

April 15, 1980

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

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"...FOR OF SUCH IS THE



KINGDOM OF HEAVEN"

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What has light meant in my life? Increasingly, as I have moved deeper and deeper into Quakerism, it has meant, internally, a warming and enlargement of the heart, or so it seemed at times. At other times, in revelations of the mind, light almost seemed to break literally when a new thought or concept revealed itself to me.

But only since coming to the mountains have light and darkness had such good *physical* connotations. There are no street lights where I live, so that, aside from the few darkness-phobic people who have placed arc lights outside their homes, a kind of impersonal velvety blackness settles over everything when the sun's rays have left the hills. It almost seems that the warm spots of light shining from cabin and house windows are like

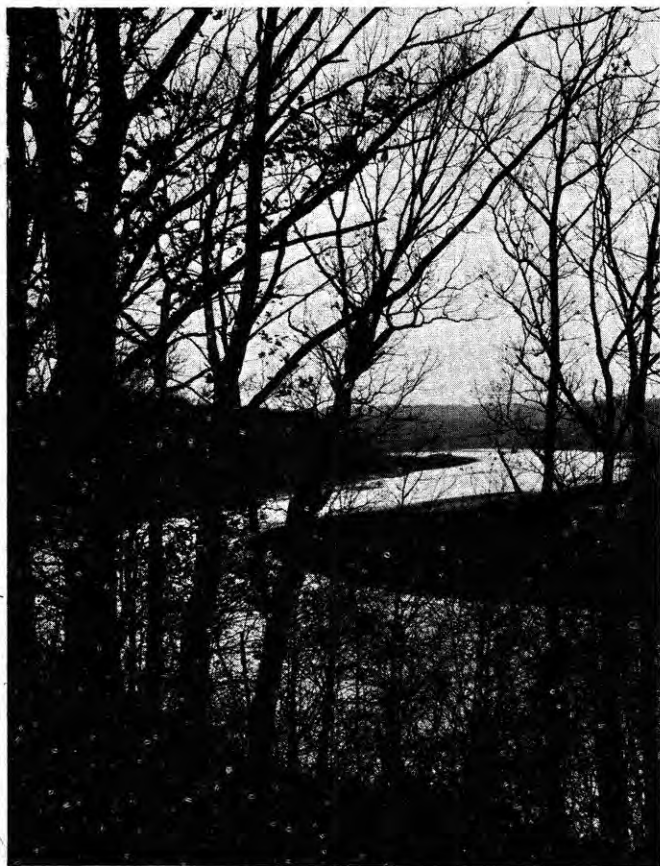
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earthbound stars, or even leftover glows from the departed sun, that make the blackness that surrounds them even richer.

When I was in college, a blind student would roam the campus and even the village streets without either stick or seeing-eye dog. Some sixth sense seemed to "see" for him as he slowly but confidently passed down the walks, hesitating tentatively at the curbs, then going on with his easy stride. Then at Pendle Hill one year I got to know a "legally blind" person who, though her not-quite-sightless eyes could make out shapes and silhouettes, could not well gauge distances or discern details.

I marveled how such folks could, apparently, be relatively free of the anxiety of making mistakes that plagues us all, we who forget where we are and whither bound, without identifying marks along the way. Had their other senses developed "memories" or were they just heightened and sharpened?

Knowing, too, that these blind folk suffered isola-



Light Unto My Feet

by James S. Best

tion and missed the easy human contact given the sighted, I had some wish to try to experience their condition and feelings. Thus, sometimes when in a strange and unfamiliar house, I would not be quick to grope for a light switch but instead try to remember each piece of furniture, the placement of walls and doors, to be alert to obstacles. Stubbed toes and nicked shins rarely resulted.

But the mountains of southern Appalachia, my home for the past year, have disclosed a new and unexpected revelation. Gravel roads and wooded paths here take the place of concrete and asphalt; fellow travelers, either human or animal, are rare. Coursing these roads and paths by daylight, I tried to savor their curves and contours, their dips and hollows. In a much gentler way, they replicate the curves, parabolas and planes of the hills that surround them.

Somewhat earlier, before coming here, I had been reflecting on Newman's great poem and hymn, "Lead Kindly Light." I even essayed to sing it, falteringly,

during meeting for worship on one of my last days at Pendle Hill.

*Lead kindly light, amid the encircling gloom,
Lead thou me on.*

*The night is dark and I am far from home,
Lead thou me on.*

*Keep thou my feet; I do not ask to see
the distant scene,
One step enough for me.*

"Keep thou my feet." Someone, on leaving Pendle Hill, put into a pile of discarded clothing an almost-new pair of Stride-Rite shoes. I took them, and have nearly worn out their thick soles on city streets, suburban drives, noisy highways, country roads. Someone, perhaps a divine mentor or energy, has helped me "keep" my feet.

I rarely use a flashlight on Celo community roads and paths. Occasionally, I'm sure that's foolhardy. One night, after a characteristic rising of the river following a sudden storm, in almost complete blackness (though it is never really that black) I had crossed a swinging bridge across the South Toe River, followed a familiar path through its much wider but usually dry riverbed, and, with the eyes in my feet, found the first slats in a two-log structure across a tributary gully, only to stop short—warned by I know not what—to realize that the other end hung over an active stream, its end-mooring swept away, as it is designed to do, by the earlier flood. I backed up, took off my shoes, and crossed the stream barefoot.

Through thickets of rhododendron and laurel, under hemlocks and tulip poplar my curving paths stretch, stitching together my various proximate destinations. I walk these paths confidently, sometimes quickly, sometimes meditatively, never forgetting the memories, the sight in my limb endings, which are—by night—my eyes.

To my feet, graveled roads are like highways; they stride confidently along, undeterred by pebbles and puddles alike. They find the worn tracks almost by themselves. Paths through wooded areas are more challenging, slower, but if I give my seeing-eye feet free reign, they rarely lead me awry. If my elbows, antenna-like, brush into branches, it's only a slight course corrective. I swear at times these wonderfully freed feet "see" roots, rocks, sudden rises in the ground.

In this life, no course we take is unobstructed, free of the errors of self-will, the snares of unforeseen happenstance. Some of us at times may well feel "led," certainly guided, often nudged and prodded internally and externally. We move best only "as way opens."

A light unto my feet is symbol indeed. To the whole, to the inner-directed person, its impulses are to be taken seriously. John Cardinal Newman spoke volumes for me when he said, "One step enough for me." □

"L'un de vous me trahira!" In the artwork (right) Jesus has just told the disciples that one of them will betray him.

The Disciples Were Human Too



by James Bay

I have always found the Gospels to be refreshingly honest and truthful in presenting their story. Perhaps it is overstating the case, but the Gospels portray the disciples (and in the passage above, Peter, in particular) as bumbling fools. The disciples seldom understand who Jesus is. They do not understand his stories or what he is teaching. Despite their expressed devotion, they scatter when the going gets rough. And they cannot even stay awake one hour to watch with Jesus while he prays.

That the Gospels picture the great early leaders as unfaithful and uncomprehending points toward the truthfulness and veracity of the biblical account, or at least the kernel of it. Surely the human temptation in writing the Gospels would have been to suppress embarrassing stories about oneself or about great early leaders. (I do not remember such stories in the popular literature

James Bay writes that he is "a husband, father and medical student (sometimes in the reverse order). My membership is with North Carolina (OH) Meeting, but...at present we divide our energies between a three-family Quaker worship group and a Brethren in Christ congregation."

about Washington, Jefferson, or Lincoln.) But the biblical writers preserve the embarrassing, unflattering glimpses of the ones who formed the early core of the Christian Church.

That the Gospels retain the embarrassing, and present disciples as bumbling who never understand makes the Gospels satisfying and instructive. The Gospels are not texts of ethics or morals. They are not a series of platitudes. They are rather a grouping of stories about people like us, real people who falter, are unfaithful, and seldom show evidence of understanding what it is the Lord would have them do. In the Gospels the disciples are human, within reach, ones with whom we can identify. For how often do we too falter or show faithlessness and lack of understanding? The Gospels engage us where we are and suggest that the Bible is not so very far from or foreign to us and our condition.

In the passage from Matthew quoted above, Peter makes the fundamental assertion of Christian faith—that Jesus is Christ, savior, redeemer, Son of the living God. And in making this assertion, Peter implies a pledge of faith, trust, and commitment to discipleship. Jesus is not just a nice guy, moral teacher, do-good-er, or even



Courtesy of the Free Library of Philadelphia

Now when Jesus came into the district of Caesarea Philippi, he asked his disciple, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Then he strictly charged the disciples to tell no one that he was the Christ.

From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him and began to rebuke him, saying, "God forbid, Lord! This shall never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men."

(Matthew 16:13-23, RSV)

another prophet. Jesus speaks with the authority of God. Jesus is the One! Peter recognizes that and pledges himself to following this Jesus. (I am reminded of Peter's expression of devotion at the Last Supper after Jesus predicts the disciples' unfaithfulness—Mt. 26:35: "Even if I must die with you, I will not deny you.") Peter will follow the Messiah to the end.

Now possibly part of Peter's thinking about the Messiah or Christ was that he would relieve Israel from the subjugation and oppression of Roman power, and restore the political independence of Israel. This certainly was the conception of the Zealot party of the time; the Messiah was to be a victorious military/spiritual leader. But at the very least the common expectation of the people was that the Christ was to be an admirable, triumphant figure who would be widely recognized as the source of Wisdom, Godliness, and Truth—a beacon of Light to all peoples.

That Peter recognizes Jesus for what he is while there is still much confusion about his identity is certainly commendable. And Jesus praises Peter and blesses him—a praise and blessing on which much of the Roman church's claim to authority and supremacy rests—but

which is not important at present except to stand as an interesting, sharp contrast to what follows in the next paragraph.

Jesus begins to predict the coming passion—rejection, persecution, suffering, crucifixion, and death. This was what was to happen to Christ, Messiah, Son of God? Death and defeat? Surely not! It all ran counter to Peter's expectations. God would not choose this way of weakness. Peter protests to Jesus. And Jesus turns with his rebuke: "Get behind me, Satan. You are not on the side of God, but of men." Peter, who had so loudly proclaimed his faith and devotion, is now seen to be what he really is—not faithful and obedient, but rather faithless, Godless, Satan-full. (Again consider Peter, who, after his pledge of faith at the Last Supper, as quoted above, denies the Lord three times, with hardly a thought.) Peter is not willing to follow if it ends in the unexpected, if it contradicts the favorite or accepted notions. He expected strength but found weakness. He trusts custom and accepted thinking more than he trusts God, who sometimes surprises. And so it is with us.

How much of what passes as faith and devotion in churches and meetings is the same sort of faithlessness

and Godlessness? How willingly we profess faith and even do good deeds but then prove ourselves unwilling to assume our share of the Cross, unable to abandon the approved ways of thinking, unable to be fools. Are we willing to follow God to surprises, through weakness? See how faithless we are exposed as being? We prove it daily in our ordinary life and relations at home and work, in our share of the taxes that feed the military system, in our share in the rape and wastage of the Earth that nurtures us. But we prove it most of all in our pretensions of being faithful, of being important in God's eyes, of being spiritually "better off" than our neighbors. (How often do I think I am closer to God than those "peace church" people who have abandoned the peace witness, which is close to the heart of the Gospel, to join the military or to work in military-related jobs. How often do I feel superior to those Friends who are unwilling to trust God in that absurdity of Christian faith that Jesus lived, died, and was raised up and that that makes all the difference in the world.) We think we are close to God. But it is all a lie! Before God we are fakes, frauds, sinners. How often are we, like Peter, on the side of people, not of God. Before God we are nothing. And this is where we must begin—as nothing.

But I am not writing here "to plead for sin," as Fox often accused the Puritans of doing in his time, but rather, simply to point out how, in our time, sin and faithlessness might enter into our lives. The great message of the New Testament—of which there is only a hint in the quoted passage—is that Peter, a sinner, faithless/Godless/Satan-full one like us, went on to become one of the great ones in the faith. There is hope for us sinners! We are accustomed to thinking that the faith of the early Church was something extraordinary or special. After all, the early ones had seen and heard our Lord Jesus in the flesh. They were witnesses to his resurrected body. We seem to think that somehow the first Christians were inherently better than we are. But it is not true! Yes, they saw the Lord and heard him speak, but see how poorly they understood—just as we, with the Bible and Holy Spirit as guides, often miss the mark. True faith is difficult, but it was just as difficult for those who preceded us. But it is possible! The Apostles achieved great victories in faith. We can be victorious, too! Their witness to the teaching, to the Resurrection of our Lord was not lost on the world. Our presence can be felt, too, if we will trust God in all things.

The essential victory has been won. Our Lord Jesus Christ has triumphed over darkness and evil. We can have a share in that victory. But we ought to be watchful against the power of Satan, against pride, against what puffs up with the pretense that before God we are more than nothing. Let us celebrate, but let us not turn that celebration into a charade. □

For years my friend Louis Kopecky has been urging me to write to *Friends Journal* to propose a new Query: "Is your meetinghouse accessible to everyone? Can a handicapped person come to your meeting worship?"

And for years, due to sheer laziness, I've said "Yes, I must write them, Louis. I really will do it." And then I haven't.

Last week Louis had a heart attack. I didn't hear about it until I got home from Representative Board of South-eastern Yearly Meeting. I had stayed over to hear the Dwight Michener Lecture, given this year by the Regents of New Jersey, dear friends of Louis.

