

December 15, 1980

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



DEC 10 1980

226 T6E
FRIENDS JOURNAL
152 A NORTH 35TH ST
PHILA PA 19102

**Peace lives in the bright mosaic eyes
of those who gather the world into their gaze.**

Contents

December 15, 1980
Vol. 26, No. 19

Here Am I! Send Me.	2
—Rosalie Wahl	
Elegy for an Amish Child	7
—Frances Heiman	
The Right to Life	8
—Dorothy Hutchinson	
Last Call for Peacemaking	11
—William R. Huntington	
There's Nothing Wrong with Christmas Letters	16
—Maud Marshall	
Christmas Sonnet	19
—Margaret Bacon	
Yearly Meeting Reports	20
Book Reviews	23
Announcements	28
Classified Advertisements	30

Art on front cover photographed by Gerard Negelsbach. Cover quote from page 7.

by Rosalie Wahl

Oh Lord I want
Two wings to hide my face
Oh Lord I want
Two wings to fly away
Oh Lord I want
Two wings to hide my face
So the world won't do me no harm.

My Lord—did He come in the dew of the morning?
No!
My Lord—did He come in the heat of the noonday?
No!
My Lord—did He come in the cool of the evening?

Rosalie Wahl, a member of Twin Cities (MN) Meeting, was appointed in 1977 as the seventy-second Justice to the Supreme Court of Minnesota, the first woman to hold that position. The text of this article was her keynote speech at the Friends General Conference gathering at Ithaca, NY, in 1980.



FRIENDS JOURNAL

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

STAFF

Ruth Kilpack and Susan Corson-Finnerty, *Editors*
Susan Corson-Finnerty, *Business Manager*
Nina Sullivan, *Advertising and Circulation*
Barbara Benton and Dorothy Jackson, *Design*
Vinton Deming and Rick Posmantur, *Typesetting*
James Neveil, *Bookkeeper*
Ruth Laughlin, *Administrative Assistant*
Vinton Deming, *Book Reviews*

Volunteers: Susan P. Hardee (*Proofreading*), M.C. Morris (*Friends Around the World*), Marguerite L. Horlander and Donald G. Rose (*Office Assistance*), Lili Schlesinger (*Index*).

BOARD OF MANAGERS

1978-1981: Stephen Anderson, Marjorie Baechler, Carol P. Brainerd, Eleanor B. Perry, Marian Sanders (*Secretary*), Patricia McBee Sheeks, Eileen B. Waring.

1979-1982: Joseph Adcock, Gertrude Macintosh Brett, Elizabeth Cooke, Peter Fingesten, William B. Kriebel (*Assistant Clerk*), Kenneth Miller, Emily B.H. Phillips.
1980-1983: Elizabeth R. Balderston, Henry C. Beerits, Miriam E. Brown, James Neal Cavener, Rowland K. Leonard (*Treasurer*), Linell McCurry, Eleanor B. Webb (*Clerk*), Elizabeth Wells.

HONORARY MANAGERS

Eleanor Stabler Clarke, Daniel D. Test, Jr., Mildred Binns Young.

FORMER EDITORS

James D. Lenhart, Alfred Stefferud, Frances Williams Brown, William Hubben.

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

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

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

Copyright © 1980 by Friends Publishing Corporation. Reprints of some articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

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

Yes!
And He washed my sins away!

Oh Lord I want
Two wings to hide my face
Oh Lord I want
Two wings to fly away
Oh Lord I want
Two wings to hide my face
So the world won't do me no harm.

—Spiritual

We have come by many paths and from far places to be gathered, Lord. Can this be for us your mountain? With cataclysm hovering a breath away from the fateful button, with violence and despair touching the lives of so many of your children and our dear dwelling place, the Earth, can your law and your word go forth from this mountain with us frail and drowsy creatures—



HERE AM I! SEND ME.

*That the yokes be broken?
That the heavy burdens be undone?
That the oppressed be freed?
That we beat our swords into ploughshares and our
spears into pruning hooks?
That we not lift up swords against each other
nor learn war any more?
That the Earth be preserved in its beauty and mys-
tery and fertility
for all generations?
That we have life and have it more abundantly?*

Will your power come over us so we grow loving? Will our faith make us whole?

Isaiah, living in just such a time almost 3,000 years ago, saw his people, God's people, Israel, filling their land with treasures (was it three-fourths of the known world's resources for six percent of the world's population then?), bowing down to what their fingers

had made, grinding the face of the poor. Then—in the year King Uzziah died, God granted him a vision: Isaiah finds himself in the presence of God.

*I saw the Lord sitting
Upon a throne,
High and lifted up,
And His train filled the temple.*

This contact with the presence of God is made possible through the presence of angelic mediaries—symbols of the revelation of God.

*Above him stood the seraphim:
Each had six wings;
With two he covered his face and
With two he covered his body
And with two he flew.
(Oh Lord, I want two wings to hide my face,*

Two wings to fly away!)

