

February 15, 1979

FRIENDS JOURNAL

Quaker Thought and Life Today

We utterly deny
all outward wars & strife,
and fightings
with outward weapons,
for any end,
or under any pretense
whatsoever;
this is our testimony
to the whole world....

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The words on the cover are from a "Declaration" presented in 1660 to Charles II by "the Harmless and Innocent People of God, called Quakers." The calligraphy was done by Teri Huppuch.

FRIENDS JOURNAL



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A Quaker graveyard:
flowing over the grey wall,
forsythia-blooms!

—David Andrews

In memory of Norman R. Morrison, who (while executive secretary of the Stony Run Friends Meeting, Baltimore, Maryland) immolated himself at the Pentagon, in protest against the war in Vietnam.



As way opens . . .

A Power That Can Never Be Underestimated

“Never underestimate the power of a woman!” That phrase, trite and tattered as it is now, nevertheless carries some truth, a truth that was powerfully impressed upon me when I was about ten years old. My mother, who taught school for a living for herself and her six children (my father having died when we were all very young), had other things besides money to worry about, given her tiny salary, both before and during the Great Depression. Besides teaching thirty fourth graders in public school all week, there was the sheer physical labor of trying to keep her own children clean, fed, and healthy.

One Saturday my mother looked up from the washboard where she was scrubbing clothes, to realize that one of my younger brothers had not yet returned from a hike on Rooster Peak, one of the mountains that ringed our town. Dusk was fast approaching. Quickly

wiping the soapsuds from her hands, she set out across town towards the mountain to look for Ralph, taking one of the other children with her, leaving me behind to help get supper ready.

To this day, in my mind’s eye, I can see my mother’s slight figure going straight up that steep mountain, and I hear her calling out Ralph’s name in the growing darkness. Actually, I knew one could go up by way of Deal Canyon to avoid the falling gravel and rocks and the bare, steep spots where there were no tough tree roots to hang onto to keep from falling, but that would be roundabout. I knew my mother would waste no time; in my mind, she went straight up! Nothing could have stopped her search for my brother—and never mind any stray cattle bellowing fiercely out of the darkness, no matter how afraid of them she might be. *That’s* what I mean by “the power of a woman”—that strong gut reaction that protects and cares for those we have borne and loved from their infancy.

As I grew up, World War II was approaching, and I became determined to write a book about women and war—women who produced babies who, if they were males, grew up to be lost in the horror of war. But the time slipped away until, finally, I decided I would write my book during the leisure of waiting for my first child to be born.

But that leisure never came. Pearl Harbor exploded, the U.S. military draft began (causing a great uproar in the theological seminary with which we were involved, for fear the “theologs” would take their religion too seriously and refuse to register), and all able-bodied young men were liable to being shipped off to Europe or to strange ports with unheard-of names in the South Pacific. Half the world was engulfed in terror and flames. The life of one of my brothers was blighted forever by the

holocaust in the Pacific. As for me, even with life already stirring within me, I questioned why I should bring another child into this world of such rage and boundless cruelty. In the turmoil, my book was never written.

But the urgent sense of purpose has persisted, never leaving me for a day of my life. If we have brought sacred life into this world, how can we cease to fight against the ever-present blight of war-making? "War Is Not Healthy for Children and Other Living Things," reads the small, flower-decorated slogan—now yellowing with age above the spice rack in my kitchen—a constant reminder of the efforts of "Women's Strike For Peace" during the Vietnam War. (I took that slogan seriously, for the very year it was being carried through the streets of Washington, my only grandson was born, and the point was clear to me.)

Spice racks and slogans are one thing; finding a way to confront the blight of our so-called "civilization" is another. I now hear the early rumblings of efforts to reactivate the military draft in the United States in order to provide young men—and women—for future wars. I see the billions of dollars (including taxes from my own earnings) being poured into the "defense" budget. I hear of vastly increased crime and see the wanton waste everywhere, much of it the direct legacy of our *last* war; I remember the lives still festering in military hospitals, the suffering from the wounds of war both here and across the world.

But now, there is a handful of people who are beginning to take a new view of war and war-making, realizing that it takes place not only when the bombing and shelling begin, but in the *will* of the people who make—or allow—it to happen. War-making must be *paid* for. As it is said elsewhere in this issue, "we *pray* for peace, but we *pay* for war." When we once understand that, great change will come about. And especially, as war becomes more and more impersonal, with computerized strategic commands and weapons, more people are increasingly going to ask, "Who is waging this war? Are we ourselves responsible, since we *pay* for it?" (As the old saying goes, "Your checkbook shows where your heart is.")

Take Richard Catlett, for example, a Friend who—as I write at this very moment in early January—is beginning his jail sentence of two months at the Kansas City Municipal Rehabilitation Institute (for first offenders) in Kansas City, Missouri. That will be followed by three years of probation. Richard Catlett has been an antiwar activist since 1947, refusing to file his income tax return since that time. In 1976, his health food store was closed for non-payment of taxes (it is now under his wife's ownership), and now, at sixty-nine years of age, Richard Catlett is treated as a criminal.

Clearly, he is being held up as an example of what can

happen to a trouble-maker who dares to go against the tax law. (See the *Wall Street Journal* coverage, as quoted in "Friends Around the World," this issue.) Richard Catlett's age gives added emphasis to the warning to those no longer young and foolhardy. (Besides, the pockets of those in his age bracket are usually better filled, and not to be overlooked by IRS.)

As Friends, we need to share such views and actions as widely as we can, if we truly believe in our well-known peace testimony. Baltimore Yearly Meeting recently adopted a minute urging those who have had experience in living out their opposition to war, to make those experiences known, as a means of communicating to others now facing similar problems. I concur with this view, feeling that we, as Quakers, are far too reticent about our experiences. Why? Do we cloak them because of some exaggerated need for "privacy"? Is it super-humility, or fear of Friendly over-persuasion of others? Or is it pride?

I remember a then-young man who once said to me, "My grandchildren will ask me, 'What did *you* do in World War II, Grandpa?' And I shall have to reply, 'I pressed wild flowers in notebooks!' " Couldn't he trust that his grandchildren would understand *why* he did that as part of his alternative service project in Civilian Public Service Camps? Could they not understand his refusal to be swallowed up in the military might of the U.S. and its part in the killing? Would his grandchildren see heroism in terms of bayonets only?

My own son left the protection of his alternative service as a conscientious objector during the Vietnam War, and went to Canada, first facing the wrath of Selective Service, which had immediately ordered him for induction, as punishment for turning in his draft card in protest. The FBI, intent on hounding him down, was on his trail in a month's time, and the scorn of "red-blooded Americans" for such actions is well known.

These experiences, hard on the ego as they are at the time, are *authentic* experiences, and not the mere mouthing of noble-sounding platitudes. They must be respected as such, and passed on to future generations to aid and encourage them. Such actions are not merely in the past, but are a strong and tangible part of our present struggle. They bring to us the eyes, the hands, and the hearts of the men and women who have already engaged in the struggle, making us one continuous whole.

For this reason I say, "Never underestimate the power of *anyone*—be it woman or man—when once the spirit of God's love for life is aroused in us, and a course of action has been set." As Quakers, the way has already been opened to us to alert others, and constantly to remind them of that power. Way will *continue* to open, calling for our immediate response, even if it means going up the mountain in the dark. RK

The Moral Equivalent Of Disarmament

by John K. Stoner

Seventy years ago William James wrote that "the war against war is going to be no holiday excursion or camping party." War, said James, has been given the function of "preserving our ideals of hardihood." War is seen as society's most demanding enterprise and hence its most rewarding effort. Strong character emerges out of struggle, and war institutionalizes the most strenuous form of human struggle.

These arguments, says James, "cannot be met effectively by mere counter-insistency on war's expensiveness and horror. The horror makes the thrill; and when the question is of getting the extremest and supremest out of human nature, talk of expense sounds ignominious." What is needed, declared James, is a moral equivalent of war. "So long as anti-militarists propose no substitute for war's disciplinary function . . . they fail to realize the full inwardness of the situation." James proceeded to advocate "a conscription of the whole youthful population for a certain number of years" to go off "to coal and iron mines, to freight trains, to fishing fleets in December, to dishwashing, clothes-washing, and window-washing, to road-building and tunnel-making, to foundries and stoke-holes, and to the frames of skyscrapers." There they would "have paid their blood-tax, done their own part in the immemorial human warfare against nature; they would tread the Earth more proudly . . ."

The idea of the government *conscripting* young people to do necessary work, is, I believe, a fatal flaw in James' proposal in *The Moral Equivalent of War*. Such universal conscription would give the government an inordinate

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amount of control over the fundamental choices of all young people, vastly increase the power of the bureaucracy, and undoubtedly provide at the same time a back-handed method of feeding the ranks of the military. But James has done us an enduring service by raising the issue of moral equivalency. Today the Church is called upon to consider a new application of this basic principle.

For some decades now we have been hearing the Church call on governments to take steps toward disarmament. And it would be difficult to think of a thing more urgent or more appropriate for churches to say to governments. It is hardly necessary here to give another recitation of the monstrous and unconscionable dimensions of the world arms race, culminating in the ever-growing stockpiles of nuclear weapons and the refinement of systems to deliver their carnage. The Church has done *part* of its duty when it has said that this is wrong.

But the time has come to say that the good words of the Church have not been, and are not, enough. The risks, the disciplines, the sacrifices, and the steps in good faith which the Church has asked of governments in the task of disarmament must now be asked of the Church in the obligation of war tax resistance. It is, at the root, a simple question of integrity. We are praying for peace and paying for war. Setting euphemisms aside, the billions of dollars conscripted by governments for military spending are *war taxes*, and Christians are paying these taxes. Our bluff has been called.

In all candor it must be suggested that the storm of objection which arises in the Church at this idea borrows its thunder and lightning from the premiers, the presidents, the ambassadors, and the generals who make their arguments against disarmament. War tax resistance will be called irresponsible, anarchist, unrealistic, suicidal, masochistic, naive, futile, negative and crazy. But when the dust has settled, it will stand as the deceptively simple and painfully obvious Christian response to the world arms race. A score or a hundred other good responses may be added to it. We in the Church may rightly be called upon to do more than this, but we should not be expected to do less.

