

March 15, 1980

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

Any great  
change must  
expect  
opposition  
because it  
shakes the  
very  
foundation  
of privilege.

Lucretia Coffin Mott



# Contents

March 15, 1980  
Vol. 26, No. 5

<b>Lucretia Mott: Holy Obedience and Human Survival</b> .....	2
—Margaret Hope Bacon	
<b>Preserving the Spiritual Roots of the ERA</b> .....	9
—Robert Staley	
<b>The Equal Rights Amendment in the 1980s</b> .....	10
—Saralee Hamilton	
<b>A Feminist Response to the Draft</b> .....	14
—Gloria Steinem	
<b>Been Down So Long</b> .....	15
—Beth Taylor	
<b>Yearly Meeting Reports</b> .....	20
<b>Friends Around the World</b> .....	21
<b>Book Reviews</b> .....	22
<b>Letters to the Editors</b> .....	24
<b>Announcements</b> .....	28
<b>Classified Advertisements</b> .....	29

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# FRIENDS JOURNAL

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# Lucretia Mott: HOLY OBEDIENCE AND HUMAN SURVIVAL

by Margaret Hope Bacon

From 1833 to 1848 Lucretia Mott nourished the infant woman's rights movement in the U.S., providing a community of support for such pioneers as the Grimke sisters and Abby Kelley Foster. At the Seneca Falls, New York, Woman's Rights Convention she was called the guiding spirit. For another thirty years she was a fearless convention leader and speaker for woman's rights, while providing comfort, inspiration, and advice to Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, and many others. Her pioneering work in developing educational and vocational opportunities for women resulted in the establishment of several institutions of higher education. In 1866 she was made first president of the Equal Rights Association in honor of her long years of leadership.

Margaret Hope Bacon is assistant secretary for information and interpretation of the American Friends Service Committee. Author of numerous books and articles, she is a member of Central Philadelphia (PA) Meeting, the same meeting to which Lucretia Mott belonged.



Artwork courtesy of Free Library of Philadelphia

*Women employees in a Massachusetts shoe factory prepare to strike, 1870*

Yet Lucretia Mott was more than a pioneering feminist. Her dedication to the abolition of slavery was her first and primary commitment, and she accompanied this with a real determination to get rid of racial discrimination in social life and public conveniences. As the most famous of the female abolitionists she was called The Black Man's Goddess. Her work for peace, for the rights of American Indians, and for Irish immigrants was impressive. She was a pioneer in social work, and a lifelong advocate of freedom of thought and religion. She tried to understand the workings of an economic system that made the rich richer and the poor poorer. She was a spokesperson for and a practitioner of nonviolence.

What motivated this small and simple Quaker woman to involve herself in so many areas of reform? Was she driven by psychological tensions? Filled with anger at the restrictions in her lot as a woman? Seeking, if unconsciously, for fame? The answers are not easy to come by,

for she was not introspective. She did not keep a diary, nor did she write much about herself in her letters to relatives and friends. But a close study of her correspondence, her sermons and her speeches make me believe that her secret source of strength was her implicit faith in the promptings of the Divine Spirit. Although she did not call herself a mystic, she believed that God guided her to perceive her manifest duty, and strengthened her for each task. Her religious life did not involve states of ecstasy; it was as natural to her as breathing. Toward the end of her life she wrote to her sister that she did not really need to set aside any special place or time for worship; she worshipped always.

"Those who go forth ministering to the wants and necessities of their fellow human beings experience a rich return, their souls being as a watered garden, as a spring that faileth not," she said in one of her sermons. The Quaker concepts of a direct relationship between God



and human beings and of continuing revelation have flowered from time to time in the lives of individuals. Lucretia Mott's life was such a flowering, advancing the cause of human liberation and moving the Society of Friends toward its present orientation to peace and justice.

Critics sometimes ask why she did not center down to one reform but seemed to respond to each new demand. The answer lies very simply, it seems to me, in her sense of Divine leading. The choice to stick to abolition or women's rights, and ignore the pressing needs of American Indians or prisoners was not hers to make, she felt. It was not women's liberation, but human liberation to which she was dedicated, although she proceeded, in true Quaker fashion, step-by-step as way opened. She was a nineteenth century shaper of human space, pushing back frontiers for blacks, women, Indians and many others so that they too might be free to be obedient to manifest duty and the Holy Spirit.

Lucretia Mott was born on Nantucket in 1793, daughter of a sea captain and his strong and able wife. Due to an apparently incapacitating handicap afflicting her older sister, she was her mother's right-hand helper and support during the long, lonely days her father was away at sea. As a result, she developed a deep attachment for her mother which lasted as long as they both lived, and appeared to be a source of great strength to her. She saw her mother as a typical daughter of the island, strong, humorous, self-reliant. While Thomas Coffin was away at sea, Anna kept shop as did many other Nantucket wives. "Look at the heads of those women," Lucretia said proudly at a woman's rights convention, "they can mingle with men, they are not triflers, they have intelligent subjects of conversation."

Not until she was a student at Nine Partners Boarding School in Dutchess County, New York, did Lucretia Mott discover that in the larger world women were treated as inferiors. The discovery came when she learned that a favorite woman teacher was being paid forty percent of the salary offered a young man. "The injustice of this distinction was so apparent, that I early resolved to claim for myself all that an impartial creator had bestowed," she wrote in a brief memoir.

The young man in question, James Mott, was not to be blamed. In fact, several years later he and Lucretia were married in Philadelphia, where the Coffin family had moved, and here made their home for the rest of their lives. They had six children, of whom five lived, and in time, numerous grandchildren. Both were members of large, warm, extended families, and family intervisitation on a daily basis was an important part of Lucretia Mott's life.

The marriage appears to have been a singularly happy one—another source of Lucretia Mott's strength. She



*"Motes in the Sunbeam"*

believed, and frequently said, that "in the true married relationship, the independence of man and wife are equal, their dependence mutual, and their obligations reciprocal." In many ways this appeared to be the pattern in the Mott family. James, who was taciturn and a poor speaker, enjoyed accompanying his accomplished wife and listening to her. She was his vocal cords and tongue. And independent as she was in many ways, Lucretia was always strengthened when he was somewhere in the room. They shared an interest in many reforms and James was often chosen as president of societies in which they both took a part. If the world sometimes called him "Mr. Lucretia Mott" neither of them seemed to care.

For a while after the birth of her first two children, Lucretia taught school in order to help make ends meet. Thereafter she devoted herself to reforms, preaching, and lecturing. She was an accomplished housewife, known for her largesse in entertaining anyone and everyone who came to her door—escaped slaves, reformers, politicians, travellers from Europe, literati. Her system of dividing household tasks so that each member of the family had a job helped to make this possible. She also loved her housework, getting some relaxation and some physical exercise from making pies and beating rugs. Nevertheless, she believed that women should have the right to choose between housework and professional life, and she supported several young women in their efforts to get started as teachers and as doctors.



The death of a young son in 1817 turned Lucretia Mott toward a deepening religious quest. A few years later, at twenty-eight, she became a recognized minister in the Society of Friends and continued to preach and travel in the ministry most of her long life. In 1827, at the time of the separation between the orthodox and Hicksite Friends over matters of authority and doctrine, she reluctantly chose the Hicksite position, and thereafter for some years was active as clerk of women's yearly meeting (Hicksite) and on the Education and Indian Committees. Her growing involvement in the antislavery campaign and her increasing outspokenness on the question of woman's rights made her a controversial figure, while her egalitarian views led her to challenge the authority of the elders within the Hicksite fold. Efforts were made to disown her, but she clung to her place and used her knowledge of Quaker procedures and of Scripture to retain her right of membership. It was at this time that she adopted the slogan, "Truth for authority, not authority for Truth."

In December of 1833 William Lloyd Garrison founded the American Anti-Slavery Society in Philadelphia. Four days later Lucretia Mott organized the Philadelphia Female Anti-Slavery Society. This remarkable group, interracial from the beginning, gave women their first taste of political experience and provided a support community for the pioneer women who disobeyed the taboo against their speaking to mixed audiences. As corresponding secretary, Lucretia helped to link up the Philadelphia group with several others, and to arrange for a national gathering, the American Society of Anti-Slavery Women. In 1840, when women were finally admitted to full membership in the American Anti-Slavery Society (a large group of clergymen and others having seceded as a protest), she was made a board member and chosen as a delegate to the World Anti-

Slavery Convention, held in London.

British abolitionists, many of them Quaker, were not prepared to admit women to membership in the convention, and Lucretia and the few other U.S. women delegates were warned that they might not be seated. When in fact this was the case Lucretia entered into a forceful protest that a World Anti-Slavery Convention should not eliminate half the world. She was so strong and yet warm and gracious in her position that she deeply influenced Elizabeth Cady Stanton, the young bride of a delegate, and Ann Knight, a British Friend who came to champion woman's rights in that country.

Back in the United States, Lucretia Mott dedicated herself anew to lecturing against slavery, and began as well to speak frequently on the rights of woman. A strong supporter of Garrison, she frequently mingled with "the world's people" in such enterprises as the New England Non Resistance Society and the Anti Sabbath Convention. This further angered conservative elements within the Society of Friends. The decade from 1840 to 1850 saw her almost constantly facing challenges within both the New York and Philadelphia yearly meetings (Hicksite). In the decade before, she had developed a dyspepsia which flared up under stress. During the 1840s she was frequently "bent double" with stomach pains. The death of her beloved mother in 1844 was a severe blow.

Yet this was in many ways the most creative period of her life. Each challenge seemed to cause her to deepen her spiritual roots, as well as to reach out to her support system of family and friends. It was at this period she established workshops for poor women, white and black; developed an exchange between the women of Exeter, England, and of Philadelphia in order to head off war in 1846 over the Oregon territory; developed her feminist thought; and gave support to several emerging institutions—the Philadelphia Female Medical College and the Female School of Design. Earlier she had chaired a committee which laid the groundwork for the founding in 1864 of Swarthmore, the first Quaker coeducational college.

From Seneca Falls to the Civil War, she was a reluctant leader of the woman's rights movement, always pleading with her younger colleagues to let her "slide," but chairing the most beleaguered of the meetings with a poise and strength that was widely admired. She had the ability, as Wendell Phillips once remarked, to correct critics with "a silken snapper on her whip." She had the prized Quaker capacity to "elder" without losing her composure. She could be very angry without guilt, because of her spiritual wholeness.

Yet it was during this time that she was under the greatest stress as an abolitionist. She supported non resistance to the Fugitive Slave Law and helped Harriet Tubman, William Still and others. Within the Anti-



*Women at work in a factory*

Slavery Society she struggled to heal the growing dissension, and to argue against the turn toward violence and support of Free Soil settlers with rifles. Some of her speeches about the relationship of non resistance (now retitled "nonviolence") to liberation, and the problems posed by a violent state which upheld slavery with the bayonet still make challenging reading today. Among the Garrisonians she remained the most steadfast to the principles of non resistance during the Civil War, supporting conscientious objectors while she baked pies for the black troops of camp William Penn, across the road from her Cheltenham Hills home.

The tragedy of the Civil War caused Lucretia to devote the remaining years of her life to the cause of peace, although she continued to be active in the woman's rights movement and to work for equal justice for blacks and colored people. In 1866 she took part in a campaign to integrate the Philadelphia trolleys, and in 1876 she tried to persuade the Centennial commissioners to open the fair grounds on Sunday so that working class people might attend on their only day off. She continued to be interested in new causes and new ideas up until her death, shortly before her eighty-eighth birthday.

One of Lucretia Mott's concerns during her later years was the establishment of the Free Religious Association, an ecumenical body seeking common elements in all religions, and dedicated to freeing men and women from "the fetters of sectarian belief" which created, she believed, a false dichotomy between religion and science. In a speech before this group in May of 1873 she expressed her lifelong faith in the capacity of goodness of human beings, which could be nurtured by Holy Obedience:

*You do not hear, in any of the pulpits, a definition of what love and justice, and mercy and right are. You know and all know, that they are innate, and self defined. Therefore, I say preach your truth, let it go forth, and you will find, without any notable miracle, as of old, that every man will speak his own tongue in which he was born. And I will say, if these pure principles have their place in us and are brought forth by faithfulness, by obedience, by practice, the difficulties and doubts that we may have to surmount will be easily conquered. There will be a power greater than these. Let it be called the Great Spirit of the Indian, the Quaker "inward light" of George Fox, the "Blessed Mary, mother of Jesus" of the Catholics, or Brahma, the Hindoo's God—they will all be one and there will come to be such faith and such liberty as shall redeem the world.*

Freedom of thought and inquiry for Lucretia Mott

were not simply rights as such, but sacred channels to the will of God. The liberation of slaves, of women from their "degraded position," of men and women from sectarian prejudice had one overriding object. Permitted to seek the Truth without fetters, human beings could perceive manifest duty and through Holy Obedience could become instruments in the realization of the Kingdom of God.

Men and women were not always obedient to God. Disobedience to Lucretia was sin, and sin was very real. But in their natural state human beings were more apt to discern the Truth. Social institutions, however, had been developed which gave man power over woman, the slave-owner power over the slave—and power is corrupting. It would be quite possible, Lucretia thought for woman, too, to be corrupted if she were given too much power:

*It has sometimes been said that if women were associated with men in their efforts, there would be not as much immorality as now exists in Congress, for instance, and other places. But we ought, I think to claim no more for woman than for man; we ought to put woman on a par with man, not invest her with power, or call for her superiority over her brother. If we do, she is just as likely to become a tyrant as man is as with Catherine the Second. It is always unsafe to invest man with power over his fellow being. "Call no man master. . . ." is a true doctrine. But be sure there would be a better rule than now; the elements which belong to woman as such and to man as such, would be beautifully and harmoniously blended. It is to be hoped that there would be less war, injustice, and intolerance in the world than now.*

To free woman from her degraded position was to free man as well. "There is nothing of greater importance to the well being of society at large—of man as well as of woman—than the true and proper position of women," Lucretia stated in a Discourse on Women, delivered in Philadelphia in December of 1849 and widely quoted for many years. Were women to be allowed to engage in many pursuits now closed to them, men would be freed, and "The energies of men need not then be wholly devoted to the counting house and common business of life, in order that women in fashionable society may be supported in their daily promenades and nightly visits to the theatre and the ballroom."