It is awesome! The whole Earth is filled with the glory of the Lord. And the foundations shake. In this awesome presence, the response of the prophet, as the response of Moses before the burning bush, is a feeling of great unworthiness.

*Woe is me! For I am lost:
For I am a man of unclean lips
And I dwell in a people of unclean lips;
For my eyes have seen the King, the Lord of Hosts!*

*(Lord, do not come to my house. I'm unworthy!
Speak and the promise is sealed.
For when thy word, oh Lord, is spoken,
I shall be healed. I shall be healed.)*

Then the prophet is touched with the purifying power of God.

*Then flew one of the seraphim to me,
Having in his hand a burning coal
Which he had taken with tongs from the altar.
And he touched my mouth, and said:
"Behold, this has touched your lips;
Your guilt is taken away and your sin is forgiven."
(And he washed my sins away!)*

Only after being in the transcendent presence of God, only after being touched by the purifying power of God, only then does the prophet hear the voice of the Lord saying, "Whom shall I send, and who will go for us?" and is able to reply, "Here am I! Send me."

Here we are, but who are we that the Lord should send us anywhere? We are teachers, homemakers, farmers, geologists, lawyers, students, secretaries, social workers, corrections officers, insurance agents, journalists, executives, mathematicians, mechanics, salespeople, realtors, factory workers, investment bankers, therapists, linguists, city planners—anything but prophets. What visions have we had? Has it been given to us to know the transcendent power of God? To feel the foundations shake? Have our lips been touched by the burning coal of God's purifying power so that we can say, as Penn said of early Friends, that we are changed men and women before we go about to change others?

Paul was struck blind on the road to Damascus. George Fox heard a voice within him saying, "There is one, even Christ Jesus, that can speak to thy condition," and came up in spirit through the flaming sword into the paradise of God, where "All things were new, and all the creation gave another smell unto me than before, beyond what words can utter." Perhaps such dramatic revelation seldom comes to you and me. It may be that your experience and mine is the experience of Evelyn

Underhill, that the Lord comes "in the little things," or the experience of George MacDonald, that "My how nor when thou wilt not heed; but come down thine own secret stair." Or will our vision be of that judgment scene so vividly drawn by Howard Thurman, hearing those "strange, awful words,"

*I was sick, helpless;
I was hungry, desperate;
I was lonely, wretched;
I was in prison, deserted.
You didn't know; but, are you sure?
Did you remember those flashes of concern
Of sympathy
That broke across your path at first,
And then at longer intervals until at last
There were no more?*

—from *The Greatest of These*

Better to follow the advice of Emily Dickinson and not pass by the angel with the flaming sword unaware:

*I bring an unaccustomed wine
To lips long parching next to mine,
And summon them to drink.*

*Crackling with fever, they essay;
I turn my brimming eyes away,
And come next hour to look.*

*The hands still hug the tardy glass;
The lips I would have cooled, alas!
Are so superfluous cold,*

*I would as soon attempt to warm
The bosoms where the frost has lain
Ages beneath the mould.*

*Some other thirsty there may be
To whom this would have pointed me
Had it remained to speak.*

*And so I always bear the cup
If, haply, mine may be the drop
Some pilgrim thirst to slake,*

*If, haply, any say to me,
"Unto the little, unto me,"
When I at last awake.**

This side the presence, this side the purifying power of God which can take us in whatever state of error and weakness we be found and raise us into light and strength, this side the call and our affirmative response to

*From *The Poems of Emily Dickinson*. Used with permission of the Belknap Press of Harvard University Press © 1955.

it, lie the message and the promise.

The promise, embodying Isaiah's hope that a remnant would survive, is this: even though we shut our eyes and ears, lest we see with our eyes and hear with our ears and understand with our hearts and turn and be healed, we will not be destroyed completely. Even though our cities be laid waste, our houses be without inhabitants, and our land utterly desolated, a stump of the oak that is felled and burned will remain standing. "That stump is the holy seed."

The promise is there to sustain us in danger and despair but it is with the message that we must concern our lives. The message is love, not doom. Not only are we

*Put on Earth a little space,
That we may learn to bear the beams of love.*

If we have ourselves been made aware of the love at the heart of things, then we long, as Douglas Steere has said, to love back through every relationship we touch. Only thus can we break the yokes, undo the heavy burdens, set the oppressed free. We must each hear the message with our own ears and translate the message in our own lives, in our own way. We have, as Paul reminds us, gifts that differ. So—

*According to the grace given to us,
Let us use them:
If prophecy, in proportion to our faith;
If service, in our serving;
She who teaches, in her teaching;
He who exhorts, in his exhortation;
She who contributes, in liberality;
He who gives aid, with zeal;
She who does acts of mercy, with cheerfulness.*

We do not go only as prophets, though our voice of prophecy must be raised in this day, whether it be heard or heeded. Oscar Romero, the martyred archbishop of El Salvador, spoke in the great prophetic tradition to our times when he said,

*We have continually
To repeat,
Although it is a voice
That cries in the desert,
No to violence.
Yes to peace.*

Archbishop Romero repeated those words with his life as well as with his voice, and in repeating them, was gunned down as he said the mass to his beloved poor in a hospital chapel. Evil is strong, strong. Only such body language as Romero spoke, in whatever setting of pain and conflict we may be led or in which we find ourselves will lift hearts and spirits and hold the storm of evil at

bay. And this must be our faith—

*That though the tree by its might it shatters,
What then if thousands of seeds it scatters.*

Or, as Fox said, when early Friends, coming to visit other Friends in prison, were taken up by the authorities as "sturdy vagrants," brought before the magistrates, whipped and jailed, "that which they thought to have stopped the truth by was the means to spread it so much the more."

