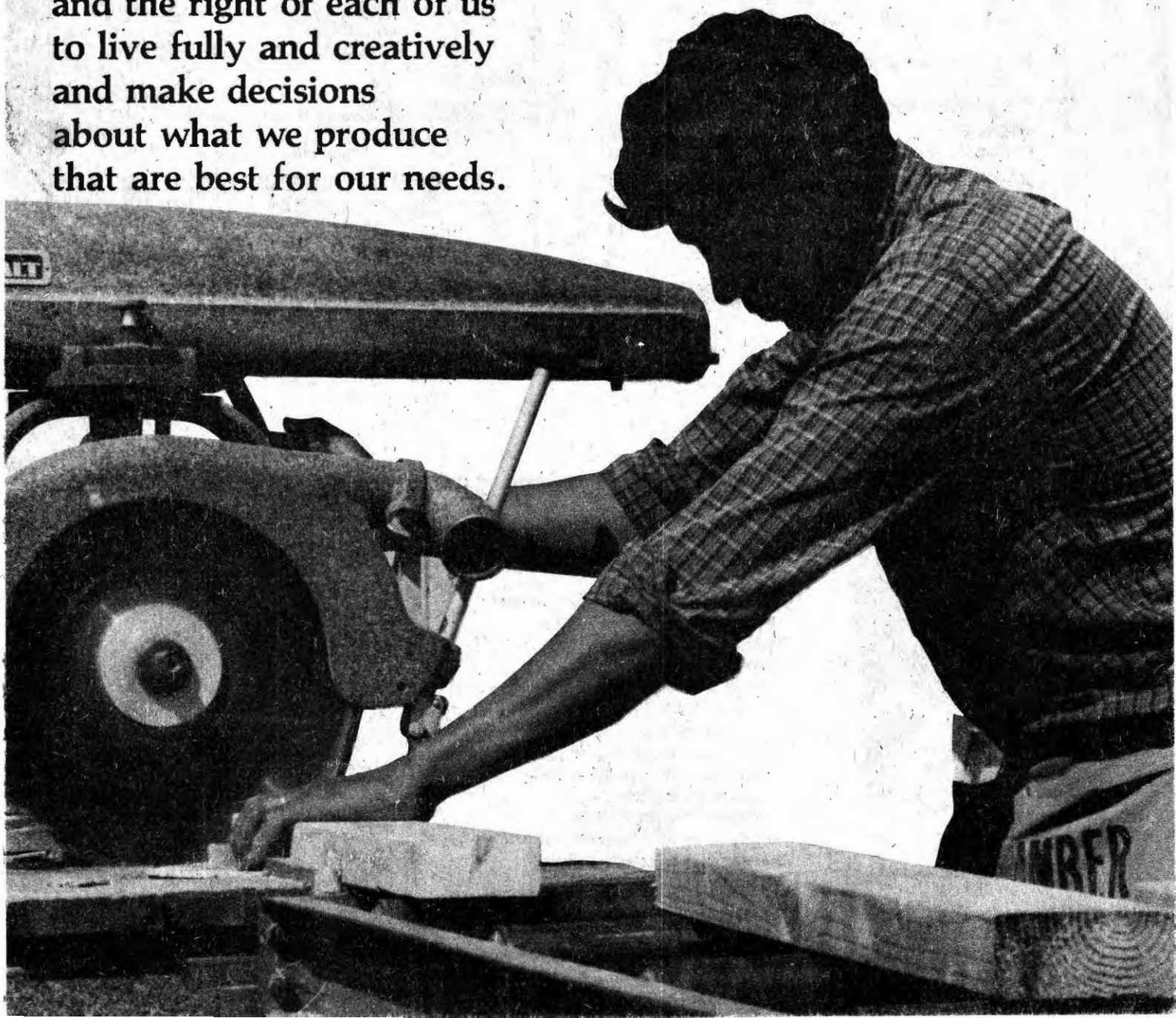


October 15, 1980

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Peace conversion values life
and the right of each of us
to live fully and creatively
and make decisions
about what we produce
that are best for our needs.



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Vol. 26, No. 15

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Cover photo courtesy of American Friends Service
Committee. Cover quote from page 9.



FRIENDS JOURNAL

Friends Journal (USPS 210-620) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

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• *Friends Journal* is published the first and fifteenth of each month (except January, June, July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A N. 15th Street, Philadelphia, PA 19102. Telephone (215) 564-4779. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

• Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34.50. Foreign countries (including Canada and Mexico): add \$4 per year for postage. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1.00; samples sent on request.

• Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by *Friends Journal*.

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Postmaster: send address changes to *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.



ARGUMENT FOR IMMORTALITY

There ought somehow to be a book of rules,
a set of maps,
a plan to lead us from the silences
and give the shadows names.
Hearsay is not enough,
nor superstition,
though they may serve to bolster timid souls
who shrivel without boundaries and laws.

It seems untidy and a frightful waste
for every heart poised at the starting line
to find its own direction, gallop off,
strain nerve and sinew,
mortgage gasping breath
merely to reach that destination
that lacking adequate words
we label death.

—Alice Mackenzie Swaim

Speaking Truth To Power

by Julia Bolton Holloway

There were clumps of molten objects at the center of the Senate Office Rotunda. Around the circle were hung photos of burned children. Seven Quakers in silence walked around the Hiroshima exhibit, more determined than ever to "speak truth to power." We were members of a delegation gathered by Philadelphia Yearly Meeting from Friends across the nation having a call to witness to peace and to "wait upon the heads of state."

The next day the group of seven Quakers entered the Treaty Room of the Executive Office Building and were placed in seats around a great table. The room was enormous and oppressive with power. As the delegation began to explain the purpose of the visit the double doors opened and Zbigniew Brzezinski walked briskly in. His aides stood and—alas—so did the Quakers. We sat down again and Zbigniew Brzezinski began by saying he had discussed our letter with President Carter and would go over its text with us. We had already been told he was busy and would only be with us a few minutes. He rapidly discussed the several points of the letter: the arms race, Afghanistan, the Persian Gulf, Cambodia, the "China card." At times, as we had been told to do, we interrupted. Throughout he maintained the need for U.S. superiority over Russia. But he also stressed the need for ratification of SALT II and for immediately proceeding to SALT III with "deep cuts" because of the probability, otherwise, of nuclear war between the two nations. We offered our delegation's support for the SALT treaties. He stated that the U.S. was not aiding the Afghan rebels. "What evidence is there?" he asked. We questioned him about Cambodia. If it were the choice between Pol Pot and Heng Samrin, he implied he would prefer the Chinese backed dictator to the Vietnamese and Russian "Quisling." He would support a third party if one came forward with ASEAN support, perhaps Sihanouk. He insisted that we would not sell arms to China. He stated that increased militarism was essential to the nation's security. We maintained the opposite, that arms, and particularly nuclear weapons stockpiles, led to global

fragility. He discussed all these matters with us, and then left. He had spoken with the Quaker delegation for forty minutes. The aides were surprised he had stayed so long and told us that Washington was only hearing from the "hawks," not from the "doves." It was a difficult dialogue. We were attempting to speak truth to power to those whose premise is that power is truth.

Three days later the seven Quakers entered a room in the Soviet Embassy and were seated around a tea table. Ambassador Vladilen Vasev entered without ceremony. He asked to speak. In accordance with our experience with Zbigniew Brzezinski, we tended to interrupt while he explained to us the United States' and Soviet perspectives. Brzezinski and his aides had claimed that they understood the Soviets better than the Soviets understood the United States. The Soviet ambassador appeared to understand the United States very well. He noted that there is no word, and therefore no concept, in Russian for "deterrent." He was asked whether the United States was aiding the Afghan rebels. He said there was no direct evidence of our aid though he asserted that tens of thousands of armed, trained troops were crossing the border from Pakistan into Afghanistan daily. He repeated that the Soviet troops were there at Afghanistan's request and would withdraw if aid to the rebels was stopped. He noted that the Soviets were aiding the Cambodian famine relief with trucks and dockworkers. The famine in Ethiopia, on the other hand, he dismissed as endemic in that region. On nuclear arms he asked for Soviet equality with the United States, not inferiority. Then both sides could proceed to disarm fairly without the risk of war. He felt that the current crisis is happening because the United States is having an election. Brzezinski's aides also gave this as the reason for the non-ratification of SALT. Vasev stated, "We understand this, but we do not accept it." He assured us that both sides were meeting on these issues. At the end of two hours the Quaker delegation got up to leave, the ambassador's parting comment to us on the stairs being, "Nations are like relatives. You have to live with them."

At Davis House where the seven Quakers were staying is a poster. It gives a portrait of Einstein with his statement, "You cannot simultaneously prevent and prepare for war." That became the truth which the seven Quakers tried to speak to power—which insisted instead that the only way to prevent wars is to prepare for them. We asked in Washington whether the original purpose for draft registration was for the use of "Rapid Deployment Forces" in nuclear war in Europe. The answer we were given was "Yes." We left Washington with the resolve to support SALT and oppose the draft. We were deeply concerned about the use of Cambodia and Afghanistan as battlegrounds for the three superpowers. We had met with an ocean of darkness. Nor could we forget the Hiroshima exhibit's dying children and clumps of metal and china fused into uselessness. □

Julia Bolton Holloway is assistant professor of English at Princeton University. A member of the Philadelphia Yearly Meeting Peace Committee, and Princeton Monthly Meeting Peace Committee, she is currently working on several books. She is a member of Princeton (NJ) Meeting.

An Interview With Asia Bennett



Courtesy of American Friends Service Committee

by Margaret Bacon

On April 25 Asia Alderston Bennett, associate executive secretary for personnel for the American Friends Service Committee for the past two years, was named to succeed Louis W. Schneider as executive secretary. Asia had grown up in Haverford, attended Haverford Friends School, Westtown, and Bryn Mawr, married a Friend, Lee C. Bennett, Jr., had a family of three children, and worked in early childhood education. In 1971, she joined the staff of the AFSC in Seattle, and in 1973 she became regional executive secretary. The Bennetts are still members of University Friends Meeting in Seattle but now attend the Swarthmore Meeting. Feeling that Friends would want to know more about Asia and her views, we interviewed her for the *Friends Journal* on June 16, her first full day on her new job.

Margaret H. Bacon is assistant secretary for information and interpretation for the American Friends Service Committee. Author of several books related to Quaker history and the history of reform, she has written numerous articles and stories. She is a member of Central Philadelphia (PA) Meeting.

How do you feel now about your new job?

Well, as you know, I had a wonderful trip to Latin America and when I came back I realized that now the fun and games are over and I have to get serious about it, and there was a moment of panic, but I told myself it is going to happen, like it or not. So I spent last week getting organized and today I feel ready to begin.

Have you asked yourself what strengths you bring to the job? Why you were chosen for it?

I had to think about that a lot before accepting the job. I see one of the great strengths of the AFSC as its way of working in a collaborative effort that draws forth the best from each of us. In the years I've worked with the AFSC I've developed some skills in helping people to figure out what are the right questions and to engage with one another. It's troubling and difficult and hard work, but it is also exciting and I enjoy it.

What particular challenges do you see ahead for the AFSC?

I think at the present we are becoming more and more conscious that as we work on issues of social justice and peace they lead us to economic issues. We don't have the answers to economic issues, nobody does, and they are very troubling issues. I'm sure it is going to take a lot of willingness and patience to sort out the issues and engage

in dialogues with members of the Society of Friends and AFSC circles. It is going to take some good analysis, and there are plenty of creative and analytic people around the AFSC who can provide that, but I also think it will take a lot of patient dialoguing. One of my functions will be to try to hear that the right questions are asked and make sure that both sides of the equation are in balance. *You speak of drawing a wider circle of Friends into the dialogue. Any special thoughts on how you will go about that?*

I've always enjoyed meeting with groups of Friends, different kind of Friends. While I was in Latin America I met with several different Friends groups. Friends in the United States are just as diverse, if more numerous. I think we have to recognize and respect each other's priorities. The challenge is for Friends groups to continually *engage* with each other. It's difficult, but we cannot reconcile in a vacuum. It seems to me that the Society of Friends as a whole is moving away from an emphasis on internal issues to a more public stance. New Call to Peacemaking is a good example. So there will be more opportunities to find common groups. I intend to accept invitations to meet with as many different Friends groups as possible.

Tell us about the history of your relationship to the Society of Friends.

When I was about six years old our family moved to Haverford. I was immediately enrolled in Haverford Friends School and later our family joined Haverford Monthly Meeting. My mother became actively engaged with the Friends School Committee and meeting activities and my father, who was an economist, joined the Social Order Committee of the yearly meeting and also began to serve the AFSC. He went to Mexico for the Service Committee in 1953, and to the Soviet Union, with Steve Cary and others in 1955. While we were attending Haverford Meeting as a family, Rufus Jones was very much a presence, speaking often and telling delightful stories about Maine farmers.

What values did you carry from your Quaker childhood?

I don't remember much of the content of First-day school but I remember my teachers as very patient and caring and long suffering, and I recall that same interaction at the Friends school in Haverford. I think that same interaction that Friends schools have to contribute to education is an attitude toward kids and between kids and adults that is respectful of individuality and personality. That's very much in keeping with current educational theory, but at Haverford, and other Friends schools, it is practiced in the day-to-day life of the school.

I was also very much impressed with the work of Haverford Friends in helping the refugees from Nazism who came to live among us, some with our own family. Ideas of service, and of working for a more just and

peaceful world were part of the Haverford milieu. Later I was turned on as a teenager by attending a week-long workcamp led by David Richie. Westtown School also meant a lot to me. There were several young teachers at the school who had been in CPS camps and their devotion to peace was inspiring and an important influence in my development.

How do you view your relationship to the Society of Friends today?

Having grown up in Quakerism, it is so much a part of my world view that I find it difficult to separate attitudes that are particularly "Quaker." Attendance at Quaker meetings has been very important to me over the years and it is important today. At meeting, I don't want to be seen as Ms. Service Committee, I want to be seen as myself. It is important to be able to back off from a job like mine and be centered and rooted and quiet.

As the first woman to become executive secretary of the AFSC, do you perceive yourself as a feminist?

Very much so. I grew up under the influence of a mother who had worked very hard to put herself through school in order to get a Ph.D. and a father who believed that women, like men, should achieve their highest potential. In a sense I rebelled from the high expectations of my parents. I married after two years of college, and had three children while my husband, Lee, pursued an advanced degree as a marine geophysicist. For a while I was a "fifties" wife and mother. But then I began working in childhood education, went back to school to get my B.A.. When I was ready for graduate school I perceived that women who had long experience in the field were being pushed out of advancement opportunities by men who were entering it, attracted by the improving salaries and status in the field. I felt at the time what I now identify as feminist outrage. This was a factor in my decision not to pursue an advanced degree in education but to go to work for the AFSC.

Did you find the AFSC free of sexism?

It's just like racism. We are part of the larger society and when that society is sexist or racist, so are we to a certain extent. When I was asked to become regional executive secretary in Seattle in 1973 some of the people interviewing me gulped and said, "Can you do budgets?" and asked other questions which suggested that they were worried about my ability as a woman to cope with the really tough decisions. But I knew I could learn to cope with the budgets, and I did. In some ways they were the easiest part of the job! Later I was asked to become a member of the National AFSC Income and Budget Review Committee. I had to dig in and do a lot of work, but eventually I came to chair the committee. I think women who are interested in administrative roles must be a little assertive and volunteer for these jobs until they develop strengths and experience.

How will your new job affect your domestic life?

