead. Every institution founded by Friends which tries to work within Quaker principles labors under that burden. To speak personally, the Quaker college I have served for 31 years now has fewer Quakers on the staff and in the student body than when I arrived. It has more constituencies than it had, and in every way it is harder, less clear how to be a Quaker and shape an institution according to Quaker principles than it once seemed. Anyone who chooses to can argue that the life of the college, and the life we live in trying to interpret Quakerism for the institution we inherited, simply reflect a decline from a clearer, more centered Quakerism.

Some critics say that in good faith, and though I think they are mistaken, the criticism itself—which cannot be answered without feeling self-serving—can plunge me into hopelessness about what I have done with my life. So it is, too, with AFSC and its most faithful critics. Devoted people so criticized react in hurt, anger, and despair. We also know that many of the critics speak out of hurt, as disappointed lovers and sorrowing idealists.

In its response to the 1990 consultations, the AFSC Board spoke of making decisions under the guidance of the Holy Spirit. It is well to remember that that process takes time. Hugh Barbour says that a key test of a leading for early Friends was the test of patience: "the will is impatient of tests." Learning how to participate in a governance process where we are not the only constituency to be satisfied is hard for Friends. Likewise, groups wishing to operate out of caucuses within the larger decision-making bodies will find that some of their self-interests will be challenged by other priorities. In the give-and-take of priority-building, political coalitions alone will not always succeed, and charges of bad faith, though tempting to resort to, will not help. We all tend to argue that

what we have proposed must be agreed on now, that this is the crucial test of our faithfulness, but there are many fewer such decisions than we may want to believe. And if the coming of God's kingdom is truly in God's keeping, we may not have to feel as desperate about rapid decisions and actions as we do.

The tensions between AFSC and some Friends go back far and deeply. They will not be resolved except by slow, patient steps.

One last issue that arose from the consultations is what has been called either the need to communicate or the failure to communicate. Friends and AFSC, trying to find their common way, will need to remember that communicating is not merely the responsibility of one side in a disagreement. Nor is failure to communicate only the failure to inform. It is also the failure to hear information when it is offered, or an insistence on imposing one's own interpretations on another's actions, motives, or personal history. It is a failure to seek timely advice and guidance, but it is also a determination to use every request for advice as a lever to move someone in the direction I want him or her to go. Failure to communicate can come from holding to a personal agenda and calling that integrity. A communication failure is frequently a failure to take another seriously.

The history of the Religious Society of Friends, and of every institution founded to advance its principles, is one of human fallibility, mistakes, self-justification, self-interest, pettiness, and injured self-esteem. Even the communion of saints, after all, is only composed of human beings trying to be faithful to divine leading. Our history is also an account of being led, of setting aside our self-centeredness to serve larger purposes. The AFSC participates in that history of sad mistakes and glorious stumbling into the light, of ordinary human beings trying to know and follow the will of God. We owe it to one another to seek that will together, to lend one another a helping hand, to be charitable as well as direct in our criticisms of one another. There are many issues before Friends and the AFSC; whether we can listen well, communicate carefully, and wait patiently for leadings will determine how well we address them. □

*J. William Frost's study, "Our Deeds Carry Our Message: The Early History of the American Friends Service Committee," is available for \$2 from the Literature Resources Unit of AFSC, 1501 Cherry St., Philadelphia, PA 19102.*



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## CONCLUDING WORD

# God's Ordinaries

by Elise Boulding

One evening many years ago during the weekly meeting of a worship-fellowship group in the Ann Arbor (Mich.) Meeting, after months of talking about "building the Kingdom right here," I looked around at the faces in the circle and thought, "This is impossible! What a motley crew we are!" I was overwhelmed with the sense of what a grab-bag of people we were, how ordinary, how collectively petty—folks just not up to the magnitude of what we were talking about. There were no Kingdom materials here. God needed something better than us.

Then came the blinding realization that this was all there was—us humans. If God was willing to make do, we had better be willing to make do, too. Not a very startling revelation when I put it down this way 40 or so years later, but it struck me with such force at the time that I can still relive that experience, see that circle of faces in my mind's eye, God's "ordinaries," and feel my rebelliousness that there was nothing better.

That divine rebelliousness in each of us surges up periodically as we look at ourselves, our meetings, the AFSC, our whole array of Quaker bodies. Always it comes down to the same basic reality: we are what there is. Over the years my sense of wonder that God can use these ridiculous creatures—us—has grown. I still rebel, but I also accept. I accept our limitations, the incredible diversity of Friends, and the pettiness with which we often express our differing interpretations of Quaker witness.

Today we have to confess that the human race—Quakers and all—is doing very badly as we near the end of the 20th century. Yet we are trying. Each branch of the Society, each yearly meeting, is

taking its witness with increasing seriousness. We do not all have to serve in the same way. Let us celebrate that there are many ways to serve! Surely God, knowing our ordinariness, waits for each of us in patient expectation.

The AFSC, in its three-quarters of a century, has often felt the brunt of our Quaker ordinariness in all its diversity, as Paul Lacey has reminded us so effectively. That child of the Society of Friends has somehow found its own way, aided by the far-flung Quaker family with its wide-ranging concerns and sometimes contradictory agendas, to respond to the world's pain. It is because of the courage of its search that the AFSC has become so precious to me. It is a unique entity, having its own being. It has left the safe confines of protected Quaker circles, taken up each new challenge of human diversity, injustice, and violence, and dared to seek partnership with other "ordinaries" not of our traditions. Can we carry our witness into these new partnerships, new settings? Everything in me shouts "yes!" For this is how we grow and transcend our ordinariness. In a society where rhetoric divides victims from victimizers, the oppressed from the oppressor, we are called to speak to the inward hurts, to show a healing way forward for both. But our new partners have a different language, a different life experience, a burden of many hurts as well as a wealth of insights and capacities from which we can only learn. Why should we expect them to speak our language?

How can we expect an honest working relationship with our new partners if we are not there, standing where they stand, hearing what they hear, seeing what they see, feeling what they feel? This is not a matter for preaching from safe havens, but of being present as Jesus would have us be present. To paraphrase Matthew 5:46-47, if we love only those who do as we do, and greet only our proven kin, what's so great about that? The best way to celebrate the AFSC's three-quarters of a century of being is to enter into these new partnerships with newly attuned hearts and



Courtesy of Mike and Ruth Yarrow

▲ Friend M.C. Morris at Ithaca, N.Y., post office, 1991 (see Milestones, page 53)

minds, to ground ourselves in the presence of the living God, and to be open daily to new learnings, new translations of faith and practice, while ever practicing spiritual discernment regarding what is presented to us. The loving practice of nonviolence remains our touchstone, but it must lead to engagement with those who are seeking justice in settings that are repressive and often violent.

It is time to stop groaning about the lack of leadership in the Society of Friends—a myth, by the way—and to concentrate on apprenticeships for Friends of all ages in the settings of AFSC service so that the new partnerships, reaching outside our familiar circles, become partnerships in the field and not only the partnership of committee membership.

At the beginning of this century the task of building a more peaceful world looked simpler because we did not understand the diversity of the planet—not its geography, its peoples, or their manifold ways. For that world, the old "ordinaries" might have done. But now, still seeing through a glass darkly, we have to go to school to the complexity of the planet. We are still the same old humans, but we can learn—that is the great secret of being human. Never has it been more exciting to be a Friend, never have greater adventures beckoned. The AFSC path is not for everyone, but let us prepare as many of our strongest young people as we can to walk that path! □

*Elise Boulding, member of Boulder (Colo.) Meeting, is Dartmouth professor emerita of sociology, recent secretary general of the International Peace Research Association, consultant to various UN bodies, and writes on peace studies; the future, women, and family life. Her first experience with AFSC was as a member of the first civilian training unit for women in 1941. In subsequent decades she has served on many regional and national committees. In recent years she has helped initiate dialogue between Friends and the AFSC.*



The world has changed almost overnight. It's hard to know where we are going next.

The Friends Committee on National Legislation has a vision of peace, justice, and a restored Earth. This vision includes the concerns of many Friends.

However, to witness effectively to Congress and to our communities, FCNL's many supporters around the country and the seventeen staff members in Washington must focus their attention and energy on a limited number of issues at one time.

