

May-June, 1988

184th Year

The CHURCHMAN'S

A NATIONAL JOURNAL • ESTABLISHED 1804

HUMAN *Quest*

A Journal for the Religious Liberal

Rethinking The Religious Spirit For One World: Humanistic, Progressive, Interfaith



“THE CHURCH should join in un-traditional thinking. . . . The challenge of controlling our technical capability is just as important as enhancing it. Humanity has been able to lay waste parts of our habitat, but it was not until we gained access to vast energy resources and put them to use that we acquired the irrevocable power to destroy the biosphere. The atmosphere is a fragile, closed system, not a limitless garbage disposal for byproducts of industrialization. . . . We need a new global system of ethics.”

(Ms.) GRO HARLEM BRUNDTLAND
Prime Minister of Norway
during a recent international
Ecumenical Conference in
Gran, Norway

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Two Dollars

The Open Forum

'The Positive Vision'

TO THE EDITORS: I think of *The Churchman's Human Quest* as a great tree with falling leaves of wisdom that melt into the soil for the little trees to soak up as they grow. Our planet is suffering from political osteoporosis. Utter catastrophes synergize and destroy the long-term future potential for peace, prosperity, and harmony. Seventy-some wars rack our planet now. The poor cry for peace, food, and land. They are reduced to silence under the crush of fascism. *The Churchman's Human Quest* continues to publish the good work — the positive vision — for all who may be privileged to read this fine magazine. Please know that you are valued and appreciated.

Arcata, Cal.

DAVID PELTIER

Critique

TO THE EDITORS: Congratulations on the wonderful March-April issue. As usual, like in previous issues, it is sparkling with challenging articles: "Can We Convert to a Civilian Economy?" "Iran-Contra Scandal," "In Defense of Communism," "The Peace Movement Must Not Rest," "Perspective on Feminism," "All Education Suffers from Religious Controversy," and others. I am impatiently waiting for the next issue so I can continue to relish your gems of wisdom. The letters, too, are thought-provoking. I agree with most of them. However, H. J. Steiner's letter disturbed me when he found "your Jan.-Feb. issue disgusting in its anti-Semitism." He names articles by two writers, one of whom, Florence Fox, I believe, is a Jew herself. H. J. Steiner reminds me of a very tiny minority of Jews who believe they are "the Chosen People," who brands fault-finders as "anti-Semites." I have fought against anti-Semitism all my life, have suffered in doing so; yet I find rabid Zionism to be as repulsive as Nazism or fascism.

Salt Lake City, Utah

LEONID S. POLEVY

Dangers

TO THE EDITORS: The following excerpts from *Monitoring Times* (P.O. Box 98, Brasstown, NC 28902), a shortwave listener's journal, are worthy of attention:

"Radio beacons cause 'electron rain' in space: Powerful radio waves generated by low frequency navigational beacons are causing 'electronic rain' to fall into the Earth's upper atmosphere from the Van Allen radiation belt. No one knows if the effects are harmful, but they are thought to be the first 'environmental' effects in space traceable to human activities on Earth."

"Made in the USA" should be a warning label, says Lester C. Thurow, Dean of the School of Management at the Massachusetts Institute of Technology (MIT). It often means poor productivity, bad quality, high cost, poor workmanship, excessive defect and resistance to innovation. Thurow's research was reported in the *Journal of the Association for the Advancement of Science*.

Franklin, Tenn.

MALCOLM P. NICHOLS

Keep It Up

TO THE EDITORS: Your magazine is great. Keep up the fight. We need your courageous voice.

(Rev. Dr.)

Columbus, Ohio

G. WEIR HARTMAN

Religions unwilling to accommodate change, both scientific and social, are, I believe, doomed.

CARL SAGAN

Israeli Critic

TO THE EDITORS: I have written in the past of my unhappiness with the lack of moral criticism of Israel's treatment of the Palestinians displayed by *The Churchman's Human Quest*; and the continual printing of letters to the editor from those Jewish who are highly critical of Christianity, with no similar letters from Christians critical of Judaism. In the March-April issue I am somewhat cynically amused to note the letters to the editor from those Jewish, who now are highly critical of articles and letters they perceive to be unflattering to Israel. They should consider themselves lucky that *The Churchman's Human Quest* has been so protective for so long. Enclosed is my renewal, which I hope will result in more articles fairly critical of Israel, the Zionist lobby, and/or Judaism.

Epworth, Ga.

RUTH ELIZABETH RAMSEY

Arab Violence Recalled

TO THE EDITOR: Letter-writer Belle B. Jones referred to Israeli "savagery" toward Palestinians. I'd like to ask her and those who think as she does, have they ever rushed into print with denunciations of Arab savagery? I won't go back as far as the 1920s, 30s, or 40s, when Arabs murdered with impunity unoffending, helpless, weaponless Jews. I speak of recent events. 1948-1960 saw violence, looting, murder, closing of borders to prevent escape, wanton vandalism, confiscation of goods, arbitrary extortion (often under torture). Leaving bombs in marketplaces, attacking buses of women and children was a usual PLO tactic. The fleeing Arabs filled newspapers with fantastic tales of oppression, rape, murder, etc. It was, after all, a reasonable picture of what Arabs would have done had they won the war. That there were no Jewish retributions is incomprehensible to the Arab mind. No country in the world replied to insurrectionists as mildly as has Israel.

Brooklyn, N.Y.

BERNARD BRODSKY

Peace Inspiration

TO THE EDITORS: Here's a bit of my Ode to World Peace, written while hearing Serenade in C Major, Opus 48, by Tchaikovsky:

But a new way of life — / A way of love and deep thought. / So long it hath been sought. / Man groveling in the dust, / His weapons turned to rust — / And peace becomes a Must.

Weapons of war into ploughshares, / The prophet's dream comes true. / Prophecy settling on all the earth / Like morning dew. / Health and happiness for all / Peace doth our world enthrall.

We must do our part in turning aside the awfulness of a final conflagration. Your March-April issue was excellent. Your magazine always gives my spirit a lift. I do not feel alone any more in my thoughts and efforts for peace, but I know I am part of a mighty company. Blessings on us all as we join the Human Quest. We are growing — ever seeking and ever finding.

Phoenix, Ariz.

(Rev.) A. A. KOSOWER

Reply to Fisher on Communism

TO THE EDITORS: At the risk of this being misinterpreted, permit me to make the following comments on John Ogden Fisher's article, "In Defense of Communism." (March-April). I am aware that the Book of Acts mentions Christian communism on several occasions, that there have been examples of Christian communism throughout the history of the church, that Aristotle and Plato spoke of communism. But I must ask: What about the atheism, the ethical relativism, the violence, the one-party systems, the materialism so often connected with Marxian communism? Aren't those things to be rejected no matter who does them? To be sure, capitalism and the United States have often been guilty of acting as though God does not exist; the fact is, this is wrong whether of the left or of the right. As the Rev. Martin Luther King, Jr. put it: "We must honestly recognize that truth is not to be found either in traditional capitalism or in Marxism. Each represents a partial truth. Historically, capitalism failed to discern the truth in collective enterprise and Marxism failed to see the truth in individual enterprise. . . . The Kingdom of God is neither the thesis of individual enterprise nor the antithesis of collective enterprise, but a synthesis which reconciles the truth of both."

St. Paul, Minn.

RONALD PAJARI

Glorious Mankind

TO THE EDITORS: It is a pleasure to become a new subscriber to *The Churchman's Human Quest*. The power of prayer is forgiveness for Satan, the author of everything corrupt and evil. Mankind was intended to be more glorious than the diseases that currently blight our world.

Melton Mowbray,

Leicestershire, England

ERNEST E. WILSON

Painters of 'God'

TO THE EDITORS: It is little wonder that great social problems find no resolution when people become livid about "biblical inerrancy" and concomitant political "hit lists" based upon such fantasy. Organized religions' proselytizing painters of "God's" portrait have always been highly allergic to criticism of their "art" and prone to attribute it to the activity of another ethereal creature named Satan. One writer exhibited understanding of the ongoing power struggle by exclaiming, "Oh, God, why did you give us religion?"

Ann Arbor, Mich.

R. F. BURLINGAME

'Clergy Malpractice' Controversy

TO THE EDITORS: The "clergy malpractice" controversy resurfaced in the California Court of Appeals on Sept. 16. The panel of judges ruled that clergy have a duty to turn "suicidal" persons over to psychiatrists who, by this decision, have been established as the sole authorities capable of helping them. This decision, as you might expect, shocked many religious leaders and Constitutional law experts. Dean Kelley, who heads the Religious Liberty Committee for the National Council of Churches, has called the decision a "clear-cut infringement upon the free exercise of religion," and I concur. The court, though denying that this was a "clergy malpractice" issue, clearly opens the way for such

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actions. Even more disturbingly, it has assigned psychiatry a senior role over religious counseling.

If, in order to thwart "journalistic malpractice," the legislature or the judiciary established state press officers as the final word on your writings, would you object? Turning our religious duty to aid our troubled parishioners over to irreligious psychiatrists would be much like your turning editorial decisions over to such a state press body.

For many years now human rights advocates have vigorously campaigned against psychiatric ineptitude and abuse. Despite the years it has taken for warnings to sink in that psychiatry has become the "religion" of the state, this has indeed come to pass, as evidenced by this recent California Appeals Court decision. The petition for appeal of this decision to the California Supreme court is scheduled for the end of this month.

Fair Oaks, Cal. (Rev.) EDGAR KOONS
(Hazel Ave. Baptist Church)

Selling God

TO THE EDITORS: There was a time when I would have answered the question, "Do you believe in God?" with a simple "Yes." Probably did on many occasions. Today, a simple Yes or No would not suffice. As a little child, someone explained that God is a spirit. He has no hands. That is why He made us, in order that

we can help Him do the things He cannot do for Himself. That made so much sense to my young mind that God was accepted as a matter of fact, rather than one of belief or disbelief. Today, asking that question seems demeaning and places God in the same category with Santa Claus, the tooth fairy, Rip Van Winkle, and others.

Recognizing the reality of God is one thing. The infallibility of His self-proclaimed spokespersons is quite another. And perhaps the human race will begin to show improvement if and when these people learn that one of the surest ways to lose a sale is to continue selling after the sale has been made.

Allentown, Pa.

C. A. SEBRING

Tax Support for Non-Loyalty?

TO THE EDITORS: The entire citizenry participates fully in all public programs, to include selection of Public School Boards and the daily operation of public schools. But the public has no voice at all in selection of private/parochial school boards, not in any phase of their daily operation. Even so, many religious groups demand that the public subsidize their private/parochial schools with public taxes.

By its own contention, definition, structure, and operation, the Vatican is a sovereign and foreign government. Its Chief Executive is a Dictator (infallible) for life. Its advocates and adherents attempt to weave the Vatican Constitution (Canon Law) into the fabric of the U.S. Constitution and Codes of Law.

Why do they want to separate themselves from the U.S. in a separate school system? Is it because the hierarchy has taken a prior oath of ultimate and total loyalty to that foreign government and its Chief Executive? Our taxes should support this?

Cedar Rapids, Ia. BAIRD A. KING, Lt.Col. (Ret.)



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Respect and Dignity:

Cost and Promise in Central America

A REPORT with the above title has been issued by the Commission on Peace of the Episcopal Diocese of Washington. Both Bob Bowman and Bob McCan are members of the Commission, both directing the Institute for Space & Security Studies. Six of the members are from Central America and the Caribbean. All of the members had worked or traveled in the area, with a broad cross-section of political affiliations and ideologies represented.

The paragraph from the Executive Summary reads:

"The complexity of these issues and the magnitude of the problems have not deterred members of the committee from forging a consensus, despite difficult and sometimes acrimonious dialogue among members. Although we represent a wide diversity of political viewpoints on the issues considered in this report, there is consensus in our conviction that sponsorship of the Contra war, inadequate concern for human rights in Guatemala and El Salvador, U.S. military presence in Honduras, and undue pressure on Costa Rica for a supportive role in the Contra issue are not only moral lapses but also grave errors of judgment by our government. We believe the administration's perceptions of the national interests on these issues are distorted. These policies are morally unacceptable. We urge all citizens to impress upon elected officials the urgent need to abandon the course that leads only to more bloodshed and brutality. We must move to dialogue and negotiation, actively supporting the Guatemala Accords."

Copies of the 10-page Summary or the full 100-page Report are available for \$3.00 from: Commission on Peace, Episcopal Church House, Mount Saint Alban, Washington, D.C. 20016.