Well, Lee and I have always shared responsibilities to some extent, but now he is taking much more of the household and parenting responsibilities than I. This includes taking care of my eighty-two-year-old mother who now lives with us and calls herself "the old child." When I was offered the job as associate executive secretary for personnel two years ago, Lee said it was time for me to be free to make my vocational choices, and he gave up his professional contacts in the northwest to come east with me. He now works as a consultant, and volunteer at the Franklin Institute. He has really enjoyed becoming competent domestically. We've both learned we have to let go and get away from some assumptions about turf. When we entertain, we have had to get away from the notion of doing everything properly, and just look forward to our guests. We've found the whole adjustment very releasing for both of us.

Does feminist analysis have something to contribute to the issue of peace and justice?

Absolutely, and we have some strong women on our staff and committees working on this, particularly younger women. It is not always easy, but I think we are making good progress and that as an organization we have developed a consciousness of racism and sexism and homophobia so that we really have something to contribute to the movement for social change.

How do you think we can best make that contribution?

By our deeds, and by talking out of our own experience. I think we are at our best as an organization when we stay away from the heavy rhetoric and adhere to a kind of characteristic Quaker carefulness and understatement. This is one of the things I wish we could become more conscious of and comfortable with. I believe that careful statements are often more powerful than tremendously sweeping statements which try to tell the whole story. I enjoy exaggeration and hyperbole, but when we talk for the record, or even among ourselves, I think we need to say exactly what we can support. I don't think this will make us wishy-washy. I understand why ideology and rhetoric are important in certain situations but I don't think it is our best mode.

This doesn't mean of course that we won't be controversial. I look back in the Service Committee history and see a lot of things that were controversial at the time which we can now be very comfortable about and proud of, and I hope we won't depart from this pattern. Yet we mustn't miss the opportunities to play our particular role in ways that are most useful. We are too tiny to try to do everything and we must be very clear about what we can most usefully do in a particular time, grounded in our own experience.

How are we to choose?

Our particular witness for peace and justice is the over-

riding principle. In any given moment in history there will be many, many things we can usefully do, and some we can do more appropriately than others. Many of these avenues will be obvious, but some will be more troubling and difficult to formulate. We must be willing to engage in sorting out priorities and when something doesn't feel right, or its moment has passed, we must be ready to move on.

What particular problems do you see ahead?

Well, obviously the money problem is a difficult one. We have expanded in good ways into more regionally-based work and into more difficult and complicated issues. The Mexico-U.S. Border Program is an example of a complex of issues and approaches. It is going to be hard to fund all the things we are already doing, let alone have some capital—some edge for new kinds of work. I think that we, along with other organizations like us, are going to have to be very hardnosed about priority decisions in the next years, and at the same time very patient and respectful of each other, and that it's going to be tough—no question it is going to be tough. At the same time I think it will be important to look ahead of these immediate budget problems and to see that the organization is basically strong, that we raise a whole lot of money, and that we are doing a lot of important things.

Have you set yourself any particular goals for the first year?

Well, I want to move around and get to know the international programs of the AFSC. I'm also interested in thinking about the relationships of the regional executive committees to the board, and the regional executive secretaries' relationship to the office of executive secretary here. I don't necessarily want to make any structural changes, but it's a good time to elicit ideas. Also, I want to get around and know more about some of the other branches of Quakerism. Some of the most innovative things that the Society of Friends has done have come from the more rural, more programmed Quaker meetings. Recently my daughter, Miriam, went on a Quaker youth pilgrimage and learned more about the other branches of Quakerism. I want the Service Committee to benefit from a relationship with the whole Quaker movement.

With all these plans in mind do you look forward to this first year in the new job?

Oh, I'm sure there will be other moments of panic. But I think people are really supportive to the person in this job. There's lots of talent and lots of creative people in the Service Committee and they all expect to be supportive and helpful. In the AFSC we are all expected to grow and learn and develop in our jobs, so it's not bad to start out not fully experienced. Learning and growing is part of the excitement and the challenge. □

ON WHAT SHALL WE BUILD OUR FUTURE?

by Natalie Shiras

One returns from Europe [1938] with the sound of weeping in one's ears, in order to say, "...Don't be fooled by your sunny skies. When the rains descend and the floods come and the winds blow and beat upon your house, your private dwelling, your own family, your own fair hopes, your own strong muscles, your own body, your own soul itself, then it is well-nigh too late to build a house. You can only go inside what house you have and pray that it is founded on the Rock. Be not deceived by distance in time or space, or the false security of a bank account and an automobile and good health and willing hands to work. Thousands, perhaps millions as good as you have had all these things and are perishing in body and worse still in soul today."

An awful solemnity is upon the Earth, for the last vestige of earthly security is gone. It has always been gone, and religion has always said so, but we haven't believed it.

Thomas Kelly, Testament of Devotion

How true these words are today, as they were when Thomas Kelly returned from Europe poised on the brink of World War II. No earthly security exists while the nuclear powers stand poised behind their arsenals and continue to build more and more nuclear weapons. People as different as Secretary of Defense Harold Brown and the evangelist Billy Graham admit that nobody will win a nuclear war. On what rock then can we build our lives?

Many people in the United States feel great despair about violence in this country and in the world. Many of us would like to leave the answers to our leaders, but we are growing increasingly distrustful that our leaders know what is best for us. We exclaim that we feel overwhelmed by the arms race and powerless to do anything about it. Worst of all, even in talking about the arms race with our neighbors, family, and friends, we feel insecure and frightened that we might seem crazy or unduly worried.

Peace conversion is one strategy toward disarmament and security. It is the technical transfer of military hardware to socially useful products. Peace conversion requires worker and community control over that production and provides a guarantee of retraining and jobs for all those who need them. This strategy responds to people's needs for shelter, food, energy, transportation, and health. Community self-reliance and citizen participation in decisions about production are essential to stabilize the economy and meet people's needs.

Conversion has been an option for over thirty years, starting with the conversion of automobile plants to munitions plants during World War II and the conversion back to automobile plants after the war. With the boom of industry in the fifties, workers and communities have believed that military spending is good because it creates jobs. In California, a state which receives one-fourth of all military contracts, Department of Defense statistics show that the dollar amount of military contracts has risen from \$6 billion to over \$11 billion in the last ten years while jobs have been cut from 750,000 to 450,000. Recent studies by the Public Interest Research Group and the International Association of Machinists have shown that every other kind of government spending, except for space, creates up to twice as many jobs as military spending. One reason is that military spending has become more capital-intensive; more capital goes into the sophisticated hardware than into numbers of jobs. Another reason is the boom and bust cycle of military contracting. Sometimes a contract is cancelled, as when President Carter cancelled the B-1 Bomber. Four thousand workers were laid off from Rockwell Interna-

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tional. Other times companies bid for the same contracts, and the company which loses is forced to lay off workers.

Many people have also believed that military spending is important for national security. Yet the United States has become more insecure while bolstering its military and nuclear arsenals. The Soviet Union plays "catch-up" and will continue to do so for its own security, thus increasing the potential for a catastrophic confrontation. The two superpowers keep the whole world on military alert while each country attempts to increase its own access to nuclear materials.

While the U.S. fuels the arms race, it has not provided for the basic needs of many of its citizens. Military spending adds to inflation because the money spent produces a useless product. Prices go up because there is more money in circulation without an equal gain in products. Many people cannot cover the cost of basic needs such as food, health care, energy and housing. According to leading economists like President Carter's economic advisor, Alfred Kahn, our leading scientists work on military research and development and do not commit themselves to solving the needs of our country. Real security lies in the health of a country, in its ability to provide the essentials and jobs for all who want them.

In many communities, military work has been going on for thirty years. Santa Clara County, California, now receives over \$2 billion a year in military contracts, the largest amount *per capita* in the U.S. Job security is low because military jobs have been declining, due to the capital-intensive nature of the industry. For example, Lockheed Missiles and Space Company in Sunnyvale employed 31,500 people in 1968 while receiving \$552 in prime military contracts. In 1978 the number of jobs had declined to 16,000 while the contract monies totaled over \$1 billion. Housing is very expensive in the area so that most workers can only afford to live thirty to forty miles away. They commute on congested freeways adding to pollution and the consumption of oil. Women particularly suffer because their jobs in the military electronics industry are the lowest paying, averaging \$3.75 an hour.

Peace conversion is a way to respond to people's needs. But everybody who is affected by military spending must be involved in working on solutions. The workers at Lucas Aerospace in Great Britain, that country's largest military firm, have demonstrated an ability to plan efficiently. (See article page 10.) In the U.S., such aerospace firms as Boeing-Vertol and Rohr have failed to convert adequately, however. Boeing-Vertol found that making trolley cars (which they did for a time in an effort to convert to non-military production) was not as profitable as making military hardware like helicopters. Against the wishes of the workers, it is ceasing the production of trolley cars (shipments to Boston and San Francisco will be the last), and people are being laid off.

As a result, no United States firm will be competing with Western Europe and Japan in these essential light rail transit cars. Rohr Corporation built the BART subway system in the San Francisco Bay area, and its overly complex technology caused many breakdowns. It is probable that had the company involved the workforce in designing the system, instead of leaving it to overly specialized aerospace engineers, a better system could have been built.

The Mid-Peninsula Conversion Project (MPCP) in California is facilitating the planning for conversion in military-dependent Santa Clara County. It has spent five years acquainting itself with community groups, labor unions, military industries, weapons produced, skills of the workers, needs of the people, and the economy of the area. With five staff it has now set up and is serving as a resource for the developing Santa Clara County Employment Planning Task Force. This task force will be composed of twenty-five labor, management, and community representatives to begin planning in advance for employment stability in case of government contract cancellations or technological change. One of the prime areas to be considered will be the over-reliance of the area on military contracts, and concrete possibilities for conversion. Such a task force will serve as a model for other task forces at specific military plants, labor unions, and cities in the area. The task force is modeled on the alternate use planning committees of the Defense Economic Adjustment Act, introduced last fall in the U.S. Senate by Senators George McGovern and Charles Mathias and into the House by Representatives Ted Weiss. These bills would guarantee retraining and ninety percent salaries for laid-off military workers as well as mandating local planning. Local conversion plans must go hand-in-hand with a national conversion strategy which includes conversion legislation and full employment.

As an example of conversion already at work in the U.S., MPCP helped start Solpower Industries by introducing disenchanted military engineers, managers, and machinists to each other. They pooled their skills and started a community-owned and controlled business producing flat-plate solar hot water collectors for homes. Now consumers, workers, and the community make decisions about the running of the business. To insure enough work for such solar businesses, the project did a full scale study, *Creating Solar Jobs: Options for Military Workers and Communities*, showing how the skills of military workers at Lockheed could be shifted to work in four solar technologies. The project has also testified at county hearings on four solar ordinances, requiring conservation measures and solar hot water heating in new and existing housing construction in the county. The University of California Nuclear Weapons Lab Conver-

sion Project, in their study, *Shaping Alternatives for Livermore Laboratory*, is also concentrating on solar energy and advanced alternative energy systems as a replacement for nuclear weapons research at Lawrence Livermore Laboratory. The promotion and encouragement of solar energy provides a concrete alternative to military systems. Many more specifics, in transportation, housing, and medical care, are needed.

Peace conversion is one Quaker approach. It attempts to bridge the gap between people who have not traditionally worked together: labor, management, and the community. These groups can find ways to work together in the midst of our economic and world crisis. Management will not want to give up decision-making power over production. Management and labor will need to work together for security of human needs. Peace activists will find it hard to work with labor unions. "Love your enemies" is one of Jesus' teachings. The peace movement can no longer afford to consider the military or nuclear workers "enemies." We need to sit down with our so-called "enemies." People are not enemies. Institutions that embody a set of values which protect profit and prestige are the oppressors.

Peace conversion is a promising strategy because it encourages reconciliation in the midst of an unjust world. This strategy plans for the effects of disarmament on people's lives by guaranteeing alternative production, jobs, and the meeting of needs. It takes disarmament seriously. Without conversion plans, how can any country in the world take the United States' desire for peace seriously?

The strategy of peace conversion also demands that every community person, military worker, or weapons

designer be a part of the solution by being part of a committee or task force to plan for alternative products. People do not change by moral persuasion alone, because we are all caught in an institutional framework. By working together, peace conversion can bring out the best in each person. Each of us has a unique talent to contribute to helping to transform military weapons to alternative production based on community need and worker skill.

Thomas Kelly, in the opening quotation, stated that earthly security was gone because of the destruction of war. Our security cannot be based on physical protection. We must build our lives on the security which is first based on our relationship to God, and then our relationship to other people. God's will is that we love God, love ourselves, love our neighbors and our enemies. In so doing we must respond to the Inner Light in each of us in order to be sensitive to others' needs. The Inner Light is not simply a shelter, but a condition of peace and vision within ourselves which motivates us to loving action. John Woolman described it as being attentive to the root of all living within oneself in order to have a universal concern and compassion for others. The strategy of peace conversion values life and the right of each of us to live fully and creatively and make decisions about what we produce that are best for our needs. This strategy demands solutions, demands a beating of swords into plowshares. It is both practical and hopeful. It moves us toward a positive vision of justice in this world, toward the vision of Isaiah: "Then the wolf shall live with the sheep, and the leopard lie down with the kid; the calf and the young lion shall grow up together, and a little child shall lead them." □

AUTUMN WALK

On an early-autumn day

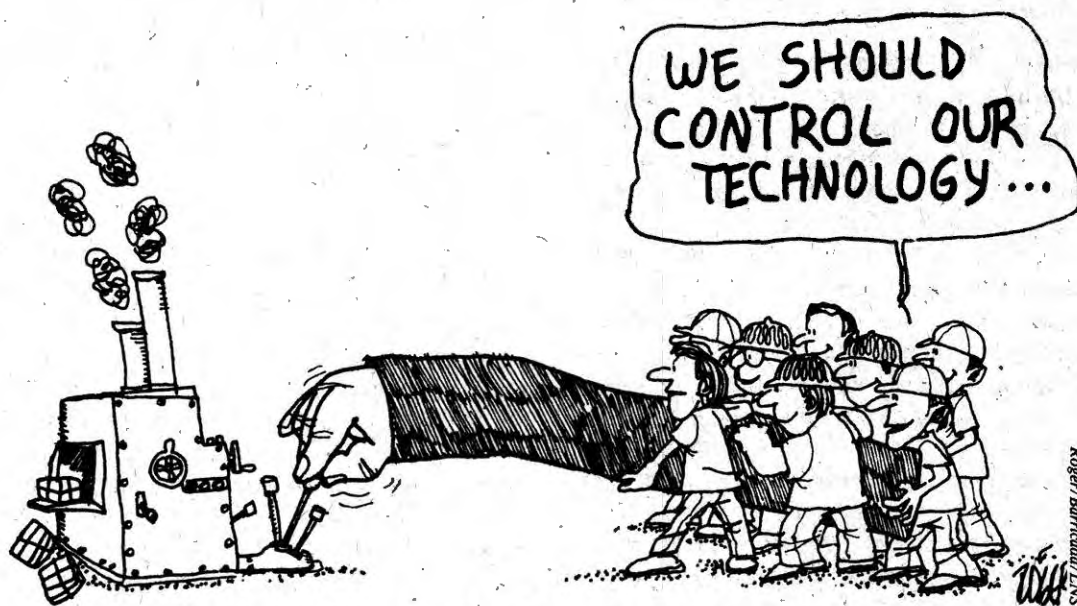
I walked into the deep bronze wood,
the fallen leaves rustling as I passed,
and from its noon-high place
the sun strove to split the cool shades
but only filtered thinly through,
hot light contained by the intimate limbs
that showered down their fall foliage,
bold in glints of red, green and gold.