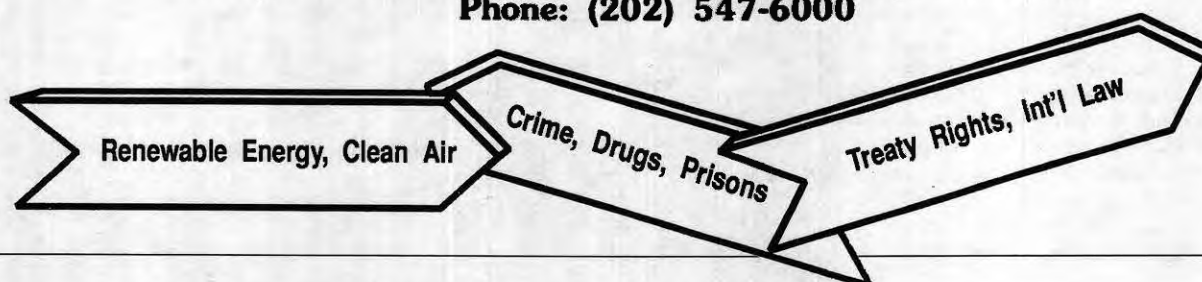
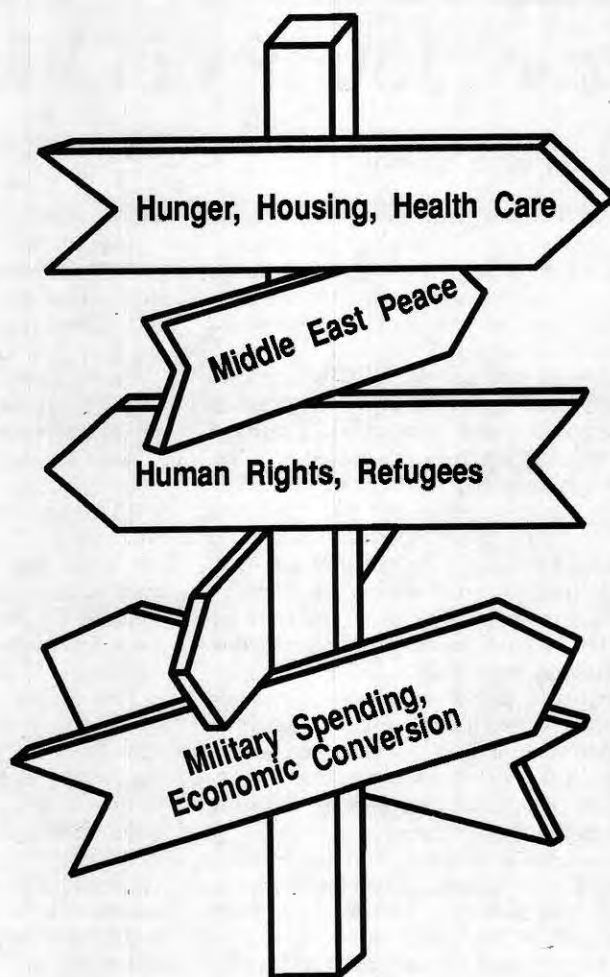
Can you help us to choose our road?

In November 1992, the 250 Friends on FCNL's General Committee, seeking spiritual guidance together, will try to discern what FCNL's program should be during the 103rd Congress (1993-1994).

The process of choosing from among many important issues (priorities selection) has already begun. We need the widest possible consultation with Friends and ask for your participation. Many Friends Meetings and Churches are already taking part.

If your Meeting or Church is not yet involved and would like to be, or if you want to participate individually, please call or write to the address below. We'll send you the necessary materials.

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# Peace Journey in Vietnam and Cambodia

by Joan H. Nicholson

**T**hirty-three of us traveled on a peace mission in Vietnam and Cambodia on Aug. 24-Sept. 11, 1991. We wanted to express friendship and publicize the need for reconciliation between the United States and the two countries.

International Peace Works (IPW) proposed the trip, then applied for a license to organize it, because Vietnam and Cambodia were still on the U.S. government's "enemies" list. IPW was eventually informed that the application had been denied and that organizing the trip would be a violation of the Trading with the Enemy Act. To ensure that the trip would happen and to remove the threat of imprisonment (up to 12 years) and fines (up to \$250,000) for organizers, we traveled to Vietnam as individuals.

We had widely diverse backgrounds and occupations, with ages ranging from 19 to 75. Among us were three Vietnamese Americans and five Vietnam War veterans. The latter had gathered medical supplies for us to give to the Vietnamese.

Our hosts in Vietnam were the Vietnam Peace Committee and the Vietnamese/American Friendship Society. Several of their members served as helpful and gracious guides for us as we traveled by van from Hanoi to Ha Long Bay and back, then south to Vinh, Hue, and Danang, and from there by train to Ho Chi Minh City (formerly Saigon).

We met with foreign ministry officials, the Minister of Justice, and local officials. We also met countless other people as we held peace walks and visited hospitals, clinics, a home for severely disabled veterans and their families, a polio center, pagodas, museums, and markets.

Peace walks were held in the cities and the Vinh countryside, in the area of Ho Chi Minh's birthplace. Our banner proclaimed peace and friendship between U.S. citizens and Vietnamese. We were overwhelmed by the response, as thousands of people joined us. We planted a peace pole at the Peace Village clinic near Danang, where the first U.S. soldiers swarmed into Vietnam. Another was planted in front of the former U.S. Embassy in Ho Chi Minh City, the departure point for U.S. personnel at the end of the war.

More than 16 years later, the war is still starkly evident throughout much of the countryside, with bomb craters and defoliation, and in the lives and deaths of the people. While we were in Vinh, three local people were killed by U.S. mines as they were digging a pond. In a hospital in Ho Chi Minh City, we saw children and scores of fetuses

that had been badly deformed by Agent Orange.

Our hosts were concerned about what might occur on the trip, because war wounds are so deep and pervasive, and we would be the first U.S. citizens seen by some of the Vietnamese since the war. Incredibly, we were warmly welcomed by most of the people we met. We were deeply moved and challenged by their forgiveness, courage, and persistent hope for peace.

There was media coverage of the trip in Vietnam, several other Asian countries, and the Soviet Union. In the United States, a number of newspapers carried reports from Reuters, the Associated Press, and United Press International, and there were stories on National Public Radio and CBS Radio.

Part of our group traveled overland to Phnom Penh, Cambodia, through the worst flooding in the area in 40 years. Two Cambodian guides enabled us to make full use of limited time. We saw a number of places of historical significance for the Cambodians, but the most important was the Tuol Sleng prison museum, where the Khmer Rouge tortured and killed an estimated 20,000 people, including children. It is horrific beyond description, but is, in effect, a memorial to those people and the estimated million others who perished under the rule of the Khmer Rouge. Our guides had lost their entire families, as had so many people throughout the country.

We had an invaluable visit with two staff members of the American Friends Service Committee, Marge and Steve Troester, who told us about the AFSC projects there and

described the overall situation in the country. We also visited Orphanage No. 1 and attended a stunning traditional dance performance by a group of young people, who then tried to teach us how to dance.

In Vietnam and Cambodia, we witnessed not only the effects of the U.S. military wars, but the continuing economic warfare as it has affected the infrastructures and institutions of the countries. Nowhere is this more shocking than in the facilities for the sick and disabled. The loving care, skill, and hard work that were so evident cannot in any way compensate for the desperate lack of medicines, vaccines, medical equipment, and other necessities. The United States has waged this war by applying the Trading with the Enemy Act and by preventing the World Bank and International Monetary Fund from providing loans. The most recent pretexts for this policy have been based on the disagreements surrounding MIAs and on Vietnam's influence in Cambodia.

Probably few people, except some families of the MIAs, actually believe that U.S. soldiers are alive and being held against their will in Southeast Asia. As for Vietnam's role in Cambodia, the Vietnamese remained there as long they did because of the strengthening of the Khmer Rouge by China, the United States, and Thailand. Through the years, even as the U.S. government called for Vietnam to leave Cambodia, it was supporting the Khmer Rouge, thus ensuring that Vietnam would remain, and thus draining Vietnam's meager resources and continuing to provide a pretext for the cruel economic policies against it and Cambodia.

**Below: Peace walk in Ho Chi Minh City  
Page 39: Lighting incense at the Peace Pole in front of the former U.S. Embassy**



Photos by Joan Nicholson





It is maintained that because the Khmer Rouge is so strong, it had to be included in the Cambodia negotiations and settlement. It would not have nearly the strength it has if the United States had not made sure that the Khmer Rouge leaders "represented" Cambodia at the UN until 1990, and if the United States had not supported Thailand, which was helping the Khmer Rouge, and if the United States had not given funding to the coalition forces dominated by the Khmer Rouge.

The United States had the power to effectively condemn the genocide carried out by the Khmer Rouge, after evidence was revealed in 1979. Instead, the United States ignored what had happened, and, through its continuing silence and support for the Khmer Rouge, provided tacit approval. The condemnation uttered at the time of the Cambodia settlement in October rang hollow, since the Khmer Rouge had by then been assured of a role in Cambodia's political future and would likely be able to increase its power until it might again pose extreme peril for the people of Cambodia.

The least we can do is to stay aware of the situation, through sources such as the AFSC and similar nongovernmental service agencies, and put pressure on the U.S. government to finally act on behalf of the Cambodian people. Let us call on our government to finally act on behalf of the Cambodian people. Let us call on the government to immediately and totally lift the trade embargoes and normalize diplomatic relations with Vietnam and Cambodia.

Even as the U.S. government has tried to prevent gifts as well as trade items and loans from reaching Vietnam and Cambodia, people in both countries have provided us with forgiveness, a cosmic gift that points the way to the real New World Order.