If woman were restored to her rightful place able to develop her natural powers to the fullest, humanity as a whole would benefit:

*The question is often asked, "What does woman want more than she enjoys? What is she seeking to*





Wyoming women after gaining the vote in 1869

*obtain? Of what rights is she deprived? What privileges are withheld from her?" I answer, "She asks nothing as a favor, but as a right; she wants to be acknowledged a moral, responsible human being."*

Similarly, Lucretia Mott believed that the slaveholder was corrupted by power. The abolition of slavery would free him and restore him to his natural self. It was this belief that enabled her to make several extensive trips through the South, speaking not just to Quakers, as John Woolman had done 100 years previously, but to large public gatherings. Somehow her genuine caring for the slaveholders as well as her opposition to the slave system registered, for she was heard with respect, in one case "Enchaining a normally restless audience."

Understanding that the slaveholder and the dominating husband were both victims of the system did not mean in Lucretia Mott's view that either the slave or the woman should be less militant in demanding rights.

*It was not until the slaveholder was told "thou art the man" that a healthy agitation was brought about. Woman is told that the fault is in herself, in too willingly submitting to her inferior condition; but like the slave, she is pressed down by laws in the making of which she has had no voice, and crushed by customs that have grown out of such laws. She cannot rise therefore, while thus trampled in the*

*dust. The oppressor does not see himself in that light until the oppressed cry for deliverance.*

To the charge, made in the nineteenth century as in the twentieth, that women were being too aggressive, Lucretia answered that nothing much was accomplished by quiet workers. "Give me noise, a real Boanerges." Once more, her confidence that she was walking in the Light made it possible for her to be entirely open, expressing honest anger as well as caring love.

Lucretia's devotion to freedom of speech flowed from the same religious base. Only if men and women together earnestly sought the Truth, listening to one another, would right principles emerge. At almost every gathering she chaired, whether of women or of abolitionists, she began with an admonition that everyone speak forth. At the first anniversary meeting of the New England Non Resistance Society in September in 1839 she argued that a reform society must be based on the sacred right of opinion. She supported Garrison when he refused to limit the articles published in his paper, *The Liberator*, to the abolitionist cause alone, but gave space to communarians, anarchists, women's rights advocates and many others who shared in the antislavery crusade but were also involved in other social reforms. And in the same vein she defended the right of radicals and extremists, such as Pearl Andrews and Eliza Farnham, to speak at the women's rights conventions. "Never fear for our cause," she wrote critics, "we can 'live down' all the harm that 'free love' or the maternity question can do us, only let our faith not fail us. . . . Let each expound his own creed, and then let us judge."

Implicit in her concern for freedom of speech was Lucretia Mott's belief in continuous revelation. God did not speak only to the prophets and apostles of long ago; God speaks to men and women today. Sometimes God's message is not heard because it is expressed by the poor, the outcast, the despised. Frequently it is not heard because it is too upsetting to the power relationships on which women and men have based their lives. What is needed is a whole series of messiahs to stir men and women sufficiently so they would turn to the Light within.

Christ had been available to all women and men everywhere long before the birth of Jesus of Nazareth. He came as messiah through Jesus, but might he not come again and again? She liked to quote George Fox as saying, "Christ has come to teach his people himself," and William Channing's statement, "The messenger of the highest is now in our midst." By being wholly obedient, might one not aspire to be such a messiah? In a speech in New York in 1848 she referred to "The Jesus of the present age, on the Mount Zion of Peace, and the Jesus of the present age on the Mount Zion of Freedom."



Denying human depravity, and therefore the necessity of a vicarious atonement, she believed Christianity to be an essentially simple religion:

*It is lamentable that the simple and benign religion of Jesus be so encumbered with creeds and dogmas of sects. Its primitive beauty obscured by these gloomy appendages of man—the investigations of honest enigmas checked by the cry of heresy—infidelity.... I long to see obedience to manifest duty leading to practical righteousness at the Christian standard... the fruit of faith.*

It followed for Lucretia Mott that not all Scripture was inspired. She knew the Bible as well as most trained ministers of the gospel, but she felt free to interpret it in light of her own religious convictions and to question those passages that seemed to condone slavery, war or the subordination of women.

In regard to Paul's injunction that women keep silent in the churches, she argued that this was meant for a particular church group. Elsewhere he gave explicit instructions on how they should appear when speaking publicly. At any rate, many of the opposers of woman's rights who liked to quote Paul themselves rejected his counsel, she argued. A bachelor, he advised them not to marry! On a deeper vein, she liked to quote Paul's statement that in Christ there is neither male nor female.

In a day of evangelical revival, with its emphasis on the atonement, Lucretia's views were considered heretical. She did not help matters by frequently and proudly calling herself a heretic, and refusing to discuss theology, which she defined as "idle speculation about the nature of God." It was the religious life, the life of the Spirit that mattered to her. Over and over again she stressed that it was "by their fruits you shall know them." Women and men who did not share her grounding in a daily experiential religious life found her ideas unformed and exasperating. Edward Hicks, the sign painter, a Quietist but not a reformer, thought she was "wily and conniving" in creating a following. But when she preached in Quaker meeting the authenticity of her inspiration moved hearts and won converts on all sides.

Until the eve of the Civil War Lucretia Mott was a thorn in the flesh of the more conservative wing of the Hicksites, and a person beyond the pale for the Orthodox. Thereafter a gradual shift began to take place. She was sometimes "amused" to see former opposers packing boxes for the contraband at Race Street Meeting, and gratified that the Orthodox also developed a Freedmen's Association.

In 1877 her long struggle to achieve the complete equality of women in the business of Philadelphia Yearly Meeting (Hicksite) ended in success. The Society,

however, never supported her in her more worldly activities for woman's rights, such as participation in the National Woman's Suffrage Association's convention in Philadelphia on July 4, 1876. Many individual Quaker women continued to draw their inspiration from her. At the time of her death, Susan B. Anthony said that for the past thirty years she had always felt she was right when she had the approval of Lucretia Mott. The spiritual leadership she gave the cause of nineteenth century feminism was recognized in 1923 when Alice Paul named the new Equal Rights Amendment the "Lucretia Mott Amendment."

In other areas, the Society of Friends began to catch up with Lucretia Mott. As president of the ecumenical Pennsylvania Peace Society she had led the opposition to military training in the schools. Prodded by the Philadelphia Women's Yearly Meeting (Hicksite), under Lucretia Mott's influence the Men's Yearly Meeting made a protest to the Board of Education in 1897. Gradually the study of non resistance, retitled non-violence, once an anathema, has become acceptable to Friends.

In Indian affairs, Lucretia Mott always called for respect for the Native American culture and religion, as well as land rights. This position, far in advance of her time, has slowly become part of much current Quaker work with the aborigines.

Today American Friends are known to the public for their leadership in reforms associated with equality and peace. The groundwork for this reputation was laid in the nineteenth century by a few inspired individuals who, grounded in the basic principles of the Society of Friends, were in advance of their fellow Quakers in perceiving the call of humanity. There has always been a tension for latter-day Children of the Light between living in conformity with society, and transforming society. Lucretia Mott was a transformer, willing to withstand the hostility and ostracism of many Friends for the sake of her sense of walking in the Light. Her influence as well as her spirit remain with us today. □

#### *Lucretia Mott Day*

*On May 10, 1980, many national organizations will observe Lucretia Mott Day, honoring the woman who is regarded as the Grandmother of equal rights, by making a gift to the National Organization for Women (NOW) to support ERA. Friends are invited to join in this effort, and to plan Lucretia Mott events in meetings and First-day schools.*

# Preserving The Spiritual Roots Of the ERA

Amelia Bloomer house,  
drawing by Anne Knight



by Robert Staley

**T**he Woman's Rights Convention held in Seneca Falls, New York, in July, 1848, is now considered the birth of the modern women's rights movement. In the Waterloo, New York, home of Quakers Richard and Jane C. Master Hunt began that long struggle for suffrage and legal rights. Four determined Quaker women gathered, along with Elizabeth Cady Stanton, to plan the first convention. They were Jane Hunt and her neighbor, Mary Ann McClintock, Martha Coffin Wright of Auburn, New York, and her sister, Lucretia Mott of Philadelphia. On the following day, the now famous "Declaration of Sentiments" and resolutions were drafted in the McClintock home.

In January of 1849, the remarkable wife of the Quaker postmaster of Seneca Falls began a temperance newspaper. Amelia Jenks Bloomer had attended the convention in the previous July, but had not taken an active part. But within a year both Amelia and her journal, the *Lily*, were committed to the spirit of Seneca Falls under the motto, "devoted to the interests of woman." In 1850, Amelia introduced Elizabeth Cady Stanton to a Quaker from Rochester, Susan B. Anthony. The Quaker contribution to the spiritual roots of the women's movement was thereby sealed in Seneca Falls.

Each year many people come to Seneca Falls and Waterloo, looking for some sign of that birth in the villages, only to discover that the Wesleyan Chapel, which housed the first convention, is a laundromat, and the house in which Elizabeth Cady Stanton lived is painted a garish green. Today, no landmark stands to the memory of Amelia Bloomer (who popularized the pants which later bore her name) except the house in which she

lived for a few brief months after her marriage. The house is now divided into apartments. In Waterloo, the homes of Jane Hunt and Mary Ann McClintock are not marked, are privately owned, and closed to the public. Yet these visual reminders can stand in silent testimony to the important contributions made by Friends to the women's rights movement. But now we all must help.

The Elizabeth Cady Stanton Foundation was formed last year to remedy the situation by focusing attention on five local sites associated with the convention: the Elizabeth Cady Stanton house; the Wesleyan Chapel; the Jane Hunt house in Waterloo, where the planning for the convention began; the Mary Ann McClintock house, also in Waterloo, where the Declaration of Sentiments was written; and the Amelia Bloomer house in Seneca Falls.

The Elizabeth Cady Stanton Foundation favors the creation of a Women's Rights Movement National Historical Park, to encompass all five sites, with emphasis on the Stanton house, the Wesleyan Chapel and the downtown area of Seneca Falls as a preservation district. The foundation favors a strong National Park Service management of the chapel and the Stanton house, with whatever involvement is possible at the other three sites, to ensure long-range continuity in the preservation and interpretation of this part of women's history.

Legislation will be introduced into Congress early this year, providing for money to be allocated to the National Park Service for this important project. Friends can help by writing to their representatives and senators, asking them to be on the watch for this legislation when it is introduced, and asking them to co-sponsor and support it.

Tax-deductible contributions should be sent to the Elizabeth Cady Stanton Foundation at the Stanton house, 32 Washington Street, Seneca Falls, New York.

The caretaker and president of the foundation, Lucille Povero, will gladly show visitors the small but growing Elizabeth Cady Stanton collection. Because of her present work schedule, Lucy can have the house open only on Wednesdays and Sundays. Around the corner at the Amelia Bloomer house, 53 East Bayard Street, Bob Staley and Paula Brooks, members of the Religious Society of Friends, will gladly direct interested people to the other sites.

Friends General Conference will meet in Ithaca from June 28 to July 5. We hope that Friends who are interested in our historic preservation work in Seneca Falls and Waterloo will visit us on Sunday, June 29 and/or Wednesday, July 2. The Elizabeth Cady Stanton Foundation will host a reception for interested Friends at the Stanton house on either or both of these days. We are also hoping to arrange a meeting for worship in the now vacant McClintock home, where those famous Quaker women met so many years ago. □

*Robert Staley is pastor of Fingerlakes Unitarian Universalist Fellowship, Geneva, New York. Editor of Abolitionist: The Life of Rev. John Rankin (Appalachian Press, Huntington, WV, © 1976), he is on the board of the Elizabeth Cady Stanton Foundation.*

"Equality of rights under the law shall not be denied or abridged by the United States or any State on account of sex."

# THE EQUAL RIGHTS AMENDMENT

by Saralee Hamilton

Full equality, personhood and citizenship for women under the law seems like a simple concept and noncontroversial goal. Yet the struggle to make the Equal Rights Amendment part of the U.S. Constitution has been going on for over fifty-six years. To some, the idea has been too simple. It was a neglected issue for forty-eight years; only since the early 1970s has the ERA caught the organizational attention of broad sectors of the contemporary feminist movement. Now, as a new decade begins, the ERA is one of the hottest and most desperately argued political issues on both the right and the left, complicated and often clouded over in its initial simplicity by a host of legalistic speculations about what its implementation will actually mean.

Eight years ago most feminists guessed wrong about the developing importance of the ERA, assuming that its passage would turn out to be a symbolic tidying-up of the Constitution rather than a challenge to survival. It is now possible to discern a sort of parallel between the economic and social fears engendered in and by the right wing in opposition to the ERA and the fact that many ERA supporters have looked at the issues involved primarily as political and civil issues, rather than as a question of full human rights in need of more economic and social focus. The mainstream women's movement was slow to realize how profound a threat formal equality—and the resultant increasing independence—of women would become.

The Equal Rights Amendment, a straightforward document written by Alice Paul and nicknamed "the Lucretia Mott Amendment," was introduced in the U.S.

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Congress in 1923, just three years after the passage of the Nineteenth Amendment, through which women won the right to vote. It took until 1972 to gather enough steam to get a majority vote from the House and the Senate to hurry it on its way to the state legislatures in search of thirty-eight victories for ratification. At least two main stumbling blocks were apparent during this period. One was confusion about whether other laws, including other constitutional amendments (especially the Fourteenth) could accomplish the same purposes. The second stumbling block was made up of questions from both liberals and conservatives about the results of the protective function of the ERA. Many working class women, in particular, mistrusted anything resembling the protective legislation which had the ironic effect of regulating women out of relatively better paid, but ostensibly dangerous, job opportunities. Until the 1970s many liberal, left and labor organizations feared that the ERA could be another such double-edged statute, which would limit, rather than liberate. Other ERA opponents tried to argue that the Fourteenth Amendment ought to do nicely—if only the courts could be relied upon to extend "equal protection" coverage explicitly to women. But no woman who brought a suit under the equal protection clause of the Fourteenth Amendment won a case before the Supreme Court until 1971. [Reed v. Reed, 404 U.S. 71 (1971)] Pro-ERA thinkers insisted that the gravity of the subject of women's full citizenship and equality required precisely a constitutional amendment as a judicial principle to which all other laws must conform. Although there are several federal and state laws which aim to grant women their just rights, they lack a constitutional basis without passage of the ERA and so may be repealed at any time by the relevant legislature. For example, both the Equal Pay Act of 1964 or Title VII of the Civil Rights Act of 1967 could theoretically be repealed by an act of Congress at any time. Perhaps the most telling observation has been the fact that many

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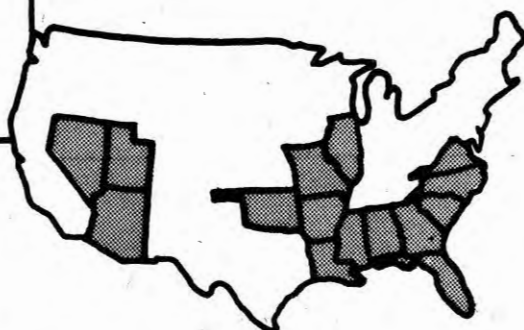
# IN THE 1980s

## Did you know?

- Under the U.S. Constitution corporations are considered legal persons, but women are not
- Women earn on an average forty-one percent less than men
- A man with an eighth grade education earns as much as a woman with a college degree
- Women and men do not receive the same benefits under Social Security, although they contribute the same percentage of their income
- "Equal pay for Equal Work" is based on Title VII by the Civil Rights Act, which can be reversed by Congress
- If a man dies, his widow pays a large tax; if a woman dies her widower pays substantially less
- A husband controls his wife's use of "his" credit cards; a wife cannot establish credit in her name
- Insurance rates are higher for women than for men; loans for house payments, etc., are more difficult for women to obtain than for men
- The military has higher entrance requirements for women, but significantly fewer benefits and opportunities
- During probate, a joint bank account is considered to be solely the property of the husband
- In some cases women receive longer sentences because of their sex than men convicted of the same crime
- Unemployment is twice as high for women as for men
- There are over 1,795 laws which discriminate against women

## States that Hold the Key:

The fate of the ERA lies in fifteen states: Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, Missouri, Nevada, North Carolina, Oklahoma, South Carolina, Utah and Virginia. The other thirty-five states have ratified the amendment. Three—Idaho, Nebraska and Tennessee—later voted to rescind their votes of approval. On previous Constitutional amendments, Congress has ignored such reversals.