So last night, just before the NBC news, I phoned Louis to see how he was. He'd been released from the hospital in the morning, so I gave him the afternoon to rest up. He sounded fine. He'd been to Broward County Commission meetings on behalf of the handicapped and he'd lost his temper.

Then he said he seemed to have rheumatism in his back. He had walked around like that for two days and then they had bundled him into the hospital, but he was fine now. He said he didn't know why God had spared him. I said because he was so useful to the community. And he said that yes, there are two kinds of Quakers: the pillows that are soft and comfort those in need, and then the prodders, like himself, who prod the community to rectify social injustices. He wanted to find out more about the handicapped, hunchback Quaker who lived in the seventeenth century, who used to squirt berry juice on Friends who owned slaves. Could I find out? He thought

Louis Kopecky and the Prod

by Marie Stilkind

April 15, 1980 FRIENDS JOURNAL

this was the Quaker who, when he was carried bodily from the meetinghouse said, "It took only one ass to carry Jesus into Jerusalem, but it's taking four to carry me out of the meetinghouse."

And then I said I'd be over later in the week with Quaker history books, and he could find out the name of the man himself. I told him to take it easy and watch the news. And then I said, "Goodbye," and hung up.

But Louis didn't. He died.

Louis Kopecky was a member of Miami Monthly Meeting, but he didn't go very often. He couldn't get into the meetinghouse because when he was in his forties, he had polio and it left him no longer able to walk. He could manage a bit with crutches, but he was a big man—with high blood pressure—so in later years he had to rely more on the wheelchair. And the only way to get into the Miami Meetinghouse in a wheelchair was by being lifted. Louis didn't see why he had to be lifted. Why should he be humiliated just because he wanted to come to meeting to worship? Why couldn't he come in like anyone else—under his own steam, and up a ramp? He knew—we all knew—that there were CETA funds available to pay for the labor of building a cement ramp. But the meeting delayed. And now Louis can't come to meeting anyway.

And I sit here weeping because there were so many things I should have done for Louis and didn't. I nagged the meeting, but not enough. I should have fought like Louis did in Broward County! But I didn't.

Louis discovered that there are food programs for Senior Citizens, but not for handicapped people—who often need it more. Have you ever wondered how a blind

person shops, and cooks and serves her or his meals? Have you ever wondered how a handicapped person living off a pittance from Social Security manages to get to the store to get food? Yes, there are meals on wheels. But you have to be over sixty-five to get them. Louis was a Quaker prodder. He prodded and goaded and gave it all he had. Louis cared about other people. Injustice angered him.

Louis Kopecky came to Florida from the Plainfield, New Jersey, Meeting. Many of you remember him. He was always active. Always angry. But he was the goader who reorganized the New Jersey structure so that he will never be forgotten there.

When he came to Cooper City, Florida, he soon became active in affairs for the handicapped and was the first president of the Florida Association of the Handicapped and later president of the Physically Handicapped of Broward County. We became closer friends when he discovered I was unemployed, and he decided I might as well use my time organizing a conference for the handicapped. So Louis prodded and goaded the Human Relations Division of Broward County into sponsoring a conference to make the public aware of the problems of the handicapped, and to let the handicapped know what was already available to them. And I was pushed into organizing it. Louis prodded and poked and goaded us all, and we finally did have a conference on the handicapped, with federal, state and local government officials coming to communicate with us. This conference made a difference to a lot of people.

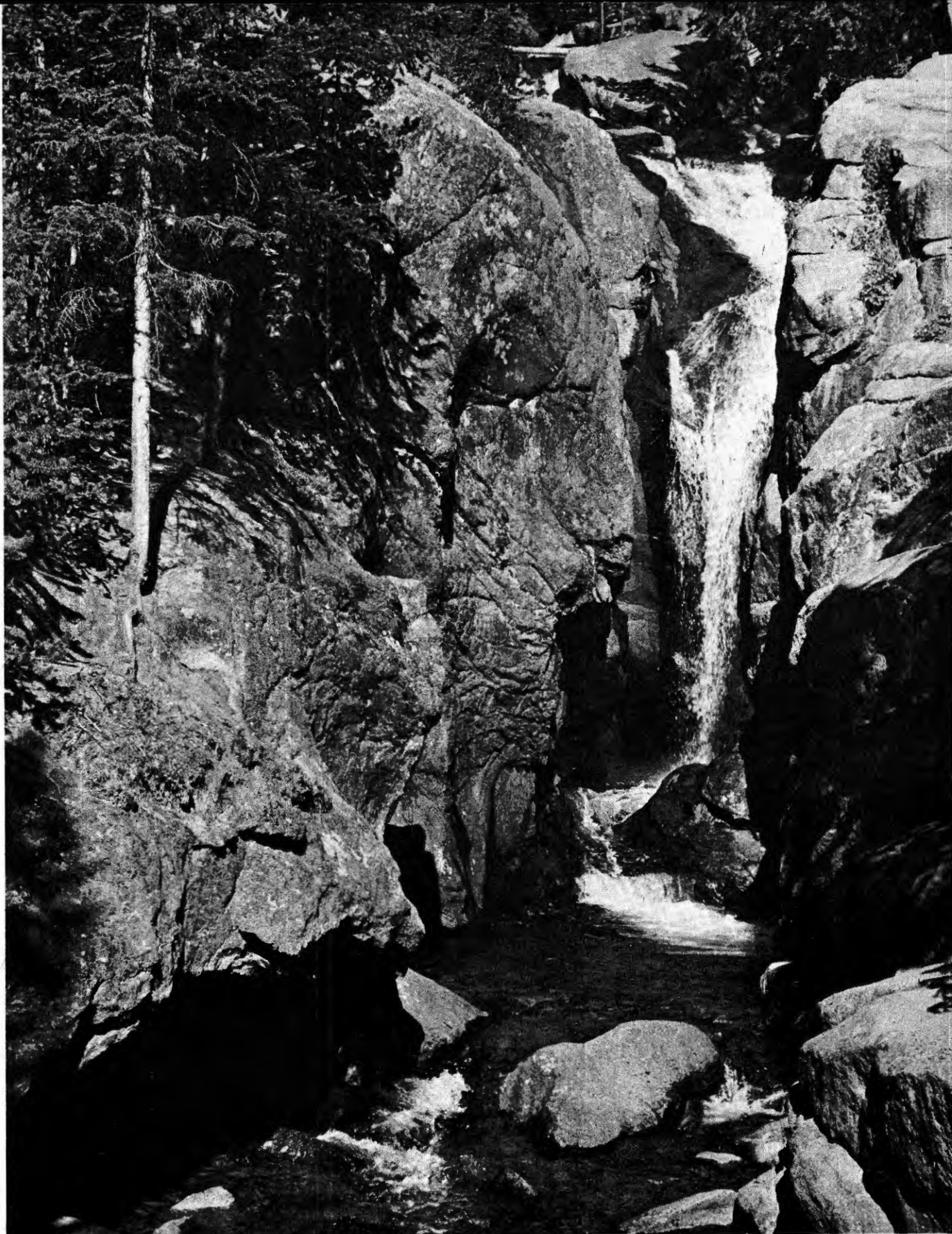
But Louis didn't stop there. Because of Louis Kopecky, the handicapped have parking spaces available to them in Broward, a dial-a-ride service has just been inaugurated, so that even poor handicapped people can have a taxi to take them to the doctor's or shopping for food. Soon, we hope, even "meals on wheels" and free food services will be available to the handicapped.

Louis cared about everyone—not just the handicapped. He cared about me. Of all the people I knew, he was the only one who really tried to find me a job. He did this for others, too.

Sometimes if I hadn't spoken to him for awhile, he'd phone and say, "What's the matter? D'you hate the handicapped?" He won't be phoning me anymore. But I'll hear him just the same. He made me aware that there's a segment of society that can't always get into buildings, or get to use the washroom when they have to. He made me aware that I'm very lucky to be able to walk and he's made me aware that I'm very lucky that I was privileged to be his friend/Friend. □

Marie Stilkind is a research editor and writer for Merit Publications, and a former editor of several magazines and writer of many articles (mostly on art history). A member of Miami (FL) Meeting, she writes "I don't believe in miracles. I depend on them."





Ken Miller

Our Eternal Source

by Sylvia Messner

So often each one of us begins to feel insecure or concerned about a particular source. Perhaps we are worried about the source of our income or our job, perhaps we are worried that we will not be loved enough, that we will not have enough food, or that we don't have enough strength for a particular situation.

George Fox spoke of a Light Within. Other Christians speak of the Christ within, which is a constant within each one of us, coming from an Eternal Source. That Light or Love never fails, doesn't come in quantities, is not "rationed" to some and not to others. "Consider the lilies, how they grow. They toil not, neither do they spin." Are any one of us less than the lily or sparrow that have been provided for? There is a Source of Everything, that is constantly there for us all. When Jesus fed the multitudes, there was not just enough bread for a chosen few; there was unconditional bread for all, with plenty left over.

When I was worried about a particular source, I began the day in fear and doubt. As the day progressed, I became aware of the abundance and plenty in my life of both material things and love. In experiencing that fullness of gratitude for what I had, rather than concentrating on what I did not have, I became aware that the Source is always there, always available.

Sometimes in our fear of lack we forget our plenty, or in our believing that only one other person or thing is our only source of what we believe we need, we may become dependent upon that particular person or thing and lose sight of the real Source. In fearing our needs will not be met, we often block out the real Source of all we have, all that is given us, all that is available for us, preventing it from reaching us through any ready channel or source which may express or reflect or provide that which we need. Thus, in our fear and blindness, we block that Source from working through and in us.

Source, with a capital "S," from which all things come, is like a beautiful waterfall. The waterfall doesn't even have to be a large one to be a provider, coming from the Source. It can be a small, trickling waterfall, but it still can be a constant supplier of water.

Picture a waterfall—surrounded by moss and ferns—

flowing clear and cool over and around rocks and crevices. You cup your hands and sip the cool, clear water. It is refreshing, satisfying, and you feel renewed. Yet there appears to be no water "missing" from the fall. It is still full and flowing.

If our minds were more primitive, we might believe we needed to possess that waterfall in order to guarantee ourselves a constant supply of water. We might believe we could drink that waterfall dry; that another person might take that source from us; that the waterfall might disappear; or that this was the only waterfall in the whole of existence, the only source of water. But we know better than that. We know we take just what we need for the moment, and pass on. We know that water can be had from many sources, and that this particular waterfall will keep on flowing, both for us and those at other times and places.

If I tried to possess that waterfall out of insecurity or fear, if I tried to hold onto it, I might destroy it. Perhaps a primitive mind, thinking that the water came from the rocks or the moss, and believing them to be the source of the water, might attempt to take them, hoping to "have" the waterfall. In doing this, that individual might not only destroy the waterfall for himself or herself, but for others also. Knowing that the source of that water is deeper than the rocks and moss which I can see, I can take only what I need for the moment, with security and faith in tomorrow's supply.

Knowing that the water comes from a deeper Source, knowing that it comes through many channels, through many rocks and crevices, soil and moss, coming, perhaps, from thousands of miles away, I can separate the "source" from the "Source" and know in which to place my faith and trust. I can know that what I need, whatever that water may symbolize, may come through many sources, many channels. I can pass on from day to day, without attempting to possess, cling, or hold onto that one particular waterfall as the only source of what I need.

There is only one Source of all gifts and possessions, whether of love, money or things. These gifts come through many willing channels, our own self being one of them. We need not thank only the rocks and earth, the individual channels through which gifts are given, but rather, in awareness of the true Source of all gifts, express our gratitude to the Ever-Present available. We may place our faith not in one other person or thing, but in the Source for all persons of all things, available at all times. In doing so, we open ourselves up to receiving and giving through anything, anybody, anytime. It leaves not only us free, but frees others who serve, so that each individual "waterfall" may continue flowing, providing, and giving, so that each one of us may be constantly refreshed and provided for and, in turn, may be a unique expression of that Constant Creative Source of all. □

Sylvia Messner is a counselor primarily concerned with therapy "using the unconscious mind or 'Light Within.'" Formerly a member of Sandwich Meeting (Falmouth, MA), she now expresses herself as "non-denominational, intended as supportive of all religions."

Right: Dewey Sampson, Jr., elder of the Paiute nation, tells Toni Stuart, "If the Indians give up their land, there will be no more Indians. Unless white people learn to take care of the Earth, there will be no more people." Below: Danny Millet, member of the Shoshone nation, is a rancher on the Duckwater Shoshone Reservation in central Nevada. The Air Force has designated central Nevada as the site for the MX missile.



Burying the Children of the Future



by Jean Michener Nicholson

"We're not supposed to destroy this Earth or anything on it," said Carrie Dann, a Shoshone Indian.

"This is the only portion of the Earth that we belong to. Our whole history is here," said Glenn Wasson of the Western Shoshone Sacred Land Association.

These words were spoken at an October meeting attended primarily by Shoshone Indians in Battle Mountain, Nevada.

Toni Stuart, a remarkable Pasadena resident, obtained permission from the Indian Tribal Council to represent Southern California's Clergy and Laity Concerned at the meeting. Indian protests were voiced against the Air Force's desire to build most of a \$33 billion MX missile project on 10,000 square miles of Nevada desert land that is claimed by the Shoshone nation.