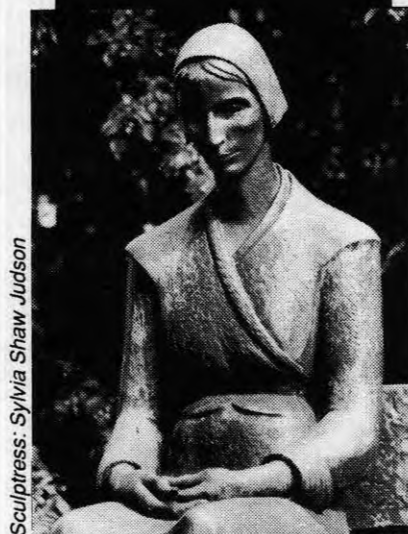
*Joan H. Nicholson, a member of 15th Street (N.Y.) Meeting, is a long-time peace activist. She has worked with children, is now writing for them, and has just completed her first children's novel.*

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## Reports

### Women, Children, and Money

What can Quakers say—and DO—about the alarming poverty of women and children? A great deal!

At the 1991 Pacific Yearly Meeting, a Social Order Committee interest group, "Women, Children, and Money," drew more than 40 participants. As facilitator, I opened with personal anecdotes from the lives of my mother, my daughter, and myself. My mother's story includes dwindling widow's pensions devoured by inflation, forced retirement at 65 with only six years of minimum-wage work toward Social Security, and economic fears, which led to an unhappy remarriage for financial security. My daughter, an unwed single parent, experienced Aid to Dependent Children, hard and dangerous nontraditional work, emigration to New Zealand to provide her son a safe and wholesome lifestyle, and loss of livelihood due to divorce from her business-partner husband.

My story is: primary wage earner for seven years of marriage; received miniscule alimony and child support; obsolete skills after 17 years, four children, and a business partnership with my second husband, who gave me low wages and no raises. At 62, I have no benefits or pension. I have returned to a university on an over-60 tuition waiver to make my skills more saleable, since I need to work for another decade or so.

#### Economic Dilemmas

Other women described economic dilemmas from their own lives: becoming disabled,

having wealth and influence that threatened male colleagues and supervisors, desperation and actual hunger when left with children and no funds or work experience, anguish in leaving children in poor day care in order to work, wages subtracted from welfare payments so there was never enough to cover the bills.

Individuals were invited to come to the front of the room in response to various categories. Of the participants responding, one-half were single parents, one-third had collected unemployment, one-third received a sizeable unearned sum, one-fifth were on Social Security, two-fifths had been on welfare, one-third grew up with wealth, and more than half had lived below the poverty level.

#### Positive Actions for Quakers

Recognizing that men also have financial dilemmas, we focused on what positive actions we Quakers might take regarding the specific economic issues of women and children. The brainstorming included:

- Raise autonomous, independent daughters and caring, responsible sons.
- Value women's work; help women's organizations, unions, professional groups become more solidified and supportive.
- Work for better education and enforcement of existing laws about women, work, money, and the separation of men's and women's work.
- Support and value the nurturing and raising of children (pay parents to stay home, provide childcare in the workplace, etc.)
- Raise consciousness about the false myths of male superiority, female second class.

Article reprinted with permission  
from Friends Bulletin, Nov., 1991.





- Start intergenerational consciousness-raising groups among women, support groups for older women and cooperatives that combine childcare with eldercare.

- Advocate that the "senior discount" be extended to single mothers and the poor.

- Lobby for wages for housework to be included in the gross national product.

- Encourage shared housing, create or publicize a list of extended families, communities.

- Work on self-identification and empowerment.

- Resist sexist advertising (print stickers that say, "This demeans women" to put on beer posters, etc.).

- Honor and learn the feminine way of crisis management, decision-making, data collection.

- Encourage exchanges, barter—not cash.
- Support women-owned businesses, build worker-owned businesses based on gender balance.

- Read *Co-op America* (products, communes, ideas)

- Visualize changed consciousness.

- Examine the merits of matrilineal descent of property.

#### I never realized. . . .

Responses to the workshop heard later:

- A male participant said, "I never realized how widespread and how acute women's poverty is!"

- A young mother said, "I'm going to approach the company Monday about changing my hours so I can be home with my child more."

- Another said, "In one bad time when I couldn't sleep for wondering how to feed my kids, I thought seriously that I might be worth more to them dead than alive. If I died, they would at least have my insurance."

- An older single woman remarked, "An issue not discussed much in Quaker circles is how many of us middle-aged women there are without retirement, with jobs we don't like. (I make \$12,000 a year, while men with less education make \$70,000.) We who struggle to make it feel somewhat alienated from the meeting couples who are enjoying retirement and travel. The worlds of singles and couples are very different."

To move vision into action, Friends might make themselves aware of those in their own monthly meeting who are struggling economically: the single-parent families, unsupported older women, low-income families, and underpaid youth. Economic concerns and suggestions can focus future interest groups and/or action minutes for yearly meetings in 1992.

Marybeth Webster

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## News of Friends

**Quakers came in buses and vans** from North Carolina, New York, West Virginia, and Pennsylvania to demonstrate support for "Racial Harmony, Action, and Peace" in Logan, West Virginia, on Nov. 23, 1991. More than 400 people took part in the event, which was sponsored by New Employment for Women, a project of the American Friends Service Committee. The project was started in 1979 to help rural minority women and men develop their community. As a result of the program's challenge to racism and sexism, staff and committee members have been harassed and threatened. On July 25, 1991, sheriff's deputies broke into the home of committee member Mary Reynolds on the premise of searching for drugs. When she asked to see a search warrant, she was attacked, receiving a shattered hip, broken coccyx, and knee injuries. Her husband was seized and handcuffed. The demonstration was an affirmation of things that could make life better in Logan County, and included talks by the mayor, superintendent of schools, director of the West Virginia Human Rights Commission, several ministers, and representatives from the national office of AFSC.

**Seven Native American college students are receiving scholarship aid** from New York Yearly Meeting Indian Affairs Committee. The students are majoring in areas such as industrial and labor relations, hotel management, elementary education, and electrical engineering. One scholarship student graduated with honors last spring in human services. Each scholarship is \$5,000. The main source of support is the New York Yearly Meeting Sharing Fund, with help from private funds and donors. More applications are received than can be accepted, and committee members would like to find ways to expand the program. Most of the students are referred by the American Indian Program of Cornell University.

**One of the foremost U.S. authorities on Gandhian ideas, Charles C. Walker**, received the Jamnalal Bajaj Award in January. The award recognizes people for promoting Gandhian values outside of India. Charles, a member of Concord (Pa.) Meeting, is director of the Gandhi Institute and has led or helped organize national and international seminars on Gandhi. A long-time peace activist, he has led nonviolent action against oppressive situations all over the world. His interests in social concerns include civil rights and prison reform. He also helped found World Peace Brigades and Peace Brigades International. He was recommended for the award by the secretary of the Gandhi Peace Foundation in Delhi, India.

**Filmmaker David Goodman** has been named the recipient of the Distinguished Alumnus

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Terry Foss

▲ David Goodman and Mary Dyer celebrate David's Academy Award, Philadelphia, 1986.

Award at Friends Select School. A 1964 graduate, he won an Academy Award in 1986 for his film *Witness to War: Dr. Charlie Clements*, which has been honored at many film festivals throughout the world. It depicts the war in El Salvador through the eyes of a medical doctor. He worked in media production for the American Friends Service Committee in 1973-1990 and is now working on a film about the Philippines. The award honors graduates of the school who have achieved notable distinction in their field.

For his thinking and writing on the concept of servant-leadership, Robert K. Greenleaf has been selected to receive posthumously the 1991 National Community Leadership Award. The National Association for Community Leadership, the organization that gives the award, was based on and inspired by Robert K. Greenleaf's writings. The award, in its third year, is meant to honor individuals who have made a significant impact on development of community leadership across the nation and beyond. Robert K. Greenleaf died in September 1990.

Quaker scholars anywhere in the United States will eventually be able to see the holdings of the Friends Library and Peace Collection of Swarthmore College by using a computer. With a Pew Foundation grant of \$148,165 over three years, Swarthmore will catalogue all of its Quaker meeting records and most of its manuscript materials into national data bases. The project is an attempt to reach out to scholars.

Another sizable grant, \$224,000 from the Lippincott Foundation, will enable the college to start several classes in peace studies, which will integrate use of the Peace Collection into class curriculum. Several courses will be offered on alternatives to fighting to settle disputes, causes of collective violence, nature of war, and evaluation of war. Students will be able to earn a concentration in this area by taking at least six credits. The

new concentration will also draw upon courses already offered at Swarthmore, as well as those at Haverford and Bryn Mawr.

A Bible scholar and clergyman from Korea, Moon Ik-Hwan, is the American Friends Service Committee's nominee for the 1992 Nobel Peace Prize. A long-time worker for democracy, reunification, and human rights, Moon Ik-Hwan was the author of the 1976 Declaration for Democracy and National Salvation, which called for an end to repression by the Korean government. Since the writing, he has struggled for a democratic and united Korea and has been arrested and jailed six times in the process. In the letter of nomination, AFSC Executive Secretary Asia Bennett said, "In a period when much of the world suffers with the disintegration of communities, he has summoned the vision of an integrated community in Korea and has sacrificed his own welfare to help build that community."