Let the Church take upon itself the risks of war tax resistance. For church councils to take the position that the arms race is wrong for governments and not to commit themselves and call upon their members to cease and desist from paying for the arms race is patently inconsistent. This is probably a fundamental reason why the Church's pleas for disarmament have met with so little positive response. Not even governments can have high regard for people who say one thing and do another. If governments today are confronted with the question whether they will continue the arms race, churches are confronted with the question whether they will continue

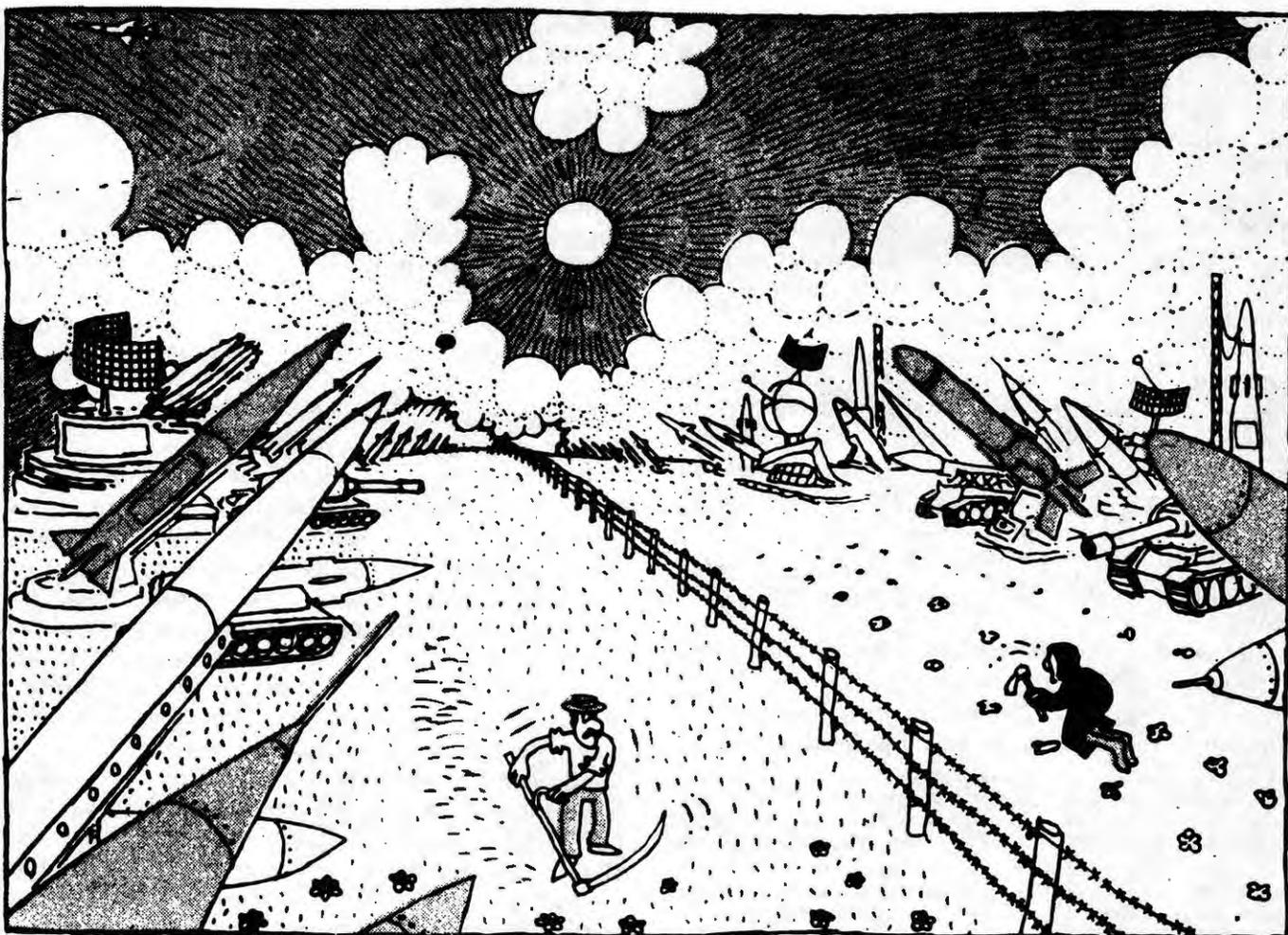
to pay for it. As specialists in the matter of stewardship of the Earth's resources they have contributed precious little to the most urgent stewardship issue of the twentieth century if they go on paying for the arms race. How much longer can the Church continue quoting to the government its carefully researched figures on military expenditures and social needs and then, apparently without embarrassment, go on serving up the dollars that fund the berserk priorities? The arms race would fall flat on its face tomorrow if all of the Christians who lament it would stop paying for it.

It is not, of course, simple to stop paying for the arms race as a citizen of the United States, or anywhere else for that matter. If you refuse to pay the portion of your income tax attributable to military spending, the government levies your bank account or wages and extracts the money that way. If your income tax is withheld by your employer, you must devise some means to reduce that withholding, such as claiming a war tax deduction or extra dependents. If, as an employer, you do not withhold an employee's war taxes, you will find

yourself in court, as has recently happened to the Central Committee for Conscientious Objectors. All of these actions are at some point punishable by fines or imprisonment, and none—in the final analysis—actually prevents the government from getting the money. Nevertheless, it must be said that the Church has not tried tax resistance and found it ineffective; it has rather found it difficult and left it untried.

The Church has considered the risk too great. Individuals fear social pressure, business losses, and government reprisals. Congregations, synods, and church agencies equivocate over their role in collecting war taxes. There is the risk of an undesirable response—contributions may drop off, tax-exempt status may be lost, officers may go to jail. To oppose the vast power of the state by a deliberate act of civil disobedience is not a decision to be made lightly (an unnecessary observation, since there are no signs that Christians or the Church in the United States are about to do this *lightly*).

It would be inaccurate to give the impression that Christians, individually, and the Church, corporately, in



Campaign Against Arms Trade

the U.S. have done nothing about war tax resistance. There have been notable, even heroic, exceptions to the general manifest lethargy. The war tax resistance case of an individual Quaker was recently appealed on First Amendment grounds to the U.S. Supreme Court, but the court refused to consider it. A North American conference of the Mennonite Church is grappling with the question of its role in withholding war taxes from the wages of employees. Among Brethren, Friends and Mennonites—sometimes called the Historic Peace Churches—there is a rising tide of concern about war taxes. The Catholic Worker Movement and other prophetic voices in various denominations have long advocated war tax resistance, but they have truly been voices crying in the wilderness. For all our concern about the arms race, we in the churches have done very little to resist paying for it. That has seemed too risky.

But then, of course, disarmament also involves risks. Could there be a moral equivalent of disarmament that did not involve risk? In this matter of the world arms race, it is not a question of who can guarantee the desired result, but of who will take the risk for peace.

Let the Church take upon itself the discipline of war tax resistance. Discipline is not a popular word today, but it should be amenable to rehabilitation at least among Christians, who call themselves disciples of Jesus. How quickly does the search for a way turn into the search for an *easy* way! And how readily do we lay upon others those tasks which require a discipline we are not prepared to accept ourselves!

War tax resistance will involve the discipline of interpreting the Scripture and listening to the Spirit. In a day when the Bible is most noteworthy for the extent to which it is ignored in the Church, it is an anomaly to see the pious rush to Scripture and the joining of ranks behind Romans 13, when the question of tax resistance is raised. In a day when the authority of the Church is disobeyed everywhere with impunity, it is a curiosity to see Christians zealous for the authority of the state. In a day when giving to the Church is the last consideration in family budgeting, and impulse rules over law, it is a shock to observe the fanaticism with which Christians insist that Caesar must be given every cent he wants. As the Church has grown in its discernment of what the Bible teaches about slavery and the role of women, so it must grow in its discernment of what the Bible teaches about the place and authority of governments and the payment of taxes.

War tax resistance means accepting the discipline of submission to the Lordship of Jesus Christ in the nitty-gritty of history. Call it civil disobedience if you wish, but recognize that in reality it is divine obedience. It is a matter of yielding to a higher sovereignty. Those who speak for a global world order to promote justice in today's world invite nations to yield some of their

sovereignty to the higher interests of the whole, and those persons know the obstinacy of nations toward that idea. It may be that the greatest service the Church can do the world today is to raise a clear sign to nation-states that they are not sovereign. War tax resistance might just be a cloud the size of a person's hand announcing to the nations that the reign of God is coming near. It is clear that Christians will not rise to this challenge without accepting difficult and largely unfamiliar disciplines.

But then, of course, disarmament also involves disciplines. The idea that one nation can take initiatives to limit its war-making capacities is shocking. To do so would represent a radical break with conventional wisdom. How is it possible to do that without first convincing *all* the nations that it is a good idea?

Let the Church take upon itself the sacrifices of war tax resistance. It is never altogether clear to me whether Christians who oppose war tax resistance find it too easy a course of action, or too difficult. It is said that refusing to send the tax to IRS and allowing it to be collected by a bank levy is too easy—a convenient way of deceiving oneself into thinking that one has done something about the arms race. And it is said that to refuse to pay the tax is too difficult. It is to disobey the government and thereby to bring down upon one's head the whole wrath of the state, society, family, business associates, and probably God as well. Moreover, the same person will say both things. Which does he or she believe? In most cases, I think, the second.

The sacrifices involved in war tax resistance are fairly obvious. They may be as small as accepting the scorn which is heaped upon one for using the term "war tax" when the government doesn't identify any tax as a war tax, or as great as serving time in prison. It may be the sacrifice of income or another method of removing oneself from income tax liability. It can be said with some certainty that the sacrifices will increase as the number of war tax resisters increases, because the government will make reprisals against those who challenge its rush to Armageddon. Yet, there is the possibility that the government will get the message and change its spending priorities or provide a legislative alternative for war tax objectors, or both. In any case, for the foreseeable future, war tax resistance will be an action that is taken at some cost to the individual or the Church institution, with no assured compensation except the knowledge that it is the right thing to do.

But then, of course, disarmament also involves sacrifices. The temporary loss of jobs, the fear of weakened defenses, and the scorn of the mighty are not easy hurdles to cross. A moral equivalent will have to involve some sacrifices.

Let the Church take upon itself the action of war tax resistance. The call of Christ is a call to action. It is plain

enough that the world cannot afford \$400 billion per year for military expenditures, even if this were somehow morally defensible. It is plain enough that the dollars which Christians give to the arms race are not available to do Christ's work of peace and justice. In these circumstances the first step in a positive direction is to withhold money from the military. If we say that we must wait for this until everybody and (and particularly the government) thinks it is a good idea, then we shall wait forever.

Having withheld the money, the Church must apply it to the works of peace. What this means is not altogether obvious at present, but there is reason to believe that a faithful Church can serve as steward for these resources as wisely as generals and presidents. The dynamic interaction between individual Christians and the Church in its local and ecumenical forms will help to guide the use of resources withheld from the arms race.