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Creative Humanism

I PRAY we will realize the great wisdom and joy in the arts and humanities
I pray we will truly understand the world in which we are
immersed and conditioned.

I pray we will be decent human beings, of concern and service.

I pray that we will realize that every problem and solution
involves both morality and economics.

I pray that we will save the family.

I pray that we will make every effort to go beyond our ignorance and arrogance
about sex and the sexes.

I pray we will not become overly involved in escapist religious concerns
and evasive practices.

I pray we will recognize and utilize a reasonable and practical
guiding Holy Spirit.

I pray we will make every peaceful and positive effort to save
God, Jesus, the Holy Bible, Humanism and human beings
from their arrogant abusers and false prophets.

I pray we accept on faith that there is something in this universe that is
larger and better than man, more important than materialism,
and more divine than the self.

In short, I pray to God — and His/Her creations.

The way ahead for all Humanity "on earth, as it is in Heaven"
is long and difficult, and even dangerous. In forgiveness and love, it is possible.

In faith, it is very, very possible. So be-it.

— PHILLIP S. GELB

Drawing by Armin Munch, German Democratic Republic.

This prayer was presented during a service at the Unitarian-Universalist Church, Sarasota, Florida. Gelb's amplification of this prayer is in his article on page 15 of this issue.

Can National Day of Prayer Arouse A Healthy Humility?

THE NATIONAL DAY OF PRAYER Task Force of California has set aside May 5, 1988, as our National Day of Prayer. It has adopted the words of Abraham Lincoln as the prayer's essence: "Confess sins and transgressions in humble sorrow."

An attitude of humility is especially wholesome in our nation which has arrogantly sought dominance over many smaller nations in this hemisphere. It is consistent with the breadth of humanistic religion's reverence for humanity. It espouses religious commitment toward peace and justice and progressive social action.

EDITORIALS

Our world-policing nation could benefit from Lincoln's philosophy: The bulwark of our liberty and independence, he said, "is not our frowning battlements, our bristling sea coasts, our army and our navy. These are not our reliance against tyranny. Our reliance is in the love of liberty" and not in a "trampling on the rights of others."

Could a non-militaristic spirit of national humility begin with this year's National Day of Prayer and continue throughout future years?

Goodbye Anti-Communism

THE OLYMPIC GAMES have spawned much world goodwill over the years. Many TV-watchers of the recent Winter Olympics in Calgary, Canada, involuntarily admired the unbeatable Soviet hockey team and the Soviet ice-skating team of Katya Gordeyeva and Grinkov. Peggy Fleming, our 1968 Olympic Gold champion of the ice, commented that 16-year-old Katya "has composure, is calm under pressure, unaffected, and impressive."

The Summer Olympics scheduled for Seoul, South Korea, has surprisingly become an "immediate spur to the 'communist boom' in a nation where books by Karl Marx still cannot legally be sold," according to Fred Hiatt, *Washington Post*. "Universities are scrounging for teachers and books for hitherto prohibited courses on history and society in the communist world," he writes, and "Chinese-language courses suddenly have become oversubscribed."

Hiatt's dispatch (March 26) enhances the picture: "The Korean trade-promotion agency opened an office in Budapest in December and Hungary will reciprocate with an office in Seoul. The exchange will represent the first official relationship between South Korea and any communist nation. Similar missions are expected soon from Poland, East Germany, and Yugoslavia." Trade relations with "China, the Soviet Union and most other Eastern bloc nations" continue, he said, and "like businessmen in many other nations, South Koreans have visions of exporting large quantities of steel, cars, and other products to China's vast population. They hope to import oil, coal, and other raw materials."

Goodwill among athletes and trade dealers gives serendipitous benefit to us all.

Education For Peace

IS EDUCATION for a peaceful world so stymied by accusations of "communistic" that educators are intimidated into a soft, critical approach? The World Council for Curriculum and Instruction, with headquarters at Teachers College, Columbia University, and Indiana University, Bloomington, "affirms that peace is the requisite condition for the realization of human rights."

"As educators," the Council's statement said, "we maintain a strong belief in the capacity of the human mind and of the human imagination to devise ways to release humanity from the arms race trap and to invent alternatives to war as the means to settle international disputes."

But "the business of America is business," said the late President Calvin Coolidge. A recent survey revealed that over three-quarters of college freshmen follow Coolidge's narrow view and wish to learn "to make more money" and to being financially well off. The survey found that 56% of the kids are "middle of the road" politically. This could be the result of turning away from idealism in pursuit of world peace and world well-being toward the "anti-communism" that has become the nation's illness.

Only 22% of the students describe themselves as liberal and amenable to the kind of education sought by the World Council for Curriculum and Instruction in its "major purpose of peace education." We place our hope in these few of the younger generation who take seriously their responsibility for future generations. May their number increase!

Protect The Environment

WE SALUTE the pesticide-free farmers and food growers who, in a new age of enlightenment, resist disease-causing chemicals. Integrated pest management farmers have reported that "a survey of fifteen states in the early 1980s showed that farmers using biological, planting-pattern techniques took in \$597-million more in annual profits than if they had used chemical pesticides."

As the lady Prime Minister of Norway pleads in our cover quote, "The churches should join in untraditional thinking" toward a "new global system of ethics" that recognizes the fragile biosphere so that industrialists may not "lay waste" humanity's habitat.

The *Washington Spectator*, Tristram Coffin's semi-monthly report of vital goings on that are not found in the daily press, is an important source of enlightenment about peace, pesticides, the press, and more. For ten dollars a year, Coffin's vital newsletter is available from P.O. Box 442, Merrifield, Va. 22116.

Conscience And Action

*Episcopal Church Leader sees Protest of
U.S. Central American Policy as a Church Mission*

By EDMOND L. BROWNING

BY THE END of December 1842, Dorothea Dix had completed her journey across Massachusetts. She had visited at least once every almshouse, workhouse, jail and prison in the Commonwealth. She was exhausted, angry, and fired with zeal. In her notebook she wrote:

"Newton Almshouse, a cold morning in October. I ascended the stairs in the woodshed, and passing through a small room stood at the entrance of the one occupied. With what? The furniture was a wooden box or bunk containing straw, and something I was told was a man. Protruding from the foot of the box was — it could not be feet! Yet from these stumps were swinging chains, fastened to the side of the building. The master told me his history. The old man had been crazy above twenty years. As until recently the town had owned no farm for the poor, he had annually been put up at auction. A few winters since, being kept in an out-house, the people 'did not reckon how cold it was,' and so his feet froze. 'Are chains necessary now?' I asked. 'He cannot run.' 'No, but he might crawl forth, and in his frenzy do some damage.'"

The entries in Dix's notebook were like a litany:

Taunton. One woman caged. . . .

Plymouth. One man stall-caged, from Worcester hospital. . . .

Barnstable. Four females in pens and stalls. . . .

Westford. Young woman fastened to the wall with a chain. . . .

Lincoln. A woman in a cage. . . .

Medford. One . . . subject chained, and one in a close stall for seventeen years. . . .

Granville. One often closely con-

"The church is called to be a surrogate of conscience. Christians stand in the long tradition of Nathan the Prophet, of Thomas a Becket, of Dietrich Bonhoeffer, of Martin Luther King, of Archbishop Oscar Romero. We stand in the lineage of Dorothea Dix and Clara Barton, Rosa Parks and Rosa Cisneros. As we tell their heroic stories, so, too, must we tell the stories of those who are hidden from the conscience of our contemporaries."

fined; now losing the use of his limbs from want of exercise. . . .

Returning to Boston in January 1843, Dorothea Dix summed up her experiences in "A Memorial to the Legislature of Massachusetts." She wrote:

"I tell what I have seen — painful and shocking as the details are. . . .

"I proceed, Gentlemen, briefly to call your attention to the present state of Insane Persons confined within this Commonwealth, in cages, closets, cellars, stalls, pens! Chained, naked, beaten with rods, and lashed into obedience! . . ."

In lucid detail, Dix illustrated her essay from her experiences in the over forty towns she had visited from Cape Cod to the Berkshires. And she ended with a brief but cogent appeal:

"Gentlemen, I commit to you this sacred cause. Your action upon this subject will affect the present and future condition of hundreds and of thousands.

"In this legislation, as in all things, may you exercise that 'wisdom which is the breath of the power of God.'

"Respectfully submitted, D. L. Dix. January, 1843."

The first reaction to Dix's report was incredulity. It did not take long, however, for the voices of outrage to challenge and discredit the account. One newspaper, registering opposition to the proposed humanitarian legislation, editorialized:

"There are some, and Miss Dix may

be one of these, who are always on tip-toe, looking for something more marvelous than is to be discovered in real life; and because the things themselves will not come up to this pitch of the imagination, the imagination is brought down to them, and has a world of its own creating."

It was not long before the truth came forward and the legislation recommending humane provision for the insane passed the legislature.

Dorothea Dix had allowed the authentic voices of those in need to be heard. The power of Dix is found in her ability to lift up the condition of those in need, to allow their plight to come into the eyes and conscience of society. Her memorial to the legislature became the cynosure in the reform of the American mental hospitals and laid the groundwork for psychotherapy.

Dorothea Dix is one of the great women who brought humanitarian reform to American society. Along with Emma Willard, Elizabeth Blackwell, and Mary McCloud Bethune in the area of education; Elizabeth Cady Stanton, Carrie Chapman Catt, and Susan B. Anthony in the area of women's rights; Harriet Beecher Stowe and Harriet Tubman in the abolition of slavery; and Clara Barton in the area of organizing relief from disasters and the care of the wounded on the battlefield, Dorothea Dix helped make American society more humane by their reforming crusades. And, in each case, these great women brought the

necessary reform of society by bringing the voices of the poor, the oppressed, and the forgotten to the compassionate and just eye of our conscience. These women and their sisters are the Founding Mothers of our nation's humanitarian heritage.

Dorothea Dix rescued those suffering from mental and emotional illnesses from moral alienation — that situation where the victim is separated from the community of moral interaction. The victims of prejudice, the victims of racism, sexism, and classism have been placed outside the scrutiny of the community's conscience. We know what actions the imperatives of our moral vision demand of us. What will awaken our conscience for such as the homeless and those persons living with AIDS?

Sometimes an event or experience puts an issue in the moral spotlight. In a recent television interview, a noted political scientist and former diplomat, discussing in terms of magisterial Realpolitik the U.S. policy in Nicaragua, was interrupted by a journalist who ventured to ask her if the destruction of innocent human lives occasioned by U.S. policy seemed warranted by the alleged reasons. The only response was to observe, with a smile of mock reproach, that what had just been asked did not really seem "a very fair question"! To me this was a pointed example of how victims are put outside the community of conscience.

As the face with the smug smile stared out at me from the television screen, a passage from Joan Didion's 1983 book, *Salvador*, flashed into my memory:

"The dead and pieces of the dead turned up in El Salvador everywhere, every day, as taken for granted, as in a nightmare or a horror movie. Vultures, of course, suggest the presence of a body. Bodies turn up in the brush of vacant lots, in the garbage thrown down ravines in the richest districts, in public rest rooms, in bus stations. Some are dropped in Lake Ilopango, a few miles east of the city, and wash up near the lakeside cottages and clubs frequented by what remains in San Salvador of the sporting bourgeoisie. Some still turn up at El Palayon, the lunar lava field of rotting human flesh visible at one time or another on every TV screen in America but characterized in June of 1982 in the *El Salvador News*

Gazette, an English-language weekly edited by an American named Mario Rosenthal, as an 'uncorroborated story . . . dredged up from the files of leftist propaganda.' Others turn up at Puerta del Diablo, above Parque Balboa, a national *Turicentro* described as the April-July issue of *Aboard TACA*, the magazine provided passengers on the national airline of El Salvador as 'offering excellent subjects for color photography.'"

The face with the smirk on my TV screen was one of the architects of the U.S. policy in El Salvador.

We know what the Lord requires of us. The Lord requires that we do justice, and to love kindness, and to walk humbly with Him.

My dear friends, you have just visited with our sisters and brothers in Latin America. You have been invited into their homes and into their ministries. Your reports have witnessed to the power of this experience. I have heard you share the stories of those you have met, those who shared their lives with you. Each one of you now carries that story with you; you carry it forward into the decision-making of our church. You also carry it into the conscience of those circles of political and economic decision formation. In such a short time we cannot, must not, give the impression that we are instant experts on the complexities that make up the realities of Latin America. We cannot presume to speak for those who live and minister here. We can, however, with humility, be the instruments through which their stories can be heard.