For Earth Day 1992, Stephen Collett, director of the Quaker United Nations Office, will be keynote speaker at the University of Missouri, Columbia. At the April 21 event, his main talk will be "The Human Factor: Land, Water, and Air Issues at the United Nations." At other talks he will discuss the UN in conflict situations and global disarmament issues. His visit is part of the school's Earth Week focus on the upcoming United Nations Conference on Environment and Development, to take place in Brazil in June. Last year's keynote speaker was Francis Hole, a Quaker soil scientist who uses lecture, violin, song, and play to express his ideas.

Los Angeles (Calif.) Meeting has issued a peace declaration stating its testimony against warfare, saying, in part:

...we do not want anyone in the world to be at risk of injury or death from military weapons our national government maintains in the name of defense. We renounce all forms of national security based on military force.

While we are unwilling to see others suffering and dying from the violence that these so-called "defensive" weapons are designed to inflict, we are willing to accept risks on ourselves. We will not stand aloof or passive in case of unjust aggression against our country, but if all attempts at peaceful negotiation fail, we will resist the evil nonviolently. We will injure no one, but will refuse to cooperate with unjust orders, employing civil disobedience when appropriate.

We feel this is a far better way to defend ourselves and our country than to accept reliance on military force. We hope someday there will be only "peace on earth" for all its peoples.

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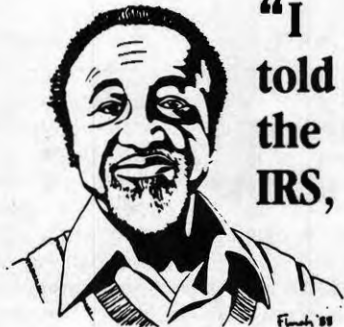
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## Calendar

### APRIL

**March 4-April 19**—Lenten Desert Experience at the Nevada Test Site. Activities for the weekend of March 27-29 will be planned by Quakers. The total event focuses on prayerful protest against continued nuclear bomb testing. For information, contact the Nevada Desert Experience, Box 4487, Las Vegas, NV 89127, telephone (702) 646-4814.

**In April**—India Yearly Meeting, at Chhatarpur. Contact Gabriel Massey, BMMS, Toriya Mohalla, Chhatarpur, MP 471001, India.

**3-5**—"Evolving Patterns of Healthy Family Life," a conference to be held at Quaker Hill Conference Center, Richmond, Indiana. Deadline for application is March 27, and space is limited. Contact the conference center at 101 Quaker Hill Drive, Richmond, IN 47374.

**10-11**—123rd Annual Meeting of the Associated Committee of Friends on Indian Affairs, hosted by Spiceland (Ind.) Meeting. Elizabeth Newby, Quaker author and speaker, will give the address. For information, contact Sid Martin or Richard Ratcliff, 401 W. Main St., Spiceland, IN 47385.

**10-12**—"Quakerism: The Weekend," with Eric Moon, at Quaker Center, Ben Lomond, CA.

**11**—Workshop on creation spirituality, from 9:30 a.m. to 5:30 p.m., at Stony Run Meetinghouse, 5116 N. Charles St., Baltimore, Md. Contact Eleanor Webb, 13801 York Rd., Apt. G12, Cockeysville, MD 21030.

**11**—Spring retreat of Philadelphia Yearly Meeting's Women's Committee. For information, call Betsy Balderston at (215) 241-7226.

**12**—Palm Sunday worship and witness at the Nevada Test Site, followed by Holy Week walk to the test site, liturgy and action on Good Friday, and again on Easter Sunday.

**16-19**—South Central Yearly Meeting, at Green Family Camp, Bruceville, Texas. Contact Dan O'Brien, 1007 N.W. 32nd St., Oklahoma City, OK 73118.

**16-19**—Friends World Committee for Consultation, European and Near East Section Annual Meeting, at Hasensprungmühle, Leichlingen, near Köln, Germany.

**17-19**—10th Pacific Northwest Gathering of Lesbian and Gay Friends, Camp Sealath, Vashon Island, Wash. Invited are all sexual minorities from Quaker meetings and their partners and minor children. There will be a limited number of openings for sympathetic and supportive straight Friends, or for sexual minorities who are not Quakers. Contact the registrar, Pablo Stanfield, P.O. Box 45522, Seattle, WA 98145.

**17-19**—Piedmont Friends Fellowship, at Quaker Lake Conference Center, Climax, N.C. Contact Ralph McCracken, 913 Ridgecrest Drive, Greensboro, NC 27910.

**17-19**—Unity with Nature Conference of Pacific Yearly Meeting, at Ben Lomond Quaker Center, near Santa Cruz, Calif.

**17-20**—Utah Friends Gathering (affiliated with Intermountain Yearly Meeting), Moab Worship Group, Moab, Utah.

**19**—Bolivia Yearly Meeting, held Easter week. Inquire for location and details from Valentin



Patana, Casilla 11070, La Paz, Bolivia.

**19**—Inela-Bolivia Yearly Meeting, held Easter week, La Paz, Bolivia. Contact Remigio Condori Arcani, Casilla 8385, La Paz, Bolivia.

**19**—El Salvador Yearly Meeting, held Easter week, at Calle Roosevelt, San Salvador. Contact Maudil Arevalo, Calle Roosevelt, Km. 4.5, No. 60 Soyapango, San Salvador, El Salvador.

**19**—Honduras Yearly Meeting, held during Easter week, at San Marcos, Ocotepeque. Contact Rolando Espinoza, Apartado 225, Santa Rosa de Copán, Honduras.

**19**—Peru-Inela Yearly Meeting, Ilave, Puno. Contact Ramon Mamani Chipana, Apartado 369, Puno, Peru.

**21**—Earth Day 1992, a celebration of our living, breathing planet, an acknowledgement of our dependency upon it, and an affirmation to honor it by taking good care of it.

**22**—"Friends Services for the Aging: Options and Opportunities," and afternoon seminar at Arch Street Meetinghouse, Phila., Pa. Co-sponsored by Friends Committee on Aging of Philadelphia Yearly Meeting. Cost: \$25. For information, call (215) 241-7226.

**23-26**—Ireland Yearly Meeting, at Dublin, Ireland. Contact Sarah Jackson, Swanbrook House, Bloomfield Ave., Dublin 4, Ireland.

**24**—American Friends Service Committee's opening celebration of its 75th anniversary, to be held 4-6:30 p.m., at Friends Center, 15th and Cherry Streets, Phila., Pa. For information, call Eva Gold, (215) 241-7057. Opening events will be held at AFSC regional offices and in other countries.

**26-May 3**—Soil and Water Stewardship Week, sponsored by the National Association of Conservation Districts, which offers a selection of materials for planning commemoration activities. Materials, available for a charge, include a reference booklet, video tape, place mats and wall posters, a slide-tape presentation, a children's activity booklet, a youth and adult discussion guide, and a bookmark. For information, contact NACD Service Center, 408 E. Main., P.O. Box 855, League City, TX 77574-0855, telephone 1-800-825-5547.

### MAY

**8-10**—Denmark Yearly Meeting, at Copenhagen. Contact Quaker Centre, Vendersgade 29,4, DK-1363 Copenhagen K, Denmark.

**8-10**—The Netherlands Yearly Meeting, at Woudschoten, Zeist. Contact Quaker Secretariaat, Nieuwe Gracht 27, NL 3512 LC Utrecht, Netherlands.

**15-17**—Aotearoa/New Zealand Yearly Meeting, at Wellington, N.Z. Contact Phyllis Short, 115 Mt. Eden Road, Auckland 3, N.Z. Md.



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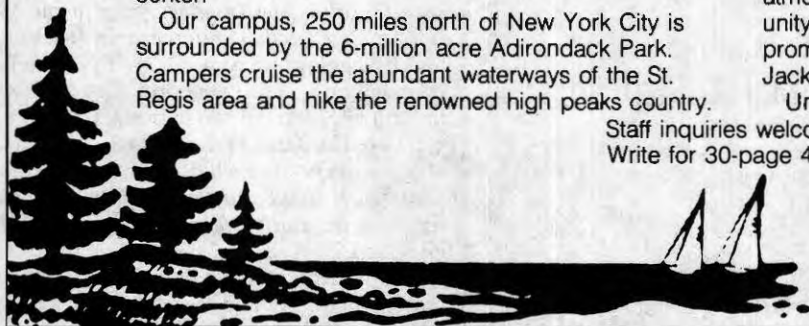
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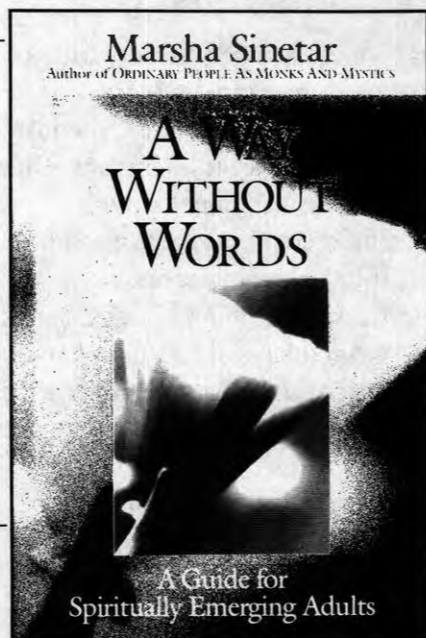
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## Bulletin Board

• "Realignment: Nine Views Among Friends," is a spiral-bound book of talks given at Pendle Hill last fall, by William Taber, Stephen Main, Anne Thomas, Jan Wood, Jan Hoffman, Ben Richmond, Asia Bennett, Elizabeth Watson, and Daniel Seeger. The topics deal with the split proposed last year for Friends United Meeting, between Christocentric and other Friends. Speakers came from different views and persuasions and looked at issues that create conflict, ranging from theology to sexual ethics. The 8-1/2-by-11-inch book is available for \$10, plus \$2 for shipping and handling, from Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086.