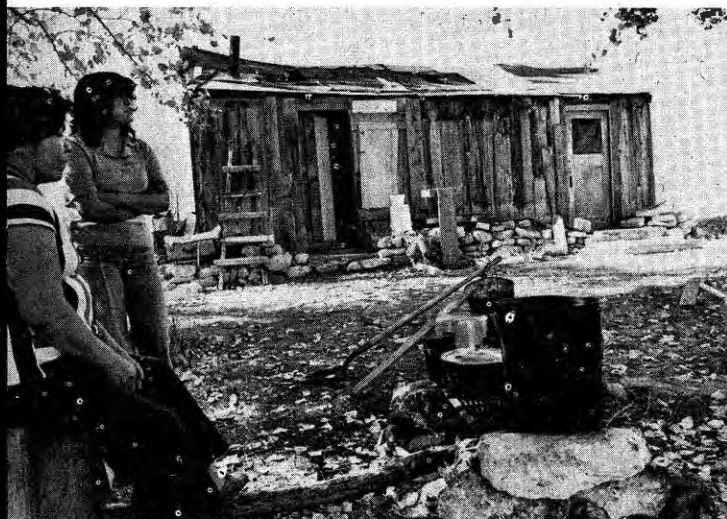
The MX would be the largest project undertaken in the history of humankind. Indians say the MX would destroy some of the last vestiges of pure Indian culture and natural growth processes that have been in the area for thousands of years.

Toni and her friend, Rosemary Quesada Weiner, attended a "Friends of Traditional Indians" meeting held November tenth in Reno, Nevada. Toni was asked by two of the tribes of the Great Basin—the Shoshone and the Paiutes—to speak at the meeting.

Toni called on religious people to unite in saying *no* to the theft of Indian land today, *no* to the future violations of human rights of Indians and *no* to the MX missile on Indian land or on any part of the Earth.

Toni talks in Pasadena as well as in Nevada, urging all

Left: Cattle graze on Shoshone treaty land in Nevada. The Shoshone claim 10,000 acres designated for the MX missile belongs to them according to the 1863 Treaty of Ruby Valley. Below: Edna Mike (left) and Wanda George prepare a meal for a large gathering at the Duckwater Shoshone Reservation.



people in the United States to become informed about the MX missile (whose final deployment plans were announced September seventh by President Carter) and to express their opinions.

Representatives of the Shoshones and other Indian tribes have recently taken their deep concern about the MX to the Human Rights Commission of the United Nations in Geneva. The Commission will respond in August of this year.

What is the MX? It is a highly accurate and extremely powerful nuclear weapon. Each missile can carry ten warheads. The bomb the U.S. dropped on Hiroshima had the force of thirteen kilotons. On each MX missile *every one* of the ten nuclear warheads has the power of 335 kilotons. The plan now is to build 200 MX missiles and run them around 200 racetracks, one per track. Each roadway is a loop about fifteen miles long, with twenty-three shelters (like underground parking garages) located along the roadway. A gigantic 335-ton vehicle will shuttle each missile, with its ten warheads, among the shelters so that the Russians will never know where the missile is.

Will it improve U.S. security?

"Yes," says General Lew Allen, Jr., Air Force Chief of Staff. He argues the MX would act as a "great sponge" of targets in the United States "to absorb" the Russian nuclear warheads, thus making a surprise attack seem futile to the Russians because they couldn't knock out all the targets.

"No," according to a government report released on August 30, 1978, by arms experts, "we do not need the MX to defend us in the 1980s." Robert Aldridge, expert on ICBM design says the only reason for the super-accuracy of the MX—it would explode within thirty yards of its target—is to "kill" heavily encased concrete and steel silos; and the only reason to aim for silos is if we struck first. We do not need the MX, he says, because we should not be the first to start a nuclear war.

The Shoshone Indians claim they, not the federal government, own much of the land desired for the MX missile. This land claim is based on the 1863 Treaty of Ruby Valley. A legal battle is now being waged in court to get recognition of Shoshone title to the land. Indians also oppose the MX on moral grounds.

As Alyce Williams, Paiute leader, says, "Our religion forbids us to destroy the Earth."

At the October meeting Wasson said that Indians who now gather pinion nuts, herd wild horses, hunt deer, farm and mine would be pulled into short-term, pick-and-shovel type jobs on the gigantic construction project. The Indian jobs and life-style would be destroyed after the

Jean Michener Nicholson tutors physically handicapped children in Pasadena, CA. An attender of Orange Grove (CA) Meeting, she is active with the Peace and Social Action Committee.

MX was completed.

Alyce Williams said, "Nuclear weapons are white man's most deadly creation." She added, "We Indians have to fight this to the end."

The land chosen for the huge military project contains breathtaking colors, mountains, valleys of Pinyon Pine, wild horses, deer, quail, wildflowers and joshua trees. The missile site must undergo environmental review before it can be built.

How will the MX affect the environment? It will require tremendous amounts of water, electricity and fuel. It will disrupt desert plants and animals. People's life-styles will be changed. According to an environmental impact statement by the Air Force, only a small proportion of the MX jobs would go to local people.

It will be an incredible safety hazard, according to Stuart, with volatile materials in perpetual motion having a potential for accidents. Also, building the MX will make the southwest a prime target area. It will encourage the Soviets to build an MX system. Therefore, it is an enormous leap in the arms race.

When Toni arrived at the October meeting with the Shoshone people, she was greeted with smiles, and a spokesperson said, "We're glad you're here." She remembers the Indians' unusual way of saying, "The coyote's tail is about to be chopped off. We've got to do something."

At the November meeting, the agenda included an outline of the philosophy of the Indian people, a speech by John O'Connell on the legality of the Shoshone land claim and current threats to the several Indian tribes in Nevada from the MX and nuclear waste disposal.

Sara Hutchinson, a Cherokee teacher at D.Q. University, said, "A thousand years ago the young men buried their fathers; during wartime the fathers buried the young men. Now, with nuclear technology, we are burying the children of the future."

The people at the meeting made a statement to the world as follows: "The traditional Indian people do oppose any missile systems, nuclear plants or waste dumps or any other type of pollution on our Sacred Mother Earth."

While in Nevada recently, Toni Stuart and Rosemary Weiner visited reservation and non-reservation Indians in many towns. They spoke about the MX and delivered flyers.

Toni Stuart and others will be making a series of trips to the Nevada-Utah area to talk with local ministers, public officials and newspaper editors about the dangers of an MX system in those states.

As David Risling of D.Q. University says, "The native people can teach the rest of America how to survive in the years to come." □

Updated from the Altadena/Pasadena Chronicle, 11/22/79.



Photo courtesy of the Free Library of Philadelphia

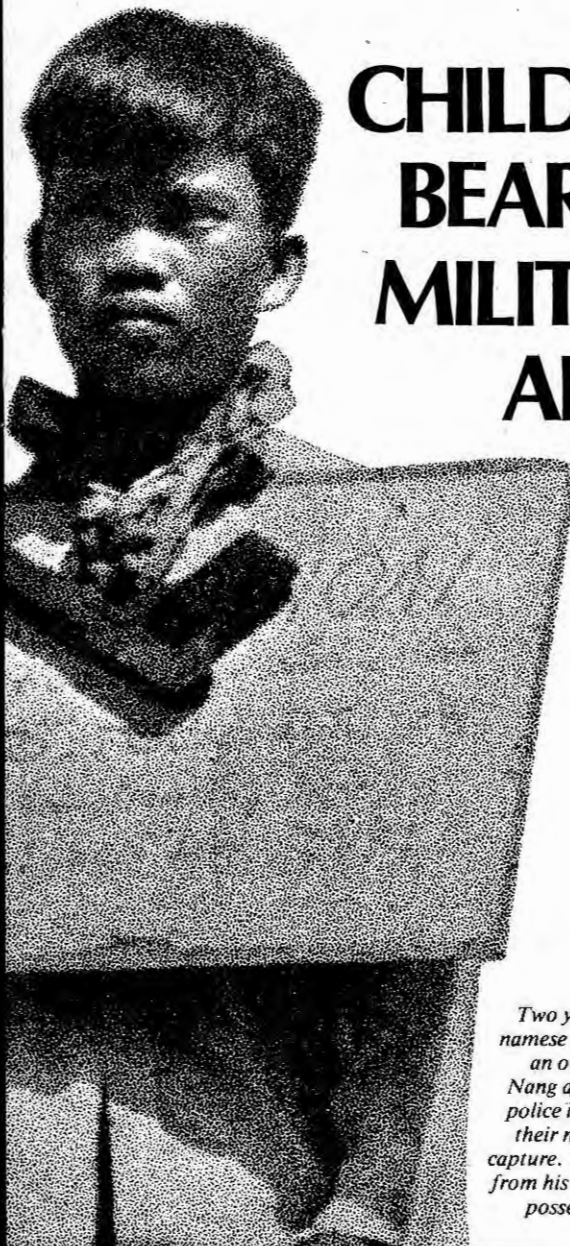
by Dorothea E. Woods

What can be done about the children who are bearing arms in civil wars, wars for independence, and even international wars in our time? This question was considered by the triennial meeting of the Friends World Committee for Consultation held in Switzerland in 1979.

Friends in Geneva were alerted about children partici-

We regret that biographical information was not available about Dorothea E. Woods at the time of publication.

CHILDREN BEARING MILITARY ARMS



Two young alleged Vietnamese terrorists stand on an outdoor stage in Da Nang after their arrest by police in 1972. Signs give their names and times of capture. The pistol hanging from his neck was found in possession of the youth (right).

pating in war through a book prepared by a twenty-three-year-old French journalist, Nicolas Hulot. His book, *Children Who Suffer*, includes photographs of children in military combat and training. By pictures and text he shows children in civil strife in Ethiopia, Kampuchea, Lebanon and Vietnam. He reports on children at war in the struggles for independence in Angola and Mozambique; and he shows children aged ten to eighteen being trained for the liberation movements of Palestine, the West Sahara and Kurdistan.

Several Friends in Geneva were struck by the cry of conscience of this young journalist; and Philip Martin, Bob Bowers and I tried to discover how widespread is the practice of using children in war. A UNICEF staff

member had seen young boys with guns in Lebanon; a Red Cross staff member had seen child fighters in Vietnam; a staff member of the World Council of Churches had seen the paramilitary gangs in North Ireland; and a committee member of the same organization had seen boys shooting from the roof-tops in Nicaragua.

Thus, the problems proved to be more widespread than first envisaged. We wrote to Peter Townsend and waited for the appearance of his book, *The War Against Children*. He described children at war in the independence movements of Bangladesh, Guinea-Bissau and Namibia. He indicated that the military training of freedom fighters in the camps of Palestinians begins for both boys and girls at about the age of nine years. The youngsters are integrated into units and given a kind of uniform and light arms. Heavier arms are usually reserved for children over ten years of age. Such children are usually taught by older youth.

Peter Townsend also reports an interview with a Christian youth in Lebanon, who said that during the civil war some young people joined the militia so as to have access to drugs. Others, driven to revenge by deaths in their family, joined the militia and were given hashish from Turkey to make it easier for them to fight against odds. If, in moments of lucidity, they sought to be free from the infernal cycle of drugs and killing, it was almost impossible for them to leave the militia without paying with their lives for the secrets they bore.

In Northern Ireland, the youth in paramilitary groups are severely punished for taking drugs, as well as for theft and for spying. The recruitment of youth into the Young Newtons, the Young Fianna, and the Young Volunteer Force of Ulster is nonetheless disconcerting. From the age of eight such children can act as scouts and watchers and messengers who signal the approach of soldiers and the police. Adolescents are promoted to throwing stones as a cover for sharpshooters, and later they are issued arms and taught to make bombs. Belonging to these paramilitary organizations gives some children a sense of being wanted, of being important.

During the International Year of the Child, the daily press also reported on young adolescents bearing arms in the civil strife in Iran and Nicaragua, fleeing abroad to escape conscription in Laos and to escape fighting in Kampuchea.

Our concern for these children came before the quarterly meeting in French-speaking Switzerland and before the Swiss Yearly Meeting; Edna Legg then took it to the Friends triennial. We also got in touch with other non-governmental organizations. The Christian Movement for Peace was having a seminar on the protection of children in wartime and was glad to introduce our concern for the children actually involved in combat.

Arthur Booth and Lothar Belck, who are members of Geneva Monthly Meeting and officers of the International Peace Bureau and the Special NGO Committee on Disarmament respectively, offered to bring the concern before an international NGO seminar on disarmament. The following resolution was signed by over thirty international and national organizations.

Concerned that some governments and organizations encourage and sometimes even coerce children to participate in military training;

Noting with regret that in many parts of the world, children as young as ten years of age have been seen to participate actively in combat;

Noting with regret that the United Nations Declaration on the Rights of the Child offers no specific protection against the involvement of children in military activities;

[We] request the United Nations General Assembly, governments of Member States, and the Secretariat of the International Year of the Child to consider what steps can be taken to put an end to the practice of training children to maim and kill fellow human beings.

We wanted to go beyond gathering information and taking a stand to try to improve the situation for this generation of children and the next. Therefore, we looked at what might be done to establish and to strengthen international standards and what might be done in national settings.

The Red Cross and the International Union of Child Welfare have led the struggle for international standards to protect children from being drawn into combat. In 1977 at the International Diplomatic Conference on Humanitarian Law, Duncan and Katherine Wood were present for debates on protocols for the protection of victims of both international and non-international armed conflict. The final texts of the protocols provide, *inter alia*, that parties to the conflicts shall take all feasible measures in order that children who have not attained the age of fifteen years do not play a direct role in hostilities, and in particular that parties shall refrain from recruiting children into their armed forces. As of January 1, 1980, ten countries had ratified these protocols. At present, Friends yearly meetings are being encouraged to urge their governments to ratify the protocols if they have not already done so.