This is a call to individual Christians and the Church corporately to make war tax resistance the fundamental expression of their condemnation of the world arms race. Neither the individual nor the corporate body dare hide any longer behind the inaction of the other. The stakes are too high and the choice is too clear for that, though we can have no illusions that this call will be *readily* embraced nor *easily* implemented by the Church.

But then, of course, we do not think that disarmament will be an easy step for governments to take either. The Church has an obligation to act upon what it advocates, to deliver a moral equivalent of the disarmament it proposes. If effectiveness is the criterion, it is certainly not obvious that talking about the macro accomplishes more than acting upon the micro. A single action taken is worth more than a hundred merely discussed. (When it comes to heating your home in winter, you will get more help from one friend who saws up a log than from a whole school of mathematicians who calculate the BTUs in a forest.) To *talk* about a worthy goal is no more laudable than to take the first step toward it, and might be less so.

In conclusion, the reasons generally offered for not taking such radical action as tax resistance are distressingly reminiscent of the justifications offered for not resisting Nazism in Germany. It was always a matter of waiting for some new, more obvious proof that the regime was evil, of believing explanations of what was happening when such explanations were couched in religious or semi-religious language, or expecting some person in a position of authority to make the break first, and of hoping that right would ultimately prevail, without requiring any personal sacrifice beyond the ordinary. Few Christians in Germany, of course, ever saw these conditions for their own involvement in prophetic resistance fulfilled, and the population drifted slowly into holocaust.

It is not easy to learn from history. We expect more of others than we do of ourselves. □

An airman poses in front of an HH-3E Jolly Green Giant helicopter, used for rescue missions.

Education And The Military: The Future

by Thomas W. Carr

The following is the text of a speech given by Thomas W. Carr, Director of Defense Education for the Department of Defense, before the National Council on Continuing Education in Los Angeles last summer. We reprint it in full so that readers can draw their own conclusions.

A major sociological fact of our time is that the United States is running short of eighteen-year-olds. The World War II baby boom is over, and the number of individuals in the seventeen- to twenty-two-year-old age group in proportion to the total population will soon be the smallest in our entire history.

Assuming the nation will need to maintain an active-duty military force of about 2.1 million and that women will continue to join the services at about the present rate, then, in the next five to ten years—let's take 1984 for both its *median* and its *Orwellian* connotations—the military must recruit more than one out of three male

Thomas Carr has resigned from the Pentagon since this speech was given. The status of the detailed plans outlined here is no longer clear, but the speech reflects the thrust of the Pentagon. Reprinted with permission of CCCO Notes, Vol. 30, No. 5, Holiday, 1978.





Courtesy of NARMIC

eighteen-year-olds.

One of three!

How will education be used to improve the odds of succeeding in such a difficult task? How can the quality of the force be maintained—or developed? What new societal role may the armed forces be asked to assume? What will be the impact of all this on a major competitor for high-quality eighteen-year-olds—the education community itself?

These, and related questions, are perhaps the central issues concerning the future of education in the military.

Before examining that future more closely, it is appropriate to take a quick look at where American higher education seems to be going.

Not only is the military affected greatly by demographics, but so, too, is education. In 1965, seventeen-year-olds constituted the largest single age group in the country. In the five years between 1960 and 1965, the preponderant age had dropped from thirty-five to forty all the way down to seventeen. To compound the problem, many of these seventeen-year-olds stayed in school rather than joining the work force—and American education responded by accelerating construction of a

vast higher education production line.

During the sixties and early seventies new campuses by the hundreds sprang up to meet an enormous projected demand. Today, there is hardly a home in America that is not within easy commuting distance of a college, university, or community or junior college. One of five professionals in America works in some facet of education. In short, the machinery was constructed just as the raw material began to disappear.

The effect of this on institutions of higher education has ranged from serious to disastrous. A 1976 study conducted by *Change* magazine revealed that almost one-half of over 2,000 institutions surveyed were considered to be in a financially unhealthy condition—and only eleven and seven-tenths percent of four-year undergraduate colleges fell into the “healthy” category.

Having thus been burned severely, higher education is now more alert to demographic trends. It is aware, for example, that in the next ten years, the number of twenty-five to thirty-four-year-olds in the population will increase by forty-four percent.

Thus, adult or continuing education is no longer a subsidiary activity of post-secondary institutions. According to the National Advisory Council on Extension and Continuing Education, it represents their fastest growing educational activity. This expansion has been so rapid that a major turning point in American education has been reached: for the first time in history, the majority of students enrolled in postsecondary institutions are *adults* continuing their education on a part-time basis.

One can therefore predict that by 1984 higher education will focus considerably less of its attention on the teenage learner and considerably more on the adult. The high school-graduation-to-four-years-at-the-same-college phenomenon will have become quite rare—replaced with a variety of post-high-school-work/school variations, many involving vocational and technical education, and only a small percentage providing four years of continuous learning at a single institution.

The military, too, will, by 1984, have changed both in image and substance. The complexity of management and hardware systems within the armed forces will equal those in other sophisticated fields of endeavor. Perhaps eighty-five to ninety percent of the skills required in the military will relate to civilian occupations, and job transferability will create both new problems and new opportunities for military recruitment. As noted earlier, the U.S. labor force will have become considerably older. Unless new job opportunities exist, the inexperienced eighteen-year-old will find competition from mature and experienced workers more intense than it is today. Military service will thus be seen by many young people as an attractive and worthwhile opportunity for training, education and work experience.

Prediction one: The potential battle between the military and higher education over eighteen-year-olds will

be avoided simply by them joining together in a series of cooperative ventures.

Approximately one-half million service people are already involved in various types of education programs, costing over \$1 billion annually. Most of this education is provided by civilian institutions—over 1,000 of them at last count—and the demand is not slackening.

The military has a particular interest in recruiting individuals who are attracted by educational opportunities, for studies show they score higher in intelligence tests, occupational ambitions, and self-esteem—and, they have a higher propensity to re-enlist. Thus many of those recruited will want to pursue their education in the service and after discharge. Furthermore, military training programs can help individuals gain confidence in their ability to learn, demonstrate the relationship of learning to real life, and sharpen their interest in *more* learning. Many who enter the service after a not particularly successful high school experience will leave with confidence and interest in pursuing their education.

Rather than being perceived as a villain by education, military service will, by 1984, be recognized as a major user of, preparer for, and motivator toward, post-secondary education.

Each year the military will turn back to civilian life several hundred thousand men and women after their years in the service. Thus, civilian society will benefit from this national resource of trained personnel. Higher education also will benefit since many will become full-time students—mostly mature and eager. Most of the others will attend school at least part-time at some

point during the decade following their release.

Prediction two: American young people in increasing numbers will join the military, seeking post-secondary education and training.

A recent study shows that the chance to learn a valuable skill is the single most important attractor to the armed forces of sixteen to twenty-one-year-old men not in the military. (Interestingly, “helps you get a college education while you serve” is rated quite low.) This study shows that vocational and technical education is perceived as widely available and highly important within the military. Such findings coincide with the recent rise in the perceived importance of vocational/technical (as opposed to college) education within the rest of society.

Within civilian life there is frequently concern among workers that the job training will not relate to job performance, or that a job utilizing the skills learned may not be available. There is little chance of either occurring after military training. Instead, there is a positive feedback loop in the military organization between the trainer and the employer which limits oversupply and assures training sufficient to insure performance. This feedback is rare in the civilian training establishment.

For one thing, military training schools generally are criterion-referenced. The difference between these two education philosophies underlies the superiority of the military school in producing graduates who can perform reliably on the job in their initial assignment.

The distinguishing difference between the two types of schools is in the manner of testing and interpreting test

Young airmen work on reconnaissance maps of North Vietnam from coverage obtained by RF-101 Voodoos and RF-4C Phantoms.



Courtesy of NARMIC

scores. In civilian training, test scores are compared to other test scores, and the evaluation takes the form of a comparative score—a letter grade or a class ranking. While such normative evaluation serves well to establish which students are better or faster, *it does not indicate whether a mediocre student can perform satisfactorily.*

Military evaluation of students pays less attention to the relative performance within a group of students, and more to the student's ability to successfully perform a task, or series of tasks, required on the job. A test score is simply a pass/fail indication, and the performance derived from analysis of what is required to do a particular task. Some normative testing is done in military schools, of course, to identify honor graduates and to establish class ranking for assignment preference. But the underlying philosophy of military training is criterion-referenced. Thus, in a country increasingly interested in the tangible benefits and substantive use of education, the military training system represents a different model that is both efficient and useful.

Prediction three: By 1984, given the involvement of such a large proportion of our young people with military service, the military will have become a major instrument for youth socialization—assuming a large portion of the role once dominated by the family, the church, the school, and the civilian work setting.

To a large share of our young population, military service will represent a first significant step toward independence and adulthood. It is therefore possible that the Department of Defense will be asked to assume a larger role in both exposing a large segment of the population to their first taste of higher education and remedying deficiencies of their secondary education experience.

Should the rate of voluntary enlistment weaken considerably in the future, alternatives to reinstitution of the draft that will be considered include utilizing more women and civilians in appropriate assignments; intensifying recruitment efforts, including providing extra incentives; changing the nature of some jobs so they can be done by those who don't meet present standards; lowering standards; or, as an added possibility, providing remedial education to individuals who otherwise meet enlistment standards. This might either involve the Department of Defense in a screening effort, with referral to other agencies; or, the DoD itself could be asked to conduct a program of basic remedial education.

The Defense mission has not, to date, included societal responsibility for remedial education. However, in the next decade and beyond, with declining numbers of youth in the population mix and little likelihood of major reductions in military manpower needs, it is possible Congress or the executive branch might assign DoD a

major role in helping induct youth into the American work force.

This could involve a national service program for all young people following intensive remedial programs as needed, and even an introduction to vocational programs as needed, and even an introduction to vocational training. Given such a national policy decision, DoD would join with other departments in carrying out training and education programs to permit acculturation of youth in the armed forces; or failing that, equipping them with job-entry skills and counseling for a civilian career.

Prediction four: By 1984, the military and education will have entered into a massive new partnership, symbolized by modern learning centers on military bases around the world.

These will include skilled professional counselors, on-site university representatives, and sophisticated learning equipment. Remote locations will feature videodisk lectures by outstanding authorities for playback on extra-large-screen TV equipment in classrooms or on individual monitors in barracks. Complete libraries of such materials will supplement courses at the vocational/technical, baccalaureate, and even graduate level, and will be made available at every military base by cooperating universities, and updated in remote area by satellite transmission.