Thoughts clung to me like the stubborn
leaves not yet shed down
by the ever-changing trees,
and my mind melted into a pool of changes:
the many promises the seasons keep,
the perfect turning of the universe,
but endless failings of mortal plans

that turn nation against nation
with death to life and death to peace.

I walked beside sheltered waters
that slid shining over rocks and spread
into myriad shapes about the fallen limbs
that parted and swam beyond my troubled eye;
names are gathered like bright leaves
as autumn finds us full circle;
the candle of remembrance burns low
and in the intimate glory of that quiet place,
I leaned on my shallow serenities.

—Dorothy S. Darling



USEFUL WORK

The Lucas Aerospace Workers' Conversion Campaign

by Doug Holtzman

Several years ago a group of workers from a Lucas Aerospace plant visited a nearby center for children crippled by spina bifida, a congenital nerve disease. The children moved by dragging themselves across the floor. Lucas designer Mike Parry Evans created a vehicle called a "Hobcart" to enable them to move more easily and comfortably. He took the prototype back to the center and for the first time in his career saw the person who would use something he had designed. He says that one of the most valuable experiences of his life was seeing that child's smile.

Lucas Aerospace is Great Britain's largest private military contractor. A subsidiary of Lucas Industries, a British-based multinational corporation, Lucas Aerospace produces aircraft components. The Hobcart, however, is only one of many new kinds of products that Lucas workers have proposed. Four years ago the Lucas Aerospace Combine Shop Stewards Committee went to the bargaining table with 150 useful, energy-efficient, environmentally safe and peaceful products Lucas workers could produce instead of sacrificing their jobs to

industrial reorganization or cuts in military programs. They are still trying to convince the company and the British government to implement their plan.

It is hard to overlook the waste of human energy and creativity in our society. Housing and transportation systems crumble, while construction and industrial workers cannot find jobs. People die because the medical care they need is unavailable or they can't afford heat in the winter, while our unsurpassed technology gives us the MX missile "racetrack." But proposals to redirect resources from military production—and other useless and destructive technology—to alternatives that could do something for people often sound vague and utopian. What about jobs? What about the economy? What *are* the alternatives? Where is the plan? The workers at Lucas Aerospace have drawn up a plan that demonstrates the technical feasibility and the potential of peace conversion and demands a new way of looking at our economy, technology and work.

In the early seventies Lucas workers faced a crisis that many industrial workers and communities are confronting today in the U.S. Lucas Industries was expanding overseas while leaving British operations "on a care and maintenance basis." The European aerospace industry was in the middle of a recession and the Labour government was discussing cuts in military spending. The management of Lucas Aerospace responded by introducing new technology, "reorganizing" production, closing

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plants, and laying off thousands of workers. The workforce at Lucas shrank from 18,000 to 13,000 between 1970 and 1974. It is now 11,500.

Lucas Aerospace has seventeen plants scattered throughout Britain. Workers are organized into thirteen different white- and blue-collar unions. The problem of coordinating union efforts for job security and better working conditions led to the creation of the Lucas Aerospace Combine Shop Stewards Committee in 1972. The Combine Committee is a representative organization including union stewards from every Lucas site and union.

Despite the organization of the Combine Committee, more jobs were eliminated at Lucas. Traditional defense strategies failed to stop many layoffs, just as negotiations and demonstrations have failed to prevent plant closings and save jobs in many parts of the U.S. In a 1974 meeting with a group of Combine Committee members, Department of Industry Minister Tony Benn warned that cuts in military programs were on the way. The Combine Committee and most of its member unions support reduced military spending, but the cuts would surely mean more layoffs at Lucas. Benn suggested that the stewards consider alternative product possibilities to save their members' jobs. The result was the Alternative Corporate Plan.

From the beginning, the stewards were committed to developing proposals for products people need:

The object of the corporate plan is two-fold. First, to protect our members' right to work by proposing a range of alternative products on which they could become engaged in the event of further cutbacks in the aerospace industry. Second, to ensure that among the alternative products proposed are a number which would be socially useful to the community

at large.

Mike Cooley, a member of the Combine Committee, explains:

It seemed absurd to us that we had all this skill and knowledge and facilities and that society urgently needed products and services we could provide, and yet the market economy seemed incapable of linking the two.

The Combine Committee began by sending inquiries describing the Lucas facilities and workforce to more than 180 universities, unions, and other authorities on alternative applications of technology. Phil Asquith, another member of the Combine Committee, described the resulting response as "a bitter disappointment to us, but a profound political experience." The stewards got three replies.

Then they sent a questionnaire to rank and file workers at every Lucas plant. The workers were encouraged to think about their skills, the facilities at the plant where they worked, and their own communities' needs. In a short time, the Combine Committee's mailbox was stuffed with proposals. Within a few weeks 150 ideas were chosen for research and development for inclusion in the Corporate Plan. These 150 products include innovations in medicine, alternative energy technology, transportation and oceanics. Many, like the Hobcart, are not just "socially useful" in the broadest sense. They are moving examples of what technology could and should do for people.

In Britain alone 3,000 kidney patients die every year because of a shortage of dialysis machines. Lucas already produces dialysis machines on a limited basis, but management feels that the operation is not profitable enough. Concerted union action prevented the company from closing the plant in 1972. The Combine Committee proposes production of more dialysis machines at Lucas, along with a portable life-support unit for heart attack victims on their way to the hospital, diagnostic devices, and aids for people who are disabled or blind.

The Corporate Plan includes two innovations in transportation: a road-rail vehicle designed to reduce the cost of rail construction in developing countries with steep grades, and a hybrid power pack for cars, buses and trucks using an internal combustion engine to power an electric generator. The power pack could reduce fuel consumption by fifty percent, toxic emissions by eighty percent, and noise to almost nothing. It could last at least fifteen years.

Other products proposed in the Corporate Plan include solar heating components, wind generators, fuel cells, braking systems, marine mining and agricultural equip-



Cindy Fredericks/L.N.S.

ment, and remote handling devices. Some of the products would be profitable in the usual sense, and the Combine Committee provides market studies that convincingly support this claim. Others would be profitable in another way: they would clearly and obviously benefit people, communities and society as a whole. It is, after all, political decisions and taxpayers' money that makes the production of components for military aircraft profitable.

"We believe..." wrote the stewards in a brief introduction to their six volume, 1,200 page proposal, "this Corporate Plan will provide an opportunity for Lucas Aerospace to demonstrate whether it is really prepared to take its social responsibility seriously or not." In January, 1976, the Corporate Plan was presented to Lucas. Three months later management said, "No." The company argued that military and civilian aircraft are socially useful, that there is no structural unemployment in the aerospace industry (despite 88,000 lost jobs in Britain between 1960 and 1975), and that the best way to save Lucas workers' jobs is to stay with the range of products the company produces with the most experience and efficiency.

Ironically, two years after the Corporate Plan was rejected, Lucas decided to close two more plants and lay off 2,000 more workers. The company also denied the Combine Committee's right to negotiate as a representative of Lucas workers and suggested that product proposals be referred to "local consultative machinery." The stewards and a number of observers suggest that Lucas' real reason for rejecting even potentially lucrative ideas was the implied threat to management prerogatives.

The Lucas workers' campaign did not end with the company's rejection. The Corporate Plan has been widely acclaimed in Britain and around the world. Support has not come only from labor and the left but, because of the creativity and practicality of the workers' proposals, from relatively conservative voices inside and outside of industry. *The Engineer* called the Corporate Plan, "A twentieth century version of the industrial revolution." The *Manchester Guardian* suggested that "The Lucas thinking and experience should stimulate similar experiences elsewhere." Shop stewards' combines at Rolls Royce, Vickers, Chrysler and other major industrial corporations are working on their own alternative plans. Labor and community conferences have been organized to discuss the Lucas experience. In 1978 the Lucas Combine Committee joined North East London Polytechnic to set up the Centre for Alternative Industrial and Technological Systems (CAITS). CAITS offers technical and political support for workers' plans, cooperatives and alternative technology.

Interest in the Corporate Plan quickly spread to Western Europe, Australia and the U.S. The Lucas workers' effort has inspired labor and community activists working for conversion, workplace democracy and alternative technology around the world. Articles,

books, television programs and films on the Lucas campaign have appeared in many languages, and Lucas stewards and CAITS staff have spoken throughout Western Europe and the U.S. The product proposals in the Corporate Plan have also received worldwide attention. Zambia, Tanzania and China have expressed an interest in the road-rail vehicle design. Volkswagen and General Electric are developing hybrid engines.

At the same time, the Combine Committee is still pressing for a planning agreement with the official unions, management, and Lucas' major customer—the British government. Many unions and government officials have expressed support for the Corporate Plan, but most have done nothing to help the stewards bring the company to the bargaining table. The Lucas workers' initiative challenges a *status quo* in which politicians and union leaders have a stake along with management and the board of directors.

Finally, last year, after Lucas announced its intention to close plants in the depressed Merseyside area and eliminate 2,000 more jobs, the Confederation of Shipbuilding and Engineering Unions (CSEU) released a detailed revision of a portion of the Corporate Plan for negotiation. An Alternative Products Working Group representing the unions—including the stewards—management, and the government is now meeting to discuss alternative product possibilities for Lucas Industries as a whole. Jobs at Lucas Aerospace are still threatened.

Nevertheless, market research has begun on six products from the Corporate Plan, three chosen by the stewards and three by the company. Phil Asquith, who is one of the Combine Committee's representatives on the Alternative Products Working Group, says that, finally, after more than four years, it looks as though some of the Combine Committee's proposals will be produced at Lucas.

People in the U.S. who are concerned about the arms race, unemployment, and the uses and abuses of



"I CAN'T SEEM TO SHAKE THESE RECURRING NIGHTMARES OF THE GOVERNMENT ASKING US TO MANUFACTURE SOMETHING USEFUL."

technology have much to learn from the Lucas Aerospace Alternative Corporate Plan. The Corporate Plan is both visionary and practical. The Lucas workers began with their own lives and work and developed proposals which address some of the most difficult problems of industrial society. Even the most vehement opponents of the Corporate Plan have been unable to prove that it is technically unrealistic, because of the ability and care that went into its preparation. The stewards' proposals would work—and they would meet real and urgent needs. The Corporate Plan shows concretely how peace activists, environmentalists, community organizers and union members trying to save their jobs can join together. It demonstrates that real cures for our society's afflictions must combine issues we are used to seeing as separate. The Lucas workers began by looking for ways to save their jobs. They discovered that doing that led to new and valuable approaches to disarmament, full employment, economic democracy and responsible use of technology.

The Corporate Plan is the most detailed, comprehensive and successful blueprint for conversion of military industries to peaceful production that has ever been proposed. It has been acclaimed by peace organizations in England—including Quaker Peace and Service—and around the world. The Lucas Aerospace Combine Shop Stewards Committee was nominated for the Nobel Peace Prize last year.

The Corporate Plan and similar efforts are important to disarmament because they offer a real solution to "job blackmail." Many studies have demonstrated that military industry produces fewer jobs than the same expenditure in other sectors of the economy. At many military plants jobs are eliminated even as contracts are won because the rapid development of military technology replaces people with machines. But these statistics don't help the many workers who *do* depend on the Pentagon for their livelihoods. "Thus it is primarily the jobs issue which has kept trade unions from using their tremendous power and influence in the cause of disarmament and peace," says Phil Asquith. "Workers at Lucas Aerospace are aware that their jobs are threatened whether military expenditures goes up or down. The Corporate Plan enables them to campaign for cuts in military expenditures and arms trade knowing that this is the only way to safeguard their jobs and create new jobs." Conversion can save jobs in even the largest and most specialized military industries and benefit the community at the same time.

It is ridiculous that governments allow corporations to close plants and throw people out of work when it costs the taxpayers more to provide unemployment and welfare benefits for them and their families than it would to keep them working on products and services that we need. Lucas Aerospace is a good example. After Lucas threatened new closings and layoffs in 1978 the Conservative government awarded the company \$8

million to open a new plant in Merseyside after closing two others, and to rehire 500 workers after firing 2,000. But the government does not insist on and support a program which would keep *all* Lucas workers off the dole and producing such items as kidney machines and mass transit vehicles. "We regard it as outrageous," says Combine Committee member Mike Cooley, "that the workers who design and make this equipment face the prospect of the dole queue where they will be paid about forty pounds a week (which when administered by bureaucrats is about seventy pounds a week) when with a little sense if they were paid seventy pounds a week to stay in industry they could at least be producing artifacts which will be required by society."

The existence of the Corporate Plan refutes the myth that workers—including production workers—are not qualified to participate in decisions about their work. The success of the Combine Committee's effort rests on the creativity and initiative of the rank and file and their awareness not only of their own skills and their plants' facilities but of the technical, economic and political context of their work. "We have allowed our regard for human talents to be bludgeoned into silence by the mystique of advanced equipment and so forget that our most precious asset is the creative and productive power of our people," says Cooley. Job fragmentation, mechanization, speed-ups, and shift work have made many industrial workers little more than adjuncts to machines. The Corporate Plan includes proposals to guarantee continued rank and file participation on the shop floor.

In the past few years many people have been thinking about how technology could serve people better. Volumes have been written on our misuse of technology and many alternatives have been proposed. Thousands of small-scale experiments have proven that "appropriate technology" can solve community problems simply, safely, efficiently and without environmental damage. The Corporate Plan shows how the resources of a large industrial corporation and advanced technology could be used to realize the same goals on a larger scale. All the Lucas workers' proposals are designed for energy efficiency and environmental safety, and many are designed for use by low-income people and communities.

A number of obstacles stand in the way of efforts to reproduce the Lucas experience in the U.S. There is a stronger recent tradition of rank and file initiative in Britain. There is no organization parallel to combine shop stewards' committees in the U.S.; workers represented by different unions will have to find ways to plan and bargain together. Even in Britain, unions and the Labour party were reluctant to help the Lucas workers. The British labor movement has traditionally endorsed disarmament and workplace democracy more than its counterpart here, and because of its goals, constituency and some rank and file enthusiasm for economic

alternatives the Labour party was forced to publicize and encourage the Lucas campaign more than most politicians would in the U.S. Collective bargaining about what is to be produced is a relatively new idea for the labor movement, and one sanctioned neither by custom nor labor law.

In spite of these barriers, unions, community groups and churches in the U.S. are considering a number of new strategies in the face of unemployment and its impact. The two U.S. unions representing the largest number of workers in military industry, the International Association of Machinists and Aerospace Workers (IAM) and the United Auto Workers (UAW), have both expressed considerable interest in the Lucas campaign. The IAM supports conversion legislation in Washington and is initiating an alternative production planning project with the American Association for the Advancement of Science.

In Youngstown, Ohio, a local coalition attempted to buy and operate a closed steel mill under worker and community ownership. Workers have successfully purchased industries throughout the country and more and more groups are considering worker and community ownership as an alternative to the devastation caused by sudden plant closings and layoffs. In Philadelphia, a community group has plans to inventory the skills of unemployed people, unused facilities, and community needs to contribute to community economic development planning. The Mid-Peninsula Conversion Project in California published a study, *Creating Solar Jobs: Options for Military Workers and Communities* with the help of area unions and community groups. Other local conversion groups have begun planning alternate uses for military facilities.