## The ERA Will:

- Declare women full persons under the law
- Outlaw discrimination on the basis of sex, establishing constitutionally the legal right of "equal pay for equal work"
- Provide equal Social Security benefits for women and men at the same retirement age; widowers will receive the same benefits now only received by widows
- Recognize a housewife's contribution as a financial resource to the home by not taxing her half of the estate when her husband dies
- Give married women the right to establish credit, own businesses, buy and control property, and sign contracts
- Equalize military entrance standards; make military women eligible for equal benefits and opportunities
- Extend alimony and child support responsibilities to members of either sex, depending on need and ability to pay
- Establish equal rights for both parties holding joint husband/wife bank accounts during probate
- Mandate "equal time for equal crime"
- Strike down laws which restrict rights. If a law protects rights, it will be extended to apply to the other sex

more existing laws are based on the assumption that women are *not* equal. [See box, page 11.]

Another puzzling characteristic of the dynamics surrounding the movement to ratify the ERA is the feeling of those who favor it that it is something needed in order to prevent worse disasters to women, but the amendment itself has not seemed as compelling as other items on the agenda of the women's movement. It has been perceived as just a chore that's got to be done. Legal experts forecast sweeping changes that will be put in motion if it is ratified, yet it took several years for clear debate to emerge about whether its main thrust would apply to the public or the private sectors. It is now both a crisis and yet something many feminists felt was largely symbolic. It has been extraordinarily hard to pin down what difference passage or defeat might mean. This has resulted in making the process vulnerable to the most leaden examples of classic high school civics textbook back-room lobbying pressure rather than an exciting debate based on the inherent logic, justice or morality of the issue. It's still hard to overcome the totally basic incredulity that all this should even be necessary.

Because ratification of the ERA seemed to be such a simple matter of justice, the feminist strategy leaned heavily on amassing factual data and information about the need for the proposed amendment, as well as careful explanation about what it would *not* do. This strategy was implemented in a sophisticated and efficient manner by feminists who forgot only one thing: prejudice is not particularly rational. Faced with unyielding myths, women have gotten so angry that they have become tired. Powerlessness is wearying. Another problem has been that many men in state legislatures insisted that they really understood what women wanted; *despite* what women themselves were saying over and over again, the issue of equal rights under the law was both feared and misunderstood. Adrienne Rich, writing in the introduction to a collection of her prose from the sixties and seventies, has made a helpful comment on this dilemma:

*As I write this in North America in 1978 the struggle to constitutionalize the equal rights of women finds itself facing many of the same opponents the fight for the ballot confronted: powerful industrial interests, desiring to keep a cheap labor pool of women or threatened by women's economic independence; the networks of communication which draw advertising revenue from those interests; the erasure of women's political and historical past which makes each new generation of feminists appear as abnormal excrescence on the face of time; trivialization of the issue itself, sometimes even by its advocates when they fail to connect it with the deeper issues on which twentieth century women are engaged in our particular moment of feminist history.*

So, the ERA struggle has grown from a quiet matter-of-fact set of assumptions to a major test of strength between liberal and conservative forces in state legislatures. Over thirty state legislatures ratified until specifically opposed opposition, freely identifying itself as arch-conservative and overtly right wing emerged. Religious fundamentalists, political authoritarians and social traditionalists have joined under the "Stop ERA" banner. The astonishing thing about the attack on the ERA by these forces is their reliance on myths and distortions which are not based on plausible interpretations of the legislation itself. Why hasn't the new right's attack on the ERA focused more on the economic questions, such as competition in the labor market, rather than all the silly stuff about unisex toilets and warnings that homemakers will be marched off to work outside the home?

My affirmation of the logic and simple justice of the ERA should not be taken to mean that there are no grounds for regarding the full equality of women as a social and economic threat to the status quo. But the warnings always seem to contain some hints and fears of broader dimensions. I would like to suggest that the right finds the thought of women's independence and increased social power—the basic feminist impulse woven throughout the social program of equal rights—as scary as any of the specific content which they attack (credit, insurance, Social Security, draft, alimony, affirmative action, etc.). The debate becomes even more thoroughly skewed when one side is not treating women as real, whole, autonomous persons but as overgrown children whose nature is to shy away from public roles and civic responsibilities. ERA supporters find themselves in a position in which they must persist, even though meaningful discussion of long-range goals is increasingly limited by the logic and mechanics of the amendment process. If the ERA is defeated, it will be perceived as a vote against equality for women and will undermine future efforts, including specific piecemeal reforms. It is estimated that a *total* of approximately twelve legislators in the unratified states are responsible for the stalemate. Such balance sheets lead to deserved cynicism about the process, and considerable bitterness about the backroom politics and political bossism responsible for state legislators at the last minute changing votes away from publicly announced pro-ERA positions. The defeat of the ERA at this time would likewise be a victory for distortion and half-truth in the absence of reasoned dialogue. Without the ERA, it is likely that court tests and lawsuits based on pieces of other state and federal legislation will go on interminably, pointing out yet another need for a universal legal definition of equality of the sexes.

As the struggle over the Equal Rights Amendment intensified in the late 1970s, much of the opposition began to be couched in religious terms: Wide publicity

was given to charges that the ERA is anti-God, anti-family and anti-morality. Too often, the media made it seem that *the* religious position on ERA was "anti."

In probing for less otherworldly motivations, Sonia Johnson, a leader of Mormons for the ERA, charged that the Mormon's view on women is linked to business interests: "The Mormon Church is one of the twenty wealthiest corporations in the U.S. and owns many business interests which employ women at discriminatory wage scales."

The Religious Committee for the ERA thinks that it is becoming ever more clear that fundamentalist religion's attacks on the ERA are an important obstacle to its success. Coalitions of Mormons, conservative Catholics, Protestant fundamentalists, and orthodox Jews continue to pressure legislatures, bring busloads of children to state capitol steps, and testify (before formal hearings and to a large grassroots audience) that ERA is a harmful measure opposed by Godly, prayerful, family-loving, life-valuing Americans. The confusion of ERA with other issues of concern to religious denominations—specifically abortion and homosexuality—has compounded the religious image problem.

There is also a disturbing overlap between anti-ERA backlash groups which couch their concerns in fundamentalist religious rhetoric and those which are unabashedly secular new right multi-issue organizations. Feminist historian Linda Gordon has distinguished the new right as groups arising in the seventies in opposition to busing, affirmative action, consumer protection, gun control, the regulation of nuclear power, abortion, ERA, gay rights, etc., and who see their enemies primarily as liberals, feminists and blacks. On the other hand, the old right grew out of the earlier backlash against Communism in the fifties. The new right is also identified by its reliance on the modern technologies of mass computer mailing lists and a sophisticated strategy of coalition building as well as the creation of apparently mass, grassroots-style organizations led by professionals.

The new right has a special concern about the jeopardy in which they see the traditional U.S. nuclear family placed by divorce, homosexuality, women working outside the home and "a general deterioration in public morality." Feminists reply that this claim puts "blame" on the ERA for social changes that have already occurred, many of them in response to structural shifts in the economy which were hardly woman-initiated. Conservative groups are quite open about using anti-ERA sentiment as a membership vehicle. Howard Phillips, director of the Conservative Caucus, admitted, "We got involved in the ERA because it is a *federal* issue" and is therefore a good recruiting tool for an organization which already focuses on other federal and congressional issues. The Caucus did an 80,000-piece mailing to citizens of North Carolina during the battle over state ratification of the ERA.

Perhaps the most famous "Stop ERA" figure is Phyllis Schlafly, a right winger with a certain talent for polemics. She wrote *A Choice Not an Echo* in the pre-ERA days of the Goldwater campaign and has co-authored other books with ultra-conservative, military hard-liner Admiral Chester Ward. When she held a recent "victory party" to celebrate what she called the "End of an ERA" (pun obviously intended), two celebrated invitees were Paul Weyrich, board member of Life Amendment Political Action Committee and chair of the Committee for the Survival of a Free Congress and Congressperson Larry McDonald (D-Ga.) of the National Council of the John Birch Society. Schlafly, an attorney and hardly a nervous mid-western homemaker threatened by being forced to take a job outside of the home if the ERA passes, is also involved with the Birch Society, Young Americans For Freedom, the American Conservative Union, the Manion Forum and the Cardinal Mindzenty Foundation. In addition to opposing the ERA, the Eagle Forum, also directed by Schlafly, works to remove obscene literature from community libraries and classrooms. It recently led a campaign to have the women's health movement self-help classic, *Our Bodies, Ourselves*, so removed. Sales of the book skyrocketed.

It is fascinating to see that the right is open about claiming to be radical, while feminists and other ERA supporters involved in struggles for economic and social rights have been slow to perceive the ERA as a tool for basic social change. Paul Weyrich has proclaimed, "We are no longer working to preserve the status quo. We are radicals, working to overturn the present power structure in this country."

The family issue surfaces in the new right belief that the formation of authentic individuals can only take place within the traditional home. Robert Beum's statement (*Sunday World-Herald*, Omaha, 2/11/73) that, "The lesson of modern history is that when the order created by the family weakens, the state will gladly take over the family's responsibility—at the same time taking away a great part of everyone's freedom, and undermining personal and local initiative," neatly fits in with attacks on social spending for health care, welfare, childcare and other social services especially needed by women.

This view charges women's liberationists as being the chief wreckers of social order and as heralds of "egoistic competitiveness and anarchy, omnivorous statism and totalitarianism." Such an analysis obviously misses the point that equality for women is part of the solution, rather than the problem which engenders such massive social ills.

The nature and virulence of the opposition to the ERA has indicated that enactment of this amendment will promote changes in actual social conditions as well as formal changes in the law of merely symbolic importance.

The earnings gap continues to widen. Fully employed



women continue to earn less than fully employed white or minority men. Fourteen out of fifteen states which have not yet ratified the ERA are so-called "right-to-work" states with low wages and low social service and welfare benefits. The opposition to the ERA results in maintaining an unprotected workforce which has a negative impact on all poor people. In 1979, women earned fifty-nine cents for each dollar earned by men, while women and children make up seventy-nine percent of the poor in the U.S. Ninety-four percent of people making over \$15,000 per year are white males. Congressperson Barbara Mikulski has called for passage of the ERA as a way to improve domestic law so that it will protect homemakers as well as stop the "economic mugging" of U.S. women workers. Carolyn Reed, executive director of the National Committee on Household Employment compares the ERA to the civil rights struggle: "People said you can't legislate equality, but you can. We know from experience that the law can be a guide. It can become the conscience of the people." Lisa Cronin Wohl notes that the states which reject the ERA

today are, in many cases, the same states that fought the hardest against black progress in the 1960s. She suggests that for many of these states the issue is economic. Minority women represent the largest cheap labor pool in this country. Some of the greatest exploitation of poorly organized, minority female labor is in the textile mills of the South. Eleanor Smeal, president of NOW, in discussing this particular exploitation says, "Here the ERA could provide a national standard for equal opportunity where no local standard exists."

The needed revival for passage of the ERA in the eighties can find a fresh start by looking to constituencies working for economic and racial justice and by greatly expanding the role of the churches. As Sonia Johnson declared at the recent rally in Richmond, Virginia, called by Labor for Equal Rights Now, "This is the year we're going to break the hammerlock the new right has on the ERA. We are angry at supposedly Christian churches fighting against equal rights under the guise of morality. We believe the failure of the ERA would be a moral disaster." □

## A Feminist Response to the Draft

The current question of women's registration for the draft is based on two inaccurate assumptions: First, that a peacetime draft and/or registration is either necessary or desirable.

This is a contention that most of the current presidential candidates, from Senator Edward Kennedy forward, have rejected. Women reject it even more firmly.

Public opinion polls have found that a far greater proportion of women reject the draft, even when directed only at men, and reject violence as an acceptable means of problem-solving. We will not be part of the psychological warfare and saber rattling now being so dangerously pursued by the Carter Administration.

Second, that American women now have equal rights and therefore can be asked to assume all and any responsibilities. In fact, women are and will be excluded from constitutional protections enjoyed by men until the Equal Rights Amendment passes. We therefore have no obligation to

serve and should consider an important historical parallel.

The final battle for the vote was achieved in large part because women refused to support President Wilson's "war for democracy" of World War I, and burned Wilson's speeches in the streets of Washington and capitals of Europe, chained themselves to the White House fence and generally embarrassed and disrupted that war effort until we got the right to vote.

If there should be any national emergency effort which is as popularly supported as was World War I—a condition that clearly does not now exist—we would still be justified in refusing to register for the draft.

If preparedness is the concern, then the only acceptable course of action is the immediate passage of the ERA.

The one constructive impact of this current debate should be to give the lie to the ultra-right-wing argument that the ERA would initiate the possibility of drafting

women. Obviously, Congress has always had the power to draft women and we could end up with the draft and without the ERA.