Educational programs on bases overseas will receive the same kind of scrutiny now provided by regional accrediting associations in the United States. The emphasis, in all cases, will be on high standards of quality.

Education in the military will focus more precisely on job requirements, but the variety and complexity of those jobs will increase enormously. A new national emphasis on general education and the liberal arts will be reflected in the military, and although continuing to emphasize *performance*, the armed services will also support foundation courses provided by civilian institutions aimed at increased understanding of *man and nature*.

Prediction five: Education will be the focus of new programs to recruit especially qualified personnel.

In one, undergraduates on campuses not hosting ROTC will be offered commissions after two periods of summer training if they are excellent students in hard-to-fill specialties and pass other qualifications. This program—based on the present Marine Corps Platoon Leaders Class—will open commissioning opportunities on virtually every campus in the nation, while cutting lead time required to produce officers.

In another recruiting effort involving education, high school students will be selected to fill critical enlisted specialties. After completing basic military training

during the summer after high school graduation, they will enroll in a community or junior college on a DoD scholarship. Upon graduation with an associate degree, they will be enlisted as sergeants or petty officers and serve a period of obligated service in their newly-acquired specialty.

Prediction six: A major thrust to tie together military training and civilian education will result in the establishment of the largest degree-granting institution in the world.

Operating under the generic title, "Community College of the Armed Forces," this institution will be aimed at upgrading the technical skills of the enlisted and warrant officer force; and providing general education for non-technicians, especially those in combat arms.

A major portion of the college will be based on the present Community College of the Air Force (CCAF), organized in 1972 to integrate technical military instruction and voluntary education into meaningful career patterns. (CCAF received authority to grant associate in applied science degrees to enlisted men in 1976, and since then has grown rapidly.)

CCAF offers degrees in eight general career areas: Administration and Management, Aircraft and Missile Maintenance, Communications, Crafts and Trades, Distribution Services, Electro-Mechanical, Health Care Services, and Public Services. These areas include ninety-two separate programs—from Nuclear Technology to Weather Forecasting—which are not only associated with an Air Force specialty, but also parallel as closely as possible the post-secondary two-year programs at community colleges throughout the nation. Civilian licensing and certification requirements are incorporated, where possible, into the design of the programs.

Each program requires from sixty-four to seventy semester hours of coursework; including a minimum of twenty-seven hours of technical instruction (at regionally-accredited air force training schools); twenty-seven hours related to education such as science, math, humanities, etc. (at regionally-accredited civilian institutions); four hours of physical education (basic military training); and six hours of management and military science (at civilian institutions, NCO academy, or by examination).

The Community College of the Armed Forces will be open to enlisted and warrant officer personnel of all military services and will feature several major programs: the first, based on the present CCAF, will require a large share of credits to be earned at accredited military training schools, and will provide the opportunity for members to become recognized masters of their specialties.

A second CCAF program will provide post-secondary education opportunities to individuals in combat

occupations which are not readily translatable to civilian skills or academic programs. This version will be based on an army-originated plan, will provide courses and flexible credit transfer arrangements, along with counseling and monitoring of programs, leading to an associate in arts degree. Arrangements for participation may be made at virtually any military base. Community College of the Armed Forces experts would provide liaison to the academic world and assist colleges and military services as necessary.

Such a program would help equalize the educational-opportunity discrepancy that has long existed in the military between the technical occupations and those involving combat skills.

The Community College of the Armed Forces also will feature a single, computerized transcript document for all military personnel. Degrees, which may be awarded either by CCAF or a cooperating civilian institution, will typically require five to ten years of part-time academic work, and thus be limited largely to *career* noncommissioned and warrant officers.

These efforts will represent the first large-scale attempt ever to recognize enlisted and warrant officer educational achievement in the way best understood by Americans—with the award of a degree.

All of this is not to imply that the 1984 relationship between the armed forces and higher education that I have described in such glowing terms will be without problems. Far from it! The strains between higher education and the military are real, and they run deep.

Education implies creativity, improvement of the human condition, and preservation of cherished societal values. The military stresses *obedience*, established procedures and hierarchy—and has little interest in a more abstract search for purer knowledge.

The Department of Defense will continue to stress competence and performance regardless of how achieved, as opposed to insisting that learning can only, or even best, be achieved within the formal classroom.

There are those who feel deeply that some educational programs to which DoD subscribes make a mockery of higher education by allowing college credits simply for passing examinations or for evaluation of past experience obtained without the supervision of individuals with proper credentials. In its education programs, DoD must walk a fine line between improving *performance* and *understanding*—between teaching *replication* and *innovation*—between enhancing the performance of the *organization* and the health of *society*.

The problem—simply stated—is how to combine the best features of training and education to produce both better *performers* and better *human beings*.

Education and the armed forces have come a long way together—and the future looks bright. □



THE INFLUENCE OF THE MILITARY ON OUR DAILY LIVES

by Michael Miller

Last spring, at a conference in St. Paul of Friends scattered throughout the midwest, a Friend commented on how the military influences our everyday lives. She said she was surprised at the school system's encouragement of the glorification of war and the idea of a military presence. Since that time, the following episode has reminded me that her words were correct. As Friends, we should be constantly aware of the insidious nature of the military attitude and how much influence the military has over our lives.

In a small community of about 700 people in south-

Michael Miller is a land surveyor who writes poetry and appreciates the world around him. An attendee at Phoenix (AZ) Meeting, he states, "The members of the Kickapoo Valley Friends Worship Group contributed to the development of this article."

western Wisconsin, an annual event called the "Viola Horse and Colt Show" is held in the fall. For a weekend, the town is filled with carnival rides, tractor pulls, concession stands, arts and crafts exhibits, a horse and colt show, and a parade. The festivities allow all those who have left to come back for a homecoming. Also, the show seems to be a final festival before winter begins.

Usually, the festivities are pure fun. Other than children losing some money to concessionaires, the weekend is a delightful diversion. In the fall of 1977, an event occurred which marred the festivities for me and has stayed in my mind ever since.

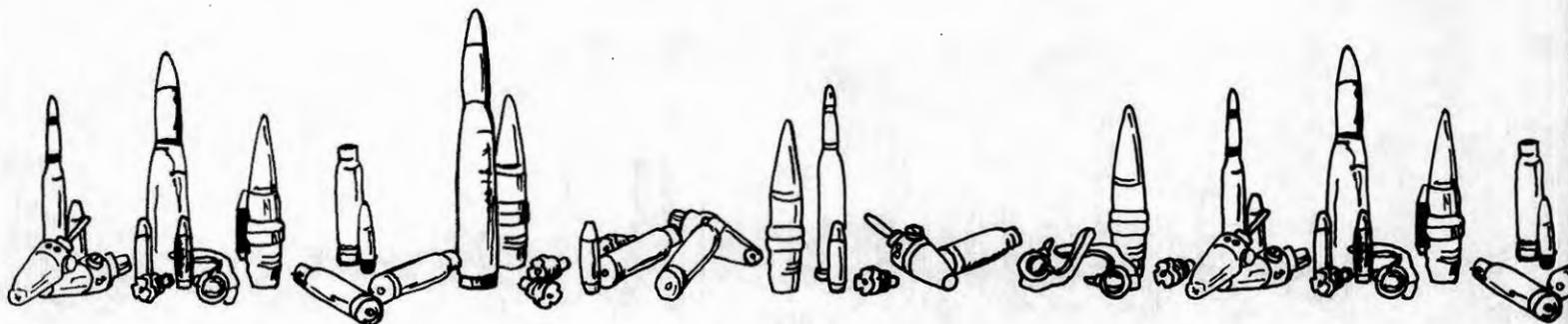
That September day was a picture postcard day. The trees were changing color and the weather was pleasant. The excitement of the children filled the air as parade time neared, since they knew there would be treats thrown from some of the floats.

As usual, there were several military units in the parade. During most years they merely march and show their presence. This year, the National Guard units had an extra "treat."

The guard units were pulling some of the floats with their jeeps and half-tracks. As a special attraction, they were firing blanks from their mounted machine guns. To the delight of the children, the shells were streaming and clattering into the streets along the entire parade route. The children were running around and collecting these spent casings, even though some of them were burning their hands on the hot metal.

I was shocked at the implications of this event. The obvious waste of materials and the glorification of violence really bothered me. I was mildly surprised that many of the adults around me were also bothered by this senseless show of violence. Many of them said they felt the display was inappropriate.

For several days, the incident bothered me. Finally, I decided to write a letter and see what response I would



receive. So, I wrote a letter outlining the incident and my objections to Secretary of Defense Brown.

Several months passed without a response. Then I received a letter from the Department of the Army indicating my letter was being forwarded to the National Guard. A couple of more months passed and I received a letter from the National Guard in Washington stating my letter was being forwarded to the adjutant general in Wisconsin.

A few weeks later, I received a letter from Hugh Simonson, the adjutant general of the State of Wisconsin. I was surprised to see the letter was on stationery with the letterhead of the State of Wisconsin/Department of Military Affairs. In part, the letter read:

It is my understanding that the unit (in the parade) did, again at the request of local authorities, fire some blanks at designated points along the parade route. It is unfortunate that some of the casings fell into the street and were allegedly picked up by some of the children watching the parade. As of this time, we have received no reports of children being burned by the casings. Your letter is the only report we have received evaluating the guard display as a safety hazard. As a matter of fact, the unit commander received many favorable comments from local citizens about their participation in the parade.

We are going through a period of time when the National Guard, and all reserve components, are working very hard to obtain and maintain full strength units which I'm sure you will agree is in the best interest of our communities, the state and nation. The only purpose for the display, in addition to providing Viola with another parade unit, was to draw attention to the National Guard and hopefully gain more community interest in that unit's recruiting program. With the exception of your

letter, it appears that the people in Viola looked favorably on what the guard was trying to do.