What stories will we tell? How will we tell the stories? How will we tell the stories in North Carolina, in Pennsylvania, in the state of Washington, in Alabama, in New Jersey, in New York, in Texas, in Hawaii, in California, in

Minnesota, in South Dakota? Will we become another part of that process that rescues the victims of racism and xenophobia from the moral alienation that has cast them outside our moral interaction? I suspect that we will need to struggle with this for a long time. Let us be assured that it will not disappear.

As we draw this historic experience in Latin America to a close, I want to share with you the words of Robert Browning in "Bishop Blougram's Apology":

When the fight begins within himself, / A man's worth something. / God stoops o'er his head, / Satan looks up between his feet — both tug — / He's left, himself, i' the middle: the soul wakes / And grows. Prolong that battle through his life! / Never leave growing till the life to come!

The church is called to be a surrogate of conscience. Christians stand in the long tradition of Nathan the Prophet, of Thomas a Becket, of Dietrich Bonhoeffer, of Martin Luther King, of Archbishop Oscar Romero. We stand in the lineage of Dorothea Dix and Clara Barton, Rosa Parks and Rosa Cisneros. And, as we tell their heroic stories, so, too, must we tell the stories of those who are hidden from the conscience of our contemporaries.

Along with telling the story of the poor, the homeless, the illiterate, the unemployed, the oppressed, the hungry, we must put into place the avenues for action. Our task is not to waken the conscience to immobilizing guilt but to reforming action.

During the Civil War, Harriet Beecher Stowe visited President Abraham Lincoln at the White House to ask him when he was going to free the slaves.

"So this is the little woman who started this big war," he mischievously said. Of course, she alone had not started the war, but her book, *Uncle Tom's Cabin*, had done a great deal to make people realize what they felt. Harriet Beecher Stowe had helped to awaken the conscience of America. Lincoln soon after freed the slaves with the Emancipation Proclamation.

It is often the little people who move great and historic events. They do so by being the surrogate of conscience. Pray with me, sisters and brothers, that we, too, can fulfill the great mission of the church to be the surrogate of conscience and the instruments of action response. ★

A World Fit For Children

The Philippines' Human Rights Agenda

By ROBERT W. ZUBER

IN A BOOK of local etiquette which I happened across recently in Quezon City, I was informed that one of the few legitimate complaints registered by Filipinos against foreigners is our proclivity for writing about Philippines life without knowing much about it. It appears that I am about to do what I know is to be frowned upon, and I beg the indulgence of my Filipino friends in both of our countries. Still, there is something compelling about that nation and the way in which certain of its leaders formulate a social agenda for their common future.

We have much to learn from their struggle, specifically the way in which the lives of children become the standard by which progress in human development is to be judged.

Most of the readers of this journal are well aware that the United Nations has created and advocated a series of covenants and conventions which guarantee human rights from a variety of political and economic standpoints. Less well known is a 1959 document entitled "Declaration of the Rights of the Child," which sets forth the premise that the human race "owes to the child the best it has to give." Few would argue with this sentiment, yet only a handful of countries in the world understand and implement the "special safeguards and care" which the children of the world require.

The Philippines, it appears, may soon lead the ranks of those nations pledging to build a world "fit for children." Despite persistent problems of poverty, vigilante violence, and a government which has not yet fulfilled the lofty promises of "people power," educational and religious leaders seem determined to make of the faces of children a jury for the prosecution of persons who would rob the future of its meaning and potential.

While in the Philippines on a recent visit, I spent some considerable time interviewing Human Rights leaders, but also watching and interacting with the children, a primary focus of these leaders' concerns. In a nation of so many languages, ethnic roots and geographic distinctions, one makes summary judgments at one's own peril.

Still, one can characterize the specific ills which befall the children of this and many countries, the result of poverty or as a consequence of abuses perpetuated upon and by adults. Virginia Cawagas, respected in religious and educational circles in the Philippines, provides a perspective too often lacking in Human Rights analyses:

A form of human rights violations which must be of urgent concern to peace-loving Filipinos is the exploitation of children by all kinds of adults: entrepreneurs, businessmen, crime syndicates, and sometimes teachers and their own parents. The Smokey Mountain children of Tondo; child prostitutes in the Mabini area; the children serving the pedophiles in Pagsanjan; the thousands of street boys peddling cigarettes and newspapers; child labor in so many industries — they all reflect a frightening insensitivity of many Filipinos to the basic rights of children, and a particularly tragic dimension of structural violence in Filipino society.

Cawagas' sentiment is increasingly shared by those who labor on behalf of Human Rights and development in the Philippines. The fate of this struggling nation, as with all nations, rests with the young and the helpless.

An organization called the Philippine International Aid Children's Fund, affiliated with CARITAS, the social-action arm of the Manila Roman Catholic Archdiocese, has dedicated recent energies toward improving the lot of Filipino children. In a recent publication, PIA notes that there are well over 50,000 street kids in metro Manila alone, many suffering from undernutrition, a high incidence of communicable disease, drug abuse, juvenile delinquency, and dangerous and debilitating forms of labor.

Children may be found selling newspapers in the middle of busy streets, begging from strangers as part of adult-manipulated syndicates, offering their sexual services to strangers with cash to spare. This last form of employment is recognized as both unusually degrading and highly profitable, and it has become a primary focus of atten-

tion of Sr. Myrna Tacardon and her associates at CARITAS. Sr. Myrna, a warm and dedicated woman, organizes nuns who walk the streets in search of young girls needing stability, health care, education, and moral guidance.

Though I was a bit disturbed by the moralistic aspects of the program (11-year-old, former prostitutes singing, in Tagalog, "I used to be a bad girl, but now I found Jesus"), I was impressed by the outpouring of love shown to persons who have found precious little of that in their young lives. This is the gift which can inspire a nation's progress.

Across town, Liberato Bautista of the National Council of Churches Human Rights Desk takes a different approach. Under fire from U.S. and Filipino officials for allegedly promoting "leftist" causes, Bautista and his colleagues desire only to maintain public vigilance in the face of continued Human Rights abuses in the political and economic realms. Like the martyred Jose Rizal, they wish only to do "what is possible, what is in their hands, what is most necessary."

In this moment of history, Bautista seeks to keep issues of human development in the foreground of a nation's consciousness. The Aquino government, he maintains, has not stopped the torture and political murders of the vigilantes. It has not instituted fair land-reform policies. It has not purged itself of unwarranted U.S. interference in national affairs. It has not created a climate of child-centered priorities.

The Human Rights program of NCCP has accepted the challenge of public education — keeping alive those rights denied, those parents assaulted, those children whose lives can and must be improved. Like the people of CARITAS, Bautista and his associates understand that a great nation must ultimately be judged, not by the size of its weapons or the flash of its automobiles, but by the basic decencies accorded its most vulnerable citizens — its children. ★

The Rev. Dr. Zuber, an Episcopal clergyman, has been active in the International Institute In Peace Education, headquartered at Teachers College of Columbia University, New York City. Now teaching at Eckerd College, St. Petersburg, Fla., Dr. Zuber organized a recent 3-day seminar on "Human Rights Inquiry." He is a Contributing Editor of *The Churchman's Human Quest*.

El Salvador and Nicaragua: A Personal View

By WILLIAM E. ALBERTS

OUR GOVERNMENT and certain media would have us believe that El Salvador is a "fledgling democracy" and Nicaragua a totalitarian dictatorship. In December I visited both countries and found the opposite to be true.

I spent a week in El Salvador, as one of a 13-member accompaniment group visiting some of the 4,313 refugees who recently returned to repopulate their communities after seven years of exile in Honduras. More than 60% are children. In the eight-year civil war that has claimed 65,000 lives and created one-million refugees, people throughout the countryside have been victims of the Salvadoran army's brutal repression. In the three resettlement communities we visited, the repeated story of returning refugees is one of unimaginable torture, assassinations, disappearances, and massacres, which forced the remaining civilians to flee further into the mountains and to seek refuge in Honduras.

When asked what we should tell our people and our government, a refugee, speaking for many, responded: "This war could not happen if it were not for the help the United States is providing to our government. We are sad when we know that so much money is being given to our government in El Salvador and used to perpetrate abuses of all kinds, sometimes massacres of entire villages. This is nothing we have been told but have experienced and seen, and can tell you about our own relatives having been victims of these abuses." One of the repopulation communities we visited was Copapayo where, in the early 1980's, 450 of the original village's 600 residents were massacred by the Salvadoran army. Refugees told us that El Salvador needs books and medicines, not bullets and bombs.

The army's aim has been to "kill the fish" (the insurgent forces) by "draining the sea" (that is, the countryside of the peasant population, to prevent the insurgents from obtaining any support). When people are seen as "fish," it is easier to drain their lifeblood.

The systematic murder, displace-

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"A diverse group of religious leaders from various countries met with Ortega and cabinet members at a town meeting-like forum. President Ortega invited us to 'ask any question without inhibition.' . . . I was struck by Ortega's words, especially after having just come from El Salvador where our accompaniment group was unsuccessful in our effort to meet with the U.S. Embassy official. . . ."

ment, and control of the people in the Salvadoran countryside was conceived by U.S. military counter-insurgency strategists, used in Vietnam and imparted to the Salvadoran army. And U.S.-directed aid is more forthcoming to "drain the sea" if the people are first branded "communists." It is here that we are confronted by such a profane irony.

The people of Copapayo and the countryside beyond were persecuted and forced to flee to Honduras, not because they were "communists" but because they took seriously the gospel of Jesus, who came "to preach good news to the poor . . . and . . . to set at liberty those who are oppressed." (Luke 4:18) They were called "communists," "subversives," "guerrilla collaborators," because they dared to believe in Jesus' gospel that affirmed their worth and right to a more abundant life.

A returning refugee put it this way: "In these territories of El Salvador, we have largely lived a suppressed life. We've never been able to express ourselves as *companeros*, and the workers haven't been able to do that either. We began to study the Gospel and had community meetings to reflect upon the Scriptures. We tried to put into practice what we read. According to the gospel of Jesus Christ, we should have liberty. We shouldn't have to live under a yoke. Everyone should be free to express their feelings. When we began to unite and work together to better things, we were met with opposition. At first the army would start looking for us. And after that, even though we were in our houses, they would burn them. And if anyone would speak out against what was happening, they would be assassinated. They started killing many, many of our brothers. So we had to start fleeing into the mountains. And after that they started bombing and machine-gunning us from the air. And we had to go to Honduras."

I saw the strength of the human spirit in these refugees — in their determination to rebuild their communities in the midst of staggering economic deprivation: in the jungle they cleared, the one-room, floorless provisional hovels they built for their families, the vegetables they planted, the latrines they made, in their hope to develop carpentry, tailoring, shoemaking, education, nursery, and religious training programs; in the pride with which they spoke about their



resolve to return to their homeland and their tremendous accomplishments in seven short weeks.

These people show unity and mutual support in the face of an ever present army waging psychological warfare against them by bombing the land nearby and threatening to assassinate those elected directors of their communities. The Central American peace accord calls for amnesty, but the safety of refugees repopulating their villages is most tenuous. The Salvadoran army's presence is pervasive in the cities, countrysides, and in the remote rural areas — along with the helicopters flying overhead and death squads composed of men dressed in civilian clothes, carrying automatic rifles and riding in open trucks, one carrying several armed men surrounding a prisoner on his knees.

The strength of the human spirit was embodied in a pregnant woman refugee, who was carrying a big bundle of sticks on one shoulder and a heavy bamboo pole in her hand — whose baby was to be born by December 15.

The strength of the human spirit glowed in the happy, beautiful faces of a little girl and boy, around three years old, who posed hand-in-hand, embodying the love and hope that led their parents and community to return to El Salvador.

I also saw the strength of the human spirit in the pain-filled voice and battered body of a frail older man who had been severely beaten by soldiers. When we said that we would tell everyone in our communities what happened to him, he replied, "I hope so. Not that it will do me any good. I don't know what's going to happen to me, but definitely for those [refugees] that remain there. They need help."

The presence of North American accompaniment groups provides protection and hope for returning refugees. The United States government gives \$1½-million a day in aid to the Salvadoran government and army, and that aid could be jeopardized by eyewitness reports of human rights violations. As one of the refugees said to our accompaniment group: "Every time you come to see us, we are filled with hope. There is one more eye looking at us."