• "Meeting the Holy Shadow: Our Role as Incarnators of the Divine" is the theme of this year's Friends Conference on Religion and Psychology on May 22-24. The conference will be held at Lebanon Valley College in Annville, Pa. The four plenary sessions will be led by Janet O. Dallet, a Jungian analyst whose books include *When the Spirits Come Back* and *Saturday's Child: Encounters with the Dark Gods*. Small groups will give participants a chance to explore the conference's theme through movement, writing, music, discussion, and the arts. To get a brochure about the conference, write to Marge Meyer, Registrar, FCRP, Rt. 3, Box 188, Warrenton, VA 22186.

• Grants to aid study of Christian mysticism are available from the Elizabeth Ann Bogert Memorial Fund, administered by Friends World Committee for Consultation. Recent proposals that have received funding have included research and publication on such authors as Hildegard of Bingen and Evelyn Underhill, as well as experiential work in mysticism and drama, mysticism in the arts, and spiritual direction. The maximum sum for grants is \$500. Applications will be accepted from the United States and Europe. Deadline for applications is May 15. Applications may be addressed to Bogert Fund, c/o Friends World Committee, 1506 Race St., Phila., Pa 19102. Financial contributions would also be helpful.

• Supporters of the U.S. Peace Tax Fund Bill (H.R.1870) are urged to make their voices heard now, because the bill is coming up in the next two months for its first hearing since its introduction in 1972. The hearing will be held in the House Ways and Means Subcommittee on Select Revenue Measures in May or June. It will not be a hearing to get the bill ready for floor action. Rather, it will be an informational hearing to determine the perceived need by constituents for the legislation. Only a few people will be able to give oral testimony in the brief time allotted by the subcommittee. However, there will be an opportunity to submit written testimony,





which will become a permanent part of the official hearing record.

The Peace Tax Fund Bill would amend the Internal Revenue Code to permit qualified conscientious objectors to have part of their federal taxes—that part equal to the military portion of the federal budget—to be paid into a fund for peace-related projects. The National Campaign for a Peace Tax Fund (NCPTF) suggests these types of support:

1. Three types of written testimony for the official hearing record: on letterhead from religious, peace, or civil liberties bodies, signed by the highest ranking person in the organization; on letterhead from an organization's committees or key people; and one-page testimonies from individuals, stating the reasons of conscience that draw the person to support the legislation.

4. Announcements in group newsletters and at meetings to encourage others to submit written testimony.

5. Attendance by individuals at the hearing itself, for those who can get there. A packed hearing room would send a message of interest and urgency, draw press attention, and encourage congressional panel members to attend.

6. Telephone calls or letters to other congressional representatives to encourage them to attend, emphasizing why this is a matter of some importance to you and why the representative's presence matters.

7. Contact representatives and senators about the Peace Tax Fund Bill, now and at the time of the hearing.

8. Additional money is needed by NCPTF to coordinate preparation for the hearing and ongoing efforts.

The address of NCPTF is 2121 Decatur Place, N.W., Wash., DC 20008, and telephone is (202) 483-3751.

- Equipping Quaker students to assume leadership roles in the Religious Society of Friends is the focus of a new program at Guilford College. Leaders of the Quaker Leadership Scholars Program will be Max Carter, campus minister coordinator at Guilford and member of New Garden (N.C.) Meeting, and

Judith Harvey, director of the Friends Center at Guilford College and member of Friendship (N.C.) Meeting. Students selected for the program will choose one of three areas: 1) professional leadership development in pastoral and unprogrammed meetings, or teaching in Friends schools; 2) involvement in the life of the Religious Society of Friends through significant volunteerism; and 3) involvement in Quaker peace and service agencies. The program will provide base grants of \$2,000 and will match up to \$500 any money provided by a student's meeting. For information, contact Max Carter, Guilford College, 5800 West Friendly Ave., Greensboro, NC 27410, telephone (919) 316-2445.

- A search for choral music by members of the Religious Society of Friends and music set to Quaker texts is underway at Earlham College. Especially desired are choral works composed by Quakers, using Quakerly texts, or commissioned by Quaker institutions. Also wanted are printed choral programs that include such compositions and names, addresses, and phone numbers of Quaker composers, poets, or musicians. More specific information is available from Dan Graves, Earlham College, telephone (317) 983-1200. Submissions may be sent to him at Knight Foundation Quaker Choral Project, Box 65, Earlham College, Richmond, IN 47374.

- "Preparing for the Ministry," a Quaker Leadership Institute sponsored by Baltimore Yearly Meeting, is planned for June 18-21 at Sandy Spring Friends School in Maryland. The program is designed to offer spiritual encouragement and practical support for newer members and attenders in the BYM area. Paul Lacey, an English professor at Earlham College, author of Quaker material, and leader of Quaker workshops, will be the featured speaker. Workshops and worship-sharing groups will consider definitions and styles of Quaker leadership, look at needs of local meetings, and examine individual gifts and leadership potential. For information, contact Barbara Platt, 3011 Crest Ave., Cheverly, MD 20785, telephone (301) 386-3319.

- Young Quakers from around the world are invited to join in a work camp in Kenya in August of this year. Volunteers will stay with Kenyan families while working on projects organized by local Kenyan Friends. Work can be as nitty-gritty as gathering rocks and laying mud bricks, with opportunity for discussion and free time. North American volunteers are being organized to join the workcamp July 20-Aug. 30, by the Friends Weekend Workcamp Committee of Philadelphia Yearly Meeting. For more information, contact Kathryn Maleney or Michael Van Hoy, Friends Workcamps, 1515 Cherry St., Phila., PA 19102, telephone (215) 241-7236.

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## Books

### Creation Spirituality

By Matthew Fox. Harper, San Francisco, Calif., 1991. 176 pages. \$12.95/ paperback.

The author, a Dominican scholar and lecturer, has recently become an international figure. Three years ago he was silenced for a year by the Vatican for his heretical views: he substituted original blessing for original sin: he referred to God as Mother as well as Father. This enforced sabbatical year gave him time to travel widely and to write *Creation Spirituality*. In part the book is inspired by the liberation theologians that he met during his travels. It also contains an outline of his theology, which I first met in his *Original Blessing*.

Matthew Fox is part of the mystical tradition that George Fox also shared, so it is not surprising that his approach is becoming popular among Quakers. For instance, the Quaker study centers Pendle Hill and its English equivalent, Woodbrooke, have held or planned short courses on creation spirituality. The spring meeting of the Quaker Universalist Fellowship will also be on this theme. Carol MacCormack and I recently ran a study group at Haverford (Pa.) Meeting using Matthew Fox's book as a basis. The participants found the author's ideas quite liberating. One of his first public appearances after the end of his enforced silence was at Swarthmore College. It was highly popular. His lectures, as well as his writings, reveal a passionate prophet, a scholar, and a humble seeker.

*Creation Spirituality* revives an ancient tradition based on the mystical experience of that of God in the whole of creation. Fox brings in this experience to enrich the contemporary struggle for social justice, feminism, and deep ecology and is creating a crusading, prophetic movement. So the first part of the book, entitled "Gifts of Awe," gives us the mystical background of creation spirituality, beginning with nature cultures through the Hebrew Bible and flourishing most fully in the mystic prophets of the 12th and 13th centuries, of which Hildegard of Bingen and Meister Eckhart are notable examples. It continued, as we know, through George Fox in the 17th century, but was then overshadowed by the scientific world view for at least two centuries. Now it has rather surprisingly surfaced again in scientist-mystics with their own creation story.

How this approach can help us deal with our crisis of overdevelopment in the industrialized world is the theme of part two, "Gifts of Liberation." I was particularly struck by the thesis that we are an addictive society, not just to substances such as alcohol, tobacco, and cocaine, but to work, shopping, and even religion itself. Here Fox

draws on the writings of Anne Wilson Schaef, who defines addiction as "any process over which we are powerless."

This is a wonderful piece of creative writing, poetic and inspired, that Friends will cherish.