There is a great temptation for one to say, as cartoonist Dunagin's congressman says to a colleague on the floor of the House, "Before I stand up to be counted, I'm going to see who's counting."

I do not know whether or not I will be able to raise my voice when to do so may mean death, as it does in so many parts of the world today. Could I march with the miners and peasants of Guatemala? Take to the streets with the women in Iran? Support the blacks with my presence in Soweto? Keep the vigil with the mothers of the Plazo Mayo in Buenos Aires rather than in the safety of the rotunda of the state capitol in St. Paul, Minnesota? Not by my strength alone. I cannot even dwell in the wide and difficult place to which I have been led without the light and strength which comes to me through the beloved community. And I have discovered, what I already knew, that Friends are only a part—albeit a dear part—of the beloved community.

We are called to break physical and societal yokes of poverty, powerlessness, racism, sexism, anti-Semitism. We cannot—without the constant and continuing love of God and of each other. We are called to exercise power and yet resist the temptations of power in whatever reasonable guise it presents itself to us. We cannot—unless the child in each of us is willing to say to the emperor in each of the other of us, "But the emperor has no clothes!" We are called to remain open and vulnerable and caring, as the institutions of which we are a part process and dehumanize people in ways we cannot prevent. We cannot—without the openness and vulnerability and caring of dear friends and the Christ Within. We are called to become instruments of change. Is it possible to do so without becoming agents of corruption? Maybe not. And never alone. But "We will try what love can do."

We might have to try it, not only in far, exciting places of protest and service, but in the very places from which we have come—in the offices and homes and shops and streets where we live our lives. We may, like Rosemary Elliott, receive clear guidance to keep our horizons limited to the community in which we live. As the true understanding of a "concern" grows on us (how well Isaiah understood its meaning!), by the growing of our own inner discomfort and pain from a particular societal problem, we will not be able *not* to act, *not* to say "Yes"

as the way opens. Your way may not be my way, friend, nor mine yours, yet the Spirit moving us must be the same. We may spend many years preparing ourselves for a purpose not yet known to us. Trust those unseen ends.

When Governor Perpich announced, in June of 1977, that he was going to appoint me as the seventy-second justice and first woman to the Supreme Court of Minnesota, we had a great celebration for and with all those who had helped make the appointment possible. As friends, old and new, poured through the door of the University Club, a part of the establishment we had preempted for the evening, and I stood alone greeting them ("Is this the line?" "No, but it's the beginning of a line!"), Koryn Horbal came along. Koryn—who had slugged it out with the "Old Boys" in the Democratic-Farmer-Labor Party (DFL) to establish women on an equal basis with men in the party, to become the first paid state chairwoman, national committeewoman, presently United States Representative on the United Nations Commission on the Status of Women; Koryn—who had been instrumental in organizing the DFL Feminist Caucus and leading it to a position of enough clout in the party to say to the governor about our highest court, "Nine-zip won't do it!"—Koryn took my hand and said simply, "Thank you for being ready!"

I hadn't known what I was getting ready for! I hadn't known what I was getting ready for when I was raising a family and being concerned about the communities in which children and families live, when I was rousing the public time and again on policies and proposals which legislative bodies should have adopted without urging, then sitting outside closed doors while the men on the inside made the decisions. I hadn't known what I was getting ready for when economic necessity and some dim sense that law was a key to those doors led me to enter law school at the age of thirty-eight, a woman with four children, a fifth born my second year in law school—sixteen years away from a graduate degree in sociology. I hadn't known what I was getting ready for all those years as an appellate advocate, arguing scores of criminal appeals for my public defender clients before the very court on which I now sit, going with those men and women to the prisons, the security hospital, the mental hospitals. I hadn't known what I was getting ready for during the years I spent teaching law students, directing a clinical, criminal program for student attorneys, working beside them day after day with our indigent clients, in municipal courtrooms and jails, looking at the system from the bottom up. I still didn't know what I was getting ready for when I gave my support in the early seventies to the founding of the DFL Feminist Caucus and the Minnesota Women's Political Caucus and worked with Minnesota women lawyers to urge the redress of the balance in the judiciary. Even today in Minnesota, with

women fifty-one percent of the population, only two out of seventy-two district court judges are women, only five out of 128 county court judges. There are more women in the pipe fitter's union in this country than there are in the judiciary.