Many eyes are needed to protect the refugees. In early January, the Salvadoran army mobilized 40,000 soldiers — 70% of the total armed forces — supposedly to combat an

offensive launched by insurgent forces. The area involved is north central El Salvador where repopulation communities are located. Knowledgeable sources believe the army is using the insurgents as an excuse to intimidate and stop the repopulation movement. The risk of capture by the army is grave when the threat of starvation drives the refugees to seek supplies.

During the 25-mile ride from San Salvador to the airport, we saw two tanks, two armored vehicles with M-15

President Ortega's Wisdom

A MEMBER of our diverse group of religious leaders, on a visit to Nicaragua, shared what was on his mind with President Daniel Ortega: "You and the Sandinistas are labeled 'evil' and the Contras are labeled 'good.' You are seen as creating a threatening communist beach-head on the North American continent and the Contras are called 'freedom fighters.' How do you respond?"

Ortega replied, "In U.S. society any communist is something to be feared, evil, diabolical. A majority believe this, not all. President Carter is an exception. When he agreed to turn Panama back to the people, he was accused of being a communist, and one of those calling him that was then Governor Reagan.

"During the McCarthy era, anyone dissenting from U.S. policy was called a communist. This is always used to discredit anyone.

"Now it is the Reagan administration that has brought a plan. Perhaps the U.S. public didn't know. The Reagan administration said in its platform that it was going to do away with Nicaragua. The way was to gain the support of Congress, and the way to gain the trust of Congress is to gain the trust of the American people, and the way to do that is to tell them that the Sandinistas are communists — evil incarnate. So we are glad to have Americans come here to see for themselves the social progress and gains of the revolution."

I joined tens of thousands of people in the streets of Managua who were celebrating the Feast of the Immaculate Conception, and there was Ortega and Minister of Interior Tomas Borge walking among the masses of people and stopping to talk with many.

WILLIAM E. ALBERTS

machine guns, and soldiers with automatic rifles patrolling the highway. When I reached Managua for a three-day visit alone, there was no armed military presence. Most of the uniformed security persons I saw were not carrying guns, and those that were had sidearms, like our local policemen. One does not need a visa to enter Nicaragua, but one does to get into El Salvador. We were stopped three times and searched once by the military in El Salvador, but that did not happen once to me in Nicaragua.

The openness of Nicaragua also was embodied in the accessibility of President Daniel Ortega and the Sandinista government cabinet. A diverse group



of us religious leaders from various countries met with him and cabinet members at a town meeting-like forum. President Ortega invited us to "ask any question without inhibition." He stated, "We continually have this type of meeting with the people. . . . We are ready to answer any questions you may have, to hear your observations, any reflections you may want to make, to have a dialogue. We want to give you the floor, to hear what is on your minds."

I was struck by Ortega's words, especially after having just come from El Salvador where our accompaniment group was unsuccessful in our effort to meet with the U.S. Embassy official handling the repopulation concerns of our government. His concern was to pass our U.S. Embassy "fact" sheets to us and try to obtain the names of those who coordinated our visit. He also told us that just about every group opposed to U.S. foreign policy in El Salvador is a front for the guerrilla movement.

In Nicaragua I witnessed an inspiring example of democracy that many U.S. politicians should emulate and not try to eliminate.

I went to El Salvador and met the "enemy" and they were Christians whose faith is rooted in "fraternity and justice." ★

The News That's Print To Fit

The Afghanistan 'Enterprise' Is An Example

By BERNARD FORER

THE NEWS that we have been receiving about Afghanistan has been a mystery shrouded in secrecy. Much of it has been "managed" to fit the foreign policy of the United States, as enunciated by the White House. Recent revelations indicate clearly that the U.S. government has initiated a conscious policy of propaganda and indoctrination. Guerrilla personnel have undergone training, subsidized by the U.S., to go into Afghanistan and masquerade as "objective" reporters. Their news dispatches and films have been widely disseminated as representing the truth about the area. It is little wonder that the American public is misinformed.

For the record, we must remember that the historic invasion route into Russia from the west lies through Pakistan and Afghanistan. The Soviet Union has had a treaty with neighboring Afghanistan to aid against aggression. (The United States has similar treaties with nations that are thousands of miles away, not on its borders.) The aggression came from guerrillas based in Pakistan, with armaments being furnished by the U.S., in a war similar to the one we are financing through the Contras attacking Nicaragua. The Soviets sent in troops to help their beleaguered neighbor.

The purpose of our National Security Council was to establish an anti-Soviet government in Afghanistan that would create many problems for the USSR. Even in my casual reading I can remember several occasions in which the Soviet Union pledged to remove its troops as soon as the U.S. ceased to subsidize the attacks from Pakistan. The promise by the Soviets to start withdrawal can only mean that some sort of agreement has been reached by the two superpowers. The Soviets have made it clear that they do not insist upon a communist government in Afghanistan. All they want is a country that will be neutral and that will not be virulently anti-Soviet. On the other hand, our news releases try to make it appear that our "pressure" has forced the Soviets to withdraw.

"Investigative reporters are few and far between, usually working for less remunerative magazines."

The plans to doctor the news sound almost like a movie scenario. In 1986, our government allotted \$700,000 to Boston University and to the King Features Syndicate to set up a training course for anti-government Afghan guerrillas. They were to be taught how to talk and act like legitimate reporters, and to go into Afghanistan together with cameramen and still photographers. The news stories and pictures were distributed to a hundred countries around the globe. King Features, of course, was active in disseminating the material. In fact, Michael Gartner, president of the American Society of Newspaper Editors, accused King Features of "being in bed with the U.S. propaganda agency." Thereupon, King withdrew its active support to the plan.



Actually, the story broke in *Newsweek* magazine, which also reported that Bernard Redmont, dean of communications at Boston University, had resigned in protest of a plan that he termed "improper and unsound." The U.S. government's money had been used to establish the Afghan Media Resource Centre where training sessions took place and from which the reportorial teams were sent into the Afghan countryside. Over 5,000 color and black-and-white photos have been sold, including to such agencies as Associated Press and Agence France Press. The Voice of America has also been using the material from the Afghan Media Resource Centre. Articles have been published in newspapers ranging from Japan to Norway. Of course, our government has claimed that the dispatches are "objective."

Actually, the international rules of war state that an enemy may not disguise himself behind the lines, and that anyone in civilian clothing may be treated as a spy and not as a soldier-combatant.

My account of the project is based upon the *Toronto Star*, dated February 7, 1988. The article was written by Richard Ehrlich, who is a correspondent based in New Delhi, India. He made a trip to Pakistan and Afghanistan to check the story. Much of his information is based upon an interview with Haji Syed Daud, program director of the Afghan Media Resource Centre. Daud stated that the project is self-sustaining by now, by virtue of the revenue obtained from articles and pictures. As he said, "Every week one of our fourteen groups returns from Afghanistan. If every week we have one story to sell to TV, we are making money."

An analogy to the present journalistic coup might be made with our own Civil War. Let us suppose that England had subsidized an American Media Resource Centre, training and financing "reporters" taken exclusively from the South. These men were to go into all areas of combat to write their "objective" stories about the battles between North and South. The validity of the dispatches would certainly be open to question. Nowadays, of course, the media are much more sophisticated, but even they have been duped by the U.S. ploy. An ordinary editor would not look beyond the authentic-sounding source.

What I fear is that this case is not unusual, and that other examples of manipulation will be unearthed. Most reporters in Washington are reluctant to be too probing lest their efforts jeopardize their access to official sources. Their dispatches tend to be bland and in accordance with "official" viewpoints. Investigative reporters are few and far between, usually working for less-remunerative magazines.

For this very reason, I have found that reading Canadian papers and magazines can tell me more about my own country than the reading of my local press.

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How To Keep From Going Mad

By DONALD E. MUSSELMAN

IT HAS BEEN MY good fortune for many years to be a professor of the course they call humanities. I still am challenged from time to time to respond to the question, "Just what do you mean, the humanities?" I am often put on the spot by someone declaring that there was no such course back when he was in college. The implication is that it must be one of those "progressive" courses invented by the followers of John Dewey or some other radical.

Somehow the reply that it is the study of the relationship of art and idea seems exceedingly inadequate. A colleague of mine once spent a full semester of class time trying to frame a suitable definition of the humanities. At the end of that time he, together with his class, arrived at this wonderfully succinct definition: "The humanities are what make life worth the living." I believe that my definition would take his a step or two further: "The humanities are those aspects of life that keep us from going mad."

We might study the poetry of Milton, or Dante, or Verlaine. Or we might devote ourselves to Cezanne, or Tintoretto, Donatello, or Giacometti. We certainly can turn for guidance to the novels of Tolstoy, Dostoevsky, or Salinger. We might turn to a study of history, but it would be better to turn to the arts. Someone has remarked that history is written by the winners, by military types who want to look good to posterity.

Tolstoy, in *War and Peace* posits that even Napoleon as he marched his armies eastward toward Russia was not certain where he was going, that he was being swept along in a kind of grand *drang noch osten*, a phenomenon of the early 19th century. It has been remarked, correctly or not, that "you cannot change the future but you can do anything you want with the past." It is just another way of saying that each historian forces his account of any past event to conform to his particular viewpoint or theory of history. But for truth,

the kind of truth from which we gather insights, we must turn to the artists.

Why the artists? After all, they are a pretty scruffy lot, notoriously self-destructive. They are content to live under the very worst of conditions and they drink themselves into oblivion. Artists! These are the types we turn to for the truth?

themselves. What an easy job is mine! What a pleasure it is!

Robert Louis Stevenson once said, "Books are wonderful things in their places, but they are a bloodless substitute for life." With this admonition in mind we set out to turn our own city or town into our textbook. If we are to use real life as our text, we will

"What is there in the daily life of a people that generates a thirst for beauty, a respect for the individual, a religious passion, feelings so strong they manifest themselves in song, dance, poetry, painting, architecture?"

Does Mr. Average Joe, living in his suburban split-level hell, ever create anything that in the wildest extension of the definition can be called art? Why should he? He has accommodated himself to the agonies and ecstasies of this life.

The artist, on the other hand, refuses to accommodate, refuses to make easy adjustments. His acute sensibilities will not allow it. The images of this life — the haystacks in the light of early dawn, the water lilies of Monet, the young women bathing in a stream — these are the forces that bring forth his songs and dances. It is all the cruelties and abuses that bring forth his lamentations, injustices which we, the ordinary folk, might observe for a moment or two, shake our heads, and then continue on our way. Our artist is a driven man. He does what he must do. He does not perceive the world through the eyes of the merchant or the politician. His vision is sharper, clearer, less clouded. It is the unclouded vision that must be the materials of our courses in the humanities.

It has been my fortunate lot to have been for many years an instructor to honors classes in the humanities, classes presumably made up of students outstanding for their intellect or for their concerns. Like the artists and thinkers they study, they too may be driven by profound inner forces. (This may hardly apply to every one of them; there are always some who get into the class because of their uncanny abilities to memorize textbooks.) These are the students who, with or without an instructor, would largely teach

first have to learn to read it — at least learn to read it in depth. Through the means of our powers of observation, we are prepared to see things about us with a clearer eye.

A clear eye may not be enough; so that we may see with the eagerness of childhood, we (the students) are called upon to spend one hour in some place that is entirely strange to us but is still within the boundaries of our locality. Obviously, shopping malls are out. Suitable sites might include Salvation Army shelters, hospital emergency rooms, women's centers, revival meetings, Lithuanian picnics, Polish weddings, pet cemeteries — any place that could provide a sharpness that comes with the first sight of most anything. We take time to watch people at their work and at their games. We go a step further: we interview them, not formally but through casual conversation. "Do you live for the weekends?" etc., etc.

We use similar means to investigate feelings about leisure, whether such involve parlor games, sports, TV watching, or merely lying in the sun. A touching response was given by a woman while engaged in improving her tennis: "This is the only thing at which I can beat my husband." What better reason for vigorous exercise!

We end the series with a true clincher: interview three different persons over the age of 70. Accumulated wisdom usually turns out to be accumulated cynicism, "old roguery," as Lin Yutang called it. There was one recent admonition that had a keen cut-

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ting edge: "While you're still young, take more risks."

It is virtually inevitable that as we draw to the end of these interview exercises and the analyses which follow, the question comes up: "Is this all there is?" A young woman student once asked me, "Once you get married, it's all over, isn't it?" It is a frightening moment, that moment when you first realize the terrible truth that human life has such drastic limitations. And when that realization strikes, that is when we really go to work.