Jack Mongar

Jack Mongar has just changed meetings—from Westminster (London Yearly Meeting) to Lancaster (Pa.) Meeting. He has taught at Pendle Hill and is a member of its Publications Committee.



### Behind Bars

Photography by Grace Wojda, text by Raymond G. Wojda, Norman Erik Smith, and Richard K. Jones. American Correctional Association, Laurel, Md., 1991. 95 pages. \$18.95.

It is just 200 years since the Bill of Rights was added to the United States Constitution. Four years before that, Quakers founded The Philadelphia Society for "Alleviating the Miseries of Public Prisons." In response to the challenge issued by the American Friends Service Committee to commemorate the 200th anniversary of prison reform, Grace Wojda, Ray Wojda, and Norman Smith of Wilmington College staff, and Richard Jones, a corrections officer, have produced this remarkable book.

*Behind Bars* is an amazing in-depth photographic study with accompanying text depicting one day in the life of Lebanon Correctional Institution in Ohio, which is a "closed security" state prison, the next thing to a maximum security institution. Designed to hold 1,300, it now houses more than 2,000 inmates. None of its 215 correctional officers carry firearms. This book informs us, "It's not the threat of physical violence that main-



tains order in the prison, but the threat of losing one's privileges." Those privileges include recreation, visitors, participation in clubs or interest groups, use of the library, and education opportunities.

The most illuminating chapter is "Life in the Joint." It documents how each inmate feels he must keep up a strong front to survive the loneliness and isolation of the prison environment. Says one inmate: "You've got to have an attitude, a real assertive attitude. The attitude that you're gonna get what's coming to you, no matter who stands in your way."

To show kindness or develop real friendships is seen as a sign of weakness. We also learn that "constant activity is the ingredient most men cite as the key to doing time." All inmates are required to do productive work in the institution. For their labor, they earn between \$17 and \$100 per month. But they are not allowed to touch money. Their earnings give them a line of credit at the prison commissary, where they can exchange the credit for soda, cigarettes, or personal hygiene items.

Recreation, such as basketball, boxing, weight lifting, or exercise in the prison yard, does a lot to help create a positive environment in the prison. Clubs and interest groups among inmates, often with leaders from the outside, such as Jaycees, African Cultural Organization, or Bible study, also can do much for morale, or at least make a good impression on the parole board.

About 400 of the inmates at Lebanon Correctional Institution are able to work toward a two-year associate of arts degree through a program offered by Wilmington College. About 10 percent of those who receive associate of arts degrees go on to work on bachelor's degrees while imprisoned. The rate of recidivism among such graduates is only 11 percent, compared to the national average of 70 percent. The men at Lebanon Correctional Institution have become so intrigued by all this "Quaker work" at their institution that they have demanded courses in Quakerism to try to understand our "angle" in wanting to serve and cherish that of God in them.

*Behind Bars*, with its outstanding photographs and trenchant text, is a smashing book, a real eye-opener. It brings incisive insight into the life, feelings, and condition of Lebanon Correctional Institution's inmates and, by extrapolation, into the condition of all other prisoners as well.

*T. Canby Jones*

*T. Canby Jones taught part-time at the Lebanon Correctional Institution for nine years. He is a long-time Quaker minister and has taught religion and psychology at Wilmington College since 1955.*



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- *A Directory of Socially and Environmentally Responsible Businesses* includes addresses and descriptions of more than 500 businesses in 60 categories. It is available for \$2 from Co-op America, 2100 M St., N.W., Suite 403, Washington, DC 20063.

- *Non-Competitive Games for People of All Ages*, by Susan Butler, includes games with complete instructions (number of players, length of time required, how to play, and explanation of the purpose or benefit). Published by Bethany House in 1986, this 204-page book costs \$5.95, plus postage, from Wilmington College Peace Resource Center, Pyle Center, Box 1183, Wilmington OH 45177.

- The Oregon Peace Institute has prepared a colorful catalog featuring more than 50 peace products. Included are children's and adult's clothing designed by top Oregon artists, books, games, toys, and greeting cards with a focus on peace. Send a self-addressed, stamped envelope to OPI, 921 S.W. Morrison, Portland, OR 97205, to receive a free copy.

- *If Flowers of Kindness Bloom* is the most recent collection of poems by Winifred Rawlins. To order a copy, send \$6.50 to Pit-tenbruach Press, P.O. Box 553, Northampton, MA 01061-0553.

Publications by Friends in other English-speaking countries are available through Pendle Hill Bookstore, which makes it possible for readers in the United States to purchase things without going through an international exchange of money. Recent titles include:

- *Quaker Poets, No. 2* is a collection of 16 poems by Australian Quakers published by the Religious Society of Friends, Canberra, Australia. Cost is \$6, plus \$2 postage.

- *John Bright: Faithful Friend and Fruitful Politics*, by Robert O. Byrd, is a Canadian Quaker pamphlet. Cost is \$3, plus \$2 postage.

- The application of Quaker principles to European policies is considered in *Patterns and Examples*, the 1991 Swarthmore Lecture given to London Yearly Meeting by Geoffrey Hubbard. Cost is \$9.50, plus \$2 postage.

- Two accounts of Quaker relief work following the Second World War are present-



ed in the booklets *Quaker Work for Prisoners of War in South-West France*, by Stanley Johnson, and *Lending a Hand in Holland*, by Joan Hewitt. Cost is \$5 for each copy, plus \$2 postage for one copy and 75 cents postage for each additional copy.

To order any of the above, write to Pendle Hill Bookstore, Pendle Hill, Wallingford, PA 19086, or call (215) 566-4514.

• The 27th James Backhouse Lecture, "Loving the Distances Between: Racism, Culture and Spirituality," discusses racism against indigenous peoples. The lecture, by David James and Jullian Wychel, was presented to Australia Yearly Meeting on Jan. 5. Copies are available from Margaret Fell, Quaker Booksellers & Publishers, P.O. Box 99, Alderly, Qld 4051, Australia.

## Milestones

### Births

**Hunt**—*Gillian Rutledge Hunt*, on Nov. 13, 1991, to Anne and Timothy Hunt, of Arlington, Va. Her father and grandmother, Patricia Dunham Hunt, are members of Media (Pa.) Meeting.

**Marshall**—*William Craig Marshall*, on Jan. 3, to Joanna M. Bassett and Edward W. Marshall 3rd, members of Germantown (Pa.) Meeting. His paternal grandparents, E. Wayne and Gertrude P. Marshall, are members of Medford (N.J.) Meeting.

**Moore**—*Merlin Raphael Milburn Moore*, on Jan. 20, to Sarah Milburn Moore and S. Thomson Moore. Merlin's parents are members of Princeton (N.J.) Meeting, and his great-grandmother, Lucy Karr Milburn, is a member of Montclair (N.J.) Meeting.

**Slaughter**—*Moses Paul Slaughter*, on Oct. 1, 1991, and welcomed to the home of Denise Thompson and Thomas Paul Slaughter on Nov. 5, 1991. Both parents are active members of Trenton (N.J.) Meeting.

**Stephens**—*Christopher Nicholson Stephens*, on Dec. 22, 1991, in Arlington, Va., to Suzanne Nicholson and George C. Stephens. Suzanne is a member of Friends Meeting at Cambridge (Mass.), as are her parents, James and Mary Ann Nicholson. The great-grandparents, Evelyn and S. Francis Nicholson, are members of Media (Pa.) Meeting.

**Weber**—*Joseph Galen Weber*, on Sept. 21, 1991, to Lucy Hart Graves and Jay Hodel Weber. Lucy and Jay are members of Cambridge (Mass.) Meeting and attenders of Fresh Pond (Mass.) Meeting. Galen's grandparents, Amy and Paul Weber, are members of Haddonfield (N.J.) Meeting.

### Marriages

**Taylor-Cass**—*Gilbert Cass and Daphne P. Taylor*, on Aug. 24, 1991, at the Congregational Church in Eton Center (N.H.). Daphne and her parents, Hubert and Dorothy Taylor, are members of Cheltenham (Pa.) Meeting.

**Young-Hebel**—*Kris Hebel and Margaret Young*, on

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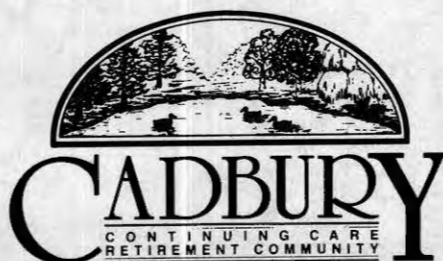
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FJ-April



Dec. 27, 1991, in Terre Haute, Ind. Margaret and her parents, Frank and Julie Young, are members of Peoria-Galesburg (Ill.) Meeting.

**Young-Miles**—*Todd Miles and Susanna Young*, on June 1, 1991, in Terre Haute, Ind. Susanna and her parents, Frank and Julie Young, are members of Peoria-Galesburg (Ill.) Meeting.