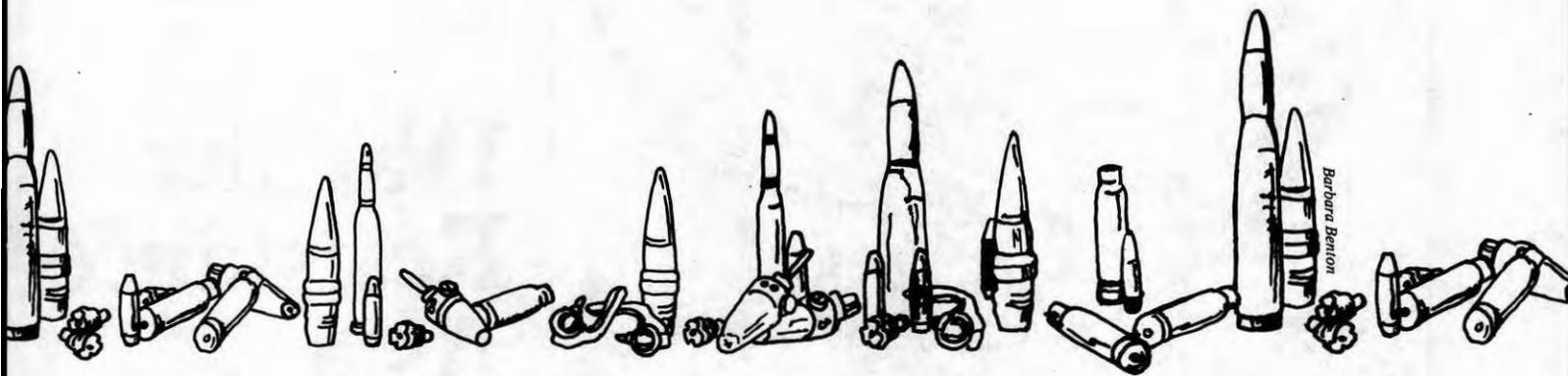
As to this being an "outrageous waste of time, energy and materials," you should know that all of the guardsmen taking part in the demonstration were volunteers and not in a paid duty status. We don't consider the use of military vehicles in a parade as a waste of energy, because this is an authorized recruiting activity. There is some question concerning the firing of the blank ammunition, and I have taken the necessary steps to preclude this kind of demonstration in the future.

Although these statements were not completely in accordance with the events, I felt I had accomplished something. On the other hand, the answers raised a number of questions.

It was obvious that the State of Wisconsin, and therefore every state, was financially supporting the preparation of the guard. I then wrote my state legislator complaining about the use of my tax dollars for military purposes and to find out how much was being spent for these purposes. The reply to this inquiry read in part:

I enclose for you a copy of the breakdown of expenditures for the Department of Military Affairs for the years 1977-78 and 1978-79. You will note that of the \$8,063,800 total revenues to the department, \$3,503,100 is raised by program revenues (program revenues means the money is raised in fees or by special programs which reimburse the state). This means that \$4,562,700 is the amount actually acted upon in the State Budget for general purpose revenues to the Department of Military Affairs. . . .

I wish to point out to you that the National Guard is necessary for emergencies that occur within the state, and I would assume that you have no



Barbara Benton

objections to use of the money for such emergencies, such as protection of people during the state employees' strike last summer, protection of life and property during the Gresham episode, the welfare sit-in in the assembly chambers, acts of God, such as floods and tornadoes, etc. . . .

I guess I can't understand how the Department of Military Affairs' budget can be construed as being used to indirectly support armed forces throughout the world. Maybe if you consider the psychological image of a person in uniform in the National Guard possibly you could say it promotes an armed forces image; however, I believe that it is necessary to have such a National Guard force on the state level to deal with the kind of emergencies I have outlined.

I certainly cannot disagree that some of the services provided by the National Guard are needed during times of disasters and emergencies. But it has always been my understanding that the National Guard was primarily for federal military purposes. In order to verify my thoughts, I again wrote the Wisconsin Department of Military Affairs and asked them what their duty was. They verified my thoughts by saying:

The Army and Air National Guard have a two-fold mission, both state and federal. Our primary mission is to provide the first backup to the active Army and active Air Force in event of a national emergency. The National Guard, Army and Air, provide the bulk of combat forces to augment the active components in such a case. Therefore, we constantly are training to prepare our personnel to perform a combat mission to protect our national interest.

Our secondary mission is to provide a trained, ready force to the governor of the state to assist civil authorities in event of national disasters. In general,

the National Guard is the last agency in the state to provide such assistance, since by state statute, all available civilian assets are to be utilized prior to calling for National Guard assets. A wide variety of emergency services are available through the National Guard, however, both from a technical personnel and from an equipment standpoint. Emergencies are normally defined as a threat to life or limb, essential services, or maintenance of law and order. Requests for National Guard assistance may be made by the mayor of any city, president of any village, or sheriff of any county, and are made to the Department of Emergency Government, State of Wisconsin, Madison. . . . If National Guard assistance is deemed appropriate, the Adjutant general for Wisconsin is notified and he alerts National Guard units through their chain of command. Normally this is a matter of minutes. Of course, the National Guard cannot interfere with labor-management disputes or compete with private enterprise unless a bonafide emergency exists. I emphasize that direct contact with a National Guard unit commander will not result in his providing assistance unless an extreme emergency is present where life is in danger.

I have learned much from this episode. I am now more fully aware how the military affects our daily lives and activities. I also realize that not only is the objection to payment of war taxes a federal issue, but it is also a very real state issue. State budgets contain rather large amounts in this respect.

As Friends, we must be constantly aware of the issues involved with our tax dollars. The military has a great influence over our lives and our tax dollars, whether or not we recognize it. We have a responsibility to make ourselves aware of the issues and how they influence our lives. □



War Tax Resistance As a Witness To Peace

by Alan Eccleston

Early Friends were concerned with *testimonies*—the beliefs they were prepared to *live* by. The present usage of the word *value* has another connotation, at least in the Quaker sense. We can hold peace as a value, for example. Most people would profess doing that, even those currently training for, or involved in, war. But that is very different from *testifying* for peace by aligning our lives with the truth. War tax resistance is part of the alignment process. It is frightening as one first considers it, but it need not be overwhelming.

In my personal spiritual journey, I have found this process of alignment to be a freeing one (in the sense of unburdening myself), releasing loving energy from many sources and giving me a new understanding of the peace witness and of Christian love.

True, one can avoid the war tax question, and this seems to be a first reaction, to look for some other way to speak for peace: to vigil, to write a congressperson, to contribute to an organization. But are we not choosing activity (any activity) over conscience? In so doing are we turning from the inner voice or letting fear obscure it? If

Alan Eccleston is an architect and home builder who is quite interested in intentional communities and a simplified life style. A member of the Peace and Social Concerns Committee of New England Yearly Meeting, he is a member of Cambridge (MA) Meeting and attends Hanover (NH) Meeting.

so, is this not impeding our spiritual journey?

We do not have to be prepared for jail to be a war tax resister. We do not have to be ready, at this moment, to subject ourselves to harassment by the Internal Revenue Service. We do, however, have to be truthful on our tax returns. We do have to be clear about our belief in the peace testimony and our desire to align our lives with this belief. And that is all!

If you are clear about that, you can withhold some amount of your tax. It can be a token amount, if that is where you are, say five dollars or fifty dollars. Or it can be the same percent of your tax as the military portion of the current budget, currently thirty-six percent excluding past debt and veterans benefits. (An easy way to do this is to insert the amount under "Credits" as a "Quaker Peace Witness," line forty-six. Alternately, some people declare an extra deduction, but this is more complicated, since the deduction must be substantially larger than the amount you desire to withhold.) It may bother you that three times or even ten times what you have chosen to withhold is going to be spent for war preparations. *But far better to take this small step than to turn away from the witness.* Write your congresspersons and tell them of your concern. Urge them to pass the World Peace Tax Fund which would acknowledge your constitutional right to practice your religious beliefs without harassment and penalty.

Alternatively, if the government owes you money fill out the (very short) Form #843 "Request for Refund," asking that they refund the amount you wish for peace

witness.

One can also anticipate the withholding problem by filling out a W-4 Form at your place of employment declaring (truthfully) an allowance for expected deductions that includes the amount of your peace witness.

Then what? You can expect a series of computer notices stating that you calculated your tax incorrectly and you owe the amount shown on the notice. This may also include an addition of seven percent annual interest on the amount owed. (Currently IRS seems not to be adding on penalty charges but that is a possibility.)

You have a choice: you can ignore the notice; you can write or call IRS and discuss it; or you can pay the tax. Sooner or later you will receive a printout that says "Final Notice." If you again fail to pay the amount owed, you will probably receive a call from someone at IRS who will try to convince you that the whole process has gone far enough and that your purpose is better served by paying the government. IRS wants to collect. That is their job; when they have done it, they are through with you. They cannot, by law, be harsh or punitive. There is no debtors' prison in this country. If you declare the intent of your witness on your tax form and by letter to Congress, you cannot be convicted of fraud; therefore, you are not risking criminal penalties.

In other words, the tax resister controls the process. One can witness to peace so long as it can be done lovingly and, if it is to be a meaningful witness of peace, that is the only way it can be done.

However, if one's family obligations or other matters are too pressing, or if one's spiritual resources are being unduly strained, it is time to lay down this particular witness. One can carry on the witness and still bring the process to a conclusion by letting the payment be taken from a bank account or peace escrow fund. Another round of letters to Congress and the president will testify to your continuing concern even after the pressure of collection has been relieved.

In your witness, no matter how small the amount withheld or how short the duration, you will gain strength and courage and insight. This brings new resources to your next witness. It gives you knowledge and resources to share with others, which in turn helps their witness. In sharing, you both are strengthened. Thus, a personal witness becomes a "community of witness," and the "community of witness" gains strength, courage, and insight in its mutual sharing. This witness and this sharing of Christian love becomes its own witness to the testimony of peace—the testimony of love for God, for ourselves, for humankind. □

Philadelphia Yearly Meeting Supports Refusal of Taxes for Military Purposes

Nearly a year ago now, Philadelphia Yearly Meeting approved the following Minute, dated March 31, 1978:

In awareness of a "New Call to Peacemaking" on the part of the Historic Peace Churches, Philadelphia Yearly Meeting of the Religious Society of Friends calls on its members to strengthen their commitment "to live in that life and power that takes away the occasion of war" and to give prayerful consideration in this regard to the option of refusal of taxes for military purposes.

We reaffirm the Minute of the 1970 yearly meeting which states in part that "... Refusal to pay the military portion of taxes is an honorable testimony, fully in keeping with the history and practices of Friends. ... We warmly approve of people following their conscience, and openly approve civil disobedience in this matter under Divine compulsion. We ask all to consider carefully the impli-

cations of paying taxes that relate to war-making. ... Specifically, we offer encouragement and support to people caught up in the problem of seizure, and of payment against their will."