For the past six years, workers at Lucas Aerospace have been trying to win the right to make products people need instead of lose their jobs. Their Corporate Plan proves that technical capability, skills and facilities are there. Their experience with their unions, the company and the government shows that the problem is political. It is the contradiction, as Phil Asquith told a group in Washington two years ago, between "what technology can actually provide for the community and what it is actually allowed to provide." The Lucas campaign forces us to confront urgent questions about our economy and society. What is the human impact of our economic and technological choices? Are we considering costs and benefits that don't show up on corporate balance sheets? Do ideas suggested by the people who would make them or the people who would use them stand a fair chance of becoming reality? Are concentrated power and unquestioned priorities in our economic and political institutions preventing us from making the best possible use of our resources and skill—and our lives? □



Courtesy of American Friends Service Committee



International News Photos

THE MILITARIZATION OF THE MIDDLE EAST

by Tom Roby

*Top photo: Israeli students
pause to have a discussion
during a pilgrimage to
Mount Zion; bottom
photo: Palestinian woman
carries family bread home.*

[Quakers] seek to do away with war by first doing away with the causes and occasions for it; that is, by removing the fundamental grounds from which war springs, by eliminating the roots and seeds of it in the social order, and by forming an atmosphere and climate that makes war unthinkable.

Rufus M. Jones, *The Faith and Practice of the Quakers*

The potential danger in the Middle East of a regional war or a superpower confrontation has become a fear that we live with daily. The Middle East is now the most highly militarized region in the world. While Friends continue our strong objection to such escalation in the Middle East and around the world, we are also aware of the problems of economic disparity, religious and political repression, superpower intervention, social upheaval, and cultural confrontations connected to rapid modernization. All are factors contributing to the continuing conflicts, where these as well as other social and economic problems foster an atmosphere of insecurity in which the accumulation of weapons is a symptom of distrust and the inability to develop alternatives.

As Friends we have chosen to focus on arms sales, because we feel an obligation to point out the increasing danger to the people of the Middle East posed by the transfer of arms from the United States, the USSR, and Western Europe to that region. When, as Friends, we express our concern about the increased militarism in the United States and the need for international disarmament, we must consider that approximately eighty percent of U.S. arms exports and related services to the Third World go to the Middle East. Through the Camp David Accords and agreements with Saudi Arabia and others, the U.S. has agreed to supply arms to many countries whose policies and politics are in conflict with each other. The rationale for this policy during the Nixon, Ford, and Carter administrations has been to "arm for peace"—to supply armaments in order to inhibit any major changes in the governments the U.S. supports, and to deter nationalistic confrontations.

Increasing U.S. involvement in the Middle East is indicated by current proposals for expanded military bases in the Persian Gulf region, special strike forces targeted for the Middle East, increased arms sales to the region and registration for the draft in this country. In order to stop this dangerous escalation, we must understand how and why the U.S. has become the leading supplier of arms to the Middle East today.

Tom Roby is coordinator of the Middle East Peace Education program of the American Friends Service Committee's Mid-Atlantic region, based in Baltimore. Interested in archaeology and choral singing, he is a member of Germantown (PA) Meeting.

For centuries external powers have played a crucial role in the Middle East, creating, exacerbating, and resolving regional conflicts. The increasing role that the United States has played in the politics and development of the region since World War II has continued this tradition. U.S. policy in the Middle East has revolved around two conflicting interests: the security of Israel, and control of Persian Gulf oil.

The commitment of our government to the security of Israel has been a fact of U.S. foreign policy since the state emerged in 1948. At that time the British were unable to control the escalating violence between the rapidly growing Jewish immigrant population, resulting from German persecution in Eastern Europe, and the native Arab population in Palestine seeking independence from the Mandate authorities (the British). The British, therefore, looked to the United Nations in 1947 for assistance in finding an internationally acceptable solution.

The existing conflict in the Palestine Mandate stemmed from separate statements issued by British government officials toward the end of World War I: one recognized the legitimacy of Arab national aspirations; the other, acknowledged Jewish national aspirations and the need for a Jewish homeland. Each hoped to obtain assurances that they would have control over their own political, economic, and cultural destinies.

The struggle for Arab and Jewish self-determination intensified in the 1930s and 40s due to the encouragement by Zionist organizations for Jews to emigrate to Palestine, and restrictive immigration laws around the world which forbade many of them from finding refuge elsewhere. The influx of refugees produced competition for the few resources of the Palestine Mandate, which led to the continued violence and hostility between the Jewish and Arab population.

In an effort to find a solution that would satisfy both Arab and Jewish desires for political and economic self-determination, at the end of World War II the U.N. recommended a partition plan that divided the Mandate into a Jewish state and an Arab state. On May 15, 1948, as the British left Jerusalem, the Jewish people proclaimed the establishment of their state, Israel, which was immediately recognized by the U.S., the USSR, and other countries. It was also immediately attacked by the neighboring Arab states in an attempt to nullify the partition plan by force.

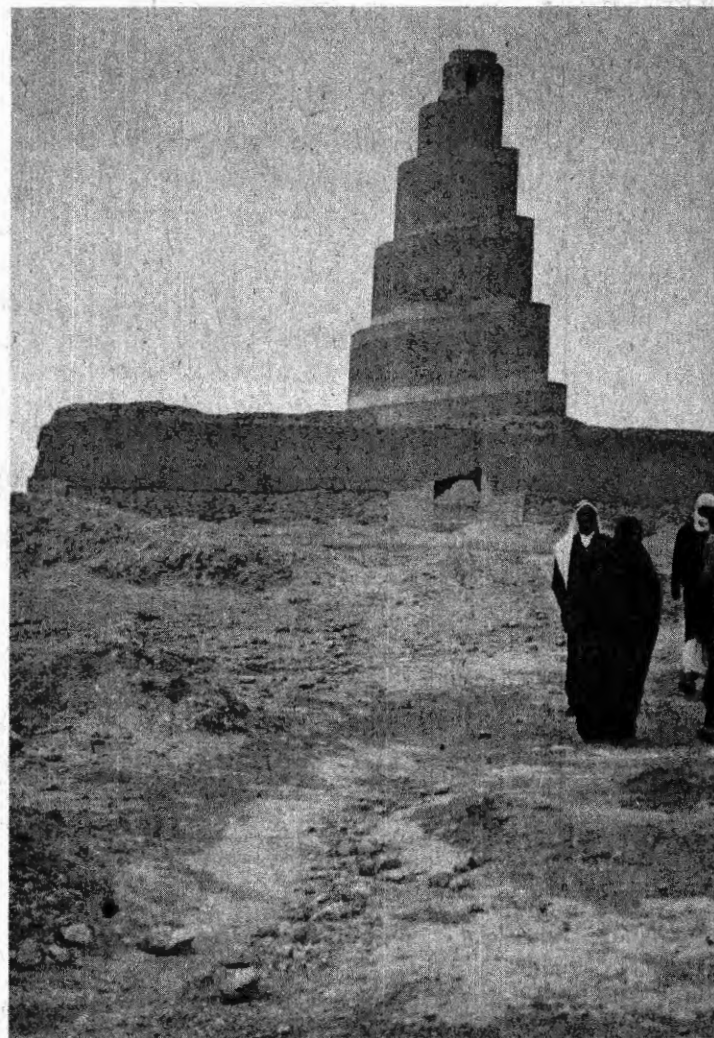
The Arabs viewed the creation of Israel as an attempt by the West to continue its domination of the Middle East, and felt it must be resisted. The uncoordinated Arab resistance effort, guided by the contradictory political objectives of Egypt, Lebanon, Jordan, Syria, and Iraq, resulted in an Arab defeat. The U.S. used the U.N. to force separate armistice agreements between

Israel and the four Arab states, bringing the war to an end without resolving the conflict that still festers today, even after three subsequent wars.

A major result of the 1948 war was that the Arab state of the partition plan never emerged: 2,500 square miles of Arab territory became part of Israel, while Jordan annexed an almost equal share, and Egypt retained control of the Gaza Strip. The other major result of the war was the displacement of 700,000 Palestinian Arabs into Jordan, the Gaza Strip, and Syria and Lebanon.

The role of the U.S. as an arms supplier to the Middle East initially promised to be a minimal one. In the aftermath of the first Arab-Israeli war in 1948, the U.S., Britain, and France issued a joint agreement in 1950 in which they pledged to ration the supply of arms to the Arab countries and Israel in order to prevent the development of an arms race, or the creation of an "imbalance" among the antagonists. The Tripartite Declaration appeared at that time to be an effective control on any arms build-up or war potential in the Middle East, and, had the Soviet Union been included in the agreement, it would have been.

When the U.S. denied Egypt's request for more arms in the early 1950s, Egypt turned to the Soviet Union. The Soviets concluded a substantial arms deal with Egypt in 1955 which immediately shattered the limitations and the



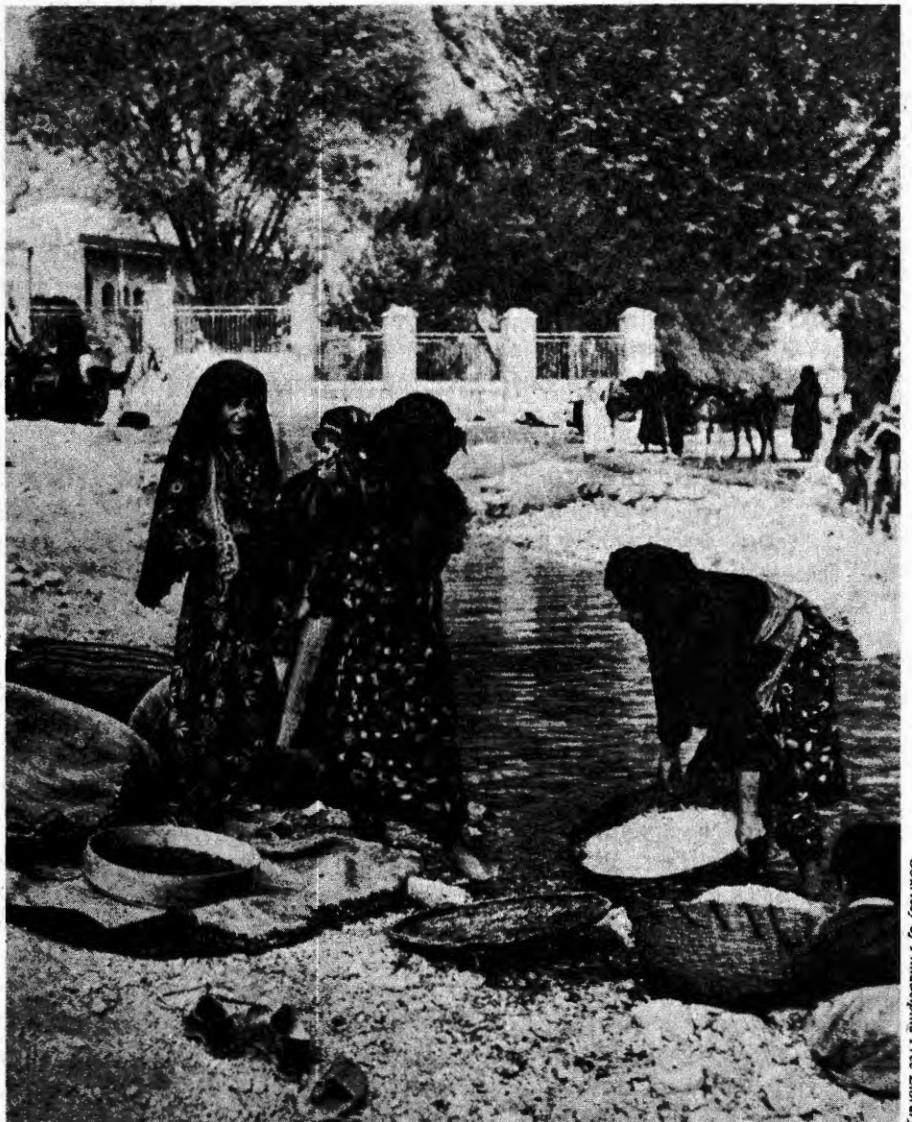
Philadelphia Inquirer



Courtesy of American Friends Service Committee



Top left: Ninety-three-year old Israeli tends fruit trees planted when he was a child; top right: Resident of a Palestinian refugee camp; bottom right: Iranian women using primitive method to wash grain; bottom left: Religious pilgrims leave a Moslem shrine in Iraq.



Courtesy of Philadelphia Free Library

balance of power principles imposed by the Tripartite Declaration. As soon as the deal was announced, Israel asked the three Western powers and the USSR to counter-balance the Egyptian deal. Only France, because of its grievances with Egypt, responded by selling arms to Israel in 1956. This was the beginning of the arms race that is manifest today, with Egypt and Israel splitting \$5 billion in U.S. military goods as part of the Camp David "peace" treaty.

Two other factors have played a role in the military build-up of the area. One is Soviet-U.S. global competition. As the Cold War intensified after the 1956 Arab-Israeli war, so did U.S. attempts to contain Soviet military power by maintaining a balance of power between the main opponents in the Middle East, Egypt and Israel. To guard against Soviet interference (*i.e.*, arms deliveries) in other countries, the U.S. also began a policy of sending arms and military aid to friendly Arab regimes such as Jordan and Saudi Arabia, although such actions were potentially threatening to Israel's security. The other factor is inter-Arab relations. Numerous instances of armed interference between Arab countries, separate from the Arab-Israeli conflict, have added considerably to the instability of the region and the desire for arms.

Since 1956 two more Arab-Israeli wars have occurred, and each time—in 1967 and 1973—the wars were stopped quickly, but no negotiations materialized. Instead of working out a settlement, the U.S. resupplied the Israeli arsenal after each war, while the USSR did the same in several neighboring Arab countries, starting the regional arms race all over again. To prepare itself for the next war, Israel will have, by October, 1980, been allotted more than \$12 billion in U.S. arms since the war of 1973. Clearly, U.S. policy concerning the Arab-Israeli conflict and the security of Israel has been to try to *control* war and arms races, rather than trying to *end* them.

U.S. attempts to ensure Israel's security has been in frequent conflict with efforts to ensure U.S. access to Persian Gulf oil. An estimated seventy-five percent of the Earth's oil reserves is situated in an arc around the Persian Gulf. Control of these reserves has been a vital U.S. interest since major production of Persian Gulf oil by U.S. companies began shortly after World War II. Presently, U.S. companies control about sixty percent of the company interests in the Gulf. For many years a British military presence defended the "blood" of Western industrialized countries, but in 1971 Britain withdrew its military forces from the Persian Gulf, and the U.S. then assumed the responsibility of protecting Western oil interests in this strategic area. The U.S. attempted to accomplish this by selling vast amounts of conventional arms to its closest allies in the Gulf region. Iran and Saudi Arabia, the two major exporters of oil to the West, were chosen as recipients in this new policy.

The Nixon administration supported this arms policy

for domestic economic reasons as well. In the early 1970s the Pentagon actively promoted arms exports as a means of supporting domestic military industries and of correcting the balance of payments deficit caused mainly by oil imports from the Middle East. It was also argued that foreign orders for arms would extend U.S. arms production lines, and significantly lower the per-unit cost of Pentagon projects. In effect, the war economy of the 1960s was extended into the 70s through foreign sales.

Iran is the most conspicuous example of this recent U.S. arms policy. Ever since the U.S. participated through the CIA in a *coup d'etat* in 1953 that reinstated the shah in power, the shah had ambitions to build an empire. Because Iran had oil and the capital needed to purchase a large arsenal—plus a strategic location on the Soviet border—the U.S. eventually decided to assist the shah in this endeavor. In an unprecedented action, in 1972 Kissinger ordered the State and Defense Departments to sell the shah even the most advanced weaponry in whatever quantity he desired.