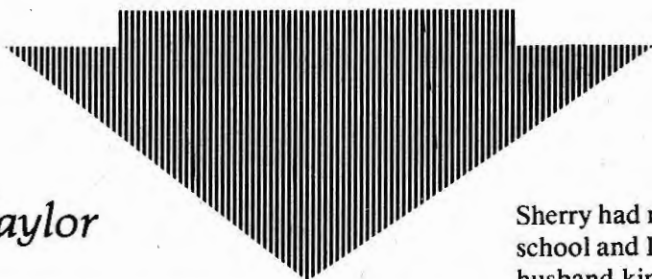
Only if women have equality and if the country agrees on a state of emergency should the draft be considered. If that is the case, women have already indicated their willingness to serve on the same terms of physical ability applied to men. As Margaret Mead pointed out, cross-cultural studies show that women are just as fierce in self-defense as men are.

What we do not have is our masculinity to prove—by gratuitous violence—and that should make us constructive decision-makers in this nuclear age on the spaceship earth.

The military specifically and this country generally are in desperate need of the good judgment and influence of all Americans, not just a few, and we do not hold men's lives to be less valuable than our own.

—Gloria Steinem

# BEEN DOWN SO LONG



by Beth Taylor

In the past ten years women have been entering trades that were once reserved for men—particularly construction, heavy equipment operation, and coal mines. Since 1969, 2500 women have entered the coal mines alone. Much of the work is dirty and dangerous. The first woman miner was killed recently. Yet the training programs still have many women applicants.

To find out what motivates women to want this sort of work, Margaret Bacon and I visited a program being carried out in two counties of West Virginia. The program is designed to prepare rural women to enter non-traditional job fields. Part of the Appalachian Women's Advocacy Project, which also operates in Virginia and Kentucky, New Employment for Women (NEW) is sponsored by the American Friends Service Committee and financed in part by the U.S. Labor Department, Women's Bureau.

"I was talking to an old lady, maybe eighty-three, way up in one of the hollows," Sherry Pritchard of the Hamlin office of NEW in Lincoln County related. "After I told her what we were doing, trying to find employment for low income women, she said to me, 'Wish you'd been around when I was a girl. I'd never been stuck up in this hollow and had eight young 'uns to raise up. I'd made me a decent living.'"

Sherry, who is herself thirty-eight and the mother of nine, nodded agreement. "I wish NEW had been around when I was a girl, too," she said earnestly. "I wouldn't have quit school after the tenth grade to get married if I'd known I could make something of myself. But when it is drummed into your head from the moment you are born that a woman is no good, you come to believe it. Down here it is drummed in from generation to generation. It was drummed into mine."

Until Judy Stephenson, coordinator of the NEW project, came to Lincoln County recruiting for staff,

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Sherry had never held a job. "But the baby was ready for school and I wanted to do something," Sherry said. "My husband kind of kidded me, like saying, 'You think you could get a job?' So I said to myself, 'I'll do it to spite you.' And when I had been there about a month, Judy wrote me a little note saying I had done better than she had expected, and she was pleased. I showed my husband that note, and after that, he didn't kid me no more. His attitude kind of changed."

Sherry's own attitude has changed, her confidence grown, as she has piled up one victory after another in the hard battle to open up training opportunities so that women can find jobs that pay well enough to cover transportation and babysitting costs. In Central West Virginia, this means jobs in construction, road building, or mining. Sherry has been contacting the men in charge of recruitment for apprenticeship training jobs in the construction unions—sheet metal, painting, asbestos, and carpentry. When some of these men have been less than cooperative she has pursued them, pleasantly, quietly, but relentlessly. When one man put off seeing her for the third time, she arrived on his doorstep the next morning at seven o'clock. "I told you I was going to see you, and here I am," she said.

As the result of her persistence, three women were hired by an asbestos company in Huntington. "I was real proud when I got the first woman a job," Sherry related. "Her husband was disabled, so she really needed it. I took her down to the plant and they said to her, 'You're awfully little,' and she said, 'I can handle anything a man can. I've worked on a farm and driven a team of horses,' and that night we were having supper and one of the kids says, 'Maw, Frances wants to talk to you,' and I said, 'Who's Frances?' and it was the woman, and she said, 'I got the job!' Made me feel real proud." Frances now makes thirteen dollars an hour.

Will her own daughters go into non-traditional jobs? "I got one twelve-year-old who wants to drive a tracker trailer. Next summer her uncle is going to take her for two to three days on his rig," Sherry said. "I want to get into the high school and get ninth graders thinking about jobs." She paused. "If this program ever folded, if the

funding came to an end, I think I'd try to go ahead with it anyway, if I could afford it. It's that important."

A co-worker of Sherry Prichard is Avanelle Footen, a thirty-seven-year-old mother of one son and one daughter, who has lived all her life in the town of Hamlin. Coming from a middle class family, and working as an accounts receivable analyst at the Veteran's Administration in Huntington, she had little knowledge of the problems of low income women until she began working for NEW. "When I came here my education began," she said. A strong woman with a deep sense for justice, she has become a stalwart advocate for the low income women. When the Youth Employment Training Program at the local vocational school advertised for "Young men sixteen to twenty-one years old. To do construction work," she led the fight to have this piece of discrimination reversed, and did it so skillfully that she turned the director of YETP into a friend of the program. Her work with the union apprenticeship programs in Charleston has resulted in the placement of one woman in a training program as a heavy equipment operator, and several as welders.

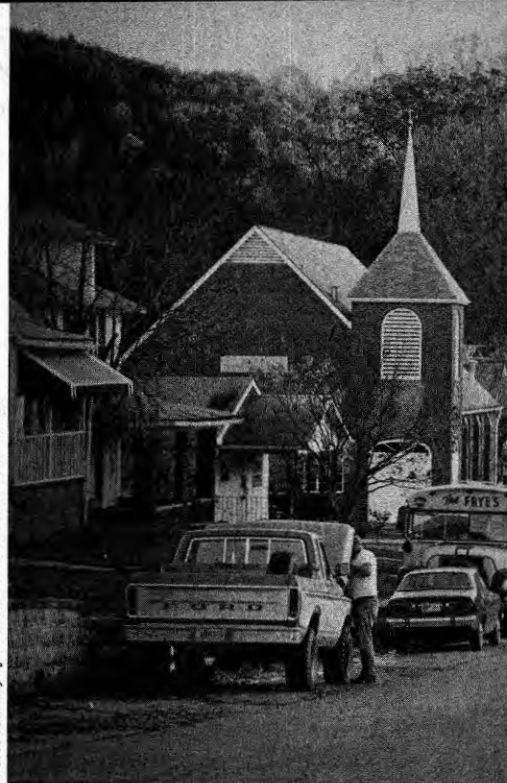
"Avanelle really fought for us to have this opportunity," Vicki Roberts, twenty-one, told us at the AFL-CIO skill center at Charleston. "When my sister Paulette's score on the aptitude test was questioned, Avanelle said she questioned the test results. She got us in here."

Like Sherry, Avanelle has managed to make friends with the men whom she has challenged. "I called the director of the skill center a male chauvinistic pig," she related. "He didn't like it, and he began to change. When we had our open house here he came and brought other union people from Charleston."

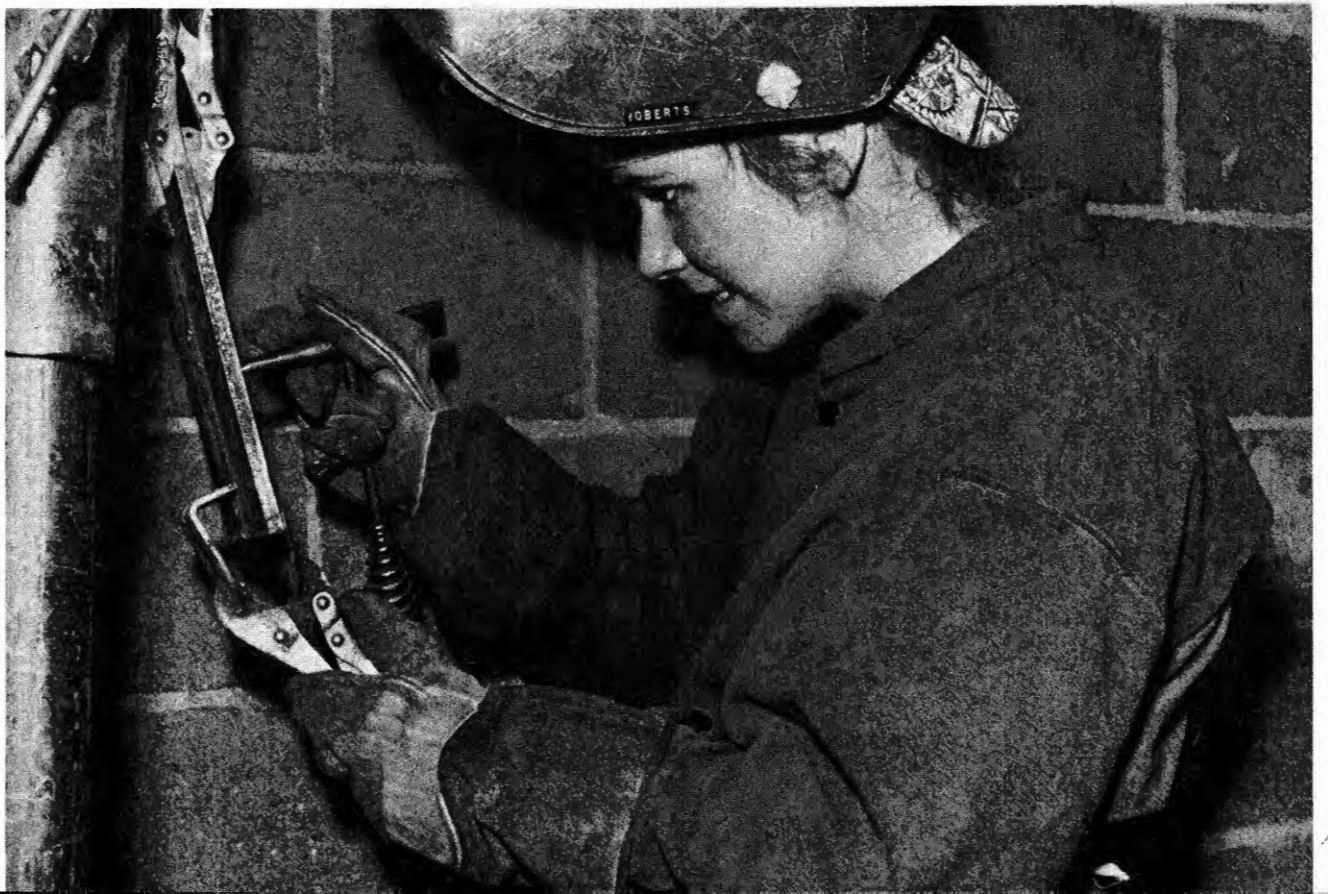
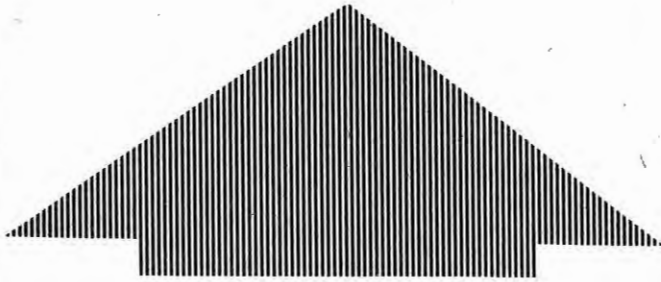
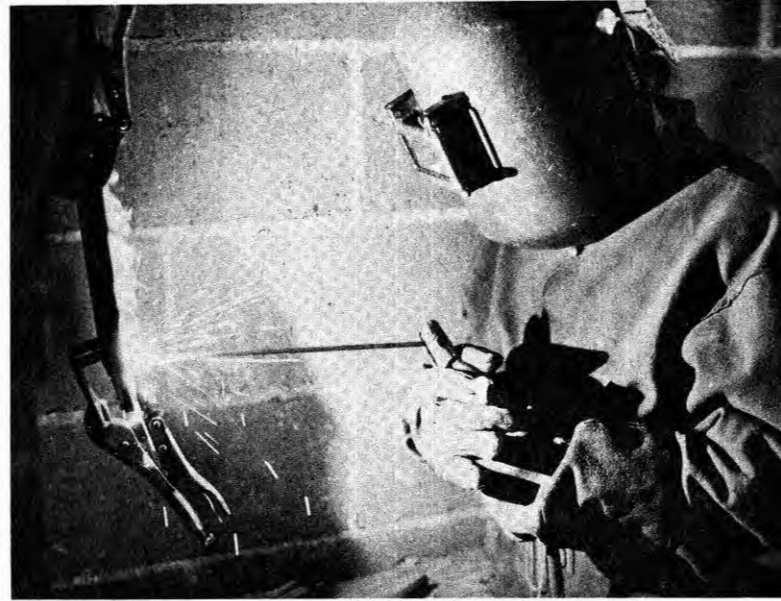
At a recent Advisory Conference of the West Virginia State Joint Apprenticeship and Training Committee, someone complained about affirmative action. "We can't find the women," he said. "There's Sherry Prichard sitting back there," said Chuck MacKay of the heavy equipment operators, "She'll help." Later in the conference the difficulty about finding women was again expressed. "Just ask NEW," one of Avanelle's new friends said. "They'll get you women."

Finding the women who are willing to enter training is sometimes only half the battle, Sherry and Avanelle have found. If the family is not supportive, it is hard for women to maintain their new-found independence and self confidence. Vicki Roberts and her sister, Paulette Jeffers, will probably make it. Their father and one brother are welders, and their mother welded during World War II. "They think it's great we have this chance," Paulette said. "We can provide for ourselves and our children (both are single parents of one) and we can feel good about ourselves." Another woman, however, who started the apprenticeship program had

Photos courtesy of American Friends Service Committee







quit because of family pressure to stay home and help with babysitting. "Supportive families make all the difference," Judy Stephenson commented.

A case in point is Valerie (not her real name) who was divorced from her sometimes alcoholic and abusive truck-driving husband and went into training as a heavy-equipment operator in order to support her small son. Valerie completed the training and had a job placement on a highway. But her ex-husband didn't like it, and managed to persuade her to quit and marry him again.

Avanelle had worked hard to find Valerie the job. Her face clouded with disappointment when she heard the news. "But never mind, she's had the training. She'll come back to it some day," she observed.