Now is the time to turn to the experience of the past — through books, through art, through music, through all the ways that man has organized time and space to cope with the human condition. Now is the time to determine that the total human experience is and has always been a great and wonderful experience.

An effective way of impressing the student that life has had from its earliest beginnings a special magnificence is to have him read Jonathan Schell's *The Fate of the Earth*, one of the most important books of our time. Schell emphasizes the fact that if there should be a nuclear war, the long millennia of growth in all of the species would have been in vain. The whole life force, that irrepressible thrust that brought us from the primordial ooze to the present would be totally extinguished for all time. The miracle of the human brain, whose working we are only now beginning to comprehend — lost forever. Chartres Cathedral, the Sistine Ceiling, the Divine Comedy, the Beethoven Ninth — lost. All of that lost forever. Perhaps we can only appreciate the glory of the gift of life if we could conceive its total and utter destruction. Recall that obominably absurd statement of a senator at a point in the cold war: "If but one person is left alive at the end of the next war, I want that person to be an American." One aim in the study of the humanities would be to counter such madness in our thinking.

It is not enough to survey the great cultural epochs in a chronological order. We must dig into the causes of a Golden Age. Why does a particular city, or nation, or people, suddenly flourish into magnificent glory and then shortly thereafter go into a decline and withdraw into the shadows of history? What is there in the daily life of a

people that generates a thirst for beauty, a respect for the individual, a religious passion, feelings so strong they manifest themselves in song, dance, poetry, painting, architecture? A search for answers to these questions becomes for us a quest.

We cannot examine all the great cultures. We have only time for two or three; which ones can be selected according to the texture of the class. My own method calls for selecting one relatively close to our own time, the justification being that it is better to move from what you know to what you don't know. Therefore, I frequently begin with the Paris of the *Belle Epoque* — or perhaps the Paris of the 1920's. Then I might move on to the Florence of the Quattrocento, and then very

logically on to the Athens of Pericles.

I am suggesting that a study of the humanities could lead us out of the dark morass of our century — perhaps the darkest, deepest of all time: nuclear holocaust, the ultimate folly (Barbara Tuchman's *March of Folly*). I can only counter by using the words Voltaire puts into the mouth of his quintessential naive Candide who, after having been witness to a multitude of the horrors of the 18th century called the Age of Reason, he offers the one possible solution for each of us: "We must tend our gardens."

Consider that in the light of Confucius' teachings. As Confucius sees it, war continues to exist in the world because nations are improperly governed. And no nation can be governed properly if its citizens remain unenlightened. If the individual is enlightened, he will bring about honor and propriety and justice in the conduct of the family. Families so directed will inject these qualities into the conduct and spirit of the clan. Nations made up of such clans will govern themselves with honor, fairness, and justice. And so any nation that governs itself in this manner will follow the resultant patterns as it relates to the family of nations. It all falls back on the enlightened individual.

How does the individual attain such enlightenment? According to Confucius, a good man becomes so by determining what mankind is and what things truly are; he must cultivate his human-ness. He can do this by developing his ability to see clearly, to see things as they truly are. To return to my original contention: it is the arts that teach us to see the truth.

Truth and peace and justice are in short supply these days. And also the arts are without the support they deserve. In our colleges, art and music and drama programs are being cut back to pay for the equipment needed by our computer science classes. Ours is a world where educational standards are set by IBM, AT&T, and the Harvard School of Business Administration. Our students are being motivated by a faith in an ever expanding economy. Our institutions of higher education no longer dedicate themselves to developing an enlightened citizenry. Instead we now have education for slavery. Therefore, the study of humanities is no longer merely an elective. It is a mission.

Friends of Jews

HERE has been no active, systematic search for the rescuers of Jews who were in every country occupied by the Nazis. Once, when I spoke of the "conspiracy of evil," a Dutch rescuer asked me why I never spoke of the "conspiracy of goodness."

"Do you think," he asked, "I could hide Jewish families in my home without the active cooperation of the mailman, the milkman, the neighbors? For every one saved, there were seven who rescued. There was a conspiracy of goodness."

These Christian heroes are the clearest refutation of the alibi that there was no alternative to passive complicity with the persecutors. They showed that there was something to be said and done. All our children — Jewish and Christian — deserve to know of these men and women.

We are obligated to help those who are still alive, many living pauperized lives, pariahs of their own society, regarded as traitorous "Jew-lovers." Memory requires that they be actively searched out and their waning years be lived out with dignity.

Quite properly, we hunt down the predatory criminals and their collaborators to bring them to justice. We also need to find the rescuers and to record their lives. We should visit them, adopt them as they adopted our frightened children and parents. Their behavior may help us face the mirror of our interior selves.

RABBI HAROLD M. SCHULWEIS
(Anti-Defamation League
of B'nai B'rith)

In A Democracy

By HARRY C. MESERVE

ONE OF THE MORE curious phenomena in our society is now apparent for all to see. A large group of people who have reasonably good jobs with adequate pay, and even some with influence in our country, are busily running around from state to state shaking the hands of perfect strangers and soliciting their votes. Each one of the principals has decided that he alone can lead our country out of darkness into light, out of chaos into order, out of problems into glorious fulfillments. Each one wants to be president.

An authentic sign of worthiness is being able to keep quiet and get on with the work that lies before you. We have had enough play-acting in place of responsible leadership. To quote Kipling: "It's pretty, but is it art?" I don't expect to become as disillusioned as the woman who said of all candidates, "Don't vote. It only encourages them." I admit my political enthusiasm so far is muted.

There are some political analysts who claim that we shall never have a really sound, strong, creative leader again — one who is both responsive to the will of the people and able to guide and lead at the same time. These experts believe that the job of president has become too big and too varied for any one person to handle competently, much less ethically and with vision. I hate to give up on the hope that there are and will be a few people equal to the task. But I don't see very many of them in sight at the present time, and there are some who might be equal to the task who appear not to want it, for reasons we can all understand.

Why should any sane person want to endure the indignities of campaigning, the bitter compromises of political life, the merciless publicity, the constant physical, intellectual, emotional, ethical, and spiritual stress of being president? One can only answer that it must be a hunger for importance, for fame, for power, or a rare and pure desire to serve.

Shakespeare said, "Some are born great, some achieve greatness, and some have greatness thrust upon

The Rev. Dr. Meserve, Unitarian, writes regularly in semi-retirement from his home in Southwest Harbor, Maine.

them." I guess I am looking for somebody who does not particularly want the job but who might respond with greatness if it were thrust upon him or her. Such a person might at least be able to escape the hubris and arrogance that seem so easily to infect those in power. The realization that power belongs to the people, not the official, would always be present. Such a leader would know with Montaigne that "on the most exalted throne in the world we are still seated on nothing but our arse."

The role of leader in a democracy is not to impose a program on the people, nor to uphold the prejudices of one part against another, but to perform the difficult job of finding paths for common understanding and mutual advantage that exclude none and provide for the authentic needs of all, the weak as well as the strong, the poor as well as the rich, the inarticulate as well as the

articulate. It is a difficult and delicate task, requiring subtlety rather than bluster, and ability to listen and respond as well as to proclaim. The best democratic leadership is complex rather than simple-minded, sensitive rather than dogmatic, responsive rather than patronizing.

Two thoughts on leadership come from widely different sources. The historian Arthur Schlesinger, Jr. recently remarked that if the president is trying to do bad things, it is better to have a weak president than a strong one. Laotzu, who spent a lifetime advising emperors, concluded: "A leader is best when people barely know he exists, not so good when people obey and acclaim him, worst when they despise him. . . . But of a good leader, who talks little, when his work is done, his aim fulfilled, they will all say, 'We did this ourselves.'"

I doubt whether such a leader is around right now, but if such a one is available, let him or her not step forward. Give us the satisfaction of making such a discovery for ourselves. ★

The Zealots

THE FUNCTION and the desire of the zealot was to give himself to God as one who carries out God's righteous wrath and judgment against idolatry, apostasy (the renunciation of a religious faith), and any transgression of the law which stirs up God's jealousy. Zealous and jealous mean the same thing. But it is confusing for many people. A jealous God disturbs good Christians. Nowadays, jealous means an envy of something that someone else possesses. Zealous means fervid.

Zealotism is regarded as propitiatory. It moderates the Lord's anger and atones for sin. Without that, zealotism would be an inexplicable fanaticism and cruelty. Zealots extirpated the apostates from Israel. The zealots were willing to kill a Gentile or fellow Israelite who offended God's will.

There are a number of references in the Bible concerning the work of the zealots. For instance, when Jesus and his disciples came down from Mount Olivet, Simon the Zealot was among those who went to the upper room.

It is interesting to note that Jesus was remembered by his apostles when he behaved like a Zealot when he drove the money changers out of the temple.

King David's Psalm 69 cried out that the "zeal of thine house hath eaten me up."

In Numbers 25, Phineas is rewarded for his zeal. It appears that some Israelites had exiled themselves to Shittim and committed whoredom with the daughters of Moab. The Lord's wrath therefore kindled against Israel. This is where Phineas comes in. Taking up his javelin in a fury, he runs into the tent and thrusts both fornicators, the woman through her belly (Cozbi).

The Lord responds thusly: "Phineas has turned my wrath away from the children while he [Phineas] was jealous for my sake, that I consumed not the children of Israel in my jealousy [zeal]. And the Lord gives his covenant of peace because he was zealous for his God."

In IV Maccabees, Phineas the Zealot was also active in Palestine during the first century A.D. and formed some successful guerrilla squadrons against Rome from Pompey onwards. ★

HERBERT MEREDITH ORRELL

Professor Orrell teaches English literature in the University of New Mexico, Albuquerque. He is a Contributing Editor of *The Churchman's Human Quest*.

Creative Humanism

A plea for more vocal opposition to the attackers of Humanism.

By PHILLIP S. GELB

ABOUT A YEAR and a half ago, an Alabama high court found secular humanism to be a religion. The secularists denied this and managed to have the Alabama decision overruled by a higher court.

Still, the whole incident raises an interesting question: What if humanism were a religion, what kind of religion would it be?

Much of what has been humanism is not just secular. Let us say there might be a real religion we could call Creative Humanism. It would be a religion that would not close its collective mind to anything — particularly to those powerful religious and political forces today that are making a shambles not only of humanism but also of the Bible, God, and Jesus.

The idea that all humanism is secular — that humanism either denies God or places man before God — is a fairly modern idea. In fact, secular humanism, as an organized institution — with a small atheistic membership, a manifesto, and several regular publications including *Free Inquiry* — is strictly of the 20th century.

However, in the past decade, all humanism has somehow become secular and atheistic. Virtually without exception, the TV evangelists who dominate the mass media in terms of religious views, the growing Christian Reconstructionist movement as documented in a recent PBS TV series by Bill Moyers, and even a high court in Alabama assume and relentlessly reiterate “all humanists and humanism are not only godless but also the enemies of Christianity.”

A Rev. Wildmon of Texas, one of the louder and more dominating voices of the religious right, issued a press release last year in which he listed “our worst evils” as “abortion, perversion, pornography, and humanism.”

On the home front, humanism has

replaced communism as “the enemy.” (We obviously do not have enough communists for scapegoats.)

There is even a popular bumper sticker that reads “Stamp Out Humanism”!

But if “humanism were stamped out,” what would be lost? What is the broader meaning and the history of humanism? These questions will be answered, in the main, from the decidedly Christian-oriented *Encyclopaedia of Religion and Ethics*.

Humanism in philosophy is opposed to absolutism. Humanism regards the interpretation of human problems and experience as the primary concern of all. In short, humanism means human-beings should be concerned about all of their fellow human beings.

The rise of humanism marked the rebellion against the barrenness and dogmatism of medievalism. Humanism was the dynamic force behind the renaissance in art and the reformation in religion.

Five centuries before Christ, the spokesmen for humanism were Socrates and Protagoras. It may be just to describe modern humanism as neo-Protagoreanism and a revival of his maxim “man is the measure of all things.”

Our enveloping TV evangelists demonstrate that a few men are the interpreters or measure of what God has supposedly decreed.

Protagoras’ maxim obscures the fact that humanism never was just godless. Humanism simply approached the concept of God, and later of Christ, with

questions and skepticism. Many of our great humanists not only were not skeptical about God and Christ, they also became some of our greatest Christians. Some even preceded Christianity and should be called Sacred Humanists. These would include Plato, Lucretius, Epictetus, Siddhartha Gautama, Lao Tze — later, Confucius.