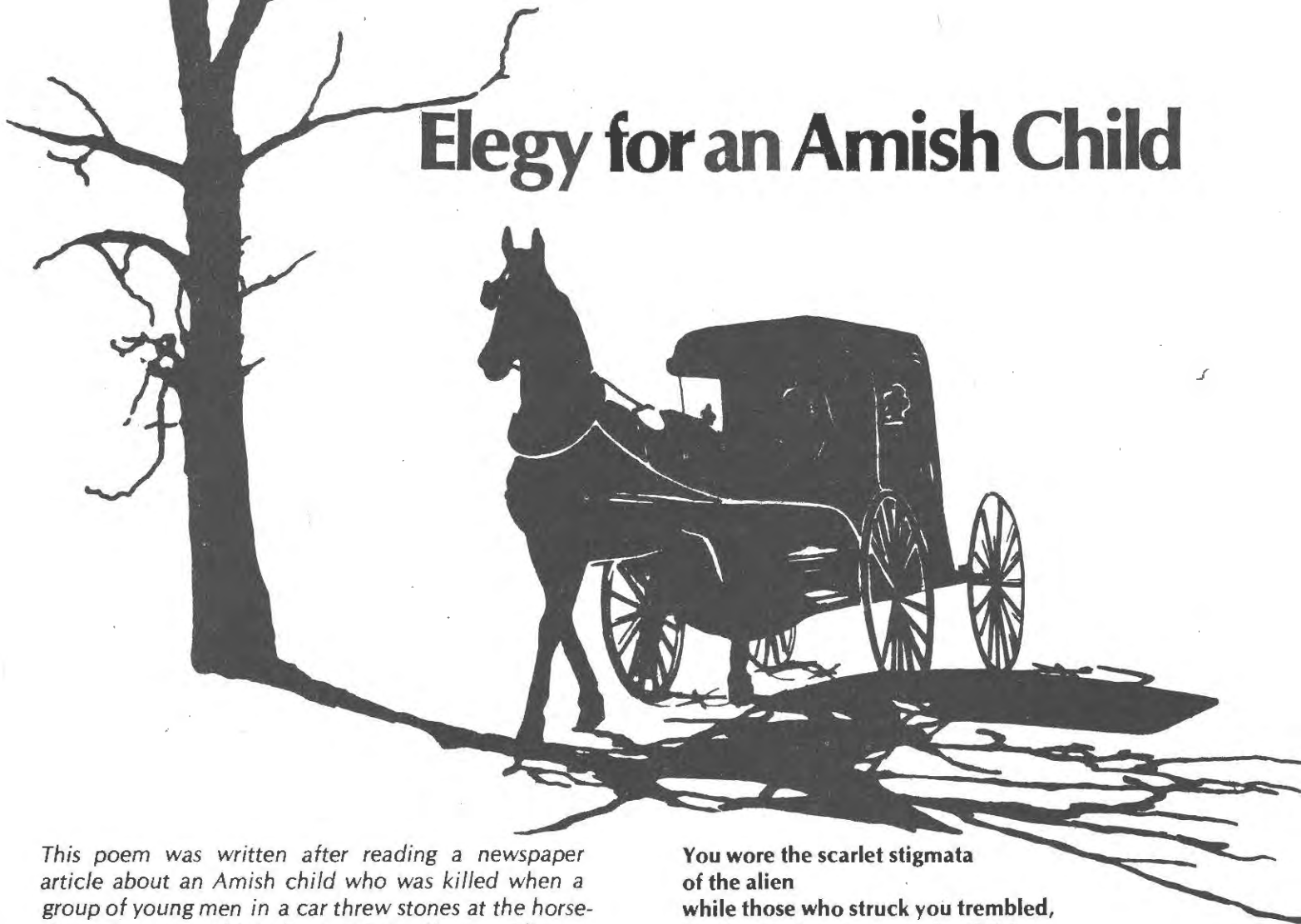
The way opened, though I wasn't always clear of the direction in which I was being led. I might think my presence on the court an accident, except I have a friend who says nothing happens by accident. I only know I am the beneficiary of the long, hard labors of many women over the years—women *and* men—and that they share with me the benefit and credit of any good which may come of my sitting in that seat on the court, holding it in trust for the people, working with my brothers there to do what justice it is in our power to do. Not long ago I went to speak at a two-year reunion of graduates of a displaced homemakers program in St. Paul and met there a lively, attractive black woman from the inner city, who told me that she and her thirteen-year-old daughter had a newspaper picture of me taped on the wall of their stair landing. Every morning as they rush downstairs and out of the door, they pat my picture in passing and say, "We've got one!"

It is a humbling and exciting thing to feel the pulse of the people through the cases and to know the faces of those people as I now know them after running statewide in 1978 and being elected to a six-year term on the court in my own right. The hopes of women rode on that campaign. No governor would appoint another of us if we couldn't be elected—and I was opposed by two conservative, sitting district court judges and a former state's attorney general. In those difficult days, doing my work on the court—which never abated—traveling and speaking throughout the state, I was borne up by the love of a legion of friends and the knowledge that we would make every effort but—if I was to be on the court, I would be there; if not, there was something else I was to do.