As for the United Nations, while the Declaration on the Rights of the Child (1959) states that "the child shall be protected against all forms of neglect, cruelty and

exploitation," there is no specific provision for discouraging the participation of children in war. Peter and Margaret Whittle, directors of the Quaker Office at the UN in Geneva, have prepared an educational packet on the problem of children bearing arms and have sent it to correspondents of yearly meetings in countries whose governments have delegates to the United Nations Commission on Human Rights. These yearly meetings may urge their governments to make sure that the draft Convention on the Rights of the Child, initiated by Poland, includes a paragraph to protect children from taking part in hostilities.

The Quaker Council on European Affairs in Brussels is watching the debate on the draft European Charter on the Rights of the Child. Pacifist organizations are promoting the inclusion of a reference to the 1977 Geneva protocols which protect children from being used in open combat.

National governments have also taken action for the protection of children. Prior to the British-Rhodesian agreements of December, 1979, the Zambian government agreed that camps for refugees from Zimbabwe should be organized in such a way that children under eighteen years of age would be in camps with schools, instead of being exposed daily to the military training organized by the liberation movements. The Society of Friends in Zambia had a part in tackling the problem.

In Nicaragua, where children were continuing their paramilitary training in the streets, even after the fall of the Somosa government (*International Herald-Tribune* of September 29, 1979), the present government is reported to be making a giant effort to put all the children in schools, even if that means using volunteer teachers and going without equipment and materials.

Some of those who have contributed to the World Council of Churches program to combat racism in Southern Africa have done so to provide educational equipment so that liberation movements might keep their children in school and out of combat. The desire of leaders of liberation movements to respect humanitarian law must not be underestimated, and it must not be forgotten that some of those movements were represented at the International Diplomatic Conference which set the standards.

In Northern Ireland, international organizations such as the Ecumenical Youth Service and the Service Civil International have organized reconstruction camps, where children have been able to learn reconciliation and cooperation. What can be done in Kampuchea and Laos is not yet clear. □

The educational packet mentioned in the article is available from the Quaker Office at the United Nations, 13 Rue Mervelet, Geneva 1209, Switzerland. —Eds.

FRIENDS AROUND THE WORLD

Between Friends, newsletter from Charlotte [NC] Friends Meeting pays tribute to Dr. Agnes Freudenberg Hostettler for having founded a German "Saturday School" for children of German-speaking parents who have moved into the city with the influx of German firms. These children expect to return to Germany to complete their education.

The establishment of this school has stimulated German investment in the area, since the firms prefer to settle in cities where the special needs of their German employees can be met. Dr. Hostettler is former president of the American Association of Teachers of German (AATG).

Brian Mathewson expresses "Some Confusions of a Not Quite Quaker" in the New Zealand Friends Newsletter with the following words:

*A man rose to talk
of the death of a friend and
the birth of a baby*

*Sitting in our little islands
sharing our thoughts and pain
not our touch*

*Sitting here calm
feeling the urge to cuddle
him who has lost his friend
but not doing it*

*Guilt coming up because I don't know
which is my voice
God's
or whether there's a difference.*

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.

As a "modern day equivalent" of a burial ground, two-by-eight-inch bronze plaques to be mounted on Quaker House garden wall have been suggested by a committee of the Friends Meeting in Washington, D.C. Each plaque would cost about forty dollars and would carry the name, date of birth and date of death of the deceased. The cost would be borne by the family or others interested in such a form of remembrance.

The reaction of the meeting is not yet known.

The Disarmament Times, a periodical begun during the 1978 Special Session on Disarmament of the U.N., is planning to publish through 1980. Subscriptions are \$4.00. Send your check to *Disarmament Times*, 777 U.N. Plaza, New York, NY 10017.

Using the example of Alcoholics Anonymous, whose meetings "are often held in unappealing rooms in unpopular neighborhoods" and whose "members" are often "the kind of people you'd cross the street to avoid," Tenise Grant, writing in the Morningside (N.Y.C.) Meeting Newsletter, notes that although the messages are "dreadfully personal," they do mention God's working in the speaker's life. Having no members, they are not concerned about the "meaning of membership." They speak from the specific to the general, whereas Quaker speakers "attempt to be impersonal, to speak in generalities or symbols, to use only a moderate tone, to repeat standard 'safe' words." And they are concerned about "the meaning of membership."

For Tenise, this is to "blank out" what is "truly beautiful in the human-God connection." Only when people feel free to be "shockingly themselves," can the mysterious entity called "the human condition" speak through their lives. "If we reject that, require a surface uniformity of our soul-mates," she concludes, "then all communication ceases. What remains is the structure, devoid of its meaning. To me, the meaning of a concern about membership is that we've stopped finding the Light, in ourselves and others."

At the same time, Frank Lindsey writes in *The Australian Friend* about the early Christians whose emotionalism made it necessary to be pointed out that

they were not drunk, and about the early Quakers who had "their own highly charged experiences." He wonders about reactions if some Friends spoke in tongues or really "quaked." He asks whether we are too clever, too trained, too scientific any longer to be able to accept that basic Quaker items of faith apply for us, today, ... whether we believe any more "that in some spheres there is a power beyond the mind of man, from which we can be guided, which can 'speak to my condition.'"

One response to the query on ministry in the Princeton (NJ) Monthly Meeting Newsletter maintains that:

It is very important to accept the ministry of little children. Some people think the sounds of babies are disturbing, but others feel badly that this unwarranted assumption would be made. Baby sounds should be looked upon as appropriate. In New York Meeting a three-year-old ran back and forth and nobody did anything. Then the child sat next to the head of meeting and settled down. This was the child's message: that he had become aware of the silence and wanted to be a part of it.

Derelicts in the park across from the meeting would often wander in. They would get up and speak. At first the elders would gently lead them out, but learned not to do this. No matter what was said by one of these poor souls, it was reaching someone. The meeting learned to wait in silence and accept this. We need to learn to trust what happens in meeting and accept it as it happens.

After clerking her first business session of Mt. Toby (MA) Meeting, Becky Holmes comments regretfully in the "Clerk's Corner" of its Newsletter on the paucity of attenders at meetings for worship and for business, in committees, and "even in social functioning." Contributions are also in arrears. Yet the members are "extremely unapathetic." ("If the local electric company were about to take over our property for a

nuclear power plant, I'm sure attendance figures would skyrocket!")

Barring this sort of catastrophe, however, she concludes regarding the perennial and almost universal problem: "There is no ready solution. . . . Most of us love our meeting; even those who get there rarely obtain strength from its existence. Perhaps this is one proper role of the meeting—to serve as a pillar for our busy, busy people. If we can continue to find a minimum number of people to be responsible for a minimum of necessary jobs and a little more in the ways of contributions, we may well be able to serve that role."

From the Boston (MA) Interdenominational Federated Church comes an historical address given in that church by Esther Whitcomb on the 200th anniversary of Friends' organization there in 1779.

After sketching the early history of the Society of Friends in England, the speaker described in some detail the sufferings of early Friends in New England resulting from the harsh laws discriminating against members of the Society in the seventeenth century. In tracing the development of the Bolton meeting over the years, the speaker noted that since the meetinghouse was not large enough to accommodate simultaneous men's and women's meetings, a twenty-foot extension was added "in a very ingenious fashion. The building was cut in two, the east part moved twenty feet further east and a new piece put in the middle. Then movable shutters were mounted at attic level. These could be lowered to make two rooms for simultaneous meetings. This building was given to Old Sturbridge Village in 1954; it was moved to the Village and re-erected as it had been in 1779, without the twenty-foot addition of 1818."

There is now no Quaker meeting in Bolton. In 1931 the small struggling group decided to join the federation which formed the Interdenominational Federated Church.

"With all its smug assumption of superior intelligence, the human species is tampering with evolutionary processes which are yet no more than an unsolved riddle. In this sense the twenty years a chemically induced cancer takes to emerge are insignificant, for the effects of mutagenic substances on the gene

pool of all life forms may not become apparent for many generations. Like the Vietnamese, like the veterans, we are all potential victims; even more so our children," states the *CoEvolution Quarterly*, as quoted by Newtown (PA) Monthly Meeting Newsletter from the *Washington Spectator*.

Roy Rodriguez, a prisoner, sends a neatly written letter in appreciation of the "Prisoner Visitation and Support Program." Under the heading "Principles of Friendship" he appends twenty-nine quotations from the Bible having to do with accepting, forgiving, greeting, caring for, serving, encouraging, weeping with, not judging, praying for and loving one another.

Among several conclusions to which he has come are: "that we can only teach that which we demonstrate in our own lives" and "that to deny the innate goodness of others is to negate one's own capacity for the same."

Roy Rodriguez, (#30926) can be written at: Arizona Prison, Box B Florence, AZ 85232

A letter sent to President Carter by Palo Alto (CA) Friends Meeting emphasized: the uselessness of military strength in the present world situation; the dehumanization that will result from the use of computers to organize the draft; the probability that use of the high schools to organize the draft will result in their militarization; and opposition to any kind of compulsory draft, be it for military or civilian purposes.

How many other meetings will have written similarly?

From Washington, D.C. comes an appeal to help with the defense fund for Richard Kanegis, arrested for peace-making efforts in connection with the recent MOVE confrontation in Philadelphia; efforts mistaken by the police as "interference." He has been sentenced to six to twenty-three months in prison. Philadelphia Yearly Meeting is filing an *amicus* brief to assist in his appeal. For those interested in helping with his legal defense, checks can be made out to "Friends Meeting of Washington," earmarked for "Richard Kanegis Legal Defense Fund" and sent to Friends Meeting, 2111 Florida Avenue N.W., Washington, D.C. 20008.

Alice M. Balassa of Cornwall [NY] Meeting calls our attention to the excellent statement by Clergy and Laity Concerned, 198 Broadway, New York, NY 10038, commending President Carter for his policy of restraint in the Iranian situation but regretting his implication that the blame rests entirely with that government.

Signed by forty well known leaders representing many different religious groups, the statement also mentions the "massive U.S. arms sales to the shah for use against his own people" and the role of the CIA in deposing his predecessor and installing him in power. It further calls for international supervision of the conflict and appeals for the cessation of harassment of Iranians in the United States. The full statement may be obtained from CALC.

From time to time Friends Journal receives letters from prisoners who have seen the magazine in the prison library and write to solicit personal correspondence with someone "on the outside." All are lovely; all promise to respond to any correspondence directed to them. Although it is impossible to reproduce these often touching appeals, perhaps the names and a few facts about the most recent ones may encourage readers who feel inclined to write.

John D. Thompson, 78-A-3449, Clinton Correctional Facility, Dannemora, NY 12929, is a black male, forty-three, served ten months of a three-and-one-half to seven-year sentence. Interested in "good books, music, intellectual growth, spiritual enlightenment and country scenery."

Eldon Hood 134-615, Marion Correctional Institution, P.O. Box 57, Marion, IL 43302, has "No family, no friends. In great need of communication."

Stephan Atkinson, 78-A-1044, Drawer B, Stormville, NY 12582, is age thirty-one. From California, locked up in a New York State prison. No family. His few friends "abandoned ship" when he was incarcerated three years ago.

Keith D. Smith 153-310, London Correctional Institution, Box 69, London, OH 43140. This is his first time in jail. Age twenty-eight. Lived in Philadelphia 1969-75. He is a Christian and wants to "reach some people who could help me continue to grow spiritually."

A paragraph from the editorial of a recent issue of the *Scottish Friends Newsletter* seems particularly apt at a time when churches seem ineffective in their efforts to stem an arms race rushing humanity toward disaster.

"Religious bodies, including our own, seem to be losing what the French call 'elan vital'—the vital urge. We scratch around for gimmicks to enliven meeting or to 're-interpret' our message. Might we say, 'Be not anxious what (mental) food you eat; do not worry about what clothes you dress your message in; Life is more than words and the Body of Christ is more than your public image.'"

The recent action by the Swedish government to phase out bank loans to, and investments in South Africa points up the effort being made in our own country toward the same end. Sponsored by the American Committee on Africa and Clergy and Laity Concerned, a Campaign to Oppose Bank Loans to South Africa, with headquarters at 198 Broadway (Room 402) New York, NY 10038, (212) 962-1210, has been organized to encourage individuals and organizations to act.

The campaign's publication points out that South Africa is the only country in the world that still practices legalized and institutionalized racism. "Four million whites monopolize the voting system and have passed hundreds of laws, decrees and acts that deny twenty-two million blacks the most elementary forms of human rights."

According to the campaign's statistics, eight out of ten black children die before the age of two because of malnutrition and other hunger-related diseases, while whites enjoy the highest living standard in the world. Of the 125 United States banks listed as lending millions of dollars annually to South Africa, most are cited as denying mortgage loans to local neighborhoods such as Harlem, South Bronx and Brownsville in New York City.

Forms of protest promulgated by the campaign include withdrawal of deposits from banks making loans to South Africa, demonstrations against such banks, shareholder resolutions at annual bank meetings, and actions such as the "run on the bank marathon" organized by Clergy and Laity Concerned in Minneapolis, where forty individuals ran two miles to Northwestern Bank to deliver a protest personally.

"Why is it," asks the New Zealand Friends Newsletter, [that] Quakers are really afraid of conflict (it is part of the natural order of things as well as economic) and largely unwilling to bring into the open their tangles, upsets and 'grievances,' if any? What are they afraid of: exposure? a (nebulous) reputation? social caste? public image? a new view of truth today? anything else?"