The undeniably Christian humanists include Augustine, Erasmus, Michelangelo, Cervantes, Rembrandt, Keats, Dostoevsky, Dickens, Elizabeth Barrett Browning, Tolstoy, Emily Dickinson, on up to our 20th century’s Albert Schweitzer, Thomas Merton, Paul Tillich, Pierre Teilhard de Chardin, Reinhold Neibuhr, Mother Teresa, and Martin Luther King.

When the Alabama fundamentalists wanted the “humanist influence” removed from school books, they also wanted to ban works by Mark Twain, William James, John Dewey, Susan B. Anthony, Robert Frost, J. D. Salinger, John Steinbeck, and Tennessee Williams.

Our principal losses, however, if “humanism were to be stamped out” — according to the *Christian Encyclopaedia of Religion and Ethics* — would be any criticism of dogmatic religions, any protest against the dehumanizing of logic, all great love of learning and wisdom and genuine appreciations of beauty and thought. In short, the loss of the arts and the humanities — and most, if not all, of compassion, of concern for all human beings. Particularly the hope of fellowship and the better life “on earth



"I understand you teach a course in computer theology."

Dr. Phillip S. Gelb is a retired educator and biblical scholar. He was a writer-producer in educational broadcasting and taught communication and the arts for 35 years at the City University of N.Y., the University of Minnesota, NYU, and Pace University. In recent years he has created and taught courses for Elderhostel and Retired Executives and Professionals on "Journey Into Creativity," "True View of The Bible," and "Non-Violent Problem-Solving." Dr. Gelb lives in Sarasota, Fla.

as it is in Heaven" — just as we are told in the Lord's Prayer. This is all we are asked "to stamp out."

Humanism, then, is far from merely secular. In terms of the creative and civilizing history of humanism and its eminent humanists, humanism may represent the very best and most compassionate that is in humanity.

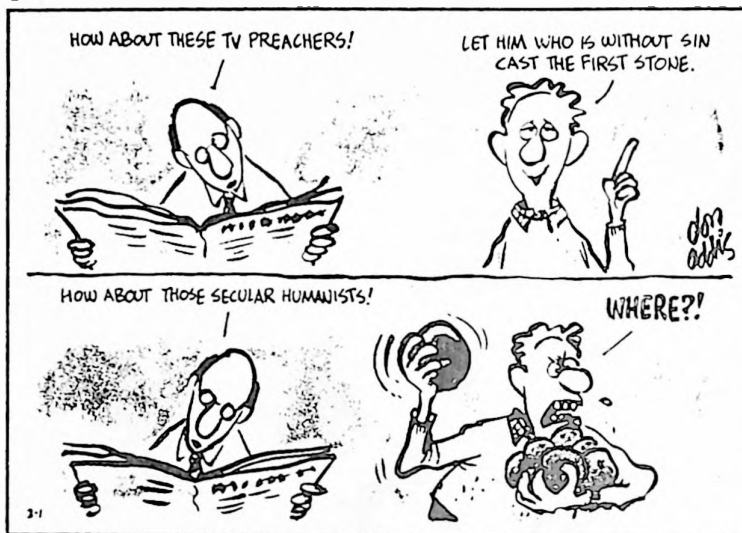
Humanism is indeed wondrous, even sacred — and for many, divine. Above all, was not Jesus, the Son of God, on earth a humanist?

It must be asked: Are many patriotic Americans and sincere Christians aware of just what it is that they are so devotedly and eagerly anxious "to stamp out"? This frightening question is not as fearful as the fact that the supposedly patriotic, godly and Christian view of "Humanism as the Enemy" has gone virtually unchallenged.

The number of those who "hate

humanism" today in the name of God, Christ, and Country is not as terrifying as the number of those who are not

capable of defending, or afraid to defend, humanism on the same dedicated terms. ★



The FBI and Political Intimidation

By RAYMOND K. DeHAINAUT

AS ONE WHO was visited three times by agents of the FBI and once by the Secret Service while serving, from 1980 until 1985, as advisor to the Tampa CISPES (Committee in Solidarity with the People of El Salvador), I feel that I must refute the official representatives of these agencies who have recently given public testimony in which they denied that these organizations are politically motivated or serve any political function.

The FBI's surveillance of CISPES between 1980-85 was brought to national attention this past January when the Center for Constitutional Rights in New York released 1,200 pages of FBI documents obtained through the federal Freedom of Information Act. Our Tampa CISPES, along with members and leaders of other CISPES chapters throughout the country who were watched, investigated, and visited, are mentioned in the sparse patches of print that are not blocked out by the censor's black ink.

CISPES announced, even during the

time that this surveillance was taking place, that the FBI was conducting a campaign of harassment and intimidation against members of our organization. The national CISPES has also recently announced that this surveillance campaign was politically motivated.

"Nothing can be further from the truth," declared executive assistant FBI director Oliver Reed when he testified before the Senate Intelligence Committee this past February. He also stated that "The focus of the FBI investigations has been and is criminality, or the collection of intelligence which will keep our nation and citizens safe from terrorism."

I know from my own experience that Reed's vehement denial was nothing more than an attempt to evade the truth about the FBI's political and ideological role. One of the agents who visited me on several occasions took great pains to defend the foreign policies of the Reagan administration and to share with me the prevalent attitudes within the FBI with regard to organizations such as CISPES. Organizations like ours, although perhaps not seen as out-and-out terrorist groups, are at best seen as a threat to the "American way of life."

On one occasion my "friendly agent" remarked, "Reverend DeHainaut, I know that you are well intentioned, but you should know that the national leaders of CISPES are unsavory characters with long histories as left-wing political activists and trouble-makers." He went on to tell me that he was privy to information that indicated that the CISPES organization is the brainchild of Fidel Castro himself, and that Castro had trained a Salvadoran to come to the U.S. and organize the CISPES network. Then he asked me if I could give him the names of any *latinos* who had been active in our local group. He was particularly interested in any undocumented *latinos* who might also be involved in the then budding Sanctuary Movement. This movement, he felt, was probably even more un-American and more dangerous than CISPES. Our dialogue was frank, and I told him that I would not provide him with this kind of information. Other agents also came who were armed with lists of *latino* names they were hoping I would identify.

On one occasion my "friendly agent" tried to intimidate me by insisting that CISPES was supporting the cause of the "communist guerrillas"

The Rev. Dr. DeHainaut recently returned to the U.S. after two years of teaching at the Methodist Seminary in Buenos Aires, Argentina. He is a Contributing Editor of *The Churchman's Human Quest*.

in El Salvador. He became very argumentative when I told him that I believed that the FLN was engaged in a legitimate revolution against a right-wing oppressive government in El Salvador and that the Sandinistas also have a right to govern their own country without our intervention.

My "friendly agent" expressed his difficulty in comprehending how a United Methodist minister could possibly hold these views. At this point, our political dialogue went into high gear and my visitor in no way restricted himself to the mere "collection of intelligence."

It was during 1983 that national CISPES leaders realized that the FBI was systematically calling on its members throughout the country. Local CISPES members were asked to share their experiences with the national office. Many of the reports from other local CISPES members who were visited by agents followed the same pat-

tern as my own — a pattern which revealed that the agents were motivated by more than a mere desire to gather information.

Many CISPES members throughout the country felt as I did, that the agents were trying to intimidate them. Several were let in on the FBI's inside information about CISPES being the brainchild of Fidel Castro, and many were warned about the "unsavory" characters who were in charge of CISPES on the national level.

There is no doubt that the FBI visited CISPES members throughout the U.S. to collect intelligence on what they considered at that time to be, if not a terrorist, at least a subversive organization. But it is also very clear to me that they were also attempting to do much more than collect intelligence.

Anyone who believes Oliver Reed's denial of the FBI's political motivations would have to be more than naive and be completely unaware of the political

role this agency has played ever since the days of J. Edgar Hoover. Now it is well known that Hoover did not hesitate to wield the FBI apparatus as a tool of political intimidation against the leaders of organized labor, against Martin Luther King, and others. Many present-day agents, even my "friendly visitor," want to distance themselves from the excesses of Hoover. However, the CISPES experience demonstrates that the agency has not ceased to be a political tool.

Several FBI agents have paid me visits to investigate me and to learn about me and my associates. But I, in turn, learned a great deal about them — that they are definitely political and represent an outmoded, anti-communist, America-first, neo-colonialist, and pro-imperialist ideology that they would like to impose on those who disagree. The FBI is definitely a politically-oriented organization that functions politically. ★

Reflections on Nicaragua

By SOLVEIG DALE ESKEDAHL

FROM MY window in Managua I see people walking in the hot sun. I hear the noise of cars on the main road. In the distance I hear church bells. Once again I am in Nicaragua. My first time here in 1984, happy people filled with hope spoke of their liberation and their dreams of a better future. Many things have happened to this tiny nation in its attempt to develop itself as an independent society. The dream is still there. The dream that the wealth and resources of the country should benefit the masses and not just a select few. I wanted, like so many others who come from all over the world, to become a part of that dream. For Nicaragua is a part of all of us who hope and dream of a just world.

A woman passing my window brings me back to the present. She walks slowly, slightly hunched over, as if she carries some sort of heavy burden . . . so readily discernible in her lined face and bearing. The U.S.-sponsored terrorist war, economic blockade, propaganda campaign, and low intensity

warfare have taken their toll.

Less than eight hours after Congress rejected more funding for President Reagan's "freedom fighters," those same fighters, ignoring a cease-fire, attacked civilians in a bus. Eight people were killed and others, including many children, were injured. Not content with detonating a mine that blew up the bus, the freedom fighters machine-gunned those victims they thought were still alive. Two days later, a process protesting the killings was halted by a Contra grenade. Ten people were killed and 31 were injured, again including many children. In a nearby town a communications satellite was destroyed, temporarily blocking telephone communication with other Central American countries. Just a few miles away a farmer and two children, ages five and seven, were beheaded . . . a deliberate scare tactic of the low intensity warfare funded by our tax dollars.

The story of Cain and Abel comes to mind. Cain murdered Abel in the open country. God asked Cain, "Where is Abel, your brother?" Cain replied, "I do not know. Am I my brother's keeper?" The Lord replied, "Hark! Your brother's blood that has been shed is crying out to me from the ground." Similarly, in Nicaragua the

blood of our brothers and sisters cries out from the ground. There have been many tragic individual stories as the United States government tries to thwart every peace plan.

The economic situation has also taken its toll. The war has invaded the kitchen and you feel it throughout the house. Early in the morning the lines are forming for rationed food and gasoline. Two days a week the water is turned off in Managua, and the electricity is often out. The people are tired. They complain, but, as one woman said, "Under Somoza we couldn't complain." Another woman proudly said, "Reagan will not destroy our smiles."

For there are smiles and joy in Nicaragua. The vision is still alive and they are convinced their dreams are attainable. Nicaragua maintains its ideals and supports the Peace Accords every step of the way.

On the other hand, we in the United States are entangled in a web of endless deceit from which our administration shows little inclination to extricate us. Our passive acquiescence lacks moral fiber and contributes to the misery, the killings, and the terror. Each of us is responsible. Each of us can make a difference. I have learned a lot from the people of Nicaragua . . . most of all, how to be fully human. As the Catholic theologian, Guilio Giradi, stated:

Solveig Eskedahl, a Quaker, former teacher in the Human Relations Center of the New School for Social Research, N.Y., is president of International Helping Hands, Ltd., P.O. Box 60, Newton Highlands, Mass. 02161, which accepts gifts for a war orphanage in Yali, Nicaragua. She has written several articles on Nicaragua for *The Churchman's Human Quest*.

"Here I have learned something incredible. That it is possible, as we approach the twenty-first century, to change the course of history. That people who have been subjugated to slavery for centuries may rise up to find their freedom. That the peons of history may become the subject of history. That the force of right may one day prevail over the right of force. That the love which the world has rejected may become again the world's soul. That the dreams of humanity are not merely the nostalgia of a lost paradise but allows the announcement of a promised land."

Yes, there is the light of a promised land in Nicaragua. Those of us who have seen it know that the U.S. cannot dim that light. It can only darken our own country. ★

Suffering Made By Contras, USA

THE CHICAGO Witness For Peace Delegation, read before the weekly U.S. citizens' meeting held in front of the U.S. Embassy, Managua, Nicaragua:

"We have spoken with the victims of U.S.-backed Contra violence — the childless mothers, the workers maimed by the mines which know not their victims, the farmers driven in fear from their lands.

"We have seen the suffering caused by the U.S. embargo — the shortage of medicines, the shortage of tools, the lack of pencils and school books.