My work on the court is the work to which I feel called at the present. How and where I may be called in the future remains to be seen. I am now exercising power at the very center of our system of government; I may one day be chained to the gate out front.

Early Friends, early Christians, did not ask if what they were led to do was politically feasible or if it was effective, cost or otherwise. Their lips had been touched by the coal from the altar. We, too, have only to see with our eyes, and hear with our ears and understand to know the power that was theirs. A vast network of humanity is waiting to be connected by relationships of love. We are called to be the connecting links. Once we commit ourselves—our warmth, our laughter, our very breath—life in an essentially eternal sense will flow through us to the healing of us all. □

Elegy for an Amish Child



This poem was written after reading a newspaper article about an Amish child who was killed when a group of young men in a car threw stones at the horse-drawn buggy in which the Amish family was riding.

You travel an old path now,
young martyr, in your porcelain bark of flesh,
you in this graveside shrine,
a little girl with white cap, grey gown,
one of the plain people,
who sought a new land, refused to carry arms, or war.
They gave you their ways,
made you an anchorite,
hidden among the songs of fields
where blooms blow
from the breath of an ancient prairie.
Does your mother watch above you,
fold her hollowed arms in prayer,
weep for your journey,
you the laughing vagabond,
crossing sacred waters in a flimsy ark?

You could have clapped your hands that day,
bathed in the childhood,
your laughter breaking like buds on the silent road,
until you slept
and your horse, like a dark apocalyptic angel
pulled you to fire.

You wore the scarlet stigmata
of the alien
while those who struck you trembled,
bearing in them images of a Child
stable-born and wreathed in blood.

Sweet cradled crucifix
you have borne the blind dark's blow,
and lie among the whispered prints of Indians
who once leaped the unbroken fields.
All those who gather around you
seek to bless you in the hushed grave,
and bless the unknowing hands that hurled you there.
Forgive the stealing of your gentle self.
Forgive us, child, in our house of chiseled bone.
We kill, defending our mortality.
Forgive the temples built of creeds turned into stone,
forgive the cracked cathedral thrown;
its stained glass bleeds on the world.
Pardon the faith that shelters only its own.
Peace lives in the bright mosaic eyes
of those who gather the world into their gaze;
quick-winnowed child, shielded in the holy deep
forgive the weapons and the words
that stoned you to this smiling sleep.

—Frances Heiman

This is the slogan of the anti-abortion movement. It is a good slogan. The right to life is basic to all other human rights. Obviously, other human rights cannot be of any significance unless one is alive! However, controversy rages over *when* the right to life begins. As one physician puts it, at what stage of development does the human fetus become "one of us"?

Most people agree that during the later months of pregnancy, when the fetus can move about, looks remarkably like a newborn baby except for its disproportionately large head and, with proper care, may be able to live and develop outside its mother's body, it certainly has the right to life.

But what about the first trimester of pregnancy (first three months) when the embryo is passing through its fishlike and other primitive stages and is getting a grotesquely humanlike face together but can neither move about nor yet live and develop outside its mother's body? During this period is abortion the same as murder?

When the pope recently visited the United States, he said that destroying a potential human life is a sin from the moment of conception, *i.e.*, the moment when the nucleus of the spherical human egg cell, which itself is barely visible to the naked eye, fuses with the nucleus of one of the millions of sperm cells which are present, though invisible without the aid of a microscope, and which appear to compete with each other to fuse with the egg cell. The pope says that at the moment of this fusion the right to life begins.

The Roman Catholic Church pushes the right to life still further back. It teaches that the use of "artificial" means for keeping the egg and sperm apart or preventing the uterine implantation of the fertilized egg by mechanical or chemical means is sinful. However, the church condones the "rhythm" method of preventing conception, though this method has the same purpose as so-called "artificial" means, namely to prevent the starting of a new life. From a theological point of view, the virtue of the rhythm method is its unreliability, which makes it less likely than other methods to thwart God's will, if one believes that God's will is for maximum human procreation. Even continence, which the Church considers a great virtue, may sometimes be motivated by a desire to avoid the responsibilities of parenthood. If so, may not continence (even to the point of total abstention) also be sinful?

Sincere people of all faiths differ about when the right

Dorothy Hewitt Hutchinson is a former president of the U.S. Section and chair of the International Executive of the Women's International League for Peace and Freedom. A long-time peace worker among Friends, she is a member of Abington (PA) Meeting and a resident of Sewanee, TN.

The Right To Life

by Dorothy Hutchinson

to life begins. The Supreme Court has declared early abortions legal. But Congress, about three years ago, passed the Hyde Amendment, which ruled that federal funds cannot be used for abortions—except when the mother's life or future health will be endangered by pregnancy and childbirth or when the pregnancy was caused by rape or incest promptly reported.

The Supreme Court has recently validated this as the law of the land, which means that individual states will also be encouraged to refuse to pay for Medicaid abortions. The next goal of the Right to Life movement is to get passage of a Constitutional Amendment making all abortions harder to get. Support for an amendment became a part of the 1980 Republican Platform.