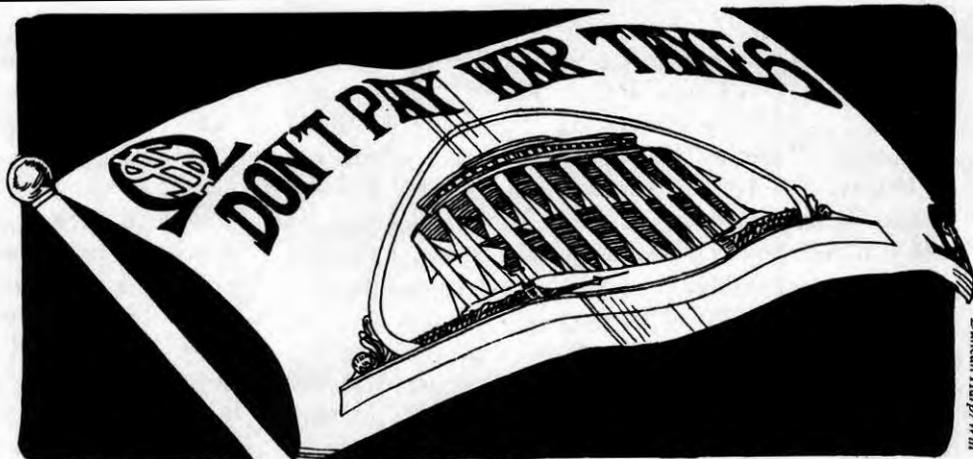
We request the Representative Meeting to arrange for the guidance of meetings and their members on the form of military tax resistance suitable for individuals in accordance with that degree of risk appropriate to individual circumstances, for advice on consequences, and for consideration of legal and support facilities that may be organized.

We also request Representative Meeting to provide for an Alternate Fund for sufferings, set up under the yearly meeting to receive tax payments refused, for those tax refusers who may wish to utilize this fund.

We recommend cooperation with the Historic Peace Churches and other religious groups in further consideration of non-payment on religious grounds of military taxes.

Quakers And Federal Taxes

by John E. Runnings



Louise and I have been so uncomfortable about paying our tithes to the building of the war machine that we have been withholding payment of our federal taxes since 1973, when I became self-employed. We would like to urge other Friends to withhold theirs, but there are two powerful voices to counter anything we might say for the position. One is attributed to Jesus and the other to George Fox. Jesus is said to have said, "Render unto Caesar the things that are Caesar's . . ." This is interpreted to mean that we must pay our taxes, regardless of how abominable are the things those taxes are used for. And Fox said, "Wear thy sword as long as thou canst." This was addressed to William Penn, who was diligently seeking, and in his case it may have been good advice. But the quotation is often used to excuse inaction.

So Quakers have waited. Three hundred-and-seventeen years after the declaration to Charles II, "We utterly deny all outward wars . . ." and thirty-four years after the indiscriminate nuclear bombing of Hiroshima, Quakers still avoid the discomfiture of confronting their government by refusing to comply with a set of rules that requires them to match dollar-for-dollar in the support of the war machine with the most militaristic citizens of our country.

So we live with the outrageous set of rules of our society that requires that Quakers, who renounce war and recognize no enemies, must pay as large a contribution to the support of the war machine as those who fully accept the malicious nature of other nationals and who are so frightened of their ill intent that no amount of extermination equipment is enough to assure security.

We live with a set of rules that assures full Quaker complicity in a military stance that figuratively holds a gun to the head of every child in the USSR to assure the

good behavior of the Russian power structure.

We live with a set of rules that requires Quakers to relinquish a substantial portion of their income to the cause of destruction and terror, and to deny by this much the cause of compassion and love.

Gene Sharp has written a book called *The Politics of Nonviolent Action*. Nonviolent action is hailed by Quakers as an alternative to war. The theory of nonviolent action is that erring governments can be controlled by the withholding of support. Of what use is such a theory if not even Quakers, in the present extremity, will withhold support of the war machine?

Does God require of us that we support Caesar?

Does our belief require of us that we put off effective resistance as long as we can?

The position that Christ has, in this episode, given Caesar equal claim with God upon our labor is contrary to the essence of his whole ministry as revealed in the New Testament. The teachings of Jesus, St. Paul's interpretations of the teachings of Jesus, and Fox's interpretation of the teachings of Jesus are all in agreement that God requires *total* allegiance.

To suggest that Fox's advice to Penn with regard to his sword means that *waiting* alone will produce a crisis that will make action imperative, would make Fox's ministry redundant.

The social reforms that we credit to George Fox's influence did not come about by his *waiting* on the Spirit but rather by his *responding* to the Spirit. If just one man could accomplish so much by responding to the Spirit, what would happen if several thousand modern Quakers were to respond to their spiritually-inspired revulsion to assisting in the building of the war machine?

If Quakers could be induced to discard their excuses for their financial support of the arms race and to withhold their Federal taxes, who knows how many thousands of like-minded people might be encouraged to follow suit? And who knows but what this might bring a halt to the mad race to oblivion? □

John Runnings is a member of University Meeting in Seattle, WA. He is currently active in the "Live Without Trident" campaign, and writes that his and his wife's case with the IRS has not yet been set.

FRIENDS AROUND THE WORLD

"Local war protester leaves for jail term" is the headline of an article that appeared on January 7, 1979, in the Columbia Missourian newspaper. Parts of that article are quoted here.

"Though Richard Catlett does not like to classify himself, he is what most people would call a radical. He has been a union organizer, a peace protester, a civil rights activist, and a registered Socialist. He performed alternative military service as a conscientious objector rather than go to war. And he has refused to pay federal income tax because the money is used to buy guns and soldiers. As a result, he's gone to prison.

"The Columbia resident, who is sixty-nine years old, was escorted by a group of fellow Quakers as he turned himself in on January 5 to the U.S. Marshal's office in Kansas City, to be taken to a federal corrections facility to serve sixty days for 'willful failure to file a tax return.'

"Catlett sees his refusal to pay federal taxes since 1947 as a moral issue, not a legal one. 'It's immoral to pay someone to do what it would be immoral to do yourself,' he said. 'War is immoral, and I can't pay taxes that will buy war.'

"Catlett's pacifist beliefs go back almost as far as he does. He says his father would not let him join the Boy Scouts because of their 'militaristic tendencies.'

"After World War II—during which he served with the National Park Service and in a Forest Service camp, Catlett quit paying taxes. 'It was evident that the United States was re-arming Europe, that there would be no attempt to promote peace,' he said. 'We were already at war—the Cold War—with Russia.'

"Spending most of his life since the war in farming and construction work, Catlett moved to Columbia in 1963. Through his activity against capital punishment, he became acquainted with the local Quakers, and joined the newly formed Columbia Friends Meeting shortly after his arrival.

"Catlett and his sister started a health food store in 1965, but in 1974 the Internal Revenue Service seized his share of the business for back taxes. He worked in the store for two years after he lost his share of ownership, but now is retired.

"'I have no income anymore,' Catlett said. 'That way I can comply with the terms of probation, because I won't need to file a return anyway—the government still won't get any of my money.'

"After the sixty days of imprisonment, Catlett still will have three years of probation. He said he would have served the entire sentence as a year of prison with no probation ('I don't like the idea of a judge trying to run my life for three years') except for the needs of his family.

"'My wife has supported my needs through this whole thing, so I must support hers,' Catlett said. 'She and Richie (Catlett's son) need my presence.'

"Catlett and his wife, Carol, thirty, were married in 1972. Their son is twenty months old.

"Catlett's case has become well-known in pacifist circles; the actual jailing of war resisters who refuse to pay federal taxes is unusual. Letters from Friends meetings throughout the country poured into the U.S. District Court offices of Judge Elmo B. Hunter while Catlett's sentence was under consideration. The Quakers helped pay part of his heavy legal expenses. . . .

"'Quakers have gone to jail because of their beliefs for centuries,' Catlett said. 'It's part of our tradition—speaking truth to power.'

"Quakers believe the taking of a human life, under any circumstance, is a violation of the laws of God. This stems from the basic principle among Friends that 'There is that of God in every one'—that within all persons is contained a part of the eternal and almighty."

By J. Russell King, a reporter for the Columbia Missourian, who first learned of Richard Catlett through the pages of Friends Journal a year ago. Rusty King describes himself as "a recent Haverford graduate with Quaker leanings."

The Wall Street Journal, Midwest Edition, of November 1, 1978, carried the following front-page account, in an article entitled, "Tax Report":

"A protester got loads of publicity that drew criminal charges for nonfiling.

"The IRS selects tax protesters for criminal prosecution based on the amount of publicity they get. Usually protesters who don't seek the spotlight are pursued by civil actions; criminal is reserved for the publicity hound. Richard Ralston Catlett is a notorious war and tax protester. The sixty-eight-year-old Columbia, Missouri, health-food-store owner argued that criminal charges of failing to file returns should be dropped because the IRS was guilty of 'selective prosecution.'

"The government is barred from selecting people to prosecute on grounds of race, religion or the exercise of free speech, or other 'impermissible grounds,' Catlett claimed that basing a criminal prosecution on publicity isn't permitted. But an appeals court disagreed. His exercise of free speech wasn't involved here, the court noted. The IRS seeks criminal prosecution against publicized protesters to promote compliance with tax laws, the court observed.

"'The government is entitled to select those cases for prosecution which it believes will promote compliance,' the court declared."

U.S. v. Anthony, tried and argued on September 19, 1978, resulted in the judge asking that the U.S. attorney look into an offer of immunity in order to counter Anthony's Fifth Amendment argument. The judge postponed a decision pending the government's determination of whether immunity would be granted. On November 30 a notice was received that the government has refused immunity. (Even if they had granted immunity, Anthony would still have relied on his constitutional rights under the First Amendment not to pay war taxes.) As a result of the government's step, the judge will now have to

PLEASE NOTE: The "Meeting Directory" in which the locations and times of worship of many local meetings are listed will appear once a month only, on the first of the month. Look for it then in our back pages.

decide whether to find in favor of Anthony or the government.

With the help of the Army, a military school is being developed in the Cincinnati public school system.

"As far as the people in the Pentagon know, it's the first time an active duty officer has been assigned as a consultant to a public school system," according to Thomas Flaherty, the school district supervisor who coordinates the program.

The school will be a four-year high school program enrolling 100 to 120 students and dealing with all four branches of the military. Students will be trained to enter the military academies, or to enter military service directly at advanced pay. However, they will not have to commit themselves in advance to a military career.

In the fall, a team from the Army Training Command at Fort Monroe, Virginia, visited the Cincinnati school district to study program plans for pos-

sible use in other school districts, Flaherty said.

The appointment of Capt. John Egan as consultant represented the culmination of a year-long battle with Pentagon officials over help for the program. An alternative program was shelved last September when those officials refused to allow the Morrow Army Reserve Center to be used in the program. However, pressure by state legislators helped to bring about a change in their position, Flaherty said.