Instead of submitting a summary of a chapter of his forthcoming book on Quakerism, Leonard S. Kenworthy of Brooklyn, New York, has summarized it in the form of ten questions which can be used for evaluating the vitality of a Friends meeting, with a ten point maximum for each characteristic. The questions:

1. *Is your own meeting one which has a strong spiritual impact on its members and attenders—changing their lives?* _____
2. *Is the meeting for worship the central activity of your group?* _____
3. *Is your meeting composed of a variety of seekers with many points of view, but with some shared values?* _____
4. *Are the members of your meeting proud of their Quaker past but nevertheless interested in pioneering?* _____
5. *Does your meeting provide a broad and diversified program for people of all ages?* _____
6. *Does your meeting promote fun and fellowship for people of various ages, as well as intergenerational activities?* _____
7. *Does your meeting serve as a "launching pad" for some social concerns?* _____
8. *Does your meeting foster the broad participation of its members and attenders, and shared leadership?* _____
9. *Does your meeting reach out to other Quaker and non-Quaker groups rather than being parochial?* _____
10. *Is your meeting adequately housed and adequately financed?* _____

Multnomah Monthly Meeting, Portland, Oregon, had distributed a questionnaire to its membership to find out how much time each person would be willing to contribute for possible sponsorship of an Indochinese refugee family. This "resource information sheet" covers such items as:

- Locating and maintaining suitable housing
- Donating (what type of) furniture
- Contributing food, bedding, housewares, etc.
- Making initial (monthly) financial contribution
- Finding employment and English classes
- Helping enroll children in school
- Helping the family adjust to its new life through personal contact and encouragement.

The sacred cows in India which cannot be slaughtered for religious reasons can and are being milked, according to the Quaker Office at the United Nations. Utilizing the milk from these cows and domesticated buffalos, two million farmers in a dairy cooperative are being assisted by the U.N. World Food Program. The cities of India now have fifty percent more fresh milk through donations of 126,000 tons of dried skim milk and 42,000 tons of butter oil mixed with milk from the Indian cows.

At the same time, the activities of the World Health Organization over the years have practically eliminated the scourge of smallpox in the world. Through vaccinations amounting to 250 million per year, the number of cases dropped from two-and-one-half million in 1967 to some 218,000 in 1947. The last case of the disease was reported in Somalia in 1947. Altogether, the WHO spent \$83 million to eradicate smallpox. The same amount would not even suffice to buy a single modern strategic bomber.

Ratification of four human rights treaties as "more than a symbolic act" was called for recently by Edward F. Snyder of FCNL in a statement submitted to the U.S. Senate Foreign Relations Committee, where they are now under consideration. The Committee was told that while these documents remain unratified, the United States' advocacy of human rights around the world remains "too open to misunder-

standing and to the charge of hypocrisy."

Ratification "without weakening reservations," said the statement, "ought to be welcomed by a nation which has sought to practice leadership in human rights since its foundation."

The Central Committee For Conscientious Objectors is taking steps immediately to educate young U.S. citizens on their alternatives vis-a-vis the draft. The first step will be to fight the return of registration by letting Congress know of the millions of young people in the U.S. who object to dying for the Persian Gulf. But at the same time all young U.S. citizens need to begin to develop their own positions on the draft. By the end of January, CCCO had recorded more than 2,600 men and women as conscientious objectors.

CCCO will be training counselors around the country so that U.S. youth will have some place to go to talk over their beliefs, and will be giving potential draftees an opportunity to list themselves as war objectors. This is important since many young people will have no opportunity to present their beliefs until they have been ordered for induction in the military. Registrants will have ten days to attempt to deal with incredibly complex regulations. Those wishing information about draft counseling or wishing to register as conscientious objectors should write to CCCO, 2208 South St., Philadelphia, PA 19146, or 1251 Second Avenue, San Francisco, CA 94122.

Please note: Draft Packets for religious leaders of all denominations are available. These draw attention to the important moral, ethical and religious issues of the draft and conscientious objection. Young people facing the draft need assistance, and it is the responsibility of church leaders to help provide it.

"Late-Blooming Peace Advocate Feisty at 85" reads the headline of the long feature article from the *Palm Beach Post-Times*. The accompanying seven-by-eleven-inch photograph of Pearl Ewald holding a large poster: "Peace, not War=Way to Life" confirms the statement. For, although the article is already a year old, it is timelier than ever, and whoever has stood—even for a

few hours—in the vigil line outside Ft. Dietrick (MD) in the sixties will not forget the courageous little woman who, despite rain, snow or high wind—and sometimes all alone—daily protested the work of the germ warfare laboratory which was taking place behind the high wire fence.

But not only on the vigil line. At the old rented houses which served as temporary headquarters for the vigilers, she functioned as hostess and house-mother for young and old who arrived from all over the country to witness for hours, days or weeks in favor of life and against manufactured death.

But not only at Ft. Dietrick. In Chicago, Washington, D.C., and later throughout the Southern states, Pearl Ewald continued her activities for peace, civil rights and war tax resistance, despite a recurring heart condition. She has been arrested and jailed more than once for stubbornly refusing to discontinue her witness. On one occasion, although desperately in need of medical attention, she refused to be admitted to a hospital, because it was a segregated institution.

"Crazy old woman," says the article at one point. But one has the impression that the staff writer, Margo Harakas, felt honored—as well she might—to have the privilege of publicizing craziness of this sort.

Unilateral Friendship is offering \$2,000 in prizes for essays of 1000 words or less on the following theme:

The drift toward war between the super-powers seems inexorable. What fresh ideas could you offer toward a constructive new relationship between the U.S. and the USSR?

Participation is unrestricted. Essays will be judged for originality rather than literary excellence, and priority will be given to imaginative and heretofore unexplored approaches.

First prize, \$1,000; second prize, \$500, third prize, \$500.

All essays will become the property of Unilateral Friendship. The top ten essays will receive wide international publicity. Entries must be received by October 1, 1980. Prizes will be awarded December 1, 1980.

For further information write to John Runnings, Unilateral Friendship, 2713 N.E. 94th St., Seattle, WA 98115

The American Friends Service Committee in late January told President Carter and Congress that it will oppose military registration and will work to stop it, saying that if registration is revived, the AFSC will support those who, on grounds of conscience, refuse to register or to be inducted.

The AFSC, in a statement approved at a board meeting in Philadelphia said, "We believe reinstitution of registration and the draft is a violation of religious freedom. The draft encourages military intervention and militarization of society at a time when military responses to crises are as obsolete as they always have been immoral. The time has come when nonviolent means of resolving conflicts are as essential as they always have been the better way."

The AFSC said President Carter's statement that he plans to call for reinstitution of military registration is the first step toward revival of the draft, and called on the President to reconsider his decision and not bring registration back. Congress was urged to reject any plans for registration or conscription. The statement went to Carter and all members of the House and Senate.

Inasmuch as the draft is wrong and the burden of it will inevitably fall most heavily on the poor and minorities, the draft cannot be made fair.... Subjecting women to conscription will make it worse, not better. We support equal rights for women, including the basic right of women, as well as men, not to be drafted.

Rodney Barker requests information about the Hiroshima Maidens, who came to this country for plastic surgery in the 1950s. Since they were housed with Friends in the New York area for a year while undergoing treatment in New York hospitals, it is hoped that many Friends can provide letters, memories, and other information useful to Rodney Barker's research for the book he is writing. Write him at 3903 Davis Place, N.W. #301, Washington, D.C. 20007. (202-338-7965)

Bruce Chrisman, a thirty-year-old Mennonite truck farmer of Ava, Illinois, who was convicted 3 December 1979 of failure to file an income tax return in 1975, was sentenced January 2 to one year in Mennonite Voluntary Service. Chrisman is a war tax resister. He believes conscientious objectors should be exempt on First Amendment grounds from paying that portion of federal income tax that supports the military. Judge J. Waldo Ackerman of the U.S. District Court in Springfield, Illinois, ordered the unusual sentence, giving Mennonite Voluntary Service (MVS) staff thirty days to work out a program with Chrisman.

"I'm amazed," said Chrisman. "I feel very good about the sentence. The alternative service is probably the first sentence of its kind for a tax case. I think it reflects the testimony in the trial and its influence on the judge." Chrisman could have been sentenced to one year in prison and a \$10,000 fine.

Chrisman and his wife, Mary Anne, and two-year-old daughter, Venessa, live on a small farm near Ava. Plans are for them to join MVS as a family. They will remain in their home community and engage in prison ministries and peace education work along with their farming.

An appeal of the case has been filed by Chrisman's attorney, Jeffrey Weiss, not to contest the sentence, but to test the court's rulings denying relevance of First Amendment rights in this case. Persons interested in helping with court costs may send a contribution to the Commission on Home Ministries, 722 Main Street, Newton, KS 67114, designated "War Tax Alternative Fund."

The Chrismans are ready to share their faith and concerns for peace-making in their community and beyond. Persons interested may write them at Route 2, Ava, IL 62907.

"U.S. Response to the Intervention in Afghanistan," is the title of an excellent two-page statement issued in late February by the Fellowship of Reconciliation. Rejecting the rampant militarism being called for on every hand, the statement proposes alternatives for taking the moral lead against our *real* enemies. Copies are available from FOR, Box 271, Nyack, NY 10960. 1-10 copies, 15¢ each; 11-100, 5¢ each, postage included; send additional for first class postage.

CONFERENCE

New Outlook Symposium

This past fall an international conference on the Middle East was organized that promised to be an historic occasion in the more than thirty years of Arab-Israeli conflict. The occasion was the assembling of Palestinians and Israelis for an official dialogue to discuss their differences and the obstacles to peace in the region. Any comprehensive solution to the Middle East conflict will have to begin with negotiations between Palestinians and Israelis, and this conference was expected to be the first step in this direction, and the catalyst for further dialogue. As a concerned Friend, aware of how crucial this conflict is to world peace, I decided to attend the conference along with members of the Friends Peace Committee and AFSC. Although nearly 500 people attended the conference (150-200 were expected), there was very little press coverage.

On October 27-30, *New Outlook*, a twenty-two-year-old Israeli journal, "dedicated to the search for peace in the Middle East and to the cooperation and development of all the area's people," sponsored their Second International Symposium entitled, "The Middle East: Between War and Peace." By inviting progressive and moderate persons from Israel, and the West Bank and Gaza, *New Outlook* intended to create a forum for an Israeli-Palestinian dialogue that would "bring to the fore new ideas and proposals that could pave the way towards a comprehensive and genuine peace in the Middle East." However, due to a last minute boycott by most of the invited Palestinians, the hoped-for Israeli-Palestinian interactions almost did not take place.

As Raymond Tawil, a Palestinian journalist, explained in her opening remarks, there were three factors that led to the boycott decision. First, there was confusion over whether all the delegation would be given exit permits by the Israelis. Second, there was fear that coming to the symposium would be viewed as approving the Camp David

agreement. And third, it was a protest against the U.S., and particularly the State Department, for not issuing entry visas to two P.L.O. officials, Issam Sartawi and Sabri Jiryis. The result of the boycott was that no P.L.O. officials attended, and only two invited West Bank Palestinians, including Tawil, plus a handful of Palestinian-American professors came. The Israelis also debated whether to come to Washington. Less than half of the invited Israeli Knesset members decided to attend. Their places were filled instead by leaders of Peace Now, a grassroots movement calling for a "sane Zionism," and an end to the settlements in the occupied territories. The fact that thirty-four to forty percent of Israelis agree with Peace Now and 80,000 out of three million Israelis participated in a march against the government's settlement policy shows that Peace Now is gaining influence among the populace, if not in the Israeli government.

The most substantive proposal for initiating a comprehensive settlement came from Tawil on the first morning of the symposium. She proposed the following outline of Israeli action that would indicate to Palestinians that Israel is really serious about obtaining a just peace in the region and that negotiations would be fruitful.

- A moratorium on all Israeli settlements in all territories occupied by Israel beginning in June 1967, and a reversal of land purchase policy in the West Bank and Gaza Strip.
- Support of the right of the Palestinians in the West Bank and Gaza for unrestricted internal dialogue and debate on the future of the West Bank and Gaza and its relationship to its neighbors, including Israel.
- Recognition of the right of the Palestinians to choose their own representatives.
- Implementation of West Bank and Gaza rights for economic and social self-expression through a) lifting of Israeli restriction on the free economic development of the territories, b) assisting in the build-up of the basic social and economic infrastructures, c) the development of a self-reliant private sector, d) the growth of economic organizational activity. Present Israeli impediments to development must be removed. Israel must permit and encourage international support for and involvement in development activity

in the territories. Palestinian expatriates should be permitted to return and participate as catalysts in the process.

There was no direct response to this proposal until Simha Flapan, editor-in-chief of *New Outlook*, in his concluding remarks said he accepted all the conditions. He submitted in turn two conditions that he felt the Palestinians would have to meet before negotiations could be started. First, he called for an end to the ambiguity of Palestinian statements concerning Israel, "There must be one voice representing the Palestinians." Second, the Palestinians must talk to the Israeli community so that together they could put pressure on the Israeli government to begin official talks. Flapan also urged a common program of action consisting of a moratorium on violence. He concluded by summarizing that there had been consensus at the symposium on two viewpoints, first, the advocacy of Palestinian self-determination, and second, opposition to Israeli settlements in the occupied territories.