Anti-abortion legislation actually affects only *poor* women. The affluent can get safe, sanitary abortions, as *they always have*, simply by paying for them. Only the poor are driven to seek bargain-rate abortions, often performed under unsanitary conditions by unqualified abortionists.

Let me agree that *some* poor women may use the availability of abortions simply as a form of birth control and license for being careless about their sexual behavior. However, it seems to me that a woman so motivated is probably unfit to be entrusted with a tender new life. If so, her abortion should be facilitated rather than prevented by the government.

On the other hand, the many women who will be

*While we argue about the
rights of the fetus,
our country is hurtling
into another and
even more challenging test
of our commitment to
the right of life—the idea
of war.*

unfairly hurt by the unavailability of abortions are: 1) teenaged girls who, often because of ignorance, find themselves pregnant but see no way to support their babies or give them decent homes; 2) wives and mothers exhausted by too frequent pregnancies, who feel physically and/or psychologically unable to cope at the moment with another pregnancy; and 3) poor women who see no way by which they and their husbands can eke out an adequate living for larger families than they already have. Now that large families are an economic burden rather than the asset they were in the old days of a predominantly agricultural society, this category of women needing abortions is very large and is growing.

The maternal instinct being as strong as it is, the unwanted baby is usually welcomed and lovingly cared for after it arrives. But are the rights of the child really served by forcing childbirth on a reluctant mother? Is a one-parent and/or a poverty-stricken home or one presided over by an exhausted, half-sick mother acceptable to us? And, in an already overpopulated world, are unwanted children—who often have to be supported for years by the State—socially desirable?

Friends, who are noted for their reverence for human life and also for human rights, are often confused, trying to weigh the apparently conflicting rights of mother and fetus or the rights of both in relation to the rights of society. Equally sincere Friends have come to different conclusions.

Considering the complexity of the problems facing poor parents, is there any human institution or any human being better fitted to weigh these conflicting claims in each individual case and to decide for or against abortion than the pregnant woman herself, in consultation with her God and her physician? Shouldn't we leave this decision, like the decision to practice contraception, to the person most affected by it?

This depends to a degree on what society's perception is of the purpose of condemning abortion. The present anti-abortion crusade has more punitive overtones than it cares to admit. These overtones may stem from at least as far back as the Book of Genesis, where the pains of childbirth are cited as part of God's punishment of Eve for her disobedience. Must we, therefore, still view childbirth as a pregnant woman's just punishment?

The anti-abortionists base their public arguments on the right of every fetus to be born. But there is also implied the notion that childbirth is a God-ordained punishment of women who let themselves get pregnant, and the notion that society must not let a woman evade the suffering she has brought on herself by becoming pregnant either outside wedlock or even within it.

The truth is that the ability to conceive and give birth are women's greatest privileges. We have all observed the anguish of women who find that they cannot conceive or carry a child to term, and to what lengths an infertile couple will go to have a child of their own.

Sex education in our secondary schools has, perhaps, been remiss in placing so much emphasis on instilling in girls the fear of pregnancy and teaching means for avoiding it, and not enough emphasis on the joy of giving life to that greatest of miracles—a new human being—under circumstances which are favorable to the full development of this new life. Of course, it is only fair to young women to warn them of the psychological and emotional trauma an abortion may cause them and the scars which it may leave on their lives. But *emphasis* should be placed on helping a girl to rejoice in learning all about her reproductive capacities and respecting her wonderful body too much to play fast and loose with it before she has a loving family unit in which her child can grow up with a sense of emotional support and physical security.

The more girls regard pregnancy and childbirth as their greatest privilege as well as their greatest responsibility, the safer it will be for society to experiment by permitting women to judge for themselves when they need abortions paid for by society. In any case, paying for such abortions with public funds will probably be much less costly to the State than supporting impoverished mothers

and children for years, even at a low subsistence level as it often does now. And isn't it being more humane to the unwanted child to allow the mother to decide whether or not to terminate her pregnancy?

Perhaps the time has come to find out experimentally whether government-funded abortions on request, coupled with a new emphasis in sex education, will dangerously lower the birth rate or rather tend to stabilize it; whether they will result in more promiscuity or rather in improved health for poor women and their children; and whether abortions on request will cost the State more or less than the present system of—in effect—forcing poor women to bear more children than they can properly care for without years of government aid. No such experiment has yet been made.

While we argue about the rights of the fetus, our country seems to be hurtling toward another and even more challenging test of our commitment to the right of life. The U.S. is again playing with the idea of war, as if war were a pragmatically and morally acceptable option—as we find our national objectives frustrated by the behavior of militarily far weaker nations and our power challenged by a nation which is becoming militarily our equal and may soon become militarily our superior.

We Quakers have always argued that the war method is 1) “contrary to the mind of Christ,” and that, therefore, neither an individual Christian nor a nation claiming to have Christian principles can participate in war; 2) that, in the long run, the evil results of war far outweigh any good the war seems to have achieved; and 3) that the problems which lead to war, such as the economic exploitation of weak nations by the strong and military interference with the affairs of the weak by the strong, must eventually be solved by negotiation or other nonviolent means.