## Deaths

**Knight**—*Harriet Russell Knight*, 93, on Jan. 13, at Foulkeways retirement center, Gwynedd, Pa. She was a long-time overseer and trustee of Green Street (Pa.) Meeting. The widow of Thomas L. Knight, she had been president of the board of Philadelphia's New Century Guild and a member of the board of the Alumnae Association of Philadelphia Girls High School. She was office manager at the Sandura Company for many years. She was among the first residents at Foulkeways, where she helped establish the gift shop.

**Levering**—*Miriam L. Levering*, 78, on Nov. 10, 1991, of heart failure in Pittsburgh, Pa., while on her way from the annual meeting of Friends Committee on National Legislation to a meeting of the National Council of Churches, where she was to represent Friends United Meeting. A recorded minister in North Carolina Yearly Meeting, she was active on the FCNL General Committee, and, with her husband Sam, made a contribution to world peace through her work on the United Nations Law of the Seas Treaty. Her children tell of the years of growing up when she would pile them into the car and take them to wherever she was to make a speech and address an audience of 200-300 people with her kids in tow. At the time of her death, she was a member of the FCNL Futures Committee, helping make plans that would carry the organization into the 21st century. As busy as she was, she helped start Martha's Table, a group that provides house repairs, food, and clothing for the needy in the Mount Airy and Cana, Va., areas. She is survived by her husband, Sam Levering; five children, Betsy L. Morgan, Montague Kern, Merry Levering, Ralph Levering, and Frank Levering; a brother, Alton Lindsey; a sister, Betty Wellings; nine grandchildren; and one great-grandchild. A daughter, Lois Van Hoy, and a grandchild predeceased her.

**Mook**—*Louise Fairlamb Windle Mook*, 81, on Dec. 25, 1991. Born in West Chester, Pa., she attended Swarthmore College and graduated from the Philadelphia Museum School of Art and the University of Pennsylvania. She was an art teacher in State College (Pa.) High School for 16 years. She was active in artistic circles, and a member of the Boalsburg Conservancy, the Boalsburg Garden Club, and the League of Women Voters. Beloved by those who knew her, she expressed an indomitable spirit and a keen sense of humor. A birthright Quaker, she served on many committees of State College (Pa.) Meeting and was a co-founder of the Friends Cooperative Playschool in 1949. Her husband, Maurice Mook, died in 1973. She is survived by her children, Allison Sleeman, John Windle, and Margaret Jones; and two grandsons.

**Morris**—*M.C. Morris*, known to many residents of Ithaca, N.Y., as the white-bearded man who walked for peace in front of the Ithaca Post Office, died Feb. 9, at Lakeside Nursing Home, at age 91. After graduating from Haverford College, he worked with the American Friends Service Committee famine relief

in Russia, and then for several years as a representative for tractor companies in Russia and the Near East. In 1931 he married Elizabeth (Libby) Haines, and they studied at the University of Wisconsin, where he earned a doctorate in German and French. He taught German for many years in midwestern colleges, taking two years off for post-war relief work in France with Quaker International Service. In the 1960s, he and Libby worked at Quaker Centers in France and Germany and then retired to Moores-town, N.J. After Libby died in 1983, M.C. continued to volunteer for peace and social justice organizations, and also continued with hand-lettering wedding certificates and caning chairs. In 1989 he moved to Ithaca, where his daughter Ruth, son-in-law Mike Yarrow, and two grandchildren live. They survive him.

**Schafer**—*Roger S. Schafer*, 72, on Nov. 16, 1991, of a heart attack. He was a lawyer who campaigned for affordable housing for more than four decades. He was a magna cum laude graduate of Harvard College, where he also received his law degree. Most recently he had been in private practice, consulting on housing projects for the Community Association of the East Harlem Triangle, and housing for the elderly and handicapped. He was a member of the board of directors of Boys Harbor Inc., of the Citizens Housing and Planning Council of New York Inc., and of the Lavanburg Foundation. He was also an overseer at 15th Street (N.Y.) Meeting. He is survived by his wife, Margaret Lourie; two daughters, Hebe Case Schafer, and Kate Schafer Frankel; a son, Frank X. Hennessey; and two grandchildren.

**Sirrine**—*Caroline Wixom Sirrine*, 73, of Trumansburg, N.Y., on Nov. 23, 1991, after a long illness. She was a lifelong resident of Perry City, N.Y., where she was active in the Friends Church, Home Bureau, 4-H, and Eastern Star. She served on the Records Committee of New York Yearly Meeting. Interested in furniture refinishing, she taught for many years in the adult education program at Trumansburg. She retired from the Poultry Department at Cornell University in 1982. She was predeceased by her husband, Robert Sirrine, and several brothers and sisters. She is survived by her children, Ann S. Rider, James Sirrine, Susan Sirrine, and Catherine Sirrine; four granddaughters; and nieces and nephews.

**Wright**—*Mary Craig Wright*, 96, On Aug. 21, 1991, at Pennswood Village in Newtown, Pa. A life-long Friend, she was an active member of Trenton (N.J.) Meeting. She served on many meeting committees and contributed through her gift in vocal ministry. Born in Lansdowne, Pa., she graduated from George School in 1914. Following attendance at business school in Philadelphia, she worked as a secretary at George School. After working many years for Keystone Auto Club, she became director of a visiting homemaker service and then of a mobile meals program in Trenton, N.J. She was an active member of the Trenton Soroptimist Club. Upon moving to Pennswood Village, she continued her commitment to serving others by organizing a reading group for the sight-impaired. She read to her group each week until her own sight failed. She is survived by two sons, John Stapler Wright, Jr., and Theodore Craig Wright; ten grandchildren, and 13 great-grandchildren.

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## Books and Publications

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All conferences \$125 for adults, unless otherwise noted. Reduced fees for youth and children; family discounts; camping available. For information or to register: Powell House, RD 1, Box 160, Old Chatham, NY 12136. Call (518) 794-8811.

**Consider a Costa Rican study tour.** February 4-15, 1993. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabana, OH 45169. Phone: (513) 584-2900.

**Staff Volunteers—Crozet, Va.** Innisfree Village is an alternative life-sharing community for adults with mental disabilities. Staff volunteers are needed for house-parenting and work in woodshop, weavery, bakery, community-center, and gardening. Qualifications: Patience; experience working with persons with mental disabilities helpful, but not necessary. Minimum one-year commitment. Stipend of \$150/month, room and board, health insurance, medical and dental expenses, three weeks paid vacation, and severance pay. Apply to: Mark Canyon, Innisfree Village, Rt. 2, Box 506, Crozet, VA 22932; (804) 823-5400.

**Room and Board for work:** negotiable hours. Quiet, simple living. Hills, trees. Phone: (608) 525-8948. Chris Kieltyka, Rte. 2, Box 130, Ettrick, WI 54627.

**Worship in the manner of Friends.** If interested, call (803) 838-2983. Ash and Diane Kesler, Fripp Island, S.C.

## Personals

**Single Booklovers** gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

**Classical Music Lovers' Exchange**—Nationwide link between unattached music lovers. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

**Concerned Singles Newsletter** links compatible singles who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

## Positions Vacant

**Attorney to share rural general law practice.** Trial experience helpful. Estab. 12 years in So. China, Maine. Twelve miles to Waterville, and to the capitol, Augusta. Austin Law Office, P.O. Box 150, So. China, ME 04358.

**Arthur Morgan School**—Houseparents sought for small (24 students) alternative junior high boarding school in mountains of North Carolina. Job would also include a mix of other responsibilities—teaching, maintenance, book-keeping, cooking, hiking, gardening, electives, and/or field trips. Contact John Zakelj, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

**Mature, hospitable friend sought** for 1-2 year term as Resident for Santa Fe Friends Meeting beginning mid-September 1992. For information packet please send letter of interest to Search Committee, 630 Canyon Road, Santa Fe, NM 87501. (505) 983-7421.

**Meetinghouse Resident Caretaker:** Friends (FGC/FUM) in Cincinnati seeks two people as meetinghouse residents beginning mid to late summer 1992. Quaker presence, liaison with public, and care of the property are the primary responsibilities. For further information contact: Search Committee, Community Monthly Meeting of Cincinnati, 3960 Winding War, Cincinnati, OH 45229-1950.

**Minister:** Active meeting in rural Maine seeks Friends minister with gifts in children and youth ministry, preaching, visitation, and church growth. Send resume to: Durham Friends Meeting, c/o Carol Marshburn, 17 Bates St., Yarmouth, ME 04096.

**Need counselors and cook** for small, Quaker-led farm camp. Skills in life-guarding, nature, pottery, shop, farming are useful. Emphasize simplicity, peace, environmental awareness. For children age 7-12. Carl and Tim Curtis, Journey's End Farm Camp, Box 136, Newfoundland, PA 18445. (717) 689-2353.

**Needed:** Person to do correspondence/circulation/volunteer coordination in Baton Rouge for small organization. Our purpose is to publish the voices of oppressed women. Up to \$16,000 per year in remuneration and expenses. Housing negotiable. Contact: Common Ground, 1017 Abington, Richmond, IN 47374.