Because of the small number of Palestinians present at the symposium, and therefore the diminished significance of the Israeli-Palestinian dialogue, the difference between the views of U.S. Jewish leaders and Israeli leaders became a more central issue at the symposium. The liberal Israelis at the symposium, who are mostly highly critical of the Begin government, were confronted with a group who are much more supportive of Begin's government, made up of U.S. Jews on the symposium panels and in the audience. Shulamit Aloni, a member of the Knesset for the Citizens Rights Party, addressed this problem in her speech on the topic "Israel and the Peace Process." Aloni called on the U.S. Jewish community to lend a hand to the Israeli peace camp in its struggle against the "lunatic annexationists" within and outside the government. She urged them not to give blind support to any or all Israeli policies, but rather to pressure Begin for an end to his settlement policy, and to negotiate with the P.L.O. After the symposium, Aloni explained the dilemma of U.S. Jews. "Jewish leaders have reservations about Begin's government, and particularly his settlement policy, but they have remained silent because they fear any criticism would help Israel's opponents. Silence, however, only reinforces Begin's contention that 'all of American Jewry approves of what he does.'"

The symposium, and Aloni in partic-

ular, helped make it clear to all those present that one can be an ardent supporter of Israel and still denounce the policies of the current government. In addition, other Israelis asked everyone who is dedicated to achieving a just peace in the Middle East to support Israelis working for peace. The symposium helped illustrate that Friends can continue to work for such a peace by encouraging our government to assume the important role it can play in the peace process, and not to impede that process as it did at the *New Outlook* symposium. Friends can also play an important part by helping to bring Arab and Jewish leaders together to discuss their differences. In this way the momentum started by the success of the symposium will be capitalized on and not lost.

Tom Roby

LETTERS TO THE EDITORS

Corrections

In Franklin Zahn's article, "Nuclear Doomsday and the Friends Peace Testimony" (FJ 2/1/80), the fourth paragraph in the right column should read as follows: "But the peace movement, by focusing on such unsettling developments, has necessarily neglected its fight against MAD. Small wonder, when there is little sustained outcry against the abandonment by President Carter of his campaign promise of 'Zero Nuclear Weapons' that the SALT II Treaty he worked out with Brezhnev was an institutionalization of the arms race."

Edith Snyder, of Friends Committee on National Legislation in Washington, writes to say she gave an incorrect spelling of the name of a Virginia minister mentioned in E. Raymond Wilson's article, "Conservatives Aim to Capture the 1980 Elections" (FJ

3/1/80). The name should be Rev. Bob Thoburn, not Thuron, as it was printed.

Our apologies for these errors. —Eds.

Can We Make 1980 Our Year of Emancipation?

*Events are now soul-size.
The enterprise
Is exploration into God...*

How often in these days of fear and frustration do we hear these challenging lines—but what is our answer? What can we do?

In the early days of slavery, most Friends went right along with the system, until John Woolman raised their consciousness. Then, individually and later corporately, they withdrew their support.

Today, even without a John Woolman, I believe Friends are sufficiently aware of the degree to which our nation's stockpile of weapons is contributing to insecurity in this country and throughout the world. Can we make 1980 our Year of Emancipation?

Could we now unite this year in sending a flood of personal declarations to President Carter and our government, saying that we can no longer, in conscience, allow part of our taxes to be used for the purchase of annihilating weapons? Can we back this up by joining together in significant numbers to withhold whatever portion of our income tax fits our circumstances, in order to make our protest noticed?

Are we ready now to take to heart John Woolman's message to his fellow Quakers:

Contending with one equal in strength is an uneasy experience, but if the Lord is become our enemy, if we persist in contending with him who is omnipotent, our overthrow will be unavoidable.

Contending with the Lord, John Woolman pointed out, requires feeling "a deep attention to the Divine Councillor, and an ardent engagement to promote, as far as we may be enabled, the happiness of mankind universally." (Essay on "The True Harmony of Mankind")

If we can act together to meet the present challenge, it would help to ease our own frustration and would be a message of hope to our brothers and

sisters in the numerous target areas of the United States' threatening foreign policy.

Mildred Thierman
Swarthmore, PA

High Level Discussion

At this time of critical international uncertainty La Jolla Monthly Meeting has a strong leading.

The meeting believes that there are one or two members of the Society around the world who feel called at this time to discuss with the Soviet leaders, at the highest level, the importance of peaceful solutions in all situations.

To this end our meeting is willing to give up to \$5,000.00 to enable such an exchange to take place.

Patricia Niska
Presiding Clerk
La Jolla Monthly Meeting
7380 Eads Avenue
La Jolla, CA 92037

New Call Vitality

In observing the ongoing nature of New Call to Peacemaking, I continue to be impressed by the considerable achievement of getting members of the three groups together (Quaker, Mennonites and Brethren) to focus upon peace in its various ramifications.

That there is the will and energy within the New Call to continue deliberations and possible projects in expectation of a dynamic peace in the world is all the more significant and inspiring.

In my own specific contact with the New Call, I have appreciated especially the concern to perceive peace as a process, or way of life, which involves the possible revision of personal priorities. In short, what are some of the revisions I can make in daily life that might reduce the imbalance and excesses in the world causing authentic peace's absence? What, indeed, can I do to change which is worth it for its own sake?

I sense within the New Call a willingness to look upon peace as ranging all the way from a concern about armaments and condoned violence to habits of material consumption, acquisitiveness, creature comforts and possible ways of dealing with anger for which we all have ample potential.

But I would not want to imply that the

New Call is the only organized effort concerned to relate in depth to peace, for it is not. Nor am I inclined to get involved here with the minuses and pluses of one more peace group on the scene.

I do feel that a complexity and variety of expression where peace is concerned is to be expected, and I am glad that New Call is with us.

Wilfred Reynolds
Evanston, IL

Mutual Help in Intervisitation

I have been wondering whether there are other Friends who have—as I do—a concern about intervisitation, a time-honored custom among Friends. Often to those who do not excel as speakers, or who do not have a burning "concern" to pursue, visitation is considered to be out of the realm of possibility. They do not want to say, "Invite me!", because they feel they have nothing spectacular to offer. Nevertheless, there are many who have a desire to become better acquainted with other Friends.

Just suppose, for instance, that John Smith, a retired Friend in good health, who is very handy at many things, is a bit bored at being retired. He cannot afford a long or expensive vacation and feels that he would not fit in on one of the short "cruises." But he'd like a change of scene, someone new and different to talk to, and new problems to solve. Or there is Mary Smith, who may be tired of sewing and discussion groups or cleaning her house.

Then suppose there is a family who never seems to catch up on small projects, such as repairs and yard work. What if they invited John and/or Mary Smith to visit them? He or she could pitch into—as the family does—whatever the current project is. The Smiths would pay for their own travel, but the host family would provide room and board.

I ask myself whether this would be exploitation. On the other hand, the visitor goes only if he or she wants to, and can leave whenever it seems right. Such a visitor saves on his/her own home expenses while away, and has only the travel expenses to pay, while the host family gets an extra pair of hands in exchange for the additional cost of feeding an extra mouth. So, it seems to me, everyone gains. (I can remember that, as a child, it was fun to go help out

at a neighbor's, while doing the same chore at home was work.)

Personally, I would enjoy being part of either half of such a venture, the mechanics of which could be worked out, if the interest is expressed. On every hand one hears the complaint that it is impossible to get any kind of "help" these days. On the other, older people complain that they can find nothing to do. My proposal would be only a partial and short-term solution, but it would offer to such people possibilities of interest and value.

Friends suffer these days from seeing each other so seldom—and then only in meeting or conferences. In a day-to-day situation providing opportunities for work and discussion, there is the possibility of many delightful experiences.

I would like to hear from anyone interested.

Rosalie Wilson
R.D. 1, Box 55
Uniondale, PA 18470

World Government Needed

Since the Society of Friends has supported both the League of Nations and the United Nations, I find it hard to understand why Friends can't seem to recognize that, unless they are to be false to the ideals of the United Nations, they must now begin to prepare for the next step which is a world government under constitutional law, agreed to by all nations, with a world court to which all international problems must be taken, and whose edicts can be enforced by an international police force. This the United Nations cannot do, not being a government, though it has been, and will be, of the greatest value until such an international government can take its place.

This next step will take time—and more time—but when have Friends been loath, as in the question of slavery, to make a start, even when the result for which they worked seemed very remote?

Friends have often been in the vanguard of movements toward a better world. This time, why the lag? Other churches are discussing the question. Groups, one headed by the Belgian officer who led the first U.N. troops into Africa, are working on a constitution for a world government. What are we doing?

Peace may be the opposite of war, but

the only *alternative* to war is the rule of law. The early Quakers were well aware of this from their own experience.

Since modern technology has drawn the countries of the world into a single, global community, that community must be governed not by some self-serving interest but by a world government under constitutional law if we are ever to achieve a lasting peace.

Our present efforts toward peace seem, to me, impractical. We urge all nations to love one another and lay down their arms. Maybe they will in some unbelievably distant future, but I want the killing and misery stopped before that.

Also, it is impractical to expect the responsible leaders of any nation to expose its citizens to attack from other nations. Even a reduction of armaments is a very chancy thing. Remember the agreement not to use poison gas in World War II? It worked only until the crunch came. Furthermore, when we, as Quakers, ask our nation to disarm, or limit armaments, are we being fair to all the non-pacifists (who have an equal right to their belief) when we ask them to give up their only protection? We don't even tell them how disarmament can be safely accomplished. We may be willing to be martyrs to the cause, but we are asking them to be victims of our belief. Again, I ask, is it fair? Also, any successful peace plan must be able to control, and direct into acceptable channels, the violent element latent in all society.

The only fair and practical way to disarm is to have a world government under constitutional law with an international police force capable of protecting the nations, large and small, as they completely disarm. Since such a police force would cost so little compared with the present armies of the world, think of the money saved for worthwhile purposes.

A world government would have many uses besides the abolition of war. Only such a government could control global pollution of air and water, use of the oceans for drilling, shipping and fishing, not to mention the international cartels that control drugs, gasoline and coffee, for example. Such cartels cannot be controlled by any one nation since the cartels are so big and can shift their assets from one country to another if they are threatened. Then, too, we need international control of all the space junk put up by various nations which may fall back to Earth anywhere.

Greed and lust for power may yet

embroil the world in a terrible armed conflict, but, even so, let us start to teach the people of the world that there is a better way of settling differences by creating a world government under constitutional law.

Isn't it worth talking about to everyone we meet, even if we are often called fanciful or visionary? It has been said, "Without vision the people die." In this case, how literally true.

Louise Rhoads Dewees
West Chester, PA

Toward A Quaker View of Procreation

In her letter to the editor in FJ 12/15/79, Betty Stone helps me to test my leading on the abortion problem (as briefly and partially expressed in FJ 6/1/79). Finding her own leading diametrically opposed to mine, she gets after me for lack of sense; a "non-pragmatic yearning for 'consistency,'" in that I am against the taking of life on battlefield, in prison death house, or in abortion clinic; and mindlessness, because I "ignore the devastating effects on the whole Creation of the geometric progression of the population explosion."

It may not be very sensible or pragmatic to ask that the Seed of Christ be nurtured not only in every murderer, but also (with some exceptions) in every unborn. Yet lives are given us, surely, in order that they may grow ever closer to God, as the Seed is tended, or greater measures of the Light are given. "Terminations" arranged by people, however pragmatic from the point of view of mere deterrence, mere convenience, or mere national interest, can only be seen as contrary to God's will. Harmony with that will is the true pragmatism. What is involved, I hope, is not a fool's hankering after the hobgoblin consistency-for-its-own-sake, but a seeker's hankering after righteousness—such consistency as God requires of us.

As for mindlessness (Quaker controversy can be so bracing!), let me assure Friend Stone that I have done considerable reading and listening on both sides of the abortion question. For example: Malcolm Potts, Peter Diggory, and John Peel, in *Abortion* (Cambridge University Press, 1977, especially p. 547), together with discussion in the

meetinghouse, make me aware of the possibility that without abortions, the world's population would increase fifty percent faster than it does now; that Calcutta and cities like it would become worse; that child abuse and neglect, now horrifying, would become more so.

Yet there has to be some other method of birth control than the mass termination of rejects. This brings us to the family, and to Betty Stone's remark about Christian love: "Love says to me it is cruel, unchristian, to seek to 'judge' and punish illicit or careless or unlucky sex by requiring women and girls to carry, bear, and perhaps to raise to adulthood unwanted children." Love says to me, however, that abortion procedures are cruel to those who are being terminated, that we crucify Christ anew when we deprive the Seed of a chance to grow, and that the best policy for single people who don't want children is twofold: know that birth control methods (even if they are used) are chancy; avoid the activity which causes conception to occur. Anything else is sentimentality—defined as a willingness to enjoy certain emotions or sensations without a corresponding willingness to bear with the consequences and responsibilities that go with the enjoyment. Our motto should be: No sex without glad readiness to raise to maturity whatever children may result. Marriage is, or can be, the best expression of that readiness. Since the pill and the IUD are dangerous, the diaphragm is awkward for any but settled householders, and the condom is notoriously unreliable, we should again be saying: No covenant, no sex. Better still: No wedding, no sex.