At the present time it is clearer than ever before that war involving the major powers or their surrogates will be a nuclear war, and, therefore, neither side can win (in the only sensible meaning of the word “win”), because both sides will have lost far more than either can possibly have gained by the carnage.

However, Quakers should, at this moment, have something very timely to say on this subject. There may be honest disagreement about when the right to life begins. But the question now is: when does the right to life end? Can it be that by the age of eighteen a human being has already outgrown his right to life? Is it not clear that we, who value every human being's right to life must challenge the right of the State to train eighteen- to twenty-six-year-olds to kill and destroy and to sentence

Anti-abortionists who zealously defend the right to life for the fetus can logically be expected to join the current anti-conscription campaign to defend thousands of our youth from death, or worse.

hordes of them to lay down their own lives for Middle East oil, or national prestige, or for any other reason?

Every one of these young people represents the hopes and the thousands of dollars and thousands of hours of care which his parents have invested in his health, education and moral training. Then, at the age when these youths are at the peak of their energy and general physical fitness and on the very threshold of the period in their lives when they could be making their greatest contribution to society, are they to be registered and conscripted for war?

Conscription for war denies every conscript his basic human right—the right to life. He is subjected to a grizzly form of “Russian Roulette” which decides whether he lives, or—even if he does—whether he will be so maimed that he will live out his days in agony and despair, or so psychologically traumatized that recurring nightmares of war and his part in it make his life almost unbearable.

It seems to me that the thousands of anti-abortionists who zealously defend the right to life for the fetus can logically be expected to join the current anti-conscription campaign which aims to defend thousands of our youth from death, or worse.

To abort is intentionally to arrest the development of a life. The eighteen- to twenty-six-year-olds and their parents need—and have a right to expect—broad support in a campaign against the threatened compulsory mass abortion of our young adults. □

Last Call for Peacemaking

by William R. Huntington

The twentieth century was to be the century of peacemaking. At its start there was a widely held vision of a global society, toward which we were heading, in which conflicts were solved without war. We have lost our bearings. It is now responsibly prophesied that, before the year 2000, a last war will bring a nuclear holocaust. Can we stop and turn and get back on the right course in time?

Glimpses of thinking of the early 1900s may strike us as unrealistic and naive. But what, in perspective, can be said for policies today such as deciding to increase the production of weapons-grade plutonium when we have enough stockpiled to kill the Earth's population ten times over; or, instead of planning to set up realistic conditions of peace while it still can be done, projecting the weapons of war for the 1990s? Eighty years ago, we at least knew where we wanted to go. Now, in world politics, beyond a determination to remain "strong," has the United States any goal?

In 1898 young Nicholas II of Russia took the initiative that led to the Hague Conferences of 1899 and 1907 which set up a "Convention for the Pacific Settlement of International Disputes" with a Court of Arbitration to implement it. One of his reasons for doing so was that "economic crises, due in large part to the existing system of excessive armaments, were transforming armed peace into a crushing burden, which people had more and more difficulty in bearing."

In 1903, Andrew Carnegie gave two-and-a-half million dollars to build the Hague Peace Palace to house the International Court, because he believed that, once this edifice was there for all to see, no nation would take up

arms in conflict when it could take its case there for justice. When Carnegie later established his Endowment for International Peace, he instructed his trustees that, after this number one world goal of achieving permanent machinery for the maintenance of peace had been reached, they were to decide what was the next most important task to be done, and then to turn the Endowment's resources to that.

In 1905, my grandfather, preaching in New York City on the Sunday after the great battle of the Sea of Japan, one of the early naval engagements where torpedoes were first used, said:

That men should give themselves to the task of tearing one another's flesh, hurling great masses of iron with the same intent, albeit on a larger scale, as that with which naughty children throw stones, is simply a wicked misuse of the gifts of civilization; and the more scientifically the thing is done, the more cold-blooded is the crime. Here we have been scalding and mangling and drowning our fellow creatures by means of explosives which are the wonder of the laboratory and mechanisms so skillfully contrived as to challenge the envy of the watchmaker. All the more shame to us, I say. In ancient battles there was some excuse for the fierceness which the hand-to-hand combat necessarily kindled. But today one's temper need not be ruffled in the least. It is largely a matter of mathematics. Find the range, consult your tables, then kill your ten, twenty, fifty men, as the case may be, three miles away.

Today, read "ten, twenty, fifty million men, women and children, six thousand miles away."

The Oxford English Dictionary's 1905 definition of *pacifism* is "the doctrine or belief that it is desirable and possible to settle international disputes by peaceful means." The word has been battered, distorted, scorned, and weakened since then, but the doctrine and belief of

William R. Huntington is an architect. For many years he worked with the American Friends Service Committee in relationship to a variety of international programs. A member since the 1930s of the World Federalists, he is presently a member of Conscience Bay (NY) Meeting.

the word's original meaning have become crucial to our civilization.