**Ohio Valley Yearly Meeting** is looking for two full-time, paid coordinators for the children's program. One group will birth through 5 years; the other is 9- through 12-years-old. Outdoor education background as well as early childhood experience is desirable. Yearly Meeting dates August 5-9, 1992, at Manchester College, North Manchester, Ind. For further information please contact: Susan Hyde, Clerk of Junior Yearly Meeting, 1405 President St., Yellow Springs, OH 45387. (513) 767-7756.

**Old First Reformed Church (UCC),** offers volunteer "hands-on" experience in urban ministry. Includes working with homeless, summer day camp, jobs program, urban work camps, and congregational activities. One year commitment begins September 1, 1992. Housing, stipend, insurance. Send resume to OFRC, 153 N. 4th St., Philadelphia, PA 19106.

**Part-time assistant teacher,** grades K, 1, 2. Experienced with 5- to 8-year-olds and all areas of curriculum. Willing to assume extracurricular duties and work in a team teaching situation. Able to take direction and use initiative. Resume to Karen Feller, Buckingham Friends School, P.O. Box 158, Lahaska, PA 18931.

**Small, non-profit organization seeking** engagement of



a fund raiser on part- or full-time basis to begin ASAP. Our purpose is to publish the voices of oppressed women. Remuneration and expenses up to \$25,000 per year. Send resume to Common Ground, 1017 Abington, Richmond, IN 47374.

**Spend a year in Washington** as an intern dividing work between William Penn House and another Washington peace organization. Room and board at William Penn House, small stipend, and health coverage included. College graduates interested in peace and the political process may apply. Flexibility, initiative, people skills, willingness to work hard required. Begin September 1. Send cover letter and resume by May 15 to Greg Howell, Director, William Penn House, 515 East Capitol Street, Washington, DC 20003.

## Positions Wanted

**Quaker Granny Nanny.** Family focused. Live-in companion for oldest to youngest. East Coast preferred. Broad range of skills. Sliding scale fee. Resume/referrals upon request. Friends Journal, Box 120, 1501 Cherry Street, Philadelphia, PA 19102.

## Rentals or Hospitality Needed

**Kenya.** I'll be traveling to Nairobi in May. Looking to stay with family as paying guest and cultural exchange. Phone (212) 541-6874, Paul.

## Rentals & Retreats

**Adirondacks.** Housekeeping cabins on quiet, unspoiled lake. Fireplaces, fully equipped; June through September. (609) 654-3659; or write Dreby, Cranberry Lake, NY 12927.

**Bald Head Island, N.C.** Lovely panoramic view of ocean, dunes, lagoon and golf course from 4 bdrm, 2 bathroom, comfortably furnished house with wrap-around deck. 14 miles of beach, championship golf, tennis, croquet, swimming and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Activities for children. Rental by day or week. (215) 699-9186.

**Explore George Fox's territory.** Lake District, Yorkshire Dales. Friend welcomes paying guests at her small hill farm. Excellent food. Peacocks, Dummah Hill Farm, N. Stainmore, Kirkby Stephen, Cumbria CA17 4DZ, England. Phone: 07683 41218.

**Mid-Coast Maine.** Spacious house, deck overlooking pond. Beautiful woods, salt-water cove. Fine canoeing, islands/bays. Three double bedrooms, dormitory sleeps two. Furnished except linens. Near beaches, Friends meetings, island ferries, theaters, concerts. \$600/week—four people, \$50/week each additional. Reduced Nov./mid-May. Winter beautiful. David and Nancy Hall, P.O. Box 235, Bath, ME 04530. (207) 443-9446.

**New Hampshire:** farmhouse, two bedrooms plus, furnished, quiet location, hiking, swimming, canoeing, near North Conway shops and restaurants. \$200/week. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

**Prince Edward Island, Canada.** Secluded, seaside cottage. Private beach, warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. \$350 per week, available late June and July. (215) 399-0432.

**Russia.** Spacious apartment in southwest, non-industrial region of Moscow; adjoins large, natural forest; accessible by metro and bus. One bedroom, living room, kitchen, two balconies, big storage area. Telephone already connected. Less than \$300/month. Tom and Irina Hartmann, 2303 Delaware Ave., Wilmington, DE 19806. (302) 658-5516.

**Southern France.** Old stone house, quiet village near Avignon, beautiful historic region. Simply furnished, two bdrm, sunny terraced yard, trees. \$1,000/month, Aug., Sept. Marc Simon, Rue de la Tour de l'Oume, 30290 St. Victor la Coste, France; or J. Simon, 217 High Park Blvd., Buffalo, NY 14226. (716) 836-8698.

**Vermont.** Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating. Diane Webb, 55 Spring Park Ave., Jamaica Plain, MA 02130. (617) 552-2088.

**Whitney Lake-Pocono Mountains.** Lake-front cottage, four bedrooms, two baths, washer/dryer, dishwasher. Available in August 1992. Lovely view, quiet, swimming, fishing, boating, and tennis. \$600/wk or \$2,200 for the month. Call (215) 343-2478.

## Retirement Living

**Foxdale Village, a Quaker life-care community.** Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$38,000-\$105,000, monthly fees from \$1,045-\$1,925. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

**The Harned.** Lovely old house and carriage house on quiet, residential, tree-lined street south of Media, Pa. Meals served in main house. Short walk to train. Eleven units. 505 Glenwood Avenue, Moylan, PA 19065. (215) 566-4624.

**Yearly Meeting Friends Home.** The McCutchen is a delightful, small, three-level care, retirement home. Come and visit us, at 112 Linden Avenue, North Plainfield, New Jersey 07060. Please call the Administrator at (908) 755-8600 to make an appointment.

## Schools

**John Woolman School.** Rural California, 9th-12th grades. Preparation for college and adulthood, small classes, caring staff, work program, service projects. Board, day. 12585 Jones Bar Road, Nevada City, CA 95959. (916) 273-3183.

**The Meeting School** celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes.

The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

**A value-centered school** for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

## Services Offered

**Electrical Contractor.** Residential and commercial installation and repairs. (Phila., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

**Loans are available** for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Kathryn E. Williams, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

**Quaker Genealogy—**Discover your Quaker ancestors through prompt, professional research. Ann W. Upton, 1406 Fox Place, West Chester, PA 19382.

**Restoration Contractor (Friend).** Repair and restoration of historic buildings from cornerstone to lightning rods. Period carpentry, timber framing, stone masonry, plastering, slating, tinwork, etc. Structural diagnosis, repair and rebuilding a specialty. Consulting services for owners (free to Friends meetings and groups; traveling stipend requested). References by request; inquiries welcome. Marcus Brandt, 35 Curley Mill Road, Chalfont, PA 18914. (215) 997-2117.

**Quaker Universalist Fellowship** is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

**Wedding Certificates,** birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020, (215) 752-5554.

## Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C., area, or (800) 227-0308.

**General Contractor.** Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

**Family Relations Committee's Counseling Service** (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

## Summer Camps



**Camp Woodbrooke,** Richland Center, Wisconsin. A caring community; ecology oriented. Quaker leadership. 34 boys and girls; ages 7-12; 2- or 3-week sessions. Jenny Lang, 795 Beverly, Lake Forest, IL 60045. (708) 295-5705.

**Friends Music Camp:** exciting, challenging summer experience. Ages 10-18. Camper comment: "FMC is a spiritual gas station where I fill up on love." Write FMC, P.O. Box 427, Yellow Springs, OH 45387. Phone: (513) 767-1311, or (513) 767-1818.

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# FRIENDS JOURNAL

# Join us in the celebration

*The American Friends Service Committee invites you to join our 75th anniversary celebration. Events are scheduled coast to coast, April through December.*

**You can attend a gathering, conference or symposium** in your area and learn about the work of the AFSC, meet staff and volunteers, and join in celebrating AFSC's 75-year commitment to a just and peaceful world. Other events include photographic and historical exhibits, lectures, oral history projects, and programs especially for young people. Write for a schedule of events.

There will be individual observances around April 30, the founding date of the organization at each of the 50 plus AFSC program sites across the United States and at program offices overseas. Major symposia on nonviolence will be held in Baltimore, Northern California and Atlanta. A

festive gathering in Philadelphia on November 7 will bring together friends and supporters of AFSC to celebrate the richness and diversity of the people and cultures that have been important to the work of the AFSC. You can join an event in your area.

**You can learn more about the history and work of the AFSC** by writing for the AFSC's commemorative booklet produced for the 75th anniversary, and for other special publications.

**You can make a contribution** to the American Friends Service Committee to help forward the work yet to be done.



To:  
**Information Services**  
**American Friends Service Committee**  
1501 Cherry Street,  
Philadelphia, PA 19102

- ☐ Please send me a calendar of events celebrating AFSC's 75th anniversary.
- ☐ Please send me a list of publications about the history and work of the AFSC.
- ☐ I enclose \$\_\_\_\_\_ for future program work of the AFSC.

Name \_\_\_\_\_

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State \_\_\_\_\_

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*Friends meet to talk during January conference in Philadelphia for Quaker International Affairs Representatives, past and present. Photo by Terry Foss.*