Between 1974-76, the shah spent an average of \$7.4 million a day on U.S. weapons and training. But few Iranians benefited from such high spending. The advanced U.S. weaponry sold to Iran required a relatively small number of well-trained technicians for their operation and service, and therefore did not yield many employment opportunities. Nearly 25,000 U.S. technicians were needed to operate and maintain the military equipment in Iran's arsenal, while the large number of unemployed, unskilled workers in Iran continued to grow. The revolution in Iran was a response to such policies of the shah, which ignored the needs of most Iranians.

The other major recipient of this arms policy, Saudi Arabia, was an obvious choice, because U.S. economic dependence on Saudi oil has made that country an important ally, and its enormous oil revenues have made it capable of absorbing large amounts of the most sophisticated and expensive U.S. weapons. Faced with the challenge of distant borders and only a small army, obtaining the most advanced weapons seemed an appropriate way for Saudi Arabia to secure its vast oil resources, and to protect itself from Marxist South Yemen on its southern border and the expanding power of Iran under the shah. Therefore, Saudi Arabia welcomed the opportunity to buy U.S. arms unconditionally. The method and volume of the arms build-up in Saudi Arabia was similar to the Iran model. By 1974, Saudi Arabia was purchasing \$2 billion worth of U.S. arms. As in Iran, a large internal security force has been trained by the U.S., and thousands of U.S. technicians are required to operate and service much of the sophisticated military apparatus.

As Iran ceased to be a major purchaser of U.S. arms after the shah was deposed, the present administration replaced it with a new recipient, Egypt. Since breaking

ties with the Soviets in 1972, President Sadat has moved closer to the U.S. The first arms were sent in 1976, and now the U.S. has promised to deliver between \$2.5 and \$6 billion in sophisticated weaponry to Egypt in the next six years. This has been the "price of peace" between Egypt and Israel.

Recent events in the Middle East have shown that the use of arms sales as a tool of foreign policy is detrimental to U.S. interests. As we have seen in Iran, arms do not bring stability to an area where military and political instability prevails. There is no safeguard against arms falling into hostile hands, and, as Israeli raids into Lebanon in recent years have shown, there is no way to ensure that U.S. arms will be used by our allies in ways that are consistent with stated U.S. foreign policy goals. Arming our allies has only managed to maintain a sense of insecurity among Middle Eastern nations.

In reaction to the increasing instability of the region, resulting primarily from the revolution in Iran and the intervention in Afghanistan, the Carter administration has revised its Middle East foreign policy. Our previous policy of arming deputy powers has regressed to a policy of readiness for direct intervention in all parts of the world. The so-called "Carter Doctrine" with its proposals for use of foreign military bases and development of a rapid deployment force, is the embodiment of this policy.

This preparation for more direct U.S. involvement does not mean, however, that the role of arms sales is diminishing. The belief that arms exports generally promote U.S. national security still remains strong among our government officials. Most recently, the Carter administration has announced \$1 billion in military sales to Egypt, Israel, Morocco, Jordan, and Saudi Arabia.

If the disastrous process of the arms build-up in the Middle East and around the world is to be reversed, the U.S. (the number one arms exporter to the rest of the world, with thirty-nine percent of the global total) must be responsible for initiating reductions and disarmament talks. There is little chance for restraint by the other major suppliers, for at this time neither the major arms suppliers nor the Third World recipients are eager to implement arms sales restraints. France and Britain have indicated they would not consider reductions unless the USSR does so also. Therefore, if disarmament talks are to be successful they must include all the suppliers, particularly the USSR.

In 1977 an important first step toward disarmament was made when the U.S. initiated the first discussions with the USSR on controlling the conventional arms trade. The CAT talks, as they are called, regrettably broke down in December, 1978, when the U.S. refused to talk about limitations on sales to the Middle East unless the Soviets would consider limitations on Soviet arms to Warsaw Pact countries and Cuba. No progress has been

made since that time. As long as U.S. policies concerning the Middle East remain predicated on preserving our oil interests, balancing oil import payments, and maintaining a major U.S. presence in the region to oppose Soviet influence, the unstable situation there will not improve.

To ensure a peaceable world and stable, friendly allies in the Middle East, Friends must urge our government to develop policies that are as concerned with human life and the welfare of the people of the Middle East as with the protection of resources and national prestige. This means calling for an end to intervention in the affairs of other nations by urging Congress to keep its controls on the CIA. It means urging unilateral steps to be taken toward significant reductions of conventional arms trade, particularly to the Middle East; urging ratification of SALT II and resumption of further SALT talks; and urging strong support of international constraints on all arms production. This also means urging that steps be taken to obtain a comprehensive Middle East peace settlement.

In the four Arab-Israeli wars that have occurred in the Middle East since Israel was established in 1948, displaced Palestinians have been scattered into U.N. refugee camps throughout the Middle East. To obtain a lasting Middle East peace settlement, only a plan for the future of the Palestinians that is acceptable to the Palestinian people could be included in any agreement. We therefore urge our country to talk to the PLO (the political party of the Palestinian people) and to encourage Israel to do the same, so that negotiations can be arranged in which both groups' concerns and needs can be equitably discussed. U.S. support of a two-state solution is also encouraged, because such a state could provide a basis of self-rule for Palestinians living under occupation.

Equally important is Soviet participation. As the Tripartite Declaration proved in 1955, the USSR cannot be ignored. Anything other than bringing the Soviets into the peace process would produce a partial peace, doomed to failure. If a major crisis is to be avoided in the area, we must establish positive, reciprocal relations with other countries based on mutual trust and respect that recognize their needs as well as ours. Only by working together to meet these needs can the causes and occasions for war be overcome.

At present, the world spends \$450 billion a year on arms, while only \$20 billion is spent on development aid. The survival of the world depends on our ability to reverse these statistics and meet world human needs. To accomplish this it will mean building a new world in which the way of love replaces the way of force, and faith in nonviolence replaces faith in arms. Although governments will not alter their foreign policies in order to conform to Quaker ideas of peace and individual human worth, Friends must make every effort to achieve this goal. □

YEARLY MEETING REPORTS

New Zealand

About seventy Friends gathered at John McGlasham College, Dunedin, New Zealand, over the weekend of May 16 to 19, 1980. Dunedin, the Edinburgh of the south, is rich in Scottish tradition and atmosphere. We were welcomed with warm weather and warmer hearts, and only the weather turned colder later.

We were much poorer for the absence of Young Friends, who had been camping at a pacifist community at the northern end of the South Island. Only one returned in time to tell us that it had been a good camp, and that they were in good heart about our next summer gathering, which they have undertaken to arrange.

Bruce Dickinson presided, this being his last year as clerk. He had visited many meetings during the year, and found evidence of spiritual vigor. New meetings for worship had begun in a number of smaller towns. In reflection on the state of the Society in N.Z. he found the warnings of Jesus most appropriate. It is as difficult for the educated to enter the kingdom of heaven as it is the rich. We need to give our hearts to spiritual seeking, as well as our heads.

A whole morning was given to an exercise arranged by the Public Questions Committee. Small groups discussed "Work" (unemployment is a rather negative word), and "Race Relations." Lack of work is felt to be more destructive than racial prejudice. The percentage of Maoris and Polynesians out of work is a national disgrace. Caring and sharing of work and resources would happen if we could break away from the five-day week concept, and return to a Christ-based simple life-style.

Friends World Committee for Con-

sultation activities were reported on by our representatives, Peter Newby and Lynley Gregory. Both had found the triennial at Gwatt a stimulating experience. They reminded us that not all representatives had the freedom they took for granted. Both had travelled among Friends in many places. Lynley and her sister, Claire, showed slides taken in East Germany, Kenya, India and Australia. We are enthusiastic about the appointment of Richard Meredith, of Australia Yearly Meeting to succeed William Barton.

Our Peace Committee reported a moderately busy year. The most important undertaking was the tour by Adam Curle, well-known English pacifist and peacemaker. Adam led seminars in Wellington, Dunedin, Christchurch and Auckland, lectured at a university, and delivered the Peace Lecture for the Foundation for Peace Studies. The Committee supported the recent Nuclear Free Pacific Conference in Honolulu, and is seeking clarity on a possible peace tax campaign.

The N.Z. Friends' Service Committee told how its one percent fund was helping spring protection in Kenya. Among other projects supported by the Committee is an Aborigine school in Australia's Alice Springs, and at home it has funded an Auckland Friend, Robin Watts, to organize a self-help labor co-operative.

The Extension Committee has plans for the visits of overseas Friends. We are pleased with the results of its advertisements in a national weekly magazine. All meetings are now involved in follow-up work.

The financial problems of the shared house and communal buildings at Friends' Settlement at Wanganui were given careful consideration. These buildings are a yearly meeting responsibility. Other houses at the settlement are owned under license by individual Friends.

We issued a news release publicizing our continuing support for CORSO, a N.Z. overseas aid agency, of which we are founding members. CORSO has dared to alter its policies to include the education of New Zealanders in the causes of poverty both at home and abroad.

Our application to join the Christian Conference of Asia will be considered by the Conference in 1981. It is very likely that we will have an observer at that meeting.

Katherine Knight, of Auckland, gave the keynote address, "Friends Face

Conflict—A Personal View." Kath is a member of Women's International League for Peace and Freedom, and on behalf of the N.Z. Foundation for Peace Studies, teaches peaceful relationships in Auckland schools. She feels it is time Friends broke away from the role of peacekeeping, and become peacemakers.

The serious business of yearly meeting was interrupted and enlivened by a social evening, when three "weighty Friends" performed a "Cleaning Ladies' Ballet." At mealtimes the dining hall resonated with conversation. We filled the beautiful Dunedin Meeting House at Sunday meeting for worship. And, of course, each session was a meeting for worship, interrupted by business.

Olwen Palmer

North Carolina

As we gathered Seventh Month 9-13, 1980, for our 283rd session, and our 76th as a Conservative body, on the campus of Guilford College, we were in awe of the beauty of the surroundings and the richness of its heritage.

The weather truly made us aware of the spirit and the challenges we each face in life. We began with hot, windy, wet weather only to be led to our conclusion with bright sunshine filled with warmth and enthusiasm. Our innermost hopes for this yearly meeting were so beautifully brought to light by the Scriptures during the initial gathering as we heard, "Let the words of our mouths and the meditations of our hearts be acceptable in thy sight."

We were blessed by many visitors who added much strength to our sessions, and we happily renewed old friendships and made new acquaintances. We welcomed our new friends from Friendship Monthly Meeting and the love and enthusiasm which they gave to the yearly meeting.

From the very onset our meetings were filled with a feeling of love and unity. While business was carried on with promptness and tenderness, everyone seemed to feel the guiding and inspiration of the Spirit.

Of primary concern throughout the meetings was the newly enacted registration of our young men, with the all-too-

likely conscription of them at some future date. In response we have been led in many directions. Registration and draft counseling services are being set up to assist those faced with the problem with guidance and information. Students of registration age and their families are being given notification of where and how they may become better educated on the potential of this dictum.

We were made aware of the plight of migrant workers in North Carolina and Virginia. Since it appears that no one is taking a position on behalf of these people's rights and assisting in the fulfillment of them, Friends were in unity that we should begin now to voice our opinions and proceed to bring about legislation for the welfare of migrant workers.

Meeting for worship on Sixth-day morning, a time to reflect at the midpoint of yearly meeting, was a beneficial and special time. It was a benediction to our innermost and prayerful spiritual exercises, and messages of truth came from a higher Source than our own.

Throughout our meetings and our activities, we have been brought again and again to the richness of our tradition and the important, even essential part that is played by Friends as examples and role models. We visited the Guilford College Quaker Collection, toured Friends historic sites, listened to a Quaker college president, heard reports from our Friends schools, listened to representatives from the larger Quaker organizations, visited with our representatives to the FWCC Fourteenth Triennial as they showed slides and gave an enthusiastic report which showed a depth of understanding. We heard of the activities of our monthly meetings and learned that they are quite alive and vigorous as they are led to "let their lives speak." We watched slides and listened to poetry describing visits to old places of worship, considered the roots of our tradition in the Quaker country of the north of England. And we were constantly reminded that the presence in our midst of older Friends and the witness they bear to the integrity of our faith are vital to our continued testimony in the truth to a confused and sometimes desperate world.

We were also challenged to explore the complex evolution of simplicity, leading us to consider that simplicity which is more than plainness of speech, dress, and deportment, but is centered in the act of worship.

In our concluding meeting for busi-

ness, we heard the rich variety of soul-searching answers given by our six monthly meetings to the Queries: and we heard once again the solemn and uplifting words of the Advices we read. We expressed our desire for a greater degree of unity; yet we rejoice in that unity which underlies our diversity, as we also rejoice in the diversity that, nurtured and cultivated in tenderness and love, brings forth new, good fruit of the spirit. We were reminded that our yearly meeting is not merely our annual gathering, nor even our verbal testimonies, but above all, "our lives as they speak in our homes and communities throughout the year."

Mary P. Littrell

North Pacific

Growth and vitality, both physical and spiritual, were the outstanding elements at this, the eighth annual session of the young North Pacific Yearly Meeting. With eight monthly meetings, all lying west of the Cascades, five preparative meetings, and fifteen worship groups (twelve out of these twenty in eastern Washington, Oregon, Idaho, and Montana) a recurrent theme was communication: the need for a sharing of Friendly expertise among these widely separated meetings. A meeting of "Friends from east of the Cascades" resulted in the presentation of a minute to the yearly meeting requesting the establishment of a committee to be aware of and make known the needs of these groups and to set up a program of visitation for their meetings.

The feeling of spiritual vitality was deepened by the ministry of Dwight and Niyonu Spann-Wilson of Friends General Conference, our Friends in residence. Following their presentation, in which Dwight shared thoughts on the meeting for worship and Niyonu sang, enhancing his message, it was noted that while we did not all agree on what was the most important idea he shared with us, everyone seemed to feel that we had "been in the power of the Spirit." And the Spirit remained with us and among us throughout the remainder of our time together.

With the vocal ministries of Niyonu

Spann-Wilson and Susan Stark of the Friends Coordinating Committee for Peace, as well as the musical abilities of some of our own members, song played an important part in the life we shared together.

The varied interest groups brought something to everyone: "The Meeting for Business," which Val Ferguson of FWCC made a real sharing experience; "The Ministry of Song," led by Niyonu; "Wild Plants as Friends," "Healing Hands," "The AFSC Program in Southern Africa," and "What's going on in Iran," are just a few of the many interest groups in which we grew better acquainted through discussion and participation.

It became apparent during its 1980 sessions that North Pacific Yearly meeting is a growing, changing, evolving body. Next year we gather at a site east of the Cascades (The Dalles, Oregon) for the first time.

Another kind of growth—the sudden violent force of nature, which can change the world dramatically in a moment of time, was in many of our minds during the days here. Some of us had passed through areas of mud-flow or ash-fall on our way here, seeing for the first time evidence of the power unleashed at Mt. St. Helens on May 18 of this year. "Praise the Lord!" one Friend said, "We have been observers at the creation of the world!"

Barbara Janoe

Ohio Valley

Ohio Valley Yearly Meeting held its 160th annual sessions in the Friendly setting of Olney School, Barnesville, Ohio, July 30 to August 3.

The joyous fellowship of this gathering embraced an awareness of Quaker heritage and experience, a feeling of kinship with other Friends groups, a keen concern for contemporary problems, and the power of shared work and worship.