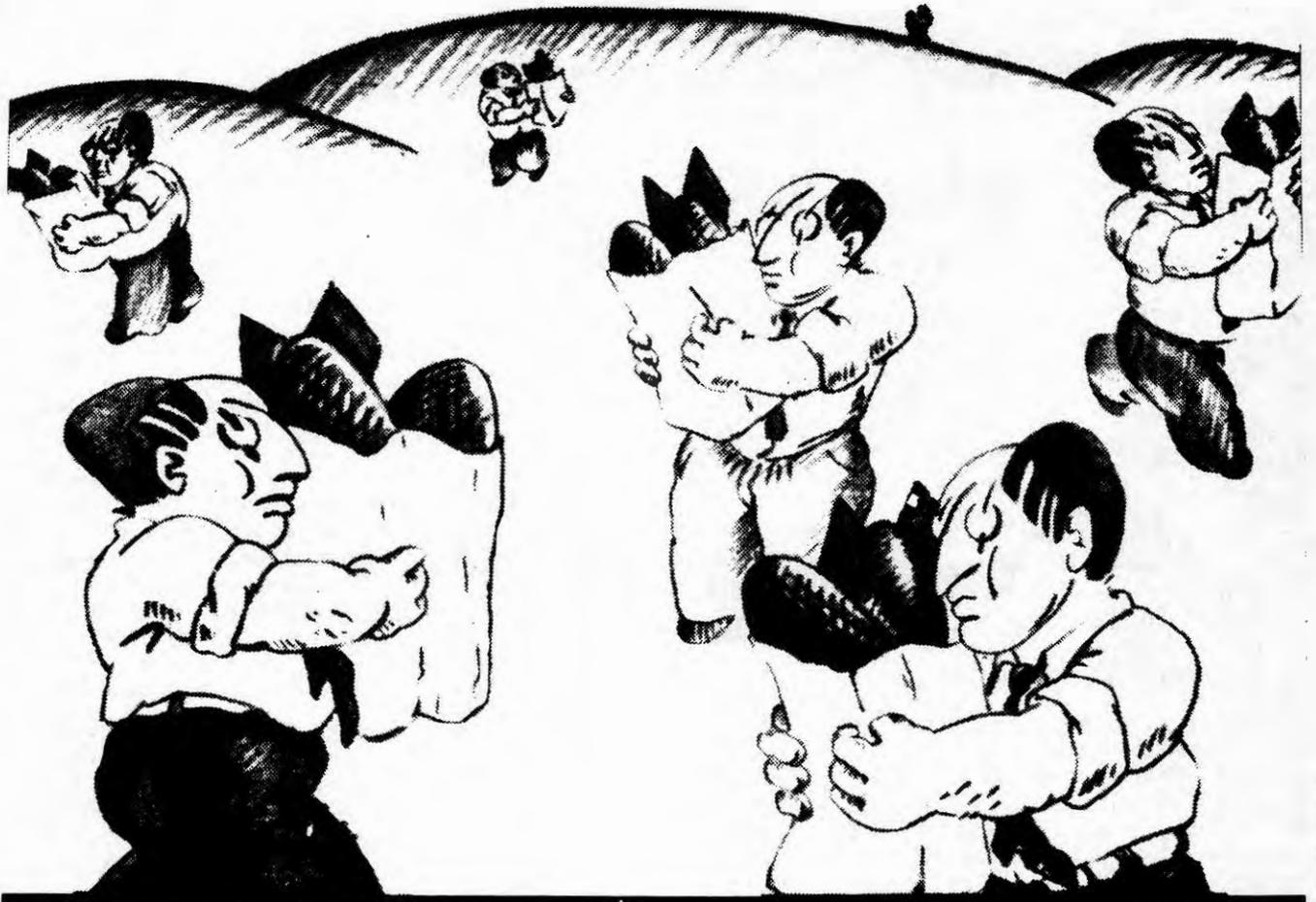
Captain Egan, formerly the commander for Army recruiting in the metropolitan Cincinnati area, believes that his job is to help both the school district and the military.

He will help the district to develop courses in military subjects and acquire proper textbooks and materials. The military will be helped, he said, "by developing a program that is innovative and worthwhile, that will raise the quality of the young men and women we

might be seeing as the soldiers of the future."

Peace Research Abstracts Journal, published by the Canadian Peace Research Institute of 25 Dundana Avenue, Dundas, Canada L9H 4E5, is now in its fourteenth volume of publication. Every month it provides universities, libraries, and governmental departments of external affairs with some 500 summaries of articles, books, reports and conference papers which have appeared concerning international war/peace issues. It is particularly useful for scholars, teachers and politicians since it is cross-indexed according to subjects such as "nuclear weapons," "attitude surveys," etc.

The abstracting work for this journal is done by some fifty volunteers in various parts of the world. They include journalists, teachers, scientists, librarians and others. The journal welcomes new volunteers for this important work.



R/Real Paper/LNS

Anyone interested should be in touch with Hanna Newcombe, co-editor, at the address given above.

From a minute on the transfer of funds from the military budget to the civilian sector to meet urgent human needs, which had been sent to a dozen or so government officials, Scarsdale (N.Y.) Meeting received five replies. Three were in substantial agreement, one in substantial disagreement and one non-committal.

An ecumenical delegation representing Catholic and Protestant church, service and human rights groups (including AFSC) returned recently from Nicaragua declaring that "All the people we met were unanimous that the chief obstacles to peace are General Anastasio Somoza and the National Guard which is his base of power." The delegation denied that the international mediation team was dealing effectively with the problem and disagreed with Somoza's claim that a communist takeover was the only alternative to his regime. They recommended self-determination for the Nicaraguan people, the withdrawal of the U.S. military support group and the cessation of all military and support shipments to the Somoza government.

Coincident with a warning from the Central Committee for Conscientious Objectors that the military draft system is likely to be reinstated in the United States, despite the absence of any peacetime precedent for such compulsory registration of young people, comes the announcement that the Friends Peace Committee has filed a complaint in the U.S. District Court in Philadelphia that the Selective Service System has been illegally withholding information on the subject of draft resumption.

Such information was requested by the committee last July under the Freedom of Information Act but has been refused by the Selective Service System. Two documents pertaining to the extension of the draft program and to contingency studies for drafting women figure largely in the denial of the committee's request.

Instead of griping about the continued existence of the institution of military chaplaincy, Jerry Kinchy, of CCCO,

recently led a day-long training session for chaplains at Fort Carson, Colorado. The subject was how chaplains and chaplain aides could use their position to counsel conscientious objectors in the military. He found that most of these men had a sincere desire to help those who were troubled by their role in the military. "Only a couple expressed negative attitudes toward CO applicants," he said. "I encouraged those who felt negatively to leave the counseling to others."

After reading a number of statements, at the same time asking participants to stand on one side of the room or the other according to whether they strongly agreed or disagreed and in the middle if their opinions were not deeply held, Jerry stimulated some healthy discussions among the chaplains, who found themselves disagreeing on a number of issues. When he read the statement, "The military should allow discharge for selective objectors," almost all disagreed, until he brought up the possibility that many blacks would refuse to fight in Africa against black liberation forces. Then one participant mentioned hearing black soldiers on post saying they would disobey orders in such a case. This led to a lengthy discussion, "which I think moved some to reevaluate their positions on selective objection."

Jerry Kinchy found the training session "very productive and a positive step toward building better working relationships with chaplains," who, he feels, are in some ways in a better position to counsel conscientious objectors than are military counselors; their disadvantage being, of course, their subordinate status to the commander.

In studying antiviolent communities in the Oaxaca Valley, Mexico, Dr. John G. Paddock, who directs the Institute of Oaxaca Studies, University of the Americas and Vanderbilt University, has found that children in such communities who displease or disobey their parents tend to be kept within their own houses or yards rather than being sent out onto the street. But they are not punished violently and are taught to flee or appeal to authority rather than fight with others. Community unification, encouraged by the teaching of a common village craft, helps strengthen the feeling of loyalty to the entire group, so that where disagreements threaten community stability, both antagonists tend to receive punishment rather than only the

one party which appears to be in the wrong.

Dr. Paddock is among the first to single out antiviolence as a phenomenon worthy of special investigation, and further conclusions of his study are being awaited with interest.

In the Eugene (OR) Friends Meeting Newsletter, Helen Park brings the "uncompromising" Quaker stand against war up to date by stressing that "it is an age-old dream that springs from a deeper insight than 'well-informed' arguments that armed preparedness is the best deterrent to conflict." Succinctly she observes that such arguments have "brought us to the absurd but tragic state of having weapons stockpiles sufficient to kill every person on Earth dozens of times over, while one of the biggest businesses of this country is producing more war materials and selling or giving them to Third World nations."

To the question as to whether there can be any hope in such a situation; whether we are simply naive idealists who will never see our dream realized, she answers, "Can it be naive not to be suicidal?" She recalls that hardly two centuries ago slavery was so common a practice that it was considered highly unrealistic to even talk about a world without that "dark institution." Yet it *has* been all but eliminated. War is even less tolerable today. That the efforts of "idealists" are not in vain is shown by the fact that a change is happening in the consciousness of humankind, even if so gradually as not to be immediately noticeable. It is a planetary evolution, says Helen Park, and "worthy of our best efforts."

"In 1734," records the Purchase (N.Y.) Friends Meeting Newsletter, "John Peter Zenger had the temerity to publish the fact that Quakers were not being allowed to vote in the colony of New York because of their refusal to swear. His subsequent trial for libel against the royal governor of the colony, which established truth as a defense against libel charges, was commemorated at St. Paul's Church, Eastchester, on October 29. Friends should take note that the constitutional principle of freedom of the press was won over the issue of their forebears' disenfranchisement!" The Newsletter adds: "Did you vote this time around?"