But a peppy little motto, emerging partly from mere fuss over birth control devices, is far from expressing the truth about child-begetting to which our Quaker heritage might point us. It isn't just a question of what we can get away with. The question is: What is the will of God, Christ, the Word, the Seed, the Light, the Guide, Teacher, Prophet, King, or Shepherd? Says Betty Stone: "Love says bringing unwanted children into a crowded world puts back rather than advances the building of the kingdom of heaven on Earth...." And of course I agree with this. So my critic and I are not so far apart after all. It is obvious that she is genuinely concerned; and if, as I suppose, she is seeking a policy on which Friends can unite, we are companions in a quest. But what follows from the demand of God/Christ/Love that children be born into

loving families? They should be begotten or conceived only by partners who have promised to conduct all their affairs in that Life and Power that takes away the occasion of abortion, as well as the occasion of divorce. (On divorce I am echoing what Lisa Kuenning so admirably says, in *Quaker Religious Thought*, No. 48, p. 26, about the Publishers of Truth testimony against divorce.)

In other words, my reply to Betty Stone is a call to undo the sexual revolution by means of a sweeping counter-revolution in favor of Christian monogamy. Admittedly, such a call may seem colossally non-pragmatic. And indeed, where "practical" measures are concerned, I have not even mentioned legislation to protect the rights of unborns. (It would be morally right, but without getting at the heart of the problem.) Nor have I dealt with birth control education, or the possibility that we might support, and even manage, adoption agencies and homes for unwed mothers. Legalisms and palliatives are not enough.

What I am for, mainly, is a recovery of joyful fervor in the living of marital existence in "that Life and Power." Thomas Ellwood knew it:

We [he and his wife Mary] sensibly felt the Lord with us and joining us [at their marriage in 1669], the sense whereof remained with us all our lifetime, and was of good service and very comfortable to us on all occasions.

Job Scott is in the Life, and hopes henceforth always to be in the Life, in the letter that he writes to Eunice Anthony in 1780, shortly before their marriage:

... it is my crown, my chief joy, to feel the holy harmonious influences and inshinings of the love of Jesus my Saviour upon my soul; and I feel that without this I would be miserable indeed. I also believe that the true enjoyment of the marriage union consists eminently in both being engaged to draw near to the Lord, and act in his counsel....

This—the life in Christ, of walking in his Light with our spouses and our other companions—is what we must recover, and then communicate to all the world. That recovery, and that communication, constitute the only pragmatic course.

Nothing else will work. Or rather, there is only one other measure that would work in any degree: a continuation of our present Slaughter of the Innocents. Let us, rather, cleave to the way of Thomas Ellwood and Job Scott!

Gardiner Stillwell
Champaign, IL

Notice to War Veterans and War Resisters

For an antiwar anthology titled *Peace Is Our Profession*, I am seeking poetry and short prose pieces by war veterans and war resisters, published and unpublished, written during the thirty years' holocaust in Indochina.

Jan Barry
East River Anthology
75 Gates Ave.
Montclair, NJ 07042

BOOK REVIEWS

Teaching the Vietnam War: A Critical Examination of School Texts and an Interpretative Comparative History Utilizing the Pentagon Papers and Other Documents by William L. Griffen and John Marciano, *Allanheld, Osmun & Co.*, 19 Brunswick Road, Montclair, NJ 07042, 1979. 183 pages. Cloth \$14.50; paper \$6.50

The Vietnam Era: A Guide to Teaching Resources edited by Sharon Breakstone, Nancy Falk, Jane Jackson, and Meredith Webb, *Indochina Curriculum Group*, 11 Garden Street, Cambridge, MA 02138, 1978. 15 pages. Paper \$5.00

What is being taught in our schools about the Vietnam War? This is an important question for at least two reasons. First, it is important because we need to understand the roots of war: why did the United States get involved in a war with a small country with a peasant society halfway around the world; was it a one-time "mistake" or

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was it a logical extension of U.S. foreign policy? Second, it is important because we need to understand the implications of war: how does the massive bombing, killing, and defoliation that the U.S. inflicted on the peoples of Vietnam, Laos, and Cambodia relate to the current problems in S.E. Asia of starvation, malnutrition, refugees, and political instability; what "lessons" have we learned; could it happen again?

Much of the information that students receive in school comes from textbooks. How accurate and objective are they in their treatment of the Vietnam War? In *Teaching the Vietnam War* William Griffen and John Marciano, professors of education at the State University of New York at Cortland, attempt to answer this question by critically examining twenty-eight widely-used secondary school textbooks, ranging in the political spectrum from conservative to liberal.

In the first part of *Teaching the Vietnam War* the authors present a synthesis of the history of the war as given by the textbooks, including variations in viewpoints, where they exist. This is followed by a documented critique of the inaccuracies, distortions, omissions, and oversimplifications found in the textbook portrayal. In addition to examining errors in historical detail, the authors also consider the overall political perspective presented. They point out that the viewpoint of the texts changes with time. The earlier texts (1961-68) reflect the conservative-hawk position of the Cold War, while the later ones (1970-78) represent a middle-of-the-road position, associated with the "quagmire" theory—that we got involved with the best of intentions, but became bogged down in events that we didn't understand and couldn't control. In general, though, the authors find that nearly all of the texts uncritically repeat official government justifications and explanations of our policies and actions. This is clearly illustrated in the choice of language adopted. North Vietnam "terrorizes," but South Vietnam merely "abuses" or "represses." The United States never terrorizes, but engages in "protective reactions," etc. Questions about the legitimacy of our involvement never arise.

The second part of the book is devoted to a concise, probing history of the war in which Griffen and Marciano make extensive use of *The Pentagon Papers*, and the writings of such well-known scholars as Noam Chomsky, Philippe Devillers, Bernard Fall, and

George Kahin. It is significant to note, although *The Pentagon Papers* were available prior to the publication of nineteen of the texts, only one text quotes them as a source. The history presented by the authors explores the motivation for policy decisions, as revealed in *The Pentagon Papers*, and examines issues such as the role that the CIA played, the strategy of escalation, the massive destruction and terrorism of the air war, and the disregarded opportunities to end the war. This is a valuable contribution in itself. The scope of the study is basically limited to the war in Vietnam, however, and does not include the secret wars in Laos and Cambodia, nor does it deal with U.S. postwar policies towards Vietnam, e.g., the refusal to normalize relations, the refusal to give the promised reconstruction aid, the trade embargo, etc., which are also important factors in understanding the current situation.

The authors conclude that the twenty-eight textbooks that they examined dealt with "the most bitter conflict in recent American history without calling into question a single fundamental premise surrounding the conflict." It is this lack of critical enquiry and analysis that poses the danger of allowing "the basic principle that the use of force by the U.S. is legitimate, if only it can succeed," to become reestablished.

The Indochina Curriculum Group, a collective of Boston-area high school teachers and writers, reaches similar conclusions regarding the inadequacies of the standard texts. Their response was to develop *The Vietnam Era*, which is a thorough list of alternative curriculum materials, including books, films, slideshows, records, and posters. The teaching skills of the authors are apparent in the helpful guidelines to teachers regarding fitting Vietnam into the curriculum; responding to students' feelings; confronting racism, sexism, and glorification of violence; overcoming automatic anti-communism; and challenging myths about the war.

The material is divided into Histories of the War, The Land and People of Indochina, United States Foreign Policy, Vietnamese Liberation Movements, G.I. Experiences, the Anti-War Movement, Impact of the War, and Vietnam Since the War. Each section contains a list of student activities and an annotated bibliography. The annotations indicate reading level, political slant, special attributes of the work considered, hints for using it in the classroom, and warnings of the use of

street language or vivid graphics. Titles judged to be outstandingly effective for use in high school social studies classes are accented with an arrow for easy reference. A helpful list of addresses of organizations, book publishers, and media distributors is also included. It should be pointed out that some of the material cited in *The Vietnam Era* can be introduced in English classes or elsewhere, in addition to social studies classes, and that there are several books which have been found to be useful at the elementary level.

I highly recommend both of these books, not only to teachers, but to anyone who wants to understand our involvement in Vietnam. For those who would like to update these materials to understand the current situation in S.E. Asia, I would suggest reading the "Southeast Asia Chronicle," the "Far Eastern Economic Review," and Indochina Issues (published by the Center for International Policy, 120 Maryland Avenue, NE, Washington, DC 20002).

Dale Hess

Tomorrow is Growing Old; Stories of the Quakers in Alaska by Arthur O. Roberts, Barclay Press, Newberg, OR, 1978. 446 pages plus 101 pages of Notes, Bibliography and Appendices. \$17.50

It would be more accurate to have subtitled this book "Records of Quakers in Alaska," for a record it certainly is, and a most formidable and exhaustive (if not exhausting) one at that. For this reason it may well be of primary interest to the relatives, friends and descendants of the long list of persons mentioned in it. It is, however, instructive and often unintentionally entertaining.

The book starts, dramatically enough, with an account of the murder of "Prophet or Pirate?" Charles Edwards, who attempted forcibly to stop coastal rum-running in 1892. It proceeds for fourteen of the sixteen chapters to list, in a somewhat simplistic, statistical style, the Friends Church missionaries who were sent to Alaska since the 1880s: when they arrived, where they settled, how long they stayed. One gains the impression that life became a continuous struggle between the "good guys" (missionaries and educators) and the "bad guys" (whalers, miners, saloon keepers, merchants and—later—oil

men) in this happy hunting ground for both sides. But there was a steadily mounting body count of converts.

Perhaps the greatest weakness of this otherwise impressive book is its lack of coherence. Carefully researched items taken from letters, reports, diaries, newspaper articles and a great variety of books seem to be strung together in short, often unrelated paragraphs to form a more or less chronological record of a century of missionary activity among the Alaskan Indians and Eskimos.

Once the reader becomes accustomed to such locutions as "earthy pilgrimage," "evangelization," "holiness," "backsliding," "soul gathering," "gospel tripping," "sanctification," "moral fallout," and "God's call," it becomes easier, if not always easy, to follow the successive struggles of these intensely dedicated, stubborn, often dogmatic but always courageous individuals against alcohol, tobacco, unaccustomed surroundings and climate, native taboos and rival Christian sects, as they tread the fine line between superstitions and Gospel tradition.

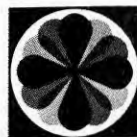
One Quaker-trained Eskimo missionary, for instance, "raised the question about whether the Lord spoke to people in dreams. He wanted to discern what was superstition and what was divine guidance. This was not easy because the Eskimo culture was much more intuitive than the white culture through which the Gospel had come to them." And Eskimo historian, Joseph H. Senungetek, is quoted as considering

the coming of the white man was one of the major crises of their culture, comparing it with an invasion by people of another planet, bringing unknown diseases, overcoming natural means of defense, and leaving property and sickness for a century. . . . Bitterly [he] contrasted the shooting down of polar bear by "sportsmen" from planes equipped with elephant gun, movie camera, and written guarantee of a kill, with the community effort involved in paddling the old-time umiak among the ice floes in search of oogruk. Ancient culture enabled people to know one another better as they joined mystically in the rhythms of earth and sea. He hoped Christianity would integrate with the ancient spiritual understanding of the physical world. But he feared white tension between monied

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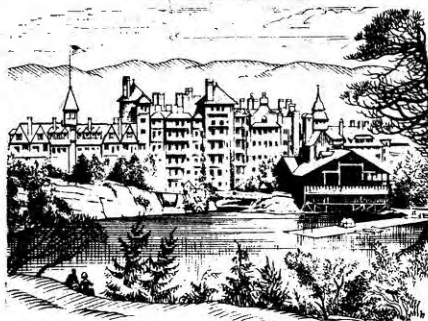
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investors and abundant resources would continue to leave the Eskimo an uncomplaining fulcrum.

If the book is a record of Christian education at the Arctic Circle, it is also one of the education of the educators. One of the early Quaker missionaries "prepared a little sponge saturated with a solution of myrrh and capsicum with which they washed out the mouths of those who spoke the forbidden Indian language." And "ascetic" but unswerving Martha Hunnicutt got out of bed to stop a widowed neighbor from chopping wood to keep her children warm because it was Sunday night and, as she said, "In Bible times . . . they killed people who broke the law of God and did things on the Sabbath."

Later missionaries took the trouble to learn the native tongue, made an effort to understand the origins of their "superstitions," and began to listen when the Eskimos told them:

Nearly all the white men that we see are rough and carry revolvers as though we were wild animals to be afraid of. Why don't you first Christianize those of your own kind, and then their example would help us do right.

Perhaps the best illustration of this is found in Chapter 15: "Bob Uhl's Search for Eden." Here the author drops his statistical style and gives the reader a most coherent narrative of an ex-soldier's "spiritual odyssey." "Sick of army life," Bob Uhl marries an Eskimo Quaker convert and through her comes to respect, then value the native communal way of life and appreciate the experience and standards which determine it. A miraculous escape from drowning, together with the personal influence of his father-in-law and other

converts lead eventually to his own complete conversion.

This chapter alone—almost—would make plowing through the preceding 394 pages well worthwhile. Is there, then, no other compensation for the reader's patience and fortitude in getting to the end of this volume? Yes, fortunately there are good, clear maps inside the front and back covers, and the many photographs convey their own eloquent message. If for no other reason, the book is certainly of value in documenting the transition in Alaska from Bible schools to secular schools; from reindeer sleds and dog teams to airplanes and snowmobiles; from umiak to motorboat; from heaped-up banks of sod to styrofoam insulation; from dried fish to corned beef; from fiddle and drum to organ and tape recorder; from seal oil to petroleum products; from letter-bearer to radio and television.

So, who wins out—the "good guys" or the "bad guys"? Perhaps the quoted words of John W. Schaeffer, president of the Northwest Alaska Native Association, best sum it all up, when he said the Friends Church had been "both helpful and a hindrance in regard to cultural survival."