Sexism is not only an obstacle in the job market, it is a problem at home. "Women are the real strength of the family down here," said Nona Conley, who is working for NEW as a paralegal. "They take all the responsibility. Men are treated like children. At the same time, whatever the man says goes. If he says dinner is going to be beans and potatoes, and served at eight o'clock, that's it, and no question." Alcoholism is a serious problem, many husbands blowing their pay check on drink. Wife abuse is prevalent. Because of a soaring divorce rate, many women are single parents, and must choose between welfare—"which makes you feel like dirt"—and jobs as waitresses or clerk typists, which pay little and often expose the women to sexual harassment.

"The younger women want more. They don't want to be subject to the welfare department. They want to have control over their own lives," Nona Conley commented.

A divorced mother of four, Nona came from New Jersey to live in a West Virginia hollow because she liked the country and the people. For years she served as an unpaid advocate for the families up and down her hollow. It was satisfying, but also frustrating, she felt. There were no lasting results. Under NEW she feels she is able to make some dent in the structure, some real social change.

One of Nona's projects has been helping some women obtain unemployment benefits due them as the result of the closure of a bra factory in Lincoln County. Until the bra factory moved to Puerto Rico, it had given local women employment. A study to determine whether the factory could be turned into a cooperative, or new light industry brought in its place, is the main focus of still another NEW employee, Ann Contois, a thirty-two-year-old divorced mother of two, who supports herself by making custom-ordered stained glass windows, driving the school bus, and other odd jobs. "It's hard for the people down here to see women as being capable of business," Ann said. "Men have always done it. We've had lots of ideas for starting a furniture factory or a ceramics workshop, but we lack knowledge, and the women lack confidence."

Cheryl McCallister, secretary of the project, a twenty-

eight-year-old mother of three, agrees that women must break into new fields. "Most jobs around here are not worth working and paying babysitting too," she said. She knows from experience, having tried many different positions—waitress, sales clerk, typist. "I was home minding the children, watching soap operas, my mind turning into mush before NEW came along," she said. "Now my head is getting straightened around. I may go back to college some day."

While NEW's chief focus is getting women into non-traditional, better paying jobs, it does not hesitate to help women with traditional jobs too. One of its projects has been finding outlets for the quilts and handiwork items produced at the local Ranger Community Center. And it has helped a number of women to get their G.E.D.—General Equivalency Diploma—and to enroll in the Human Development Programs of the University of Charleston, where they learned self-awareness and assertiveness, as well as specific job-related skills, such as filling out an application, or getting ready for an interview.

"We're all real proud of Della Faye," Nona Conley said. "She was a welfare mother who wanted to get a job. She walked six miles a day to get her G.E.D. Then we helped her to enroll in the Human Development Program. She told us that she didn't really feel ready for a job interview because she didn't have any teeth. The welfare worker told her she couldn't get teeth until she had a job. When I called a dentist and tried to make an appointment the secretary said: 'We don't make teeth for welfare women, only welfare men.' That's typical. I finally got that straightened out with the welfare department in Charleston, and Della Faye is going to the vocational school, taking typing and shorthand. Her teeth still haven't come, and she's in with a lot of high school girls. I call that guts."

NEW has an area office in Logan County, fifty-four miles south of Hamlin and deeper into coal country. Here Joan Montgomery, a thirty-two-year-old black woman, divorced and the mother of one child, and Peggy Messer, a sixty-year-old white grandmother, are hard at work getting women into training programs for the mines—deep mining, strip mining, and emergency medical training. They also have three women enrolled in G.E.D. programs, and several ready to enter training as heavy equipment operators. In more traditional job placements, they found two jobs for older women who had never worked before, one in a hardware store and one as a cook in a headstart program. "She was a fifty-nine-year-old woman who had lived alone with her mother and kept a little store. When her mother died she lost her store. Now she is just so pleased to have a job. 'Thank you all so much,' she says. 'It made us feel real good,'" Peggy Messer relates.

A new placement was that of a woman in the county health department, the first black woman to work



there. "They call me the professional icebreaker," Joan Montgomery says. "I was the first black female one coal company ever hired in their office. I was the first black female to work on the railroad. I was the first black female to work in the mayor's office. I was the first black female cheerleader in the high school. I've got suits against two organizations in this town for discrimination."

"Joan and I are warriors; it comes with the territory," Peggy interjected. "We work together as a team. When we were doing family planning work we used to go up into the hollows and knock on the doors. We would go places where the police wouldn't. Once a man put a knife at my throat. Our program was more successful than the welfare one. But they had political connections, so they got our funding cut."

Although NEW is new in Logan, its name was known. So much so that four women in training showed up at a mine employment office and mentioned a connection with NEW. When the employer called Joan, she asked that the women come down to the office for an interview.

"Seems like the welfare department almost wants you to be a whore!" one of these trainees said, exploding. "When you are on welfare, they make you feel like dirt, then if you get a job under the WIN program, it's waiting on tables. And they just expect you to take the sexual harassment. One place the man just can't keep his hands off. I cried every day I worked there. But when I went back to the WIN office they said, 'Can you prove it?' Now who's going to take my word against a businessman in this town?"

"So I said to myself, I'm going into the mines and I'm going to learn a trade so I can feel good about myself, and have the respect of my children."

Like many of the others, Donna, the mother of four, is divorced after a marriage marred by violence. She and her former husband had moved from West Virginia to Detroit to find jobs. Donna worked the night shift, and got off at 12:30. If she was not in the house by 1:00 a.m. her husband beat her. During their violence-torn separation he once tried to run her car off the road, and once kidnapped her children.

Whether the economic depression of the area, or the frequent moves to and from Cleveland, Pittsburgh, and Detroit to find work are factors, domestic violence seems particularly rampant in the area. At an evening meeting on wife abuse, sponsored by the NEW advisory council, a number of hair-raising stories were told. It sounded as though the men of the region believed that they had the right to beat their wives every Saturday night as part of the marriage contract.

One of the trainees who came into the NEW Logan office said that hers was a good marriage. "But we had six kids," she said, "and by the time you pay for the rent, and the car, and the heat bill and the food, there is still nothing left. Besides, the mines are often closed for one

reason or another and there's months my husband isn't earning. So he's right behind me in wanting to see me get training."

That work in the mines is dangerous, Shirley Harrison, a mother of four, knows from experience. Two years ago she was injured in a mining accident that left her with a deep gash on her head, and kept her out of work for almost a year. But now she is back, ready to take the risk for the sake of the money and the self-respect.

"NEW gives women support to go out and try new things," Brenda Cline, secretary in the Logan office, and herself a divorced mother of one, explained. "Many women have said to me that they feel better just knowing that NEW is here."

The Appalachian Women's Advocacy Project is an outcome of a Low Income Women's Project sponsored by the U.S. Department of Labor, Women's Bureau in ten regions of the country. At the end of the program, the Appalachian women decided to try to continue, and to ask AFSC to serve as a sponsor. The NEW project in West Virginia is one result.

Nellie Ross, a mother, grandmother, and welfare child care provider, is one of the women who was active in the earlier group, and now serves on NEW's Lincoln County advisory board. "We've needed NEW around here for a long, long time," she says. "And it's doing a real good job."

Nellie Ross herself remembers being out of work and off welfare with three young children to support. She had some trees that yielded green apples, her neighbor gave her free buttermilk, and a family member sometimes brought a bag of flour. She had to walk miles through the mud to get any supplies. After that experience she decided never to be insecure again. She managed to borrow a little money and to buy a small tobacco farm, and for many years thereafter she raised and sold tobacco, even after she married again.

"Women on welfare sometimes get to think they're not good enough for anything else. Most of the jobs that are offered these women don't pay enough, and there's apt to be sexual harassment," Nellie Ross said. "To get out and make something of yourself you need a good opinion of yourself. That's what NEW is giving the women around here."

NEW is new. The Hamlin office opened in March of 1979, the Logan office in May, 1979. So far both have conducted surveys and have together enrolled over 100 women in various forms of educational and training programs. One young woman, Kathleen O'Shea, is an apprentice in the local carpenter's union. As the unions become more aware of the presence of NEW, and as more women hear about it, the tempo increases. "One of the mines will be hiring soon, and we expect to take twenty women up there," Peggy Messer says. "I'm for ERA and anything that advances woman's rights, she's had so many wrongs for so long." □



# YEARLY MEETING REPORTS

## Australia

Two hundred Friends gathered at the Friends School, Hobart, Tasmania, Australia, for our seventeenth yearly meeting, from January 11-20, 1980.

We considered the theme "Australian Quakers; Yesterday, Today and Tomorrow," which was also one aspect of Hector Kinloch's Backhouse Lecture. The history group showed slides of Quakerism in Tasmania. The education group re-emphasized that every child needs to find individual expression. Those engaged in social work asked for more awareness of their needs for support. A group considering the "evolving of the Spirit" reminded us that we should share our spiritual experience more.

Several major concerns were presented during yearly meeting, including a desire to further our "vision for the future." One suggestion was an urban secretariat "speaking truth to power," preferably in Canberra, where Woodbrooke-type sessions might also be held. Another proposal was for a rural community for the spiritual nurture of Friends both resident and visiting. A Quaker "heartland" in Australia was spoken of, and in the interim, the possibility of two Woodbrooke tutors being brought out to follow an itinerary of "Woodbrooke on the wing," taking Quakerism to the various states.

Growing unemployment in Australia and the world was discussed, also the increasing power of the media; and we established committees with correspondents in regional meetings. During the handbook revision session we spoke about caring human relationships. A press statement was released on disarmament and the increased militancy of the Great Powers. The Yearly Meeting Peace Committee will be in Sydney with

two Quaker part-time peace workers supported mainly through generous income-sharing.

A strong feeling emerged that our Religious Society of Friends has a message to "go and tell" the world: We also agreed to support the establishment of a central churches' office by the Australian Council of Churches to monitor government, work with other Christian groups in the Spirit of Christ, but had our doubts about "covenanting for unity."

To Friends everywhere we send our loving greetings, and as we parted we remembered the words of our Backhouse lecture that the tradition of Quakerism should not become a "frozen Quaker sacrament but a stimulus for action in the present."

Ross Cooper

## Southern Africa

Southern Africa Yearly Meeting, which meets every two years, met from 28 December, 1979, to 3 January, 1980, at Maru-a-Pula School in Gaborone, Botswana. About sixty-three adults and twenty-four children were present, representing the constituent countries of Southern Africa Yearly Meeting: South Africa, Botswana, Swaziland, Lesotho, Zimbabwe and Malawi. We also had Friends from Zambia, who are considering closer liaison with Southern Africa Yearly Meeting. We welcomed Hugh and Shifa Doncaster from London Yearly Meeting, John Sergeant from Quaker Peace and Service (London), Zablon Ochwaya from East Africa Yearly Meeting, and Lyle and Florence Tatum from the AFSC.

The most interesting business meetings to me were the two sessions to review developments in Quaker service projects in Southern Africa: first the Quaker Centre in Gaborone, home for Shelagh Willet and about sixteen Zimbabwe refugees (crowded, happy house for the homeless from which Shelagh administers a discretionary fund for Botswana, and others, who need small-emergency help); then, fiber/cement roofsheets and a new spinning/weaving workshop at Hlekweni, the Friends Rural Service Centre near Bulawayo,

Zimbabwe; next, Voluntary and Alternative Service in South Africa and Namibia; then, the effects of new laws in South Africa which outlaw many small service projects, then the effects of Quaker service projects; finally, Quaker Peace and Service and SAYM investigations and laboring over what to do with investments in corporations involved in South Africa (how not to profit from apartheid). Later there was a report by Lyle Tatum on Friends' effort to aid communication during the Lancaster House talks on the Rhodesian settlement. Zablon Ochwaya reported on EAYM and their desire to stay one yearly meeting despite their size (about 30,000 members) in order to maintain their diversity.

In the afternoon we split into five groups to discuss special concerns. The discussions were wide-ranging and often prolonged (while swimming, walking, eating). Roughly, the areas covered were: personal liberation and the building up of a community of fellowship; the meaning of education, its role in perpetuating the injustices of society, and what education should be; the role of Friends in South Africa and other situations of inequality and injustice; tension and conflict resolution; the elements in our society that contribute to violence, and alternatives to them (including more appropriate technological and economic systems).

Hugh Doncaster, who lectured in Quaker studies at Woodbrooke for thirty-seven years, spoke to us about "Basic Quakerism." Looking at the diversity of Friends around the world, what threads run through us all? Perhaps they are belief in that of God in every person; the *experience* of a universal God who can endure the worst in humanity and still love; the belief, grown from experience, that the Light leads us to unity, to the overcoming of evil, to sharing, to truth and love. A definition: Quakerism is a joyful response in corporate commitment to the highest and deepest we know. I had an afterthought of feelings from my glimpse (as an American living in Malawi) of South Africa and South Africans:

*Great oppression, but great hearts too.*

*Great excitement, because the challenge is so great.*

*Great hopes.*

*Great fears.*

*Joys: small joys that fill the heart.*

*Frustrations: frustrations that*

would drown one,  
 Were it not for small joys.  
 There are people living here—  
 Not just laws and ideologies.  
 People complicate matters.  
 I cannot turn my back on eyes I  
 have seen,  
 Like I can on a statistic,  
 Or a distant politician.  
 I can't see clearly because of all the  
 people I'm feeling.  
 And I know I cannot feel  
 All that there is to feel.

Janet Hough

**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.

## FRIENDS AROUND THE WORLD

From Northampton, Massachusetts, come good suggestions on how to organize and carry out weekly vigils protesting nuclear power and weapons. They are based on AFSC-Mobilization for Survival experience locally and can presumably be obtained by writing either organization at 3 Langworthy Road, Northampton, MA 01060, or calling (413) 584-8975.

These organizations also placed an ad signed by 504 women in local newspapers. The occasion was Children's Day, June 10. One woman, calling 200 others, found that only four declined to sign the ad. In general, those solicited for signatures and cooperation thanked the organizers for helping them find this way of expressing their feelings about nuclear power and weaponry. Although the cost of printing the ad "For a Nuclear-Free Future" amounted to around \$500, twice this amount was

raised through hundreds of small contributions. This enabled a follow-up program to take place which led to house meetings and other forms of dialogue.

**Sharon Newton, librarian of Fifty-Seventh Street Meeting, Chicago,** calls our attention to the availability of a booklist called "Books that Make for Peace: Books for Children and Teaching Guides for Parents and Teachers," revised edition July, 1979. Three of the five titles suggested for teachers are from Quaker sources. The list can be obtained from the (Mennonite) Provident Bookstores, e.g., that at 165 Pittsburgh St., Scottdale, PA 15683.