The program theme of "Conflict Resolution" was explored through many channels: role playing in the get-acquainted session, specific interest topics for worship-sharing groups, a

listening workshop, a world hunger simulation game, disagreement dialogues, and filmed reports (on peace-making projects, the tragic aftermath of Cambodian conflict, and conflict engendered by multinational corporations.) Barry Hollister discussed "Friends and International Conflict," challenging us that since "we don't know how much time we have, we have to do the best we can with great urgency." Jim Bristol drew from his life experience and complete commitment in discussing "Spiritual Basis for a Pacifist Approach." George and Brigitta Stree-
tor shared their professional insights in a discussion of "Nonviolence and Conflict Resolution in the Family Life."

Presiding Clerk Merritt Webster opened the business session with a challenge from the New Zealand Yearly Meeting Epistle: "Through understanding we must work for the kingdom, even though we may not see it on Earth." We were strengthened by the presence and first-hand reports of Ruth and Scerrit Nash (Western Yearly Meeting), representing the Committee on Indian Affairs, James Hipkins, from the Dayton Regional Office of AFSC, and Marian Alter, one of the representatives of FGC in the "Midwest Presence" experiment. A summary of greetings and epistles received from many Quaker groups stressed the recurrent recognition of a dark night of the soul, and the Divine Light which Friends seek.

The Executive Committee report of practical matters before Ohio Valley Yearly Meeting structured the ensuing business sessions. Reports of concerns, activities and responsibilities included care and preservation of our own historical records, specific undertakings of OVYM and its member meetings, participation in projects of kindred groups, and new ventures this year. The treasurer's report and the budget proposal initiated thorough discussion of our stewardship in many projects, including how to continue vitally needed support, how to lay down support of projects which can become independent, and careful consideration of new efforts and relationships. Following the report of the first "Friends Music Institute," held at Olney School this summer, OVYM agreed to approve the recommended board of directors, ask for an annual report from FMI to the yearly meeting, and to make a decision on relationship to FMI at the end of three years. The Executive Committee was charged to work out subsidy provisions (up to fifty percent if needed) to make

full participation in the 1981 yearly meeting, to be held at Earlham College, possible.

Three age-level groups of Young Friends met in separate sessions, as well as participating in the total life of yearly meeting, with contributions ranging from postcards for messages to Congresspersons, to liveliness in the Saturday night talent show, to freshly baked cookies in amazing quantity.

Deep concern about the military registration of eighteen- and nineteen-year-old men, and fear of further military programs, spread a cloud over the yearly meeting. Young Friends asked for a special session to explore possibilities they may face. The yearly meeting united in this minute, after the regular meeting for business had closed: "In view of difficult times we are now facing, Friends need to reaffirm their testimony of freedom of conscience with respect to draft registration. With this in mind, the Ohio Valley Yearly Meeting of the Religious Society of Friends minutes its support of those individuals who are impelled by conscience to register or to refuse to register."

Merritt Webster closed the meeting for business, 1980, with the observation that words from the FWCC Triennial Message, 1979, apply to our conduct of program and business: "It is fitting to dream dreams and have visions, and to pray for the grace and strength to carry them out."

Mildred Mahoney

CONFERENCES

General Gathering

Kenneth Boulding has said it better than most of us could: "The purpose of all social institutions is to build higher quality human beings." Friends General Conference qualifies under the label of a social institution, and the annual late-June/early July gathering is a splendid example of just how FGC contributes toward "...building higher quality human beings."

For the planning committee and staff

of FGC it is very sobering to consider the task of developing and administering this week-long experience, which has come to be of considerable importance to an increasing number of Friends and others who attend each year. For some twenty months a large committee works with staff to conceptualize, to structure, to create a multi-faceted 160-hour phenomenon most often referred to as FGC—more accurately, the General Gathering of Friends.

During the week of the Gathering, this same group becomes the oversight committee, which meets each day after lunch to review and monitor, and to forestall any problems. This now annual event grew out of the legendary "Cape May Conference," which until the mid-1960s was sponsored by Friends General Conference. It was then decided to hold a midwest gathering in the alternate years, in order to attract Friends located west of Philadelphia.

After gatherings in Michigan and in Missouri, a pattern developed of having the "eastern" conference in even-numbered years (held in Ithaca, New York, throughout the 1970s), and, in the odd year a "western" gathering somewhere toward the center of the country. Finding a facility which can accommodate between 90 and 1,700 Friends (larger attendance is usual for the eastern conference) has limited the variety of available locations, and Ithaca will continue to be the site for the alternate year, until adequate alternative sites are available.

Members of the planning/oversight committee become accustomed to hearing attenders report that they live from one year to another for this supportive and nurturing experience. When you hear this sort of report in the context of the Gathering, somehow you know that such a comment isn't simply hyperbole, but that these words are well chosen, often meaning just what they say.

Somehow, the burden of planning and accepting responsibility for such a momentous experience is made bearable by the realization that much of the greatness of the experience would simply happen by the coming together of several hundred Friends with that special body chemistry which Friends seem to have, and which is invariably shared when they come together.

It may not matter all that much what the *program* is, nor what is done in preparation (beyond announcing the place and dates and arranging the logistics, food and facilities). The whole *gestalt* is probably out of Friends' hands

anyway. The most profound and significant events are often not programmed or anticipated by staff or planners. Most of the truly memorable occasions seem to come about by spontaneous combustion—a leading from without, more than from wisdom, insight, or forethought.

This past June-July some 1,400 Friends were in Ithaca, New York, hearing Eric Johnson speak on sexual morality, and William Sloane Coffin on the arms race; having massive meals more often than we needed; attending more than fifty workshops ranging from questions of dealing with anger, and simplicity in the arts to men's issues and preparing for Quaker ministry; developing special interest groups at all hours of day and night; disco and folk dancing; meeting for worship; and doing those things which Quakers do best (silence and celebration); without any business to transact.

The best way to discover for yourself this enriching and nurturing encounter is to plan now to be in Berea, Kentucky, from June 27 to July 4, 1981, for the next General Gathering of Friends.

James Neal Caverer

Quaker Humor

Under the auspices of the Ridgeway Quaker Center, of which Bimsey Kirkpatrick is the director, nearly two dozen people met at Friends House in Madison (WI) last March to look at and enjoy humor in and about our lives.

Throughout the day-and-a-half which we spent together, we told and heard jokes and stories, humor welling up out of the warm good cheer, and out of the acceptance and openness inherent in the workshop.

We agreed that humor is universal, but found that types of humor vary—different cultures offer humor in special ways that may seem laughable, at best—but not funny—to outsiders.

To understand humor by looking from the underside, we asked what it is that hinders humor: anger, scorn, self-importance, self-absorption, self-pity, disparity in experience and expectations. If these things hinder, is there anything that utterly kills humor? Yes, humor is obliterated by utter terror, pain, injury or extreme starvation; but not merely

illness, even when severe. Humor can (en)lighten our lives through most of the range of our experience.

We read and told many of the classic Quaker anecdotes, new to some of us, welcome repetitions to others, freshly alive. William Bacon Evan's humor, for instance, seems to rise child-like to full Quaker stature, and some of his remarks in meetings for worship seem like Zen koans, conundrums both light and profound, relaxing and demanding.

The weekend together rounded out with singing, shared meals, discussion of ideas in a number of books about humor, and meetings for worship—a time of healing and cheer, with opportunity for reflection. In our group journal we gathered queries and advices:

Are Friends attentive to inspired movements of humor that help dispel untruth and fear by introducing healing, integration, relaxation, awareness and good cheer?

How can we help eliminate degrading humor from daily life, and replace it with healthy, sunny humor?

Friends are advised to remember joy.

Francis D. Hole
and Gundega Korsts

New Foundation Fellowship

Increasing numbers of Friends, myself included, have been longing for another option, a real alternative to the welter of present Quaker approaches—approaches humanist, universalist, rationalist, Platonically or mediocrally mystical, humanitarian, neo-Lutheran, neo-this and neo-that; there is no end to the confusion. The New Foundation Fellowship gives us that option. What foundation? The "new" foundation is simply the old foundation preached by George Fox: Christ Jesus himself, the Galilean who was crucified outside the gates of Jerusalem. He still lives. He loves us and forgives us and says that we can immediately become citizens of his kingdom. But he does more: he "is come to teach his people himself"; he is

our leader. And he not only tells us what to do, he gives us the power to do it; he imparts to us "the life," the Christ-life, existence in God and Christ, that life and that power that takes away the occasion of wars; he enlivens.

This is the gospel message that was preached by the apostles, and then lost; was preached again in George Fox's time, and was again lost; and is now being preached by a new band of missionaries, the New Foundation Fellowship. Canadian members of the Fellowship, Kathleen and Fritz Hertzberg and Max and Lorraine Skinner, made the arrangements for a gathering held June 21-25 at Camp NeeKauNis in Waubesa, Ontario. Canadian Yearly Meeting very kindly made the site available, though not thereby endorsing the ideas and outlook of the Fellowship.

Old hands made presentations; inquirers and potential new workers peppered the presenters with questions and comments. Lewis Benson, whose scholarship and thinking over several decades have had so much to do with the recovery of the message, had several topics: "Quaker Ministry," "Meetings for Business" (which he shared with Sarah Benson), and "Testimonies." Sarah Benson dealt with the "New Foundation Fellowship," as, for example, its two treasurers, one in England and one in the United States, and its editors: Joseph Pickvance and Ursula Windsor of England for *New Foundation Publications* and *Newsletter*, and John H. McCandless of the U.S. who will edit a journal, *New Foundation Papers*, soon to be ready for first distribution.

John Curtis, a missionary who has been working with Lewis Benson for years, and who, with his wife, Barbara, has been taking the news of Christ's present leadership to meetings all over the country, dealt with "Fox's Message." Mark Silliman's topic was "Studying Fox's Writings," and he told also how, in one moment, in a flash, he—then an addict—both knew Jesus Christ and lost all desire for alcohol and other drugs. William Stafford stirred Friends to both keen enthusiasm and deep anxiety with his treatment of "Quaker Worship," and of the sad state into which it has fallen: having no personal God to guide them, and being therefore thrown back upon themselves, Friends come perilously close to worship of self. "What! If we go on like that," the question ran, "won't we upset the folks back home?" The group searched for a balance between, on the one hand,

honesty and accuracy in the handling of the subject, and, on the other, a proper regard for the sensibilities of others.

Viola Purvis was stirring in a different way: she read, from George Fox, passages having to do with worship, ministry, and fortitude under persecution. The material was such, and the rendition was such, and the presence of the Teacher was such, that many of those present were uncorked to make their contributions too.

Lorraine and Max Skinner provided an unusual "entertainment"—unusual for modern times, even among Quakers. They did a duet: first the soprano would render, from the very long Epistle No. 249 of Fox, a passage proclaiming that the Word who spoke to Abraham, Moses, or some other Old Testament figure was that same Johannine Word by whom all things were created and who dwelt amongst us for a time in Palestine, full of truth and grace. Then the baritone would quote the relevant biblical passage, in order to take us as deeply as possible into Fox's experience. Thus was a point made: Fox understood the term "Word," Hebraically, to refer to Christ in history, and not to a philosophical abstraction like "love" or "wisdom." And at the same time, the duo offered all praise and honor to the Lamb: how much He had done!

As to the attenders (who filled the camp to capacity), a less passive outfit it would be difficult to imagine. Their questions and comments were numerous and vigorous. One of the questions was, in effect, "Since we speak so often of Christ's teaching us, shouldn't we also sometimes say what it is like when he speaks? Why all the reticence on this crucial point?"

A week-long international gathering is being planned by the New Foundation Fellowship to be held at Woodbrooke (Quaker study center in Birmingham, England) in the late summer of 1981. Details are yet to be settled and announced. It will probably be preceded or followed by a trip to the "Quaker country," near the Lake District.

In the meetings for worship at Camp NeeKauNis, the Christ-centered ministry brought one "into the life," just as Fox said that the ministry should, and it was enough to recharge one's batteries, and promote obedience, for months to come. There was worship every morning, and at other times, unpredictably; and two long sittings, of two or three hours apiece, billed vaguely as "unprogrammed sessions," turned into protracted worship-sharing of the deepest

sort. The second of these sessions brought the gathering to a close—and to a climax. One Friend was led to remind us of the story of Martha and Mary, and of the one thing needful: to sit at Jesus' feet, and listen as he teaches.

Gardiner Stillwell

FRIENDS AROUND THE WORLD

Bob and Kay Horton, of Prisoner Visitation Service (PVS) recently received a letter that should be shared with other Friends. It is quoted here.

Today I received the May 15, 1980, issue of the Journal and I consider it the most inspiring and provocative issue I've ever read. The "Memorial Day—1980" essay was intensely touching, and profoundly sobering was "Feeling Comfortable," and I was especially moved by "Pilgrimage of a Conscience."

I have recorded Maurice F. McCrackin in the history books of my mind along with Henry D. Thoreau, John Brown, and other true-stomp-down-witnesses to truth. He is one of the greatest persons this century has or will meet. I/we were keeping apace with his imprisonment when it occurred, and peers here voiced nothing but respect and admiration for "that little old man." He was the topic of conversation for weeks. It would surely worry the government if youth harbored the firmness of principles and convictions as he does. They'd be in dire straits. I was personally affronted to read an article explaining him away as an eccentric and senile old man. He brought Socrates to mind also.

I was delighted to read that they've banned him [McCrackin] from religious services in all Ohio

prisons. That in itself affirms his integrity as nothing else can, and stands as witness to the truth that only those who'll rationalize and acquiesce in the false assumptions that the institution of prisons are grounded on, can serve it. I'm sure he is honored to be told that as long as he will not ignore the internal conditions he cannot be allowed entrance. Yes, I am deeply inspired by "McCrackin."

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Church World Service (475 Riverside Drive, New York, N.Y. 10027, where more information can be obtained) has made an appeal for granting asylum to the Haitian "boat people" and for treating them with the same services and care offered Cubans. It points out, however, that resettlement for Haitian refugees outside the Miami area "is not recommended at this time." Haitian community leaders and our legal staff must have legal status clarification on Haitians before they leave the protection of the Fifth Circuit (Florida) U.S. Federal Court District, which prevents the Immigration and Naturalization Service from deporting them."

Asia Bennett, new executive secretary of the American Friends Service Committee, signed a letter to President Carter early in July calling the death of thirteen Salvadoreans in the Arizona desert after crossing the Mexico-U.S. border "an unnecessary tragedy that should never happen again."

She urged the Carter administration to cooperate with the Mexican government in applying criminal penalties "to smugglers and others who make a business of transporting desperate people without papers across the border."

She further emphasized that undocumented immigrants are not criminals and that "punitive measures directed against them will not reorder the profound problems that force them to migrate and expose them to the abuse of those who profit from their plight."

"INVERT" is the Institute for Non-Violence Education, Research and Training. Its address is RFD 1, Newport, Maine 04953. It has recently published a seventy-six-page *Consensus Workshop Handbook* which is available for a "two dollar contribution to cover printing costs." According to the Baltimore Yearly Meeting-sponsored Friends for Creative Conflict Resolution's newsletter, the new handbook includes twenty-three games for illustrating concepts of consensus, notes on consensus, fifteen exercises for developing skill at using consensus, resource lists, and even a preparation course for resource people.

The same newsletter also recommends for "fascinating reading in conflict resolution" the spring publication of *Sharing Space*, the quarterly newsletter of the Children's Creative Response to Conflict of 15 Rutherford Place, New York, N.Y. 10003. This number of *Sharing Space* reports on conflict resolution techniques being used in elementary schools in Ireland as one answer to the violence there. *Sharing Space* is available for \$3 a year from CCRC at the above address.