M.C. Morris

No Nukes: Everyone's Guide To Nuclear Power by Anna Gyorgy and Friends, South End Press, Boston, MA, 1979. 478 pages, Index. Paperback, \$8.00

For a time it seemed we had really reentered paradise. It was a human-made paradise of labor-saving devices, personal transportation, climate-controlled homes, cheap food, an unbelievable variety of goods to be consumed—all

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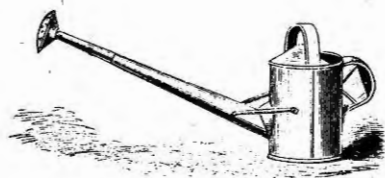
made possible by industry fueled by cheap petroleum. But it was an illusion. The serpent returned to the garden, and the oil wells dried up. But don't worry, says the serpent, there is the power of the atom to replace the rapidly disappearing oil. Remember "atoms for peace"? However, the serpent failed to give details on the price we must pay. Those details are wrapped in a mystery the layperson finds hard to comprehend: nuclear physics and the potential dangers, both short-term and long-range, of the use of nuclear reaction to produce power.

Gyorgy and friends have written the all purpose handbook for the layperson concerned about our nuclear past and future. This is a sort of "whole earth catalog" on nuclear power, energy alternatives, and the anti-nuclear movement. The authors provide a history of scientific development that led to the splitting of the atom and the construction of nuclear weapons, an explanation of atomic splitting in layperson's terms, effects of radiation, a catalogue of dangers from the mining of uranium to the final (?) disposal of nuclear waste. There are chapters on the economic impact of the nuclear industry, the politics of nuclear power, a history of the anti-nuclear movement, and reports on the current activity of the movement worldwide. The book includes a listing of all the known anti-nuclear organizations in the United States, with names and addresses.

Finally, there is a discussion of energy alternatives: coal, alcohol, ocean thermal energy conservation, geothermal energy, wind power, wood, biomass and others. A chapter is devoted to the possibilities of solar power.

This is neither an objective nor a scientific book. Physicists and nuclear engineers will find it superficial. Non-scientists will find it just right. It is a manual for anti-nuclear activists. But whether one is a born again anti-nuke demonstrator or merely cautious and concerned about energy alternatives, this wide-ranging book is a valuable resource.

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ANNOUNCEMENTS

Births

Powell—In Asheville, NC, on February 20, 1978, *John Daniel Powell* to Jane and Charles Powell. The father and paternal grandparents, Nina and Fred Powell are members of Manhasset (NY) Friends Meeting.

Powell—In Seattle, WA, on May 3, 1979, *Marc Raymond Powell* to Evelynne and Daniel Powell. The father and paternal grandparents, Nina and Fred Powell are members of Manhasset (NY) Friends Meeting.

Deaths

Day—on January 31, 1980, *David William Day*, aged seventy-four, at home in Oxford, PA, from a stroke. David was a graduate of Butler University, Indianapolis, IN, a member of the first class of Pendle Hill and a member of the Nottingham Monthly Meeting of Friends at Oxford.

Throughout his life, David was interested and active in community life and tried to find practical expression for his deeply felt faith. He served as student pastor of Valley Mills near Mooresville, IN, and as assistant pastor of First Friends, Indianapolis, IN. In 1930 he was secretary of the Young Friends Board of the Five Years Meeting of Friends and was instrumental in organizing a united movement among young Friends in the U.S. and Canada, with the aim of promoting fellowship and unity in diversity.

Concerned about the suffering caused by the depression during the thirties, he worked with other dedicated individuals, pioneering the homestead-resettlement movement under the auspices of AFSC.

In succeeding years he had to learn, repeatedly, to adjust to difficulties. But he loved life and he loved people. Therefore, he found courage, determination and strength to carry on, doing the best he could with what he had, with joy and so was able to get and to give love and inspiration to all who knew him.

He is survived by his wife, Olive Peacock Day; a daughter, Harriet Magoon of Elk Township, PA; two sons: Dr. Lowell C., of East Longmeadow, MA, and Walter C., of Livermore, CA; seven grandchildren; and two sisters: Ruth Davis of Richmond, IN, and Mary Western of Royal Center, IN.

Friends may contribute donations in his memory to AFSC, 1501 Cherry St., Philadelphia, PA 19102.

Dowdell—On March 5, 1980, at Chandler Hall Nursing Home in Newtown, PA, *Marc P. Dowdell*, aged eighty-eight, a member of Trenton Meeting. He was a graduate of Swarthmore College, a newspaper correspondent and special feature writer and later editor of the *Journal of Industry and Finances* in Newark, NJ. He was director of the Division of Old Age Assistance at the New Jersey Department of Institutions and Agencies and president of the Yardley Water and Power Co. After retirement he devoted full time to sculpture and won several awards in the New Jersey, New York, and Philadelphia areas. He served on the boards of Mercer Street Friends Center and Trenton Friends Home and was active in the affairs of Trenton Meeting. He is survived by his wife, Emily Buckman Dowdell; a son, Ralph W. Dowdell 2nd of Trenton; and three daughters, Carol D. Brumbaugh of Yardley, PA, Margaret D. Horn of Jekyll Island, GA, and Ruth E. Dowdell of Flushing, NY, and nine grandchildren.

Wright—While traveling in Kenya, *Charles F. Wright*, aged sixty-seven, member and clerk of Decatur (IL) Meeting. Born in Dayton, OH, he was a graduate of Earlham College, and received a masters degree in social work from Columbia University.

He joined Montclair (NJ) Meeting about 1940 and later belonged to Flushing (NY) and Twin Cities (MN) Meetings. He, with the late Robert Wilson, was instrumental in establishing Decatur Meeting. He had been clerk of the Advancement Committee of Friends General Conference and was presiding clerk of Illinois Yearly Meeting as well as chairperson of the Central Illinois Committee of American Friends Service Committee. He retired from his work with the Illinois Department of Mental Health in 1977 and was designated Social Worker of the Year by The Illinois chapter of NASW at that time.

He was an ardent conservationist and amateur botanist. An active member of the Decatur Audubon Society, he was also a skilled nature photographer. He had planned to photograph the total eclipse in Kenya. His photograph of a wharf in Dakar won first

place in a 1975 national photography contest sponsored by the *Saturday Review*.

His wooded home site served as a sanctuary for birds and his home was always open to visiting Friends. Charles' interests were many: music, the outdoors, the arts, poetry, astronomy, sports, concern for the disadvantaged, peace, love of children, and just plain fun.

Charles is survived by his wife, Agnita Greisen Wright; a brother, David Wright, of Perry, OH; one son, Gavin, of Ann Arbor, MI; three daughters: Kristen Loudon of Denver, CO, Robin Sible of Thousand Oaks, CA, and Lisa Eisenberg of Los Angeles, CA; and by six grandchildren.

Zaloha—On February 8, 1980, after a short illness, of congestive heart failure, at home in LaGrange, IL, *Albert Zaloha*, aged seventy-nine. He was a much loved member

of Downers Grove (IL) Monthly Meeting.

Albert was born and grew up in Chicago. He and his wife, Esther Miller Zaloha, lived in LaGrange from their marriage in July 1929 until her death in 1974. They both had a deep and abiding interest in people, especially young people, and Al had been an active member of Downers Grove (IL) Meeting for the past fifteen years. After Esther's death, he was associated with the Evangelical Spiritual Church of Cicero. He was also active with the Peace and Justice Center of Wheaton, Fellowship of Reconciliation, and the Senior Citizens group of LaGrange. He gave much support to the American Friends Service Committee, and was involved with a halfway house for the mentally retarded in Aurora.

He is survived by three sisters: Anne Zaloha, Ella Zaloha, and Rhoda Lauber.



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See FJ Meeting Directory under Sumneytown, PA for location and phone number.

Pendle Hill conference: **Metaphors/Images and the Religious Quest for Wholeness**, leaders Elizabeth and Melvin Keiser, Friends of Guilford College; May 30-June 1; cost \$65. To register send \$25 to Extension Secretary, Pendle Hill, Wallingford, PA 19086.

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Looking for a book? Free Research Service. Please Write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Sta., New York, NY 10011.

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Scattergood School, West Branch, Iowa 52358. Anticipated teaching positions available September, 1980—Spanish, English, Biology. Also, girls' and boys' dorm sponsors. Write: Peter Ewald, Director.

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our thirteen elderly residents. Some knowledge of maintenance helpful. Write: Director, 86 Turkey Hill Lane, Hingham, MA 02043.

Small Quaker high school seeks art teacher; also several positions in English, math, history, maintenance. Includes house-parenting. Married couple preferred, single persons considered. Contact Storrs Olds, The Meeting School, Thomas Road, Rindge, NH 03461. 603-899-3366.

Friends Service Intern Program: Entry-level, short-term (one year or less) assignments. Five in national office relating to criminal justice, and anti-draft, international programs, Finance Department and Information Services Department. Write 1501 Cherry Street, Philadelphia, PA 19102. Include resume. Among regional locations focusing on disarmament: Syracuse, NY, 821 Euclid Avenue, Syracuse, NY 13210; San Antonio, TX, 1022 W. 6th Street, Austin, TX 78703; Atlanta, GA, P.O. Box 2234, High Point, NC 27261; Denver, CO, 1428 Lafayette Street, Denver, CO 80218; Chicago, IL, 407 S. Dearborn Street, Chicago, IL 60605. Focusing on Southern Africa: Kalamazoo, MI, 1414 Hill Street, Ann Arbor, MI 48104; Pasadena, CA, 980 N. Fair Oaks Avenue, Pasadena, CA 91103. Write to addresses given; include resume.

Staff person for Racial Concerns Committee of Philadelphia Yearly Meeting. Experience with community work, organizing, or inter-group education desired. For job description write to PYM-Racial Concerns, 1515 Cherry Street, Philadelphia, PA 19102 or phone 215-241-7237. Deadline for applications is May 15.

Needed: Caretaker for Concord Friends Meeting. Caretaker's house on Meeting grounds. Send replies to: Box 23, Concordville, PA 19331.

Maintenance Engineer—full time—Sandy Spring Friends School seeks someone to supervise a staff of three and maintenance programs. Must be mature, sober, reliable and able to handle minor electrical, plumbing and carpentry repairs. Must be able to relate to students and staff. Liberal vacation and benefits. Call Edwin Hinshaw, Headmaster, for appointment, 301-774-7455, or write to Sandy Spring Friends School, Sandy Spring, MD 20860.

Housekeeper—full time—Sandy Spring Friends School seeks someone to care for the many buildings on campus. Must be knowledgeable of cleaning procedures, able to use large cleaning equipment, and willing to assist in other work assignments. Call Edwin Hinshaw, Headmaster, for appointment, 301-774-7455, or write to Sandy Spring Friends School, Sandy Spring, MD 20860.

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

Schooling for change. The School of Social Development, University of Minnesota, Duluth, offers an innovative, accredited M.S.W. program

geared towards social change. Key components of the program are community development and organizing, social planning, public health, research and program evaluation, administration, rural development and services to American Indians. Applicants are admitted either to a 60 credit (12 month) or 90 credit (18 month) plan, depending upon their background. Block field placements are available around the country and in developing countries. Entrance to the program is ordinarily in September. For further information about the program and possible financial assistance, write Irl Carter, Dean, School of Social Development, University of Minnesota, Duluth, MN 55812. The school is also sponsoring a workshop on Comparative Strategies in Rural Organizing and Development, June 18-20, 1980. For more information, write the above address.

A challenge to creative living and learning.

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

Olney Friends School, Barnesville, OH 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, 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 Employment

Openings for college students, married couples and teachers who wish to be general group counselors, activity instructors or head counselor at private coed children's camp in Adirondack Mountains of New York State near Lake Placid. Employment June 26 to August 24. Quaker directors. Write for further information and application. Regis Camp, 107 Robinhood Road, White Plains, NY 10605. Telephone: 914-761-8228.

Summer Rentals

Three bedroom cottage, Cape Cod. All facilities. Semi-wooded area, sundeck, near water. \$195.00 weekly. Box L-740, Friends Journal.

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

Three cottages Maine lake waterfront. Sleep 8. Private dock, float, canoe. Excellent fishing. All modern conveniences main cabin. Furnished. \$200 week. Available July 7-August 17. Barbara Heinrich, 914-354-6918.

Downeast Maine. Small cabin on shore near wildlife preserve. Fully equipped kitchen, shower. Simple, secluded, beautiful setting. \$220 for two weeks, plus utilities. 215-649-7037. 223 Buck Lane, Haverford, PA 19041.

Cottage in Vermont. Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water, no electricity. \$80 weekly for couple, \$10 each additional person. June-October. Box D-741, Friends Journal.

South Newfane/Marlboro, Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis and all summer enjoyments nearby. Minimum rental—two weeks. \$125 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

Wanted

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

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.

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.

Ontario through Florida—seeking Quakerlike intentional community/group pursuing altruism. Experience: carpentry, writing, gardening, organizing. Help? Larkinder, Golden Eagle, IL 62036.

Announcing the Eighth Annual

HENRY J. CADBURY LECTURE
AS A WATERED GARDEN

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
Fourth and Arch Streets
Philadelphia, Pennsylvania*

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.

☐ Enclosed \$_____.

☐ To be paid at the door.

Name _____

Address _____

Mail to *Friends Journal*, 152-A N. 15th Street, Philadelphia, PA 19102

Or call: (215) 564-4779