**The West Coast Quaker Association for Religion and Psychology** at its fifth annual conference (February 15-18, 1980) chose for its theme "The Dark Side of Quakerism: What Do We Do With It?"

Fortunato Castillo, originally a Mexican Friend, now university lecturer in psychiatry and member of an unprogrammed meeting in London, was the speaker. (He delivered the 1974 Rufus Jones lecture on "Aggression and Hostility in Quaker Families.")

In defining "the dark side of Quakerism," questions such as: "Guilt plowed into over-commitment?"; "Denial of anger and aggressiveness (silence as a tool of contempt)"; "Passive-aggressiveness in blocking action?"; "Self-righteousness in feeling we are the elect?"; "Repression of sensuousness in refusing to have fun; in refusing to enjoy beauty and the arts?" were considered.

**Simeon Shitemi, Kenyan Quaker** and diplomat, will be chairing the third session of the important 1980 Review Conference of Parties to the Treaty on the Non-Proliferation of Nuclear Weapons, according to *In and Around the U.N.*, publication of the Quaker Office at the United Nations.

From Auburn (NY) Prison comes an International Peace Petition addressed to "all seats of human power" and signed by five prisoners and thirteen persons from "the outside" on behalf of

the "Auburn Prison Quaker Friends Meeting." A covering letter explains that this is the result of a question put forth by an attender at a previous meeting. The question was: "What can the attenders of this meeting do to assist in the 'New Call to Peacemaking?'" The prisoners' answer was that since "we are without the right to participate in demonstrative social action, [we]... went within ourselves and found ourselves led to the creation of this document." Copies of the petition can be obtained from P. Wayland-Smith, 137 Kenwood Ave., Oneida, NY 13421.

The Auburn Prison Quaker Friends Meeting would appreciate any reactions interested persons may have.

Again a prisoner is appealing for an opportunity to correspond with someone who knows "that loneliness is a lost cause."

William Stone, Jr. can be reached at Maine State Prison, Box A., 4-1, Thomaston, ME, 04861. He is serving a forty-five-year sentence, "with no lights at the end of the tunnel." He attributes his decreasing emotional, intellectual and spiritual vigor and paucity of human contact not only to his "past disruptive life-style" but also to the lack of resocialization programs for long-term prisoners; he finds that correctional officials offer only "apathy." With his letter he enclosed a short original essay on "hope." Would someone care to provide some for him personally?

**Bethesda (MD) Friends Meeting** reports having received a letter from Roanoke-Blacksburg Meeting which "...concerned the AFSC position as activist-pacifist in both the Middle and Far East and urged the AFSC to use more Quaker volunteers and to consult more thoroughly and consistently with Quaker meetings concerning Friends' traditional moral positions."

**The Dublin Friend (Indiana, not Ireland)** comments editorially on evangelist Billy Graham's honesty in saying "I was wrong" (about his former support of the arms race). "That takes guts" writes Larry Garvey, pastor of Dublin Friends Church. Graham, although claiming not to be a pacifist,

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"has come to the realization that the present stockpiling of weapons by both sides is certain to result in disaster."

"The Holy Spirit touched Billy Graham," who now says that all committed Christians should take their responsibility seriously. "We are called by our Lord Jesus to be peacemakers—and the modern peacemaker needs to be actively working for disarmament."

Graham is quoted as saying "I've come to the conviction that this is the teaching of the Bible."

From Elisabeth Kubler-Ross comes a letter addressed to Elizabeth Watson which reads in part:

"I just received your incredibly beautiful book, *Guests of My Life*. . . . Not only is it beautiful and inspiring, it included absolutely all my favorite people, as you can probably see from my first book, *On Death and Dying*, where I used Tagore as an introduction to every one of my chapters. . . .

"I will give this book and recommend it to many bereft people, as it will help them through literature and introspection to find the true spirituality and answers to the reasons and purpose of pain and suffering. As my old teacher always says: 'Should you shield the canyons from the windstorms, you would never see the beauty of its carvings.' Your book, *Guests Of My Life*, is a revelation of the origin of some of those carvings. . . ."

For the purpose of helping support study tours to the USSR by Russian language students, Baltimore Friends School sponsored the showing of three Soviet films in November. One film, "Andrei Rublev," was shown at a local theater. The other two, "Alexander Nevsky" and "My Name is Ivan," were given in the Friends School auditorium.

All three of these films are said to have a "notable lack" of Soviet propaganda. "Alexander Nevsky" (1939) is one of Sergei Eisenstein's historical classics. "Andrei Rublev" depicts the fifteenth century icon painter and the theme is that of the freedom of the artist and the importance of religion, while emphasizing the triumphs of the human spirit over oppression. "My Name is Ivan" is described as a "poetic, suspenseful, and moving depiction of the ruined childhood of a twelve-year-old boy caught up in the throes of World War II."

## BOOK REVIEWS

**Toward A New Psychology Of Women**  
by Jean Baker Miller, Beacon Press,  
Boston, 1979. 143 pages. \$9.95

This is such a rare and important book that in reviewing it, paradoxically, I pull back from my own enthusiasm. So powerfully do I feel about the need of its synthesis that I hesitate to impose my judgment on readers. (Jean Baker Miller, the author, would have something to say about the causes of my lack of assertiveness!) Those of us committed to the women's movement have long stressed that freeing women from society's constraints and their own socialized self-doubts would be good for men and that women's liberation is betterment for humankind. When we tried to explain this, however, it came out—at least in my experience—as platitudinous or even disingenuous.

Miller, a practicing psychotherapist, in this brief and quiet-toned book deals with this imprecision by taking us back to our culture's assumptions about human nature and the burdens those assumptions entail.

*Prevailing psychoanalytic theories about women's weaker ego and super-ego may well reflect the fact that women have no ego or super-ego at all, as these terms are used now. . . . They do not have the right. . . to judge their own actions in terms of the direct benefit to themselves. . . .*

Hence, a prevailing assumption about human nature doesn't work for women, while it works overtime, so to speak, for men. The result is that both sexes are trapped. Men "learn. . . to close off large areas of their own sensibilities" while women are made the bearers of unresolved perplexities—insoluble because hidden. "Take them out and look at them," she seems to say, "go ahead, you won't fall apart as you fear." Human nature is not aggression, competition and nothing else. Women can—having been there and now seeking change—model growth and strengths that are positively Quaker (my comment not



Miller's). A more authentic and creative future would then be possible for us all.

This is a lovely book; it is also a demanding one. If you read it, I believe you will find you want to talk to others about it. This would be a great addition to a "Great Books" list for meeting use.

Janet Hannigan

**Jesse Herman Holmes, 1864-1942: A Quaker's Affirmation of Man** by Albert J. Wahl. Friends United Press, Richmond, IN, 1979. 447 pages. \$10.95

When I discovered that the author of a biography of Jesse Holmes had never known "Ducky" personally, I thought how impossible it would be to capture that irrepressible, humorous, at times almost fierce assertiveness. How could he understand a mind that questioned every premise, saw through every sham, was always at least two mental jumps ahead of plodding mortals—whether students or Quakers—a mind hidden behind blue eyes that snapped or twinkled depending on the circumstances? Only one other person was as articulate, as relentless in his efforts at reform, as driven by inner fires—his friend Norman Thomas. The personalities of these two made a vital difference in the presentation of their messages. Both were full of fun and wit, both were deeply religious, both were highly sensitive to the economic, political and social absurdities and injustices of their world, and both could be caustic or charming as the occasion demanded.

However, Albert Wahl has succeeded in capturing as much of Jesse Holmes as can be expected. One of the many things I had not known about Jesse Holmes was that he had taught at Sidwell Friends School and George School (where he was on the faculty when the school first opened) before coming to Swarthmore College. He had acquired a doctorate in science and philosophy at Johns Hopkins while teaching at Sidwell. He came to Swarthmore to teach philosophy and religion in the fall of 1900 but found that he was expected to teach biblical literature, four separate courses in ancient, medieval and modern history, history of religions, religion of the Hebrews, the origin of Christianity, psychology, and the history of philosophy. Later he gave courses in political economy, in early Christianity, in ethics, the life and times of Jesus,

modern scientific theories, history of science and scientific methods. Jesse Holmes claimed, as his biographer points out, that he "did not occupy a chair at Swarthmore—it was a settee."

Jesse Holmes' central aim in all his teaching was to get his students to think for themselves. His method was a sort of psychological electric shock. He dropped remarks that so startled his students that thereafter their attention was riveted on him, their minds galvanized to action. His paraphrase of the twenty-third Psalm could always wake up a group: "The Lord is my dynamo..." He often used the same method in his speeches. If conservative clergy or judges became abusive in the papers, his students rose in his defense.

Sometimes it seemed that Jesse Holmes used his teaching position at Swarthmore College as a springboard for making speeches. (He even made a speech on temperance on his honeymoon!) He spoke at every Friends General Conference from 1897 to 1937. On his world tour he gave lectures as he went. He was delighted to be the only Westerner to address the fortieth Indian National Congress at Cawnpore in 1925. At Allahabad he was asked to lecture to Hindu and Moslem students on the relationship between science and religion (one of his favorite subjects, which he no doubt picked himself). He lectured for fourteen summers on the Chautauqua circuit, taught at the Philadelphia Labor College for years, and spoke at a number of cities for the League for Industrial Democracy. He supported the causes of temperance, peace, labor, church unity, racial tolerance and simple funerals. Aside from his teaching, he made his greatest contribution to Friends as a member of the Swarthmore Meeting, the Philadelphia Race Street Meeting and the American Friends Service Committee.

Upon Jesse Holmes' death in May, 1942, Andrew Wahl notes that the memorial service held for him in Swarthmore Meeting "had an extraordinarily happy tone, as though the joy that such a man had lived out-weighed for the moment the sense of grief at his loss."

In reading this biography, those who knew "Ducky" will welcome the opportunity of refreshing their memories. Others will make a new friend.

Mary R. Calhoun

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**Wind From An Enemy Sky** by D'Arcy McNickle, *Harper & Row, New York, 1978. 256 pages. \$8.95*

"An Indian can't tell what's on his mind until he tells a story. My story is like this..." so writes Indian D'Arcy McNickle in this tenth book of the Native American Publishing Program. It is a complex story of the conflict, misunderstanding and understanding between traditional Indians (like McNickle's own Salish and Kootenai people) and the representatives of the white world. He knew both. He was educated at the universities of Montana, Oxford and Grenoble. He was an officer in the Bureau of Indian Affairs, founder of the National Congress of American Indians, professor of anthropology, director of the Center for American History, author of books of fiction, history, biography and interpretation of Indian life.

The Indian world asks, "Who is this white man who comes here and tells us what the law is? Did he make the world? Does the sun come up just to look at him?" The white world orders, "Forget where you came from, what you were before, let all of that go out of your minds and listen only to what your teachers tell you."

The story is that of the medicine bundle given to the people by Feather Boy, the Thunderbird, who promised that as long as they had this holy object the people would be strong, and life would be good to them. A missionary obtained the bundle from a dissident Indian, who later said, "I had the foolish thought that a man stands by himself, that his kinsmen are no part of him. The government man said how it should be, and I listened to him." The relic was sent to a well-meaning philanthropist, who gave it to a museum, where it was carelessly destroyed.

*When we lived by ourselves in these mountains, our grandfathers before us and all the children born among us, our only troubles we made for ourselves. We didn't have to ask outside people to come and make trouble for us. The sun was ours, the mountains, the trees; we had water when we needed it. Now when an outsider comes among us, we have to ask, "What does he want? What will he do?"*

The outsiders wanted the land and the water. What they thought to be economic development, the Indians saw as

disaster. "How can a man know what a stream wants to do?" The water, the earth and the trees from which the people learned the language of respect, would pass to the strangers who would dam it, dig into it, chop it down and burn it up. They were a people without respect, but they managed to get what they wanted.

The Indians learned that their Feather Boy bundle had been destroyed.

*This is where we end. All our days are here together at last. So little left of the world that was once complete... How to translate from one man's life to another's—that is difficult. It is more difficult than translating a man's name into another man's language.*

Can we translate this cross-cultural tragedy into wisdom to deal with a conflict such as the present one between Western Christian and Middle Eastern Moslem values and desires?

*Theodore Brinton Hetzel*

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## LETTERS TO THE EDITORS

*The October issue of Fellowship carried the following letter to the editor, which we are reprinting with permission.*

I have long believed that those of us concerned about the possible reinstitution of conscription would be wise to divert some of our energies and resources to the struggle for the Equal Rights Amendment, which seems to have become dangerously stalled. I think that there is a real possibility that the anti-ERA forces will in the end prevail, especially if the Supreme Court rules that a state retains the right to rescind its vote to ratify. Were this to happen, it would not only signify a pathetic retreat from the democratic ideal of equality

before the law, but in addition it would make the Pentagon's work even easier for them.

Right now, in the wake of America's long involvement in Southeast Asia, there is little popular support for a reinstitution of the draft. But this mood will pass, just as it has after ten or fifteen years of peace following each of our wars. Note the rapid growth of Reserve Officers Training Corps units on the nation's campuses, and other indications of the military's moving back into public favor. An ERA in place in the Constitution would help mightily in frustrating the Pentagon's plans for drafting young men; for under ERA the military would be faced with the necessity of selling a conscription plan to the country that would involve *both men and women*. No longer could the Pentagon in effect co-opt tens of millions of voters in this country by exempting women from military service. The military would be forced by the Constitution to sell the idea of universal military service to the public, which has never shown enthusiasm for such a program.

Women are far less susceptible to military blandishments than are men. They constituted the very backbone of the "end the war" movement of the sixties and seventies. It seems to me most unlikely that women will allow themselves to be drafted into the armed services of this country. Let the Pentagon try. They are likely to be faced with a resistance movement of unparalleled dimensions once women en masse face what young men have faced in the conscriptions of the past.

Let's throw our shoulders to the ERA wheel. To the extent that we can help it succeed, we may be doing more than we realize to keep the conscription genie in its bottle. If we can believe public opinion polls, the legislatures of several states are deliberately thwarting the will of majorities in several states on ERA.

*Lincoln Robbins  
Wareham, MA*

### Corrections About Einstein

Vaughn Bradshaw's letter "On Einstein and Time" (FJ 11/1/79) is historically wrong. I had the good fortune to have several extended conversations with Einstein, mostly relating to the concerns

of Vaughn. My first contact was a visit, together with the late James Vail, to ask Einstein to join the (now defunct) Society for Social Responsibility in Science, which at that time combined scientists and engineers who were united in refusing to work on problems which were against their respective consciences.