"We have seen a tiny nation struggling to make its revolution work, despite the military violence and economic pressure of the Reagan administration.

"We have seen the United States ignore the world's disapproval of its imperialist policies toward Nicaragua.

"We have seen the World Court decide in favor of Nicaragua and against the United States and watched the Reagan administration turn its back on that judgment.

"But, most often, in every place we visited, we have seen a nation which is determined to forge its own future, which is determined to try to learn from its mistakes, and then try again to build a truly democratic country.

"We, the Chicago Delegation of Witness for Peace stand in solidarity and in faith with the Nicaraguan people, and we condemn the illegal intervention of the United States in Nicaragua's national affairs."

BRIAN KIELY

Beyond the Brain

THE AUTHOR of *Beyond the Brain* (State University of New York Press, 1985, \$20.00), Stanislav Grof, is a psychiatrist who came to this country in 1967, after ten years of psychedelic research in Czechoslovakia. He has become associated with the Esalen Institute in Big Sur, California. He believes that "experiential" therapy involving "nonordinary" states of consciousness can be a powerful method of treating a variety of neurotic and psychotic disorders. Although he has found psychedelic techniques to be the most effective, he describes a number of non-pharmacological procedures for enabling persons to attain the desired state of altered awareness. The book is mainly an exposition of the theory he has constructed to account for his and other clinical findings in this area. He considers his theory to be an outgrowth of the work of such pioneers as Freud and Jung, particularly the latter.

His "cartography of the psyche" distinguishes three levels of unconscious material, each of which can produce characteristic experiences when it erupts in heightened consciousness, or which may produce characteristic disturbances when it remains repressed. The postnatal, or biographical, level encompasses the area explored by Freud. The "perinatal" level derives from experiences of the fetus immediately prior to birth.

Grof develops his exposition of this "death-rebirth" crisis in great detail; "death" here refers to the end of the peaceful intrauterine stage, and "rebirth" to the beginning of one's post-natal existence. The third, or "transpersonal" level, first adumbrated by Jung, can put one in touch with "spiritual" (a term which Grof never defines) realities that transcend space, time, and linear causality.

The significance of Grof's work for psychotherapy will have to be judged by appropriate professionals, though I wonder if there are enough agreed-upon criteria in this area to make such a judgment possible. I can only comment briefly on Grof's drawing of metaphysical conclusions from psychological premises.

The Rev. Dr. Vernon has for twenty years served Baptist, Congregational, and Unitarian churches. For nineteen years he was a teacher of philosophy. He lives in Fayetteville, Arkansas.

By THOMAS S. VERNON

On page 333 Grof writes: "The Freudian revolution reduced the psyche to a derivative of base instincts." The use of "base" rather than "basic" could have been a Freudian slip! At any rate, the unconscious drives distinguished by Freud are no more basic, or primary, than the "perinatal" drives recognized by Grof, and I see no reason why his "transpersonal" motivators cannot be interpreted as disguised representations of perinatal and postnatal sources. Surely, from the fact that, in an altered state of consciousness I seem, for example, to be aware of a previous existence as another person, we are not entitled to conclude that the theory of reincarnation is true. Neither do the seeming paradoxes of modern physics constitute reasons for concluding that altered consciousness gives us direct access to a noumenal reality that transcends space, time, and linear causality. Grof makes "transpersonal" become nearly synonymous with "supernatural." He claims to have converted "stubborn atheists" to his views, but this commentator remains unconverted. Nevertheless, *Beyond the Brain* is a substantial book and it deserves a much more detailed and extensive discussion than this brief review. ★

GUATEMALA: FALSE HOPE - FALSE FREEDOM. By James Painter. Catholic Institute for International Relations. London. \$7.95, paperback.

This is a well documented account of a people living in dire poverty, exploited by an elite oligarchy and brutally massacred by a heartless military clique, struggling against hopeless odds to obtain its basic rights. It is an example of a small country, exploited by its leaders, who, under the pretext of stifling the spread of subversion, refuse needed economic reforms, enrich themselves and terrorize those who struggle for enough land for food and survival. After explaining the Arbenz efforts at reform in Guatemala in 1952-54 and the CIA plot to prevent change, the author takes us through several regimes, all of which kept the military, the landed elite, and the multinational corporations in complete control. The last section of the book recounts how the Christian democrats helped bring Vinicio Cerezo to power, hoping that needed agrarian reforms would result. After describing Cerezo's first year of weak feints in the direction of reform, the author leaves us to conclude that a better life for the masses is a false dream.

The interview in the appendix with an Indian gives a simple account of an innocent people's struggle for survival against the criminal activity of the government and is well worth the price of the book.

PAUL W. BURREN

books

A SECOND ANTHOLOGY OF ATHEISM AND RATIONALISM. Edited and with Introduction by Gordon Stein. Prometheus. \$22.95.

A worthy successor to the volume published in 1980; it is also larger by nearly a hundred pages. The six sections present various authors' approaches to such topics as the history of Christianity from a rationalist perspective, death and immortality, and the question of whether ethics requires a religious base. As with the first volume, Stein has been at great pains to bring together out-of-print and hard-to-find material, and that is why some of the more familiar classics do not appear. A significant feature of this second volume is a section of atheist and rationalist poetry where, in addition to very delightful reading, the reader will find some surprises — who would have thought that Robert Browning or Edgar Lee Masters, for example, were freethinkers?

THOMAS S. VERNON

REAGAN, TRILATERALISM AND THE NEO-LIBERALS. By Holly Sklar. South End Press. \$4.75, paperback.

This remarkable book is one of the most concise descriptions of U.S. imperialism, intervention, and cover-up propaganda currently available. It deals admirably with the policies which drive U.S. militarism, showing how slight the differences are between conservative and liberal thinkers. It discusses U.S. policies in South Africa and Central America, using Nicaragua as a special example of U.S. brutality in coercing a small nation to forego independence and accept U.S. control. There are scattered but excellent references to the clever use of propaganda by U.S. leaders. President Reagan consistently engages in false statements. He gets away with it because the media and the public have "short attention spans, ethnocentric educations and an ideological predisposition to believe presidential propaganda." The Trilateralism of the Carter presidency and the heavy-handed right wing dominance of the Reagan era reveal a consistency in U.S. foreign policy with the older imperialism of the Coolidge, Harding, Truman, Kennedy, and Eisenhower years. It is well worth reading.

JOHN M. SWOMLEY

DEAR GANDHI, NOW WHAT? By Jim & Shelley Douglass. New Society Publishers. \$26.95; \$6.95, paperback.

Patterned after the question-and-answer format of the "Dear Abby" newspaper column, *Dear Gandhi, Now What?* is a tongue-in-cheek, humorous but authentic interpretation of Gandhi's beliefs. It is a collection of columns originally appearing in the *Ground Zero* newspaper. The questions asked concern the peace movement and world affairs. The answers given frequently are quotations from Gandhi's writings. Other answers are given by authors Jim and Shelley Douglass, who seek to present how they believe Gandhi would have responded to the questions. The book is illustrated with cartoon-like drawings by Bill Livermore. This is a readable and amusing book which accurately, I believe, interprets Gandhi's probable answers to many questions now being asked concerning peace and present-day problems. HAROLD E. BUELL

BELFAST DIARY: WAR AS A WAY OF LIFE. By John Conroy. Beacon Press. \$18.95.

If you have only read such media as the *New York Times*, you do not perceive the nature of the conflict in Northern Ireland. This piece of intimate, first-hand reporting of street-level life in Belfast vividly demonstrates that point. The "limited and unrealistic coverage" of that struggle "prevents Americans from learning the North's lessons . . . about emergency legislation, police behavior, segregation, and the way a nation with noble intentions can generate such resistance among people they believe they are protecting." He adds that such information might lead Americans to "pause and reflect about their own ghettoes, to wonder what could happen in a land where . . . 40 percent of black teenagers were out of work, or perhaps even to think of Puerto Rico, a colony of high unemployment, a separate national identity, and a violent fringe that studies the tactics of the IRA."

Conroy did not live in a fancy hotel. He lived in a boarding house near to segregated Roman Catholic and Protestant slums and was subject to police searches and street violence. From my own visits to Belfast, I can praise this book as a vividly realistic document, a very useful tract for peacemaking. As he concludes: "How long can the British wage this peace in the North?"

The principal causes of the Northern Ireland conflict — like the problems of Puerto Rico and of the American underclass — lie not in a place like Belfast, but in the centers of imperialistic power and exploitation: London, New York City, and Washington.

ALFRED McCLUNG LEE

TOLSTOY. WRITINGS ON CIVIL DISOBEDIENCE AND NONVIOLENCE. New Society Publishers. \$12.95, paperback.

Exposed to the near weekly balderdash that unprecedented piling up of armaments is "standing tall"; exposed also to the inversion of the ethical that labels an atomic missile "Peacemaker," one finds needed fortification of spirit in Tolstoy's "law of love and truth" expressed in length in this volume with characteristic Tolstoyan clarity and vigor and conviction. What a contrast here, to calling dastardly destruction of villages and crops and entire families "freedom fighting"; classing wanton shredding of evidence as "heroic"!

The law of love, found in the Sermon on the Mount, and variously in other religions, derives its authority, Tolstoy makes clear, not from its being the revealed word, supposedly, of the Second Person of the Holy Trinity. Its authority derives purely and simply, wrote Tolstoy, from an incontrovertible fact of everyday experience: "that the love of men for one another is the best means of human intercourse because it provides for men their greatest well-being." The law of love is incompatible with the previous, almost universal, arrangement of life based on violence. Mankind has had more than enough of that. The consequence has been unending war and preparations for war, slavery, poverty, deception, thefts, spying, killings, dynamitings, executions. Concluded Tolstoy: "It cannot continue."

It did, of course: with millions slaughtered in the First World War, additional millions in the violence and counter-violence of ensuing revolutions, and millions more in the Second World War . . . culminating in the threat of total annihilation.

Who then is to say that renouncing recourse to violence, and living by the law of love, as Tolstoy so mightily attempted, is impractical?

LESTER MONDALE

SEEDS OF PEACE. A CATALOGUE OF QUOTATIONS. Compiled by Jeanne Larson & Madge Micheels-Cyrus. New Society. \$12.95, paperback.

Almost all essays on peace need the salt and pepper of good quotations. This handy book's 29 chapters are headed all the way from patriotism and peace conversion to humor and bumper stickers. This valuable reference work was put together with the help of the Wisconsin United Church of Christ and the Presbyterian Church, USA."

E.R.J.

Melish Memory

THE REVISED INTEREST in famed playwright Arthur Miller, stimulated in part by the publishing of his autobiography, *Timebends*, arouses in my memory an article he wrote for *The Churchman* in the early fifties. It was about an ecclesiastical struggle in Brooklyn Heights in the Holy Trinity, a prestigious Episcopal church of the area, the rector of which was the Rev. John Howard Melish. His assistant was his own son, William Howard, who was national chairman of the National Council of American-Soviet Friendship. The Bishop of Long Island, DeWolf, together with laymen of a conservative bent, in and out of the Brooklyn Heights church, had served notice on the rector to discharge his own son.

The venerable rector and leader of the forces of enlightenment and liberalism throughout the denomination gave a flat refusal, not because of any hint of nepotism, but because he felt that Soviet-American detente was long overdue. And Dr. John Melish said that if the First Amendment was good for the American Constitution, it was good for Brooklyn Heights.

Arthur Miller, a Jew, sprang to the defense of a Protestant pulpit, employing militant rhetoric I shall never forget. It was the era of the HUAC and of Joe McCarthy. Miller himself had stood up to the witchhunters of Capitol Hill. And he stood by the Melishes at a crucial moment in church history in the United States. In retrospect, the Melish controversy recalls the stirring words of Lowell:

"Once to every man and nation comes the moment to decide / In the strife twixt truth and falsehood for the good or evil side."

EDWARD L. PEET

The Rev. Edward Peet writes a regular column in *Senior Citizen News*, San Francisco. He was recently Chaplain of the California Legislature.

PEOPLE • OPINIONS • EVENTS

PEACE ACTIVISTS

Theologians From 38 Countries Discuss Ethics, etc. in Budapest

"Beauty will save the world" — words from the 19th-century Russian writer Dostoevsky — were at the heart of the keynote address given by Eastern Orthodox Archbishop Kyrill of Smolensk at a 5-day seminar, "Towards a Theology of Peace," at Raday College, Budapest. Taking part were 140 theologians and peace activists from 38 countries and eight Christian traditions. Despite wide differences in theological and political conviction, the final plenary discussion found participants agreeing that "work for peace, far from being a contradiction of faith in Jesus, is an essential expression of the gospel."