According to an AFSC report, *Undocumented Workers in the U.S. Labor Market*, Mexicans in Los Angeles are being subjected to "rampant exploitation." For example, eighty percent of the garment industries in that city do not pay the minimum wage and/or overtime, according to statistics compiled by the Division of Labor Standards Enforcement of the State of California. Thirty-one percent of these employers do not carry Workers Compensation Insurance for their employees. And sixty-three percent of the restaurants inspected failed to pay the minimum wage and/or overtime.

In a conference on which the AFSC report was based and which also touched on the religious and ethical perspectives of immigration, it was emphasized that the treatment that an "alien" receives in this society is reflective of the values of the culture.

The full forty-page report may be obtained for \$1.50 from AFSC's Mexico-U.S. Border Program, 980 North Fair Oaks Avenue, Pasadena, CA 91103.

COAL is not formed exclusively from the partial decomposition of vegetable matter without free access of air under the influence of moisture and/or of increased pressure and temperature. It has also been formed with free access of air (not necessarily of increased temperature) under the influence of FWCC, specifically at the 1977 Conference of Friends in the Americas in Wichita, Kansas, where it stood for "Comite Organizador de los Amigos Latino-americanos."

In February, 1980, in Monteverde, Costa Rica, it held an evaluation conference at which eighteen Spanish-speaking Friends from Bolivia, Colombia, Costa Rica, Cuba, El Salvador, Honduras, Guatemala, Mexico and Los Estados Unidos participated. At that time it was stressed that Latin American Friends needed to have a truly Latin-American organization and also that *all* groups of Friends in Latin America needed to be involved: pastoral, evangelical, and unprogrammed. Financial problems were discussed and continued publication of the *Boletin* was decided upon.

AFSC Annual Meeting

A Quaker/AFSC visit to Friends and others in southern Africa and a major address by the new executive secretary of AFSC, Asia A. Bennett, will be high points in the 1980 annual meeting of the American Friends Service Committee, Saturday, November 8. Morning sessions will be at Friends Select School and the afternoon meeting at Friends Center, 1501 Cherry Street, Philadelphia.

The program provides for eight or more simultaneous special program interest groups from 9:15 to 10:30 a.m. and for four simultaneous panel presentations from 10:45 a.m. to 12:15 p.m., at Friends Select School, 17th and Parkway.

Among the interest group topics projected for the first part of the program are new information on the draft, a new slideshow by NARMIC on nuclear weapons and power, a report on work with persons affected by the Mexico/U.S. border and immigration,

work on the death penalty, public school developments, work with Native Americans, Kampuchea and Indochinese refugees, crisis developments in Latin America, a report on both South and North Korea where an AFSC delegation visited in September, and possibly other subjects.

Recent visitors to North Korea include Stephen Thierman, AFSC Director of the Quaker United Nations Office in New York, and Maude and David Easter, until recently AFSC international representatives stationed in Tokyo.

Also at Friends Select School in the latter part of the morning, four panel presentations are planned. One will include a discussion of disarmament program. Another panel will include recent AFSC visitors to the Middle East, Iran and Afghanistan. A third will focus on community approaches to economic opportunity in the United States. A fourth will give perspectives on AFSC work in the USA from three AFSC regional

office executive secretaries.

The afternoon session at Friends Center will hear the Quaker/AFSC delegation to southern Africa and Asia Bennett's address. Chairing will be AFSC board chairperson Stephen G. Cary. Visitors to South Africa included Ann Stever of Seattle, Washington, clerk of the delegation; Lois Forrest of Cinnaminson, New Jersey; James Fletcher of Danbury, Connecticut; and Jerry Herman, director of AFSC's peace education on southern Africa. Lois Forrest and James Fletcher are members of the AFSC board of directors.

The theme for the annual meeting is "A Time of Change," taken from a quotation by the Quaker leader, Lucretia Mott, whose centenary is being honored this year. The quotation is: "Any great change must expect opposition because it shakes the very foundation of privilege."



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Established in 1863 by Act of Congress, the National Academy of Sciences is the official organization to be consulted for advice on "any subject of science or art."

This august body, numbering only about 350 U.S. scientists, recently elected Bill Brown, active member of Des Moines Valley Friends Meeting, to join its ranks. His "significant contribution to science" was his work in cytogenetics, by which he helped pioneer hybrid corn to more than triple its per-acre production in this country.

After five years, Cambodian (Kampuchean) children are returning to school, but without basic learning materials. "No tables no chairs, no pencils, no books. Can you please help us?" says a request from Neak Long, as quoted in the *Washington Post*.

To answer this question, AFSC has organized a program called "Kids for Cambodia," under which children—or even adults—can collect #2 pencils (with eraser) and notebooks (preferably sizes 8"x6" to 10"x8") with spiral, saddle-stitched or sewn bindings. These (or cash donations) should be forwarded (before December 31, 1980) to Kids for Cambodia, c/o AFSC, 1501 Cherry St., Philadelphia PA 19102.

LETTERS TO THE EDITORS

The War System Is the Issue

Talk about Square One! Here we are at the draft registration day again. Dear God, how can this be? Forty years ago it could be understood that there were *some* who could believe that war was a necessary instrument in some circumstances; but now that its arsenal boasts of mindless weapons of total thermo-nuclear annihilation, who cannot see that it has no place any longer in our relationships with our fellow humans? What sane person can agree to betray the intelligence and welfare of his or her nation by participating blindly in

preparations for its destruction along with the rest of the world?

With my friends the last time around, I debated the same basic question that now confronts my grandchildren and their friends: To register or not to register? I respected then, and I respect now, those who feel that any cooperation with the conscription system is wrong; but, looking back at the stand I took in 1940, looking around now, and looking ahead (with the hope that there will be a future) I believe it is also honorable, and probably much more effective, to seize the opportunity offered by a bumbling but stubbornly bureaucratic government to go on record with them as a conscientious objector.

The government sends agents around to register all the young men they can count on to fight. Imagine the impact if a large percentage (and why, if honest answers were given, would not the percentage be, say, at least sixty percent?) used their draft registration forms to make unequivocal statements that they were opposed to the war system and would under no circumstances participate in it!

Questionnaires are a plague and I dislike them too. But if one is handed to me that gives me a free chance to show where I stand on something important, I use it. Why not let Selective Service tabulate its own weaknesses and irrelevance? The results of their canvass and the reasons for objections, would be eye-opening public information. Statistics of refusals to register would also, of course, be news, but subject to distortions and confusing of issues. Answering or not answering is not the issue. Tell them so. The abolition of the whole war syndrome is the issue.

William R. Huntington
Rochester, VT

The Lord She Is God

How can I express in words, rivet on paper, the *explosion* that happened when I read the 100th Psalm as presented by Judith Pruess-Bowman in FJ 5/1/80?

"...the Lord *she* is God..."

I have been a liberated woman since long, long before anyone even heard of "women's lib." Yet how I blushed to see what a prisoner I was till Judith's lightning struck the prison of "...the Lord *he*..." down.

None of the non-sexist sentences we

have written for our being-revised discipline ever gripped me as did every feminine pronoun in Judith's Psalm. How I repeated, tasted, mouthed, chewed on every one! How the sounds sang in my ears, in my heart, how my being expanded to fit them in!

"...the Lord *she*!... We are *her* people...her mercy...her truth..."

My life will never be the same again. Serving on committee to update the discipline is nothing compared to what I'm doing now. I'm on the committee to update the Bible.

"...the Lord *she* is God..."

Amen.

Nadya Spassenko
Hughsonville, NY

"English" Missing

In his article "The Idea of Membership" (FJ6/1-15/80), Joe Havens cites Richard Vann's *Social Development of Quakerism, 1655-1755*. I would raise the question as to whether the title should be *Social Development of English Quakerism, 1655-1755*. Perhaps "English" was dropped when type was set or not used originally. Maybe it isn't an important question, but as a librarian I know of the problem lack of one word can cause in searching for a book.

Lynn A. Grove
Wilmington, OH

BOOK REVIEW

Puritan Boston and Quaker Philadelphia, by E. Digby Baltzell. *The Free Press, New York, N.Y., 1979. 585 pages. \$19.95*

"To understand the problem of authority and leadership in America today, one must study the history of Philadelphia and Pennsylvania." (p. 456) As sociologist and historian at the University of Pennsylvania, Digby Baltzell has been studying leadership in Philadelphia and Pennsylvania for many years. His conclusions are not flattering, particularly not to the Quaker spirit

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which furnished the seedbed of Pennsylvania life.

Quakerism, as Baltzell sees it, with its emphasis on the soul's direct relationship to God, produced a kind of benign anarchy, a situation which easily results in corruption or despotism. Why? Because the Quaker had no desire for leadership in governing. He preferred to cultivate his own soul's garden and to attend to his own private affairs. He contented himself with living a good and quiet life, sometimes a financially successful one, but private nevertheless. He declined to assume the responsibility of leadership in state or nation. And this "declining" tendency manifested itself not only in the leading Quaker families of Philadelphia but affected the attitudes of the Philadelphia elite in general. "Privatism" as a way of life shows up in most of the 300 members of Philadelphia's fifty "first families," whose careers Baltzell has followed in detail. For as many of the leading Friends of colonial Philadelphia moved over one by one into the Episcopalian establishment, they brought with them the dislike for public life that had characterized them as Quakers. The Philadelphia gentleman remained a private man, and such leadership as the city manifested came most often from outsiders such as Benjamin Franklin.

What a contrast Baltzell sees in Puritan New England! Here the first families produced generation after generation of men who strove for leadership in the political, educational and intellectual life of their communities and their country. Chart after chart in the appendices to Baltzell's text document this contrasting pattern of leadership in Boston and Philadelphia. Eventually even Boston Catholics took on the Puritan attitude toward leadership while Philadelphia Catholics imitated the Quaker pattern. It was no accident therefore that Boston and not Philadelphia produced the first U.S. Catholic president.

Why again? Because Puritanism placed its emphasis on the "calling" and on the governing of society based on a hierarchy of rights and responsibilities. By way of illustration, Baltzell compares pairs of distinguished Bostonians and Philadelphians with great effect: what greater dissimilarity could there be than in the careers of those two exact contemporaries, Justice Oliver Wendell Holmes, Jr., and the Philadelphia lawyer, John Grover Johnson? Equally brilliant, one devoted his life to public authority, leadership and fame; the

other, declining to serve either on the United States Supreme Court or in any other public office, pursued what Baltzell calls the Quaker ethic of privacy and success. One made thousands while the other made millions. One was given a hero's burial in Arlington National Cemetery; the other, interred privately in a Germantown burial ground, is known only for the valuable art collection which he bequeathed to the city of Philadelphia.

One exception occurred in Philadelphia Quakerism, but it seems to prove Baltzell's rule. The Gurneyite Friends who clustered around Twelfth Street Meeting after the Separation of 1828 sprang from a Puritan-like ethic based on the Book rather than the Spirit. Like the earlier Puritans they wished for an educated leadership and founded the first Quaker college worthy of the name. They also took the initiative in founding other notable institutions of business, learning and humanitarian service, culminating in the American Friends Service Committee. Only in government did they stop short of assuming the authority which Puritans of their class considered their natural duty and opportunity.

Friends will find a few errors in this impressive book: an "n" left out of the maiden name of William Penn's first wife (p. 113); an extra "e" in Denbigh Hall at Bryn Mawr College (p. 446n). More amusing to this curator *emeritus* of the Quaker Collection at Haverford is the identification of the late Frederick B. Tolles as "curator of the Quaker Collection at Swarthmore" (p. 130n), when his real title was "Director of the Friends Historical Library" (Swarthmore pre-empted this more distinguished name for their library of Quaker books and manuscripts simply because they got there first in providing a building for it!).

But these faults are trivial. What is important is to decide to what degree Quakerism has contributed to the general decline of authority and leadership now manifest in this country, and whether it can share in the renaissance of Philadelphia and the nation which Digby Baltzell hopes will come.

It is also worthwhile to ask, "Did not the anti-authoritarian Quaker spirit contribute to the bringing down of that headstrong leadership which would have prolonged the war in Vietnam, and those who tried to put the U.S. presidency above the law?" Was it all bad?

Thomas E. Drake

ANNOUNCEMENTS

Adoption

Averill—*Marjorie Elizabeth Averill*, adopted by Edward and Deborah Seeley Averill on July 30, 1980, at Portland, OR. Marjorie was born on May 27, 1980. Deborah Averill is a member of Plymouth (PA) Meeting. Mother, father and Marjorie attend Multnomah (OR) Meeting. Maternal grandmother was Marjorie Seeley, recently deceased, former member of Plymouth (PA) Meeting and employee of AFSC. Marjorie was named for her maternal grandmother.

Births

Abbey—On May 25, 1980, in St. Louis, MO, *Gail Elise Abbey* to Elliot Abbey and Linda Gail Stanton. The mother and maternal grandparents, William and Lois Stanton, are members of Middletown Monthly Meeting, Lima, PA.

Fager—*Gulielma Leonard Fager*, born July 8, 1980, to Marylou Leonard and Chuck Fager of Langley Hill (VA) Meeting. The maternal grandparents, Rowland and Mary-jane Leonard are members of Central Philadelphia (PA) Meeting.

Hadden—On August 15, 1980, in Reading, PA, *Shane Thomas Hadden* to Guy and Deborah Hadden, of Honey Brook, PA. The mother and maternal grandparents, Edward and Elizabeth Fawcett, are members of Middletown Monthly Meeting, Lima, PA.

Marshall—On July 25, 1980, *Elias Marshall*, to Vance and Nancy Hicks Marshall. Elias was early, but very healthy, and named (in part) after Elias Hicks. Vance and Nancy are members of Phoenix (AZ) Meeting.

Montabana—On July 8, 1980, in Upland, PA, *Mary Pennell Montabana* to Donald and Barbara Montabana, of Aldan, PA. The mother and maternal grandparents, Franklin and Elinor Pennell Briggs, are members of Middletown Monthly Meeting, Lima, PA.

Morrison—On August 6, 1980, *Noah Dwight Morrison*, to David R. and Marilyn M. Morrison in Lancaster, PA. The father is a member of Germantown (PA) Meeting and the family attends Lancaster Meeting.

Sayre—Born to Philip and Sarah Vaughan Sayre, *Tobias Cloud Sayre*, on July 13, 1980. Toby's mother and grandparents, Victor and Deborah Vaughan are members of Germantown (PA) Meeting.

Vaughan—On July 16, 1980, *Alexander Gray Vaughan*, to Jonathan and Virginia Gray Vaughan. Alexander's father and grandparents, Victor and Deborah Vaughan are members of Germantown (PA) Meeting.

Marriages

Bryan-Hodgkin—On August 26, 1980, *Christopher Henry Hodgkin* and *Margaret Scott Bryan*. Christopher is a member of Staten Island (NY) Executive Meeting, and the son of John Hodgkin, member of Germantown (PA) Meeting and the late Ruth Walenta Hodgkin. Margaret is the daughter of James and Sally Winton Bryan, all members of University Meeting, Seattle, WA. The wedding took place at a meeting held at Innesfree, the island home of the Bryan family.

Crauder-Rueff—On July 26, 1980, *Michael L. Rueff* and *Elaine J. Crauder*, under the care of the Yellow Springs (OH) Friends Meeting. Elaine is a member of Trenton (NJ) Meeting; Michael is a member of Lake Forest (IL) Meeting. Elaine's parents, Robert T. and Renee Calm Crauder, came from Bangladesh to attend. Michael's parents, Joseph and Virginia Rueff, came from Elkhart, IN. The couple has taken the surname Crauderueff and are living outside Philadelphia, PA.