Einstein did *not* suggest to President Roosevelt the development of nuclear weapons; his only step in connection with the Manhattan Project was that he conveyed to the President the news which he (Einstein) had received from some European scientists that the Nazis were working on such development.

At the time of the conversation (1948 or 1949) James Vail had returned from India where he had gone to visit Gandhi, but had arrived too late; Gandhi had been murdered at the time of James' arrival. Einstein asked Vail, "In light of the fact that Gandhi was murdered by one of his own people, do you think he has wasted his life?" Vail answered with the question, "Do you think that Jesus has wasted his life? He was murdered by his own people." Einstein's answer was, "You know I am Jewish and do not accept the divinity of Jesus. But today, almost 2000 years after him, his influence is tremendous all over the world. How dare you even ask such a question?" In the course of the conversation we asked him if he regretted his letter to Roosevelt. He said, "Based on what I knew at that time, I would do it again; looking back, in light of what has been done with atomic weapons, I would not do it."

At the end of my first visit with Einstein, he wrote an open letter (published in *Science*, the organ of the American Association of Science, December 22, 1950). The following quotations are from this letter:

*The problem of how man should act, if his government prescribes actions or society expects an attitude which his own conscience considers wrong, is indeed an old one. It is easy to say that the individual cannot be held responsible for acts carried out under irresistible compulsion, because the individual is fully dependent upon society in which he is living and therefore must accept its rules. But the very formulation of this idea makes it obvious to what extent such a concept contradicts our sense of justice.*

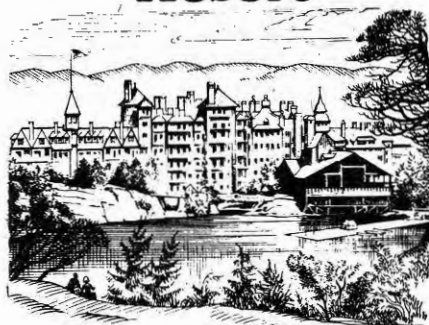
*In our times, scientists and engineers carry particular moral re-*

*sponsibility, because the development of military means of mass destruction is within their sphere of activity. I feel, therefore, that the formation of the Society for Social Responsibility in Science satisfies a true need. This society, through discussion of the inherent problems, will make it easier for the individual to clarify his mind and arrive at a clear position as to his own stand; moreover mutual help is essential for those who face difficulties because they follow their conscience.*

Einstein was also deeply involved in getting the Pugwash conferences going, which bring scientists from democratic and socialist countries together to work jointly against war.

Bradshaw, in his letter, attacks a concept appearing in an article by Nancy Blanc. Bradshaw writes: "The concept of selling time, or actually oneself for a period of time... suggests a form of slavery." This would be true only for persons who, in selling their time (and services) are prepared to give up their consciences. One could fill volumes in reporting cases (occurring presently in this country, and in many parts of the world, some even in Hitler's time in Germany) where people risked their jobs and sometimes freedom and lives in looking not only at their assigned task and its purpose, but also what technically is known as "unintended effects" (the number of which for each technical act is infinite). If these people consider the purpose or the side effects harmful, they refuse cooperation at the risk of losing their jobs. The IEEE (Electrical Engineers) just gave an award to three engineers who, when employed by BART (the Bay Area Rapid Transit Company in the San Francisco area) lost their jobs when they spoke up, against the will of their management, and said that the trains supplied by one of the largest electric corporations in the country would not be safe. They were not reinstated even after the first train on the trial run malfunctioned and smashed up completely. While, as mentioned earlier, the Society for Social Responsibility in Science no longer exists, it was instrumental in getting almost all the big engineering and science societies to recognize the moral questions connected with this work. They have now divisions with various names like "Technology and Society" or "Science and Human Welfare," which, while still being only minorities

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in the societies, have growing influence.

Victor Paschkis  
Pottstown, PA

### Concern for the Captors

I heard on today's news (11/15/79) that President Carter had attended an ecumenical service at which prayers were said for the hostages in the U.S. Embassy in Iran. There was no mention of prayers being said for the Iranian students holding the hostages.

What an opportunity missed! The real Christian message could not only have been practiced, but have been seen to be practiced. Need I quote Jesus with his concern for his captors while on the cross?

Rachel Pinney  
London, England

### Seraphims?

I hope I don't sound fussy and pedantic if I tell you that I am bothered by those *seraphims* that appear twice in the quotation from Isaiah at the head of the fine article by Stephen Cary (FJ 11/15/79). If the word appeared only once I'd think it a typo—though *Friends Journal* is remarkably free of typos. In my experience, the plural of *seraph* is always *seraphim*, the normal Hebrew and English plural (although *seraphs* is also recognized; but I don't recall ever seeing it in a Bible or in writing about biblical matters). Certainly I can't find anything but *seraphim* in the several translations I have at hand. I do find that Webster's once hotly debated *Third Unabridged Edition* recognizes *seraphim*, s., *seraphims*, pl. But this is surely a vulgarization not used by biblical scholars.

It isn't that I am pleading for rigid scholastic purity. I just suppose that Stephen Cary (as well as *Friends Journal*) would want to be quoting accurately; and would prefer to be as careful of a common Hebrew form carried over into English as of a Latin or Greek form. And the matter, though small, may have a little importance because the article is to be disseminated, perhaps, rather widely. It may be, I suppose is, too late to catch the first printing of the article separately—but possibly if Stephen Cary wishes to do so he can make the change in later printings.

It seems to me a fine article and I hope I don't seem to carp.

Alice C. Cramer  
Chapel Hill, NC

*We note that seraphims is used erroneously in Isaiah 2 and 6 in the King James Bible, according to Webster's Second Edition, a copy of which we found still extant.—Eds.*

### Quaker Heretics

I could not believe my eyes when I read Phyllis Gabriel Grady's letter (FJ 11/15/79), in which she condemns Gene Hoffman's article for being "heretical." Is Phyllis Grady a member of the Society of Friends?

Of course we are heretics. More: we glory in it. We glory in being called heretics by a church which commits the blasphemy of mixing the religion of Jesus Christ with the pagan (Egyptian) idea of the trinity, and which places at the center of its worship the gory Mithraic ritual of killing God, eating his flesh and drinking his blood. A long line of reformers has tried to rescue and purify the religion of Jesus from such paganism, and George Fox was not the least of them. We try to follow in his footsteps. That is what the Society of Friends is about.

If Phyllis Gabriel Grady wishes to be a pagan, that is her privilege. But she should not interfere when Friends talk about their religion.

Alex Gero  
Wallingford, PA

### Regarding *Friends Journal's* "Jesus Fixation"

Thank you for giving us Gardiner Stillwell's "Do Quakers Need Forgiving?" (FJ 11/15/79) Many exchanges in the ongoing dialogue on Christianity among Friends seem marked by defensiveness, intellectual sterility and sarcasm; Stillwell's article is warm, gentle and positive.

As for *Friends Journal's* "Jesus Fixation" (see Maury Maverick's letter in the same issue), I assume that most of your articles come from contributors outside your editorial offices, and those who write about Jesus do so because, for one reason or another, he is important to them. Does the "maverick

style" reader suggest that such contributions should be discouraged? A religious seeker, exploring spiritual truths with an open attitude, will not be repelled by the mention of Jesus, even if he or she does not know what to make of Christianity or the Christian origins and heritage of our Society.

My whole life has been changed by my experiences of the living Christ. These experiences are part of my deepest self, which has been nourished by Friends' commitment to freedom in worship and doctrine. When I share my experiences in spoken or written forms, I do not expect others always to agree or to have experiences similar to mine. However, *their* responses will hopefully come from their own searchings and experiences, not from a superficial irritation with my vocabulary.

Finally, in response to Phyllis Gabriel Grady's attack on Gene Hoffman's "Some Queries on Christianity": Labelling an article as "heretical" is not enough! Whether we like it or not, these questions and doubts are widespread—so "what canst thou say?" The vehemence of this letter indicates that the writer has a great deal of certainty on the truths of Christianity, perhaps more than many honest seekers. What is the source of her certainty? What can she tell us about her spiritual life that will *add* to our spiritual dialogue and build a more faithful Religious Society of Friends?

Johan Maurer  
Boston, MA

### The Need For Simple Honesty

Are Quakers more honest than other people? This is our reputation, but do we live up to it? After twenty years in the retail business, I have come to the regretful conclusion that we don't. We are no more honest, no more dishonest than other Americans—just about average, in my opinion.

I am not referring to such obvious examples as making the correct change or paying bills on time, but rather to coping with the many temptations in our complex society. Do we report all our income to the IRS? Do we employ people who have second jobs that we know they aren't reporting? If we are selling a house or a piece of furniture, do we point out the defects as well as the good points? Do our children ever cheat

at school, or help a friend to cheat?

Old-time Friends were considered perfectly honest—one hundred percent completely honest. Our right to affirm in court instead of taking an oath was based on our recognized obligation to tell the truth at all times, on all occasions.

At monthly meeting, I remarked that I couldn't recall that honesty had ever been taught in our First-day school. Three superintendents (one current, two former) heard the comment and concurred. Does this mean that we take honesty in our children for granted or that we don't think it all that important? The latter I fear. At any rate, the current superintendent said that he would be happy to teach a unit on it if one were put out by the religious education committee.

*Friends Journal* has had innumerable articles—even entire issues—on the Peace Testimony, on racial equality, on simplicity—but few on simple honesty. I would be most interested in an article setting forth the rationale of the honesty that our forebears practiced. I don't know why they stressed it, but I'd like to find out. And I would certainly be interested in the reactions of other Friends to the questions raised in this letter.

Elizabeth McCain  
Doylestown, PA

### Let's Commit Ourselves to Human Rights

I have just finished my *Journal* of December 1, 1979. It is chuck-full of magnificent challenges, for which we must thank the editorial staff. But, I want to particularly thank John Sullivan for making us face the Universal Declaration of Human Rights (which the U.S. has not signed). It is a very complex problem which involves at least our political, social, economic and civil rights. We cannot expect a community to actually establish these rights as more than aims in the near future. However, if we do not face this problem now, and soon make a realistic beginning on both a local and a world level, I see very little hope for the human race.

Complete equality is impossible but we must strive mightily for understanding, and toward unity. The unhappy condition on our Mexican border is a clear example of the difficulties ahead. When rich and poor live side by side, the poor will cross any border

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regardless of the barriers erected, partly because the rich want them to do the dirty work on their side of the fence. This also applies to local fences, but the work that is considered dirty changes with the years.

Therefore, one of our first and most difficult tasks is to determine what "standard of living [is] adequate for the health and well-being of self and family." It may never be universal, and the move toward it will be uneven and slow; it will surely require many generations. But we need to have a feeling for the goal that we are working toward; therefore, we need to dream about the possibilities until we see some of them, and we can at least outline them on paper and start building the foundations of such communities.

John Woolman set the Society of Friends an example of how to go about this task. I hope that we can appoint a committee, set up a study group, or plan one, or a dozen, conferences during the new year so that a beginning can be made.

Henry W. Ridgway  
Mickleton, NJ

on meeting mail by a few pieces would be purely symbolic in view of the tremendous amount of real junk that comes in our personal and professional mail. How much better if we could somehow reduce the number of *those* costly and unnecessary solicitations to purchase costly and unnecessary clutter or support charities and causes of questionable merit!

Still, there remains that numbing pile of worthy causes. Is there any way to get someone out there to think about the amount of paper, postage, and energy that goes into mailing a newsletter, a solicitation, or a report, and to decide that we can be spared one mailing without harm to the cause? Can organizations which send a lot of material through the mail find ways of condensing their useful information? Within the Society of Friends, are mailings to meetings needed when individuals get the same material, or vice versa?

Shouldn't we be doing a better job of sharing the things which are really vital?

Computerized mailing lists seem to be part of the problem. We are told that it is often less expensive to duplicate mailing than to prune computerized lists. Somehow this is disturbing—yet another indication that both simplicity and human communication are threatened by technology. The implication is that we are not people to be written to—we are holes on a punch card or blips on a magnetic tape. But no, we don't feel that way about ourselves, nor about the people who write us. We ask nothing more than to simplify our lives and our communications with all of you, reducing, we hope, the tonnage and increasing the clarity of the messages we really need. Then perhaps we will more surely be people communicating with people.

Anne Fines  
Putney, VT

## An Open Letter to Friends and Other Letter Writers

We think it must happen to every Friends meeting, although probably small ones like ours notice it more. Part of our monthly business meeting is devoted to passing around the month's pile of solicitations, reports, and other communications from all manner of worthy causes: our own yearly meeting; larger Friends organizations; institutions with Quaker ties; our sister denominations and ecumenical groups; charitable organizations we have supported at some time; and various other sources of information sent in hope that someone will be interested. Behind each mailing are people whose dedication inspires us. Yet the response that these people all hope for is numbed and often obliterated by the sheer mass of the pile. Recently we have come to the point of considering requests to some of our correspondents to remove us from their mailing lists altogether, not because we find them unworthy, but because we feel that our small group may figuratively drown in paper. So far we have made no such requests. It was too hard to single out which organizations should get them. And we realized that cutting back

## ANNOUNCEMENTS

### Marriages

**Forsythe-Reeves**—On December 1, 1979, John Reeves and Hattie Forsythe in Medford (NJ) Meeting. John is a member of Haddonfield (NJ) Meeting and Hattie is a member of Medford Meeting.

### Deaths

**Forsythe**—On January 6, 1980, Alexander Illmer Forsythe, aged sixty-two, at Palo Alto, CA.

"Sandra" Forsythe was born to the Illmer family in May, 1918, near Boston. She majored in mathematics at Swarthmore College and there became acquainted with Friends and attended meetings. She graduated in 1939 with Phi Beta Kappa honors, and went on to Brown University where she received a masters degree. She married George Forsythe, also a mathematician.

Sandra taught in various places, including Stanford, and fourteen years at Palo Alto High School. Her books on computer science have been translated into fifteen languages. After retirement, she was active in the meeting, one year serving as recording clerk. She also took tender care of her family.

### Births

**Forsythe-Cartelli**—On November 8, 1979, Roberto Lorenzo Forsythe-Cartelli to Richard and Carol Forsythe-Cartelli. They live in Putney, VT. Carol is a member of Medford (NJ) Meeting.

**Kern**—On December 20, 1979, Stephanie Kern, to Jack and Rebecca Kern of Santa Monica, CA. Stephanie's mother and grandparents, Catharine and Harold Whitaker, are members of Miami Monthly Meeting, Waynesville, OH. Stephanie was welcomed by sister Sarah.