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And it is holy ground,
A shared and sacred place
Where the Eternal has its being.
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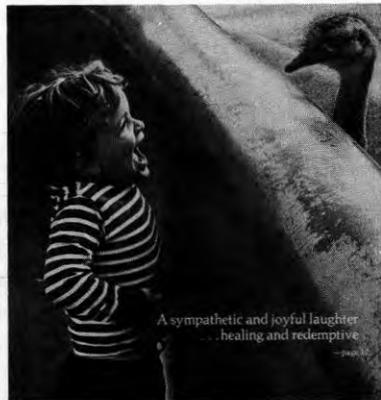
You will say that Christ saith this,
and the apostles say this;
but what carest thou say?
—George Fox



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A sympathetic and joyful laughter
...healing and redemptive
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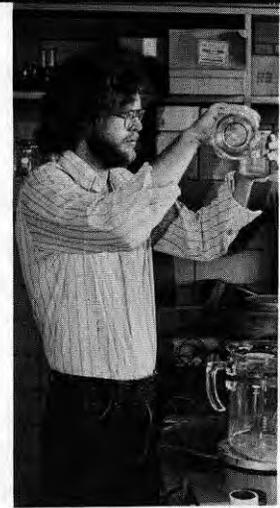
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ANNOUNCEMENTS

Births

Capon—On March 19, 1978, in Washington, D.C., *Juliet Heather Capon* to Mary Mallett Capon and Ross Capon. Her mother is a member of Friends Meeting of Washington, D.C., and her father is a member of Cambridge (MA) Meeting.

Jaquette—On October 10, 1978, *Joseph Lewis Jaquette* to Maureen Seymour Jaquette and Stratton Jaquette of Palo Alto (CA) Meeting.

Joseph is a twelfth-generation Friend, descending on his father's side from several early (1660s) Quakers, including John Sharples, John Fenwick, and John Hollingshead, and on both parents' sides from John Cory. Joseph's grandfather, John Jaquette was active in Honolulu Meeting; his great-grandmother, Henrietta G.S. Jaquette, was active in Swarthmore Meeting.

Ochis—On August 16, 1978, *Ethan Ochis* in Princeton, N.J. Ethan, his parents, and brother Kevin and sisters Marilla and Hannah are now new members of Darby (PA) Meeting, having transferred from Claremont (CA) Meeting.

Richmond—On November 6, 1978, in Turnwater, WA, *Jessica Joanna Richmond* to Jody Kerman Richmond and Ben Richmond. Both parents are attending Olympia (WA) Meeting and are members of Multnomah (OR) Meeting. The maternal grandparents, Ralph and Cynthia Kerman, are members of Stony Run (MD) Meeting.

Smith—On November 11, 1978, *Benjamin Gilbert Smith* to Daniel and Pamela Smith of Annandale, VA. Both parents are members of Cambridge (MA) Meeting and attenders at Langley Hill (VA) Meeting. Benjamin is their first child.

Woodward—On November 23, 1978, *Elizabeth Rebecca Woodward* to Anne Spivey Woodward and Roland Henry Woodward in Media, PA. The father and paternal grandmother are members of Birmingham (PA) Meeting.

Marriages

Powell-Kinsey—On November 25, 1978, *Susan Kinsey* and *Walter V. Powell* in Richland (PA) Meetinghouse under the care of the meeting. The bride, her parents, and grandmother are members of Richland Meeting.

Deaths

Barrett—On December 2, 1978, in Harrisburg, PA, *Frances Weber Barrett*, aged eighty-four, a resident of Katonah, New York. She was a member of Croton Valley (NY) Meeting. She is survived by three stepchildren, eleven step-grandchildren, two nieces, and a nephew.

Broadhurst—On December 3, 1978, at Pine Run Health Care Center, *Ellen D. Broadhurst*, aged eighty-eight, a resident of Holicong, PA. A lifelong member of Buck-

ingham (PA) Meeting, she is survived by a sister, Miriam G. Broadhurst, three nieces and two nephews.

Gravatt—On December 31, 1978, of a stroke in Ocala, FL, *Clarence Alexander Gravatt*, aged seventy-nine. He was a birthright Friend, originally from Egg Harbor, NJ. He is survived by his daughter, Patricia Cummings of Ocala, FL; two sisters, Eva Crawford and Ethel Atz, both of Pennsylvania; a brother, Frank P. Gravatt of Atlantic City, NJ; and four grandchildren.

Kelling—Suddenly, at his home in Boulder, CO, *Harold D. Kelling*, aged sixty-two. Born in Cleveland, OH, in 1916, he received an A.B. from Yale University in 1937. From 1940 to 1942 he taught at the University of Missouri. He returned to Yale after wartime service in the army to take a Ph.D. in English literature. He then taught at the University of California at Berkeley until 1955, when he accepted a post at Indiana University at Fort Wayne. He went to the University of Colorado in 1962 to direct the English department's composition program. He was chairman of the department from 1967 to 1973.

His interest in writing was reflected in authorship of a text for composition courses. He was the author of scholarly articles in his field of special interest, eighteenth-century literature. Hal Kelling was known as an effective and concerned administrator and an incisive scholar, but he was above all an enthusiastic teacher, witty, compassionate, committed to learning and to literature. His abilities as a teacher were recognized by a University Teaching Award in 1978. He was a member of the American Federation of Teachers and had served as treasurer of the C.U. Faculty Federation. He is survived by his wife, Dora; his son, George; his daughter, Susan Schnick; two granddaughters, Angela and Tamara; and his brother, Gilbert Kelling of Hudson, OH. He was a member of the Boulder (CO) Meeting, where a memorial service was held.

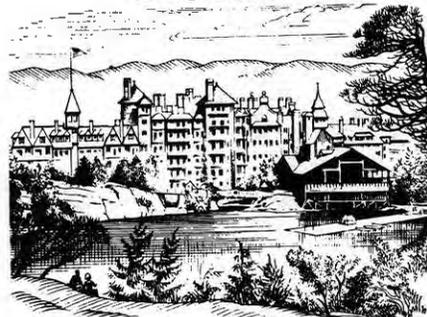
Mattheiss—On January 6, suddenly of heart failure, *Theodore H. Mattheiss*, executive secretary of Baltimore Yearly Meeting.

Theodore Mattheiss was a native of Baltimore and a graduate of the Johns Hopkins University and Duke University Divinity School. He had worked with the yearly meeting since 1959, and was an active participant in a number of Friends organizations. Most recently he was a member of Sandy Spring (MD) Meeting.

In World War II days, during Civilian Public Service at Gatlinburg, TN, Ted Mattheiss was appointed safety director of Camp Rufus Jones and was later chosen by his fellow workers to be their acting director. When the camp was put under government direction, Ted transferred to the CPS unit at Duke Hospital, where he served as assistant director of the unit.

From 1949-1956 Ted was a Methodist minister in the Baltimore Conference. Later, he worked as a civil engineer at the Koppers Company in Baltimore, during which time he joined the Religious Society of Friends and was soon appointed executive secretary of Baltimore Yearly Meeting, Stony Run. When the two yearly meetings joined in 1968, he became executive secretary of the consoli-

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dated Baltimore Yearly Meeting.

In addition to Friends' activities, Ted took delight in photography, reading, folk music, and travel to the mountains and seashore. His interest in the Great Smoky Mountains and the people of that area took root in his days in Civilian Public Service.

Theodore Mattheiss is survived by his wife, Naomi Miles Mattheiss; a son, David H. Mattheiss; a daughter, Joan M. Thompson; and a grandson, Matthew G. Thompson. A memorial meeting was held at Sandy Spring Meeting on Sunday, January 14.

Mitchell—On October 4, 1978, in an automobile accident, *John M. Mitchell*, a long-time member of Stamford-Greenwich (CT) Meeting. His death was a great shock to all who knew him. A memorial meeting for worship was held on October 15, 1978.

He will be remembered for his vocal ministry by all who were his friends. He served for several years as librarian of the meeting, as well as on several different committees. In every way he was generous. He is remembered for his sense of humor as well.

Since retirement last spring from his teaching position at the Stamford Branch of the University of Connecticut, he looked forward to a new life with his wife, Priscilla, and his friends. His survivors deeply regret not sharing this new life with him until they can be joined with him in another, more glorious, new life.

Tinker—On December 15, 1978, at home following a five-month illness with cancer, *Leonard Tinker* of Crestwood, MO. He was a graduate of Hartwick College and Garrett Biblical Institute, and served Methodist pas-

torates in New York state, Chicago, and Iowa for twenty-three years. Still as a member of the Iowa Methodist Conference, he was called to serve as peace education secretary for the north central region of the AFSC in Des Moines. He was asked, in 1968, to serve as area secretary for the St. Louis office of the AFSC, and in 1973 answered a call to serve as executive secretary of the four-state regional office in Dayton, OH.

He was known in the midwest during the sixties and early seventies for his efforts toward ending the war in Vietnam and for his organizing efforts for peace and justice for all people.

He is survived by his wife, Lorena Jeanne; six children: Leonard Edward III, Bonnie Jeanne, John Frederick, Mary Beth, Hope Irene, and Paul Binning; and one grandchild, *Connie Louise Tinker-Keeler*.

Wood—On November 5, 1978, at Medford Leas, NJ, *Helen Coles Wood*. She was born in Colestown, NJ, where her parents, Samuel T. and Marianna L. Coles were members of the Moorestown (NJ) Meeting.

She attended the Friends schools in Moorestown and in 1913 entered Swarthmore College. Following her graduation, she taught, first at Girard College and later at Moorestown Friends School.

In 1928 she married George D. Wood, a Friend from Ithaca, NY, and they settled in Moorestown, NJ. After her marriage Helen gave up teaching but was asked to serve on the Friends School Committee, which she did for more than thirty years. She was also a valued member of the Board of Managers of the Greenleaf Boarding Home. She was

active in the life of the meeting. A quiet, thoughtful, and sensitive person, her services were much in demand for counseling, visiting the sick, and to welcome newcomers to the meeting.

Her husband died in 1948. Failing health caused her to finally move to the retirement community of Medford Leas.

Woodbridge—On December 11, 1978, in Greenfield, MA, following a short illness, *Philip D. Woodbridge*, aged eighty-three.

He was born in Brookline, MA, the son of Samuel H. and Adele Taylor Woodbridge. He attended Newton High School and Phillips Academy in Andover, MA, and graduated from Harvard College cum laude in 1917. He then attended Harvard Medical School. He served his internship at Hartford (CT) Hospital and practiced in Portland, CT, specializing in anesthesia. He went to the Mayo Clinic in Rochester, MN, for a year, followed by study and working with others on what has been called the Woodbridge endotracheal tube. He was a member of the Lehey Clinic staff for twelve years. He was also a professor of anesthesia at Temple University Hospital in Philadelphia.

He moved to Greenfield, MA, in 1950 and retired from private practice in 1967.

He was a member of the Mt. Toby (MA) Meeting where he had served as clerk and was active on the Peace and Social Concerns Committee and on Ministry and Counsel.

He is survived by his second wife, Ruth A. Frazer Woodbridge; a son, Dudley Hooker Woodbridge of Moorestown, NJ; three grandchildren; a great-grandchild; and several nieces and nephews.

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