Kyrill (Russian Orthodox) said wars result from the neglect of basic morality. He called for a leading church role in developing "an international moral order based on absolute moral standards to humanize politics and law."

Citing the "atmosphere of *glasnost*," he pointed to growing attention in the USSR to questions of ethics and morality. "It is interesting that Marxist philosophers also share [with religious believers] the idea of personal ethics and social relations," he said.

"The Bible is a dangerous book," noted a paper on the "Use of Misuse of the Bible," produced by one of six seminar working groups. Though biblical texts have been used to justify war, colonial oppression, slavery, racism, invasion, anti-semitism, anti-communism, and exploitation of the poor by the rich, the group also agreed that "the biblical message provides us with liberating power for the world . . . [and] provides us with the wisdom to challenge all forms of human activity and thus turns our peace work into a prophetic service."

"Despite the problem of enemy images," said a work group, "we are not allowed to dehumanize those whom we oppose. . . ." The group suggested 1990-2000 be designated as an "International Decade for Hospitality."

A letter from participants to Soviet General Secretary Mikhail Gorbachev and U.S. President Ronald Reagan voiced hope that the recent INF Treaty will be the basis of "many other steps

Lambeth and Women

About fifty U.S. Episcopal Church bishops have signed a "statement of conscience" declining to preside at the eucharist (except for conference-related events) while they are in England for the Lambeth Conference, the global meeting of Anglican bishops, later this year. The bishops say that it is because the [Anglican] Church of England refuses to allow female Anglican priests from other parts of the world to function as priests when they visit England. Several hundred priests of the Episcopal Church are women.

[EPS]

on the road to the elimination of all nuclear and other weapons of mass destruction."

Co-chairmen of the seminar were Hungarian Reformed Bishop Karoly Toth and Stephen Tunncliffe of the Churches Lateral Committee of the European Nuclear Disarmament Movement. Sponsoring organizations included Aktion Suhnezeichen, the British Council of Churches, the Christian Peace Conference, the Dutch Interchurch Peace Council, the International Fellowship of Reconciliation, Pax Christi, and the Russian Orthodox Church.

[EPS]

Title X Vs. Planned Parenthood

Federal judges in Boston, New York, and Denver have issued temporary injunctions against the enforcement of President Reagan's newly-revised "Title X" regulations. The new guidelines substantially "defund" the abortion activities of Planned Parenthood and other abortion advocacy groups.

Title X is part of the federally-funded Public Health Service Act which now provides \$150-million annually to promote pre-pregnancy family planning and contraception, specifically prohibiting abortion. Due to lax enforcement, organizations have "misused" these funds for programs that provide abortion counseling and referrals as a method of family planning.

Like the 1980 litigation involving the Hyde Amendment, these cases will probably reach the Supreme Court.

Conference to Commemorate 350 Years of Baptist Life

Marking the 350th anniversary of Baptist beginnings in North America, Baptists will gather June 5-7 for a celebration and conference at the site of those beginnings. Celebrations at the historic First Baptist Church of Providence and Brown University are planned. Peter Gomes, Plummer professor of Christian morals at Harvard University, will preach during a celebration service.

Conference leaders are to include Edwin S. Gaustad, professor of history at the University of California at Riverside who will make presentations on Roger Williams and John Clarke; Barrie White, principal of Oxford University's Regent Park College who will interpret conference presentations; Virgil A. Olson, professor emeritus of Bethel College and Seminary who will discuss ethnic Baptist beginnings; and Frederick J. Anderson, executive director of the Virginia Baptist Historical Society who will present a dramatic monologue as Roger Williams.

For further information and registration materials, write: Faith & Freedom, Brown University, Conference Services, Box 1864, Providence, R.I. 02912.

COUNSELING

Tax Money For Religious Education on Sex Opposed

A federal grant program that pays religious organizations to teach sexual morality violates the constitutional separation of church and state, according to Americans United for Separation of Church and State. In a friend-of-the-court brief filed in support of legal challenge to the funding, AU argues that the Adolescent Family Life Act is unconstitutional because it is impossible for religious organizations to teach sexual morality without promoting religion. The brief also charges that the funding creates a "symbolic union" of church and state, conveying government endorsement of religion.

AU filed the brief jointly with the Baptist Joint Committee on Public Affairs (BJC) and the American Jewish

China's Anti-Vatican Stand

Making his first statement to the outside world after nearly 30 years in prison and more than two years on parole, Shanghai's former Roman Catholic bishop, Ignatius Kung, said recently that he remains loyal to the Vatican.

In the 1950s, Kung became a symbol of resistance to communist authority. He was believed to have been under heavy pressure during his long years in prison to renounce his loyalty to the Vatican in exchange for his freedom.

Catholic sources in Hong Kong said Kung's recent release from parole could improve the chances that the Vatican and China will eventually renew long-severed ties.

In an interview, the 87-year-old bishop said he was in good health and had been released from prison in 1985 because he is not opposed to the Chinese government. Asked if he still respected the infallibility of the pope, Kung said, "If I didn't believe in that, I wouldn't be a Catholic."

Israeli-Palestinian Resolution?

The Executive Committee of the World Council of Churches (meeting in Istanbul, March 7-12) urged WCC members to give "very high priority to efforts to resolve the Israeli-Palestinian conflict." The committee's statement urges the "immediate convening" of an international peace conference on the Middle East, "along the lines proposed by the United Nations." WCC members are encouraged to "mobilize support" for such a conference.

To include representatives of Israel and neighboring Arab states, the Palestine Liberation Organization, and of the five permanent members of the UN Security Council (USA, USSR, UK, France, China), the conference would "take urgent steps for the implementation of the rights of the Palestinians, including the right of establishing a sovereign Palestinian state." It "should also take steps to offer peace, recognition, and security to Israel in return for Israeli withdrawal from the Occupied Territories, thus ensuring the genuine national security interests and mutually interdependent self-determination of both the Palestinian

and Israeli peoples."

Staff members of the World Council of Churches, World Methodist Council, and Lutheran World Federation (WCC, WMC, LWF) have reacted to recent developments in the Israeli-Occupied Territories.

In a statement to the UN Human Rights Commission, Ninan Koshy, director of the WCC Commission of the Churches on International Affairs, spoke of the "ongoing uprising" and "intensification of repression" in the territories. He called the occupation "a gross violation of human rights" and supported the "Palestinian people's legitimate rights for a state of their own."

Director Klaus Poser of the WCC Commission on Inter-Church Aid, Refugee, and World Service, made an emergency appeal for 250,000 U.S. dollars to respond to the "worsening humanitarian situation" in the territories. This is in addition to approximately \$3-million channeled each year through the WCC to the Department on Service to Palestine Refugees of the Middle East Council of Churches.

[EPS]

Committee (AJC). The case, *Bowen v. Kendrick*, is pending before the U.S. Supreme Court; a federal court last year struck down the act on constitutional grounds.

The act was passed in 1981 with strong backing from the Reagan administration. The brief, written by BJC attorney Oliver S. Thomas and AJC's Richard Folton, states: "Congress is paying religious organizations to promote their religious doctrines because they happen to coincide with government policy. While we commend Congress for combating teen pregnancy, this daring attempt to use religious education to accomplish the secular goals of government must not be allowed."

A variety of religious viewpoints have been funded under the law, which is sometimes called the "Chastity Act." One program funded said it would teach the sex education philosophies of Catholicism, Mormonism, and Buddhism. Approximately \$14-million in federal funds is at stake.

"It is neither fair not constitutional to ask U.S. taxpayers to foot the bill for religious education, even in an area as important as sex education," said Dr. Robert L. Maddox, executive director of Americans United.

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Church Heads Meet in Havana

The yearly meeting of the Board of Directors and Secretariat of the Latin American Council of Churches (CLAI) was held in Havana February 9-12. The event was attended by representatives from 20 Spanish-speaking countries in Latin America and the Caribbean. Statements were made about the foreign debt and social problems, and support was expressed for the peace process in Central America.

After the meeting was over, Bishop Pagura and Rev. Felipe Adolf expressed their appreciation to the Cuban government for the help given to the Havana meeting and for "having given us the opportunity to see how Christians live and work in a socialist society."

Pagura said that along with the World Council of Churches and the National Council of Churches of the U.S., the CLAI dispatched a joint delegation to visit the Central American presidents to support the regional peace process, "and twice we have gone to Washington to meet with politicians and State Department officials to express our views."

Rev. Adolf explained that the CLAI is made up of more than 110 churches and religious organizations on the continent, among them most of the Protestant denominations, and its basic objective is to work for the unity of all Spanish-speaking churches in Latin America and the Caribbean.

During their stay in Cuba, the delegates visited churches in Matanzas province. MILAGROS OLIVA (GRANMA)

Potent Words

Ecological Humility Needed

► Nigel Sinnott, former editor of *The Freethinker*, on "Why I Am Not A Humanist" in *The Humanist in Canada*:

"The fact is that if any other species of animal had caused a quarter as much destruction of life (including annihilation of whole species), degradation of landscape, fouling of the seas and pollution of the air as humanity has, we would have declared such an animal — however smart and intelligent — to be dangerous vermin and would be

spending vast resources on destroying it. . . . Homo Sapiens badly need a sense of ecological humility, combined with curiosity and intellectual integrity. We do not need blinkered conceit dignified as humanism, or evasion of the facts of life and death sanctified as religion."

FBI Invasion of Libraries

► Barbara Dority, Washington Coalition Against Censorship:

"WCAC is horrified to learn of a campaign being conducted by the FBI dubbed the 'Library Awareness Program.' Apparently part of a national counterintelligence effort, this 'program' aims to persuade public and university librarians to help the FBI in tracking down 'foreign spies' or other 'intelligence agents' who may be using the libraries. . . . The Columbia University library, when approached by two FBI agents, refused to cooperate. . . . The American Library Assn. termed the FBI snooping as 'unconscionable and unconstitutional invasion of the right to privacy of library patrons.'"

Nazis and Anti-Communism

► David Burns, Project Director of the American Assn. for the Advancement of Science, reviewing *The Paperclip Conspiracy* (Little, Brown) for the *St. Petersburg Times*:

"Hundreds of German scientists, many of whom had been classified as 'ardent Nazis,' were selected just weeks after Hitler's defeat to become respectable American citizens. Many were committed to the Nazi cause, and some would undoubtedly have been prosecuted as war criminals had they remained in Germany. Project Paperclip was the code name for the plan to rewrite their records and smooth their entry into the United States. Paperclip required American officers to engage in subterfuge, disinformation, and deceit. Senior military officials determined that, given the communist menace, this was in the national interest."

Anti-Semitism

► Andre R. Gutfreund, in a talk before the American Jewish Congress, published in *Jewish Currents*:

"When we talk about anti-Semitism among the Sandinistas in Nicaragua, you have to remember there is anti-Semitism among the Duarte people and the military people in El Salvador, and also among the Guatemalans, and also among the Argentinians, and among everybody that has been influenced

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by the Catholic church, anywhere in the world, but especially in Latin America."

Illegal Irish Aliens

► Richard L. Worsnop, Washington columnist, in the *St. Petersburg Times*: "Many of the revelers taking part in this year's St. Patrick's Day festivities in Boston, New York and other American cities will be recently arrived natives of Ireland. . . . The Immigration and Naturalization Service estimates there are 25,000 illegal Irish aliens in the United States at present, while the Irish Embassy here places the number at between 35,000 and 40,000. . . . Catholic school systems throughout the United States, faced with a shortage of American instructors, are turning to Ireland to fill the gap."

TV Ministry

► The *St. Petersburg Times*, in an editorial:

"Millions of Americans seeking moral and religious guidance have turned to the television ministers because they haven't found solace and direction from more traditional sources closer to home. Swaggart, Bakker and a host of other charlatans have become impossibly rich by presuming to fill that void, and they will continue to rake in the contributions, scandal or no scandal, as long as the void exists."

Frightened Children

► Travis Forsyth Sharman, fifth-grade teacher in Florida:

"The majority of elementary schoolchildren polled have stated that they worry about nuclear warfare. I teach children writing, and their stories are full of death — inglorious, stupid death. There are no brave struggles, and there is no sweet reconciliation with God, like a chapter in a Louisa May Alcott novel. There are only bigger guns."

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