**Mutti**—On December 14, 1979, Laurel Elizabeth Mutti, at State College, PA. Laurel's parents are Laurence J. Mutti, member of Friends Meeting at Cambridge (MA), and Virginia Foust Mutti, member of Reading Meeting (PA). Laurel's grandparents Barbara and Ernie Foust are members of Reading Meeting.



She is survived by a son, Warren, of Moab, UT; a daughter, Diana Forsythe of Aberdeen, Scotland; and one sister, Elizabeth Tichner of Cortland, NY. It was Sandra's and the family's wish that any memorial contributions be given to the donor's chosen cause.

**McMillan**—On November 18, 1979, at the Quaker Heights Nursing Home in Waynesville, OH, **Edna Kelsey McMillan**, aged eighty-six. Born on a farm near Centerville, OH, she earned B.A. and B.S. degrees at Miami University. She taught mathematics in several schools, serving as the high school principal in Waynesville, OH. She was married to Mark McMillan on August 27, 1927.

In 1943-44, during the time her husband was teaching in a Japanese relocation center at Rivers, AZ, she taught English to a class of Japanese women. She was a member of Miami Monthly Meeting of Friends at Waynesville, OH, and an Associate Member of Waynesville United Methodist Church.

**McMillan**—On December 23, 1979, at his home in Waynesville, OH, **Mark E. C. McMillan**, aged eighty-three. He graduated from Wilmington College in 1918 and served with the AFSC in France, doing rehabilitation work after World War I.

After receiving his M.S. degree at Ohio State University, he married Edna Kelsey and began a long career of teaching, finishing at a Japanese relocation center at Rivers, AZ. He worked for the U.S. Soil Conservation Service in Colorado for some time.

During their lives, Mark and Edna gave moral and financial support to many causes, especially the American Friends Service Committee, the Friends meeting and the Friends Home at Waynesville.

Mark was a member of the Miami Monthly Meeting of Friends at Waynesville, OH, and an Associate Member of Waynesville United Methodist Church. He is survived by four brothers, three sisters and numerous nieces and nephews.

**Mott**—On January 3, 1980, **Frances Binns Mott**, aged eighty. She was a member of the Monthly Meeting of Friends at Paullina, IA. Born at Cadiz, OH, the oldest child of Arthur and Tacy Binns, she grew up in Ohio Yearly Meeting (Conservative) and was educated in its schools. Since her marriage to Francis E. Mott in 1920, she had been a member of Iowa Yearly Meeting (Conservative). Her participation in its affairs had included service on the committee of Scattergood School and work on the recent revision of the Discipline. Always she took her full share in the care of guests whenever Paullina Monthly Meeting was host to the yearly meeting.

She is survived by two daughters: Mildred Mendenhall of Duncan, B.C., and Muriel Neifert of Minneapolis; by two sons: Donald Mott of Paullina and James Mott of Alden, IA; by sixteen grandchildren and seven great-grandchildren; by three sisters: Mildred B. Young of Philadelphia, Dorothy B. Treadway of Earlston, Scotland, and Martha B. Sharpless of Ardmore, PA; and by two brothers: J. Edward Binns of Stuart, FL, and Jonathan A. Binns of Tucson, AZ.

**Riley**—On August 15, 1979, **William Riley** of Manhasset Monthly Meeting. For many years he faithfully carried out his various obligations to the meeting. It was here that his daughter, Susan, was married. He generously shared his love of rare books with those with similar tastes. After he and his

wife, Ann, moved, members of the meeting who journeyed to Southold Meeting had the satisfaction of sharing a quiet hour with him.

**Satterthwaite**—On January 29, 1980, **Sara Atkinson Satterthwaite**, aged eighty-nine, at Medford, N.J. Widow of the late Benjamin Satterthwaite, she is survived by three nephews and a niece. She was a long-time member of Trenton Meeting and devoted much of her energy to the meeting and its concerns, having served on most of its committees at some time during her lifetime. She was especially interested in working on projects for the American Friends Service Committee, and memorial gifts may be made to the AFSC, 1501 Cherry St., Philadelphia, PA 19102.

**Schroeder**—On February 7, 1980, **Janet Ellis Schroeder**, aged seventy, a valued member of Southampton Monthly Meeting, Bucks County, PA. She and her husband, Alfred, lived in Bryn Gweled Homesteads, Southampton for thirty-eight years. Janet received her masters degree in religious education from Boston University and was an active member of the Religious Education Committee of Philadelphia Yearly Meeting. She was the author of numerous publications, including *Quaker Visitors, To Come Alive*, and a Pendle Hill pamphlet, "Dialogue with the Other." Janet co-edited *Candles in the Dark*, a children's storybook with a study guide, and a curriculum for First-day school called "Religion for a Small Planet." A supplement to *A Hymnal for Friends*, called *Songs of the Spirit*, was published by a committee of which Janet was a member.

She is survived by her husband; a daughter, Carol Ann Castle; and four grandchildren, all of Ridgewood, NJ; and a brother, Fredrick. Gifts in her memory may be sent to the Memorial Fund of Southampton Monthly Meeting, Street and Gravel Hill Roads, Southampton, PA 18966; or to the AFSC, 1501 Cherry St., Philadelphia, PA 19102.

**Shaw**—On December 18, 1979, **Jessie Roberts Shaw**, aged eighty-seven, in Quakertown Community Hospital. Her parents were Morgan and Alice Johnson Shaw. Both parents were descendants of the early Quakers who settled in Richland Township in the early eighteenth century. She was a member of Richland (PA) Meeting.

During the memorial service, many references were made to Jessie's friendly, quiet and devoted attendance at meetings for worship. She had been an accomplished pianist and dressmaker in her earlier life. She was also housekeeper after her mother's death.

She is survived by two sisters, Mrs. Joseph L. Lake of Port Norris, NJ, and Lillian H. Shaw of Quakertown, PA; and three nieces.

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**Friends Music Institute**, 4-week summer camp for 12-17-year-olds, July, 1980, Barnesville. Musical excellence, Quakerism, community. PO Box 427, Yellow Springs, OH 45387 for brochure. 513-767-1311.

**World Community Camp**. Ages 8-14. June 28-July 19. Program designed to encourage cooperation, self-reliance, and creativity, and develop an international point of view. Activities include: batik, pottery, carpentry, stonemasonry, organic gardening, noncompetitive games and sports, mountain campouts, and international music, drama, and cooking. Lacto-vegetarian diet. Route 4, Box 265a, Bedford, VA 24523. 703-920-1650 or 202-547-9411.

**Skye Meadow Farm Camp**, century old Cape Breton, Nova Scotia farm: cooperative Quaker values, gardening, animal husbandry, carpentry, cooking, fiber crafts, swimming, canoeing, backpacking, biking. Co-ed, 13-16, six weeks, July-August. Information: Eleanor and Charles Mullen-dore, Scattergood School, West Branch, Iowa 52358. 319-643-2876.

## For Rent

**Second floor, retirement apartment** for Friends couple. Bedroom, bath, living room, dining area, efficiency kitchen, washer and dryer plus two rooms on third floor. Rent (\$140 per week) includes heat, utilities, and midday main meal. Contact Admissions Committee, Greenleaf Boarding Home, 28 E. Main St., Moorestown, NJ 08057.

## For Sale

How about two score acres of northwestern Maine wilderness for you and/or your meeting? 750 ft.

frontage on nearly private peninsula on 25 mile lake at foot of Bigelow Mountain on Appalachian Trail. Four parcels left for sale. \$400 an acre special rates for Friends families and meetings. Three Friends families and two native Maine families neighbor in association. Also medium size A-frame near our Stratton landing near Sugar Loaf ski area. Electricity, well, heater. \$10,000. 2206 Stackhouse Drive, Yardley, PA 19067.

## Personal

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

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

## Positions Vacant

**Quaker directing couple or director** sought for Powell House Conference Center of New York Yearly Meeting. Position entails responsibility for program direction, staff supervision, maintaining Friendly atmosphere. For further information or to submit resume write to: Search Committee, 123 Saxon Wood Road, White Plains, NY 10605.

**Two administrative openings** on Westtown's staff: director of admissions; alumni affairs coordinator. Available mid-year 1980. For both positions, please send suggestions or resumes to C. Thomas Kaesemeyer, Headmaster, Westtown School, Westtown, PA 19395.

**New England Friends Home** will need a new staff member starting in June or September, 1980 as part of our informal intern program. We need help in caring for our thirteen elderly residents. Some knowledge of cooking helpful. Write: Director, 86 Turkey Hill Lane, Hingham, MA 02043.

**Beacon Hill Friends House**, a student residence and Quaker Center in downtown Boston, seeks director and/or assistant director to start September, 1980. Friends House is an equal opportunity employer. Send inquiries to Don Snyder, 6 Chestnut Street, Boston, MA 02108.

**Director—Scattergood School**, July 1, 1980. Small coeducational, college preparatory boarding school in rural community near university. Write: Lois Laughlin, Search Committee Correspondent, Rt. 1, Box 57, West Branch, Iowa 52358.

**Position available** beginning in summer of 1980. Live-in staff for Quaker House in Fayetteville, North Carolina, to provide military counseling, peace education, and coordination of Quaker concerns. Fayetteville is contiguous with Fort Bragg, a comprehensive military complex. An understanding of and appreciation for Quakerism and nonviolence is indicated. Contact Judy Hamrick Dixon, 1551 Polo Road, Winston-Salem NC 27106.

**Spiritual/physical wellness enthusiasts** with skills in organic food preparation, organic gardening, promotion/publications, program development, bookkeeping, or office work. Meals and housing provided, small cash stipend. **KOINONIA** Foundation, 1400 Greenspring Valley Road, Stevenson, MD 21153. 301-486-6262.

**Companion for retired Quaker lady** in her suburban Lansdale home. Nicely furnished private apartment available if companion wishes to sleep in. Flexible hours; driver's license helpful. Salary negotiable. Box S-739, Friends Journal.

**William Penn College**: Full-time faculty positions for 1980-81. **Psychology and Human Relations**: Position includes teaching courses in both Psychology/Human Relations, such as: Educational Psychology, Social Psychology, Theories of Personality, Abnormal Psychology, Career Exploration, Role Playing, Group Dynamics, and supervise internships for majors. Also involves professional services to the Office of Guidance and Counseling. **Business Administration/Accounting**: Position includes teaching courses in both Business Management and Accounting, including: Introduction to Business, Production Management, Principles of Accounting I and II, Intermediate Accounting I and II, Tax Theory and Accounting, Managerial/Cost Accounting, Auditing, and Advanced Accounting. Over 100 business majors, largest major on campus, and growing. **Speech and Drama**: Supervise student operation of 100 watt campus radio station. This supervisory responsibility of the radio station continues during the summer months. Direct one play per year. Teach courses in Speech and Drama, including: Introduction to Speech, Discussion and Debate, Interpersonal Communication, Play Production I (Acting and Directing) and Play Production II (Technical Theatre). Closing date for application, March 31, 1980. For application, please write to: Dr. Howard L. Reitz, Academic Dean, William Penn College, Oskaloosa, Iowa 52577.

**Rural community** with mentally handicapped seeking staff. House-parenting responsibilities plus work in weavery, bakery, woodshop, gardens or free-school. Room/board, medical/dental living expenses provided. One year commitment. Innis-free Village, Crozet, Virginia 22932.

## Positions Wanted

**Competent, experienced administrator** with excellent resume and references, plus deep commitment to pacifism, and strong ties to gays, ex-addicts, former mental patients, seeks employment in Friendly environment in NYC area. I require a good salary, good benefits, and most of all, an employer tender to my concerns. Contact C. Skye, 348 East 9th St., NY 10003. 212-260-8258.

## Schools

**Scattergood School**, West Branch, Iowa 52358 Co-ed Quaker 4-year college-preparatory boarding school with simple lifestyle, exploring alternative energy sources. Students, faculty share all daily work and farm chores. Small, personal, caring community that promotes individual growth.

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

**Horizons School**—small school advantages with urban resources—offers quality academic preparation and personal growth. Quaker values. Brochure. Boarding and day. Box 8466, Atlanta, GA 30306.

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

## Services Offered

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

## Study Tour

**June study tour of Mexico**—summer courses exploring solar energy, field geology, sailing, etc. for students 8-17. Day and boarding. Brochure. HORIZONS, Box 8466, Atlanta, GA 30306.

## Summer Rentals

**Back-country camping and cabins** on private 1400 acres in Poconos; frontage Delaware River. Reasonable rates. McKay, Lackawaxen, PA 18435. 717-685-7001.

## Wanted

**Boston couple**, 30's, seek co-owner(s) for large, lovely 1855 home. P.O. Box 62, Newton Highlands, MA 02161. 617-332-2427.

**Business executive** (CEO \$4.5MM business) desires to relocate back into an area with strong and active Friends meeting, seeks established business or partnership in active sound business with other Friends. Box M-738, Friends Journal.

**Alaskan ghost town restoration project.** Room/board in exchange for assistance. Artists also sought. Art Koeninger, Box 39, Chitina, AK 99566.

**Individual, couple, single parent** or small family to help with self-employed couple's business and daily chores. Possible long-term arrangement. Free room and board plus small wage (negotiable) to start. Tree-Surgeon/Wood Craftsman, Herbs and Vegetables. Gartleins, 350 Hill Road, RD 4, Ithaca, NY 14850.



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## WESTTOWN SCHOOL

BD 9-12

Day K-10

Westtown School's quest for excellence in education centers on a maturing search for Truth in a loving, worshipping, and understanding Friends' community. Westtown's education is predicated on mutual involvement of teacher and student in the learning experience. In this process each person refines his or her ideals, and endeavors to practice them. For the older students, the School's boarding program provides an environment in which adolescents can mature into caring and competent young adults.

For further information write Westtown School, Westtown, Pa. 19395

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The Spiritual Roots of the Women's Movement

to be given by  
MARGARET HOPE BACON

Author, Lecturer,  
Assistant Secretary for Information and Interpretation  
of the American Friends Service Committee

Thursday, May 8 at 7:30 pm

*Friends Meetinghouse  
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You are also invited to the *Friends Journal* Annual Dinner at 6 p.m. in the East Room of the Arch Street Meetinghouse. Dinner will be preceded by an informal gathering in the Lounge at 5:30, giving you an opportunity to meet with Margaret Hope Bacon.

(Note: The later date is necessary because of the new scheduling of this year's Philadelphia Yearly Meeting.)

**DINNER RESERVATIONS (By April 24)**

Please reserve \_\_\_\_\_ place(s) at \$5.00 each for dinner at 6:00 p.m. on May 8.

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