Hitchcock-Mays—On September 7, 1980, *Major Marion Ways* and *Lucille Frances Hitchcock* under the care of Miami Monthly Meeting, Waynesville, OH. Major is a member of Miami Monthly Meeting.

Rancken-Lutz—On June 29, 1980, at Ekenas, Finland, under the care of Finland Monthly Meeting (Sweden Yearly Meeting), *Jonathan Howard Lutz*, son of Howard and Eleanor Lutz of Eau Claire (WI) Monthly Meeting, and *Ylva Cecilia Rancken*, daughter of Rurik and Birgit Rancken of Finland Monthly Meeting, of which the bride and groom are also members. The couple will be studying in Eau Claire during the coming year.

Schuder-Chasse—On August 30, 1980, *Emily Louise Schuder* and *William Chasse* under the care of the West Hartford Friends Meeting, West Hartford, CT. The bride and her parents are members of the Ames Friends Meeting, Ames, IA.

Spooner-Miller—On August 24, 1980, *Charles E. Miller, III* and *Marjorie Thurber Spooner*, under the oversight of the Navesink Hills Monthly Meeting of Friends at the Marlborough Friends Meeting House, Marlborough, PA.

Takahashi-Adamec—On June 8, 1980, at Sandy Spring Meeting, Sandy Spring, MD, *Richard William Adamec* and *Nancy Aiko Takahashi*. Nancy is the daughter of Yasuo and Betty Takahashi, of Silver Spring, MD, and Richard is the son of William and Grace Adamec, of West Sayville, NY. The bride and groom attend Albany (NY) Meeting.

Van Wyck-Maurer—On August 9, 1980, *Johan Fredrik Maurer* and *Judith Marshall Van Wyck* after the manner of Friends. Johan is a member of Ottawa Friends Meeting, Ontario.

Deaths

Flitcraft—On July 22, 1980, *Cornelia P. Flitcraft*, aged eighty, at the Woodstown Friends Home. Born in Woodstown, she was a birthright member of the Woodstown Friends Meeting, a member of the Woodstown Woman's Club, the Salem County chapter of the American Red Cross, the county Retired Teachers' Association and the Woodstown-Pilesgrove Library Association.

Surviving are four sons, Richard K. of Dayton, OH; Hildreth M., Edward C., and Clarence L., all of Woodstown; a daughter, Annabelle Burns of Phoenix, AZ; two sisters, Helen P. Thompson, and Sara P. Cory; two brothers, Frank Pettit and Irving Pettit; fifteen grandchildren and fifteen great-grandchildren.

Gillam—On April 11, 1980, *Clifford Riggs Gillam, Sr.*, aged eighty-two, in the Hospital of the University of Pennsylvania after a brief illness. Clifford and Cornelia Stabler Gillam had moved to Crosslands, Kennett Square, PA, late in 1978 after fifty-one years at Buck Hill Falls, PA, where Clifford had been manager of the Inn, then president, and later chairman of the Buck Hill Falls Co. prior to his retirement in 1967. Clifford was a graduate of George School and Swarthmore College and had been married for fifty-seven years when Cornelia died in 1979. They were members of Swarthmore Monthly Meeting.

Clifford served as president of the Pennsylvania Hotel Association and was active in the American Hotel Association. He was active in many community and civic projects in the Pocono Mountains and nationally, having been chairman of the Monroe County (Pennsylvania) Hospital Authority and a member of the county's planning commission; a member for twenty-three years of the National Board of the YMCA; first president of the Monroe County Community Chest; trustee for thirty years of the Minsi Trails Council, Boy Scouts of America.

He is survived by a son, Clifford R., Jr. of Norristown, PA; a granddaughter, Marian Gillam Gochenour, Springfield, OH; and two grandsons, Stephen Kirk Gillam and William Henry Gillam, both of Norristown, PA.

Houghton—On August 9, 1980, *Jeanne M. Houghton*, aged forty-five, and *Jennifer*

Houghton, aged eight, suddenly in an auto accident. They were members of Woodstown Friends Meeting, NJ. They are survived by Jeanne's husband, George L. Houghton; three sons, Michael J. of Newark, DE; Thomas F. at University of Delaware, and Gary H. at Rutgers University; and a daughter, Katherine, aged thirteen. Also surviving are Jeanne's parents, Donald and Marie Snively of Media, PA.

Passmore—On September 10, 1980, **Helen A. Passmore**, aged ninety-two, of Pasadena, FL. Born in Coloma, MD, she moved to Pasadena in 1935 from Malvern, PA. She had been a music teacher, retired from the Philadelphia public schools. Helen was the last survivor of the founders of the St. Petersburg (FL) Meeting. Survivors include a cousin, Mrs. Herbert Lawrence, West Chester, PA. Contributions in her memory may be made to AFSC, 1501 Cherry St., Philadelphia, PA 19102.

Schramm—On July 29, 1980, as the result of an auto accident, **Barton H. Schramm**, aged twenty-nine, son of Leslie B. and Cecilia Crescentini Schramm. Barton was a member of Birmingham (PA) Monthly Meeting.

Shortlidge—On August 9, 1980, at Friends Hall, West Chester, PA, aged ninety-three, **Helen Wood Shortlidge**; widow of J. Chauncey Shortlidge, after a lengthy illness. Helen was a former teacher and vice-principal and with her husband ran a boy's school for a number of years. She worked at Westtown School and at the Chester County Historical Society. She was a very valuable member of Birmingham (PA) Meeting and active as long as she was physically able. During this time she wrote the history of the first 250 years of Birmingham. She was also recorder for a number of years.

Selleck—**George A. Selleck**, birthright Friend, recorded minister, at Concord, MA, on July 11, 1980, at the age of eighty-one.

Born in Kansas, George Selleck was educated at Friends University in Wichita, at Hartford Theological Seminary, and Harvard. While teaching at Oak Grove Seminary, he met Florence Gifford, also a teacher. They were married in 1925, and soon afterwards George became meeting secretary in Lincoln, VA. In 1936 he began his service as executive secretary of Friends Meeting at Cambridge, a position he filled with skill and distinction for twenty-eight years, interrupted only by AFSC relief work in Finland, which he and Florence Selleck directed from 1948 to 1950. In Finland their quiet optimism and openness drew many who had suffered through the war into a new faith in the possibility of reconstruction.

George felt a deep concern for unity among Friends. When he came to Cambridge, there were two yearly meetings in New England, dating back to an old and painful split within the Society. George was too modest to recognize fully his enormous role in the re-unifying process; however, we have come to realize that our present unity, and the *Book of Discipline* which reflects it, exist in large measure because of his persistence, sense of humor, and skill.

George served the yearly meeting in many ways throughout his life in addition to his monthly and quarterly meeting responsibilities. He served as secretary of the N.E. Institute of International Relations held at Wellesley College each summer from 1936 to 1943. In 1965 he became director of the Interfaith Seminar Program of the New England

office of the AFSC.

In 1967 George and Florence left Cambridge for Nantucket, where they took a quiet and sustained part in the religious life of the island, tended their garden, kept in touch with friends and Friends around the world, and helped a small group of Friends and seekers find its identity as an informal year-round meeting.

After Florence died suddenly in August 1973, George chose to stay on alone in Nantucket, partly because of his commitment to nourishing the small, diverse Quaker group there. He devoted himself to completing a major historical project, the writing of *Quakers in Boston, 1636-1964*. Published in 1976, this book will become a classic of Quaker history.

In March 1978, George Selleck and Daisy Newman, a fellow Quaker writer and long-time friend, were married in the Framingham Meeting House under the care of Friends Meeting at Cambridge. During the following year, George continued to participate in Friends' activities from nearby Lincoln. Even after a series of strokes began to curtail his strength—and eventually his ability to respond—George's awareness, interest and sweetness of spirit drew people to him.

He is survived by his wife, Daisy, and daughter, Roberta Selleck of Boston.

Stern—**Leon Thomas (LeFevre) Stern**, on August 1, 1980, at Friends Hall, aged ninety-three. He was a member of Central Philadelphia Meeting. Leon obtained his B.A. from the University of Pennsylvania and his social work degree from the New York School of Social Work. He served for ten years as director of education and chief probation officer at Philadelphia Municipal Court, and then for twenty-five years as director of research of the Pennsylvania Committee on Penal Affairs. He was many years Treasurer of the National Jail Association.

Leon published numerous studies of county criminal justice and prison systems in Pennsylvania, of the state and federal prison systems, and on French prisons. With his wife, Elizabeth Gertrude Limburg Stern, Leon wrote *A Friend at Court*.

Leon's research had practical and significant effect upon penal institutions in Pennsylvania. He took a major role in drafting the basic plan for the Pennsylvania State Parole Board before that agency was established. Leon took a similar role in drafting the plan for the Philadelphia Youth Services Board.

Leon gave lectures on prison reform to community groups throughout Pennsylvania, to sessions of Friends General Conference, and to meetings of the American Correctional Association, and spoke before a meeting of French criminologists at the Sorbonne in Paris.

He was a member of the Prison Committee of the American Friends Service Committee.

Leon's younger son, Richard Gregg LeFevre, sociologist and gerontologist, died recently. Leon is survived by his older son, Thomas Noel Stern; by six grandchildren and seven great-grandchildren.

Contributions on Leon's behalf may be made to Jeanes Hospital, Fox Chase, Philadelphia.

Thorp—On May 29, 1980, at his home in West Chester, PA, **William S. Thorp**, aged eighty-three, a member of Middletown Monthly Meeting, Lima, PA. He is survived by his wife, Mary E. E. Thorp.

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A Search. Educated, college and seminary, in two of his church's best schools, there followed for a certain man something of a successful pastorate—until he became convinced that though churches (lodges, clubs, etc.) were doing a good job, it was not good enough for our present times. But if that good was not good enough, what was? He must try to find out.

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New Foundation Papers. This quarterly magazine is dedicated to the discussion and promotion of the Christian message of George Fox. The first issue is being widely distributed. If you would like a free copy, please write to New Foundation Papers, P.O. Box 267, Kutztown, PA 19530.

Communities

Friends community. Southeast Arizona near Douglas and Mexico. Land trust. Economical living and no entrance fee. Establish mobile home or build and garden one acre. Nine families and Friends Meeting. Also, RV space for rent, vacation. Year-round climate. Brochure available. Friends Southwest Center, Route 1, Box 170, McNeal, AZ 85617.

Persons seeking intentional community are invited to participate in a nationwide matching program. There is no charge. Send a S.A.S.E. to: Response Form, P.O. Box 177, Welch, MN 55089.

For Rent

Old country schoolhouse residence, 45 minutes from center Philadelphia. 2 fireplaces, 4 bedrooms, 2½ baths. Interview required. \$450/monthly. Available November 1. Phone: 518-686-9296.

For Sale

30 games of cooperation to teach sharing in the home, school, church. All kinds. All ages. Illustrated catalog, 25¢. Family Pastimes, (FJ) Perth, Ontario, Canada K7H 3C6.

100% Wool Fisherman Yarn, naturals and heather-dyed, six weights. Sample, \$1, deduct from order. Joanna B. Sadler, RD 2, Stevens, PA 17578.

Personal

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

Single Booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

Positions Vacant

Mullica Hill Friends School is seeking applications for the position of Head of the School. Mullica Hill Friends School is located in rural New Jersey about

40 minutes southeast of Philadelphia, PA.

This coeducational day school with an enrollment of 200 students and a staff of 30 serves grades 4K through 12. The school is part of the family of Friends schools within the Philadelphia Yearly Meeting.

Qualifications—It is preferred that candidates have demonstrated effectiveness in the following areas: implementation of Quaker philosophy in a Quaker school; supervision of faculty; development of curriculum; interaction with students; experience with school fiscal matters; ability to relate to students, faculty, parents and board members in an outgoing and warm manner; and dealing with the public concerning school matters. The person selected for this position will start at the beginning of the 1981-1982 school year.

Interested persons should send a letter of application, salary requirements, resume, and references to Dr. John P. Myers, Friends School Search Committee, 203G Cedar Grove Road, Mullica Hill, NJ 08062. We would appreciate receiving all completed applications by November 17, 1980.

Schools

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

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

Olney Friends School, Barnesville, OH 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curriculum, dairy farm, individualized classes. Welcoming students from all racial backgrounds. Brochure. 614-425-3655.

Services Offered

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

Wanted

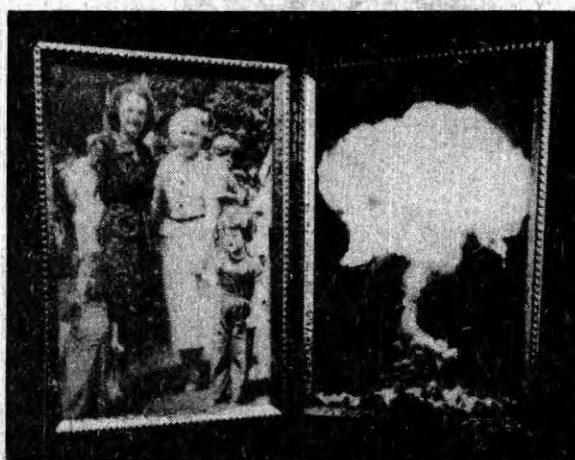
The Philadelphia Museum of Art wishes to locate Chinese objects brought here in the trade between China and Philadelphia which may be of interest for exhibition planned for summer of 1982 of Philadelphia as a China trade port, 1784-1860. Persons having such objects please communicate with Department of Far Eastern Art, P.O. Box 7646, Philadelphia, PA 19101; telephone, 215-PQ 3-8100.

REMEMBER WHEN YOU WORRIED ABOUT THE BOMB?

Remember basement bomb shelters? Remember Dr. Strangelove? Remember when the world was going to end in a bang?

Keep worrying. Because the nuclear arms race is on again with a vengeance. Warhead stockpiles have quadrupled in size since 1968. And the newest terror weapons—Trident II, M-X, the Neutron Bomb—are worse than we dreamed.

This time around, however, we have a glimmer of hope: the Strategic Arms Limitation Treaty (SALT II) coming up for vote in the U.S. Senate. For the first time, an arms control agreement will limit the number of strategic missiles and bombers each side can possess. Establish a reliable system of verification. And keep us talking



instead of launching.

Of course SALT II won't end the arms race. Already President Carter has sold out by slating the M-X for production. But without a treaty, we'll have a replay of the Cold War, complete with an arms race beyond

anyone's control.

Right now, SALT II is our best chance. Don't make it our last. Write your Senators today. Urge them to ratify SALT II and get serious about arms reduction.

Nuclear terror is one bit of nostalgia we can all live without.

COALITION

For a New Foreign and Military Policy

120 Maryland Ave., N.E. Washington D.C., 20002

Senator _____
c/o United States Senate
Washington, DC 20510

Dear Senator _____:
I strongly urge you to vote YES on SALT II. It's our best chance to start the hard work of real arms reduction and build genuine security for America. Please remember—your vote is as important to me as mine is to you.

Name _____
Address _____
City _____ State _____ Zip _____

Senator _____
c/o United States Senate
Washington, DC 20510

Dear Senator _____:
I strongly urge you to vote YES on SALT II. It's our best chance to start the hard work of real arms reduction and build genuine security for America. Please remember—your vote is as important to me as mine is to you.

Name _____
Address _____
City _____ State _____ Zip _____

☐ **YES!** Sign me up for the Coalition's network and send me regular Action Alerts on key legislation, Action Guides on the issues and resources for local organizing work. Here's \$10 for one year of Coalition materials.
☐ Tell me more about the Coalition and how I can get involved. Here's a dollar for my information packet.

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Address _____ City _____
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