The League of Nations Covenant that Woodrow Wilson succeeded in connecting to the peace treaty at the end of World War I bound the contracting parties to "achieve international peace and security by the acceptance of obligations not to resort to war." In Geneva another palace was built with facilities for organizing and conducting—for the first time on a global scale—a wide range of services, notably in health, drug control, science, communications, and colonial affairs, as well as for dealing with disarmament and disturbances of the peace. Wilson had been hailed as a god in an exhausted and mutilated Europe, whose people had grasped at the hope that the war had really been the war to end all wars. At the height of his campaigning for support of the League, Wilson said:

I do not believe there is any body of men, however they concert their power or their influence, that can defeat this great enterprise, which is the enterprise of divine mercy and peace and goodwill.

But the post-war United States, feeling much too heady with the exploding prosperity of the twenties to be bothered with any foreign commitments, knifed Wilson in the back and left Europe and the League to go their own ways. After two decades, the League was dead, having proved congenitally too weak to cope with the vanities of nationalism, and powerless to control the ruthless banditry of Mussolini and Hitler. Wilson died in tragic defeat, and unfortunately in the present era his name brings up connotations of failure which ironically dim the vision he proclaimed. But let future history remember him as one of the great guides along the path to world order.

Looking forward in 1920, in the last pages of his *Outline of World History*, H.G. Wells had written:

It may be that the League is no more than a first project of union, exemplary only in its insufficiencies and dangers, destined to be superseded by something closer and completer. . . . The League is at present a mere partial league of governments and states. It emphasizes nationality. What the world needs is no such League of nations as this. . . . but a world league of men. The world perishes unless sovereignty is merged and nationality subordinated.

And he went on to ask:

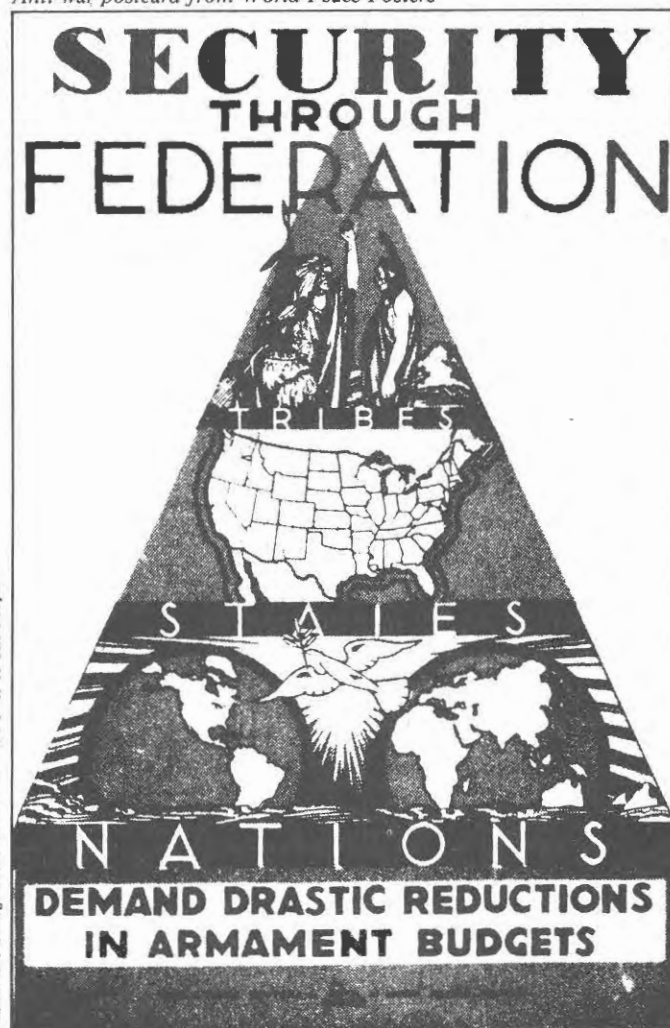
How far will modern men lay hold and identify themselves with this necessity and set themselves to revise their ideas, remake their institutions, and

educate the coming generation to this final extension of citizenship? How far will they remain dark, obdurate, habitual and traditional, resisting the convergent forces that offer them either unity or misery? Sooner or later that unity must come, or else plainly men must perish by their own inventions.

Few wrote or thought this way before the thirties or forties. By the time a handful of books about world organization or world federal government had begun to generate small groups of followers, the second great war had broken out. But as the war went on, so did thinking about a new peace in terms of setting up an international body more sophisticated than the League, and talks at Yalta, Dumbarton Oaks, and Bretton Woods began drafting serious proposals.

The bombs fell on Hiroshima and Nagasaki in August, 1945. The Charter of the United Nations had already been drawn up at San Francisco in June. In October the fifty-one founding members had signed it and the United

Anti-war postcard from World Peace Posters





Logo from the
1930s' "No More War"
movement

The Power of The People

Nations had come into being and was hailed as the last great hope of humankind. The government representatives who signed did so on behalf of their citizens, for the preamble begins, "We the peoples of the United Nations determined," among other matters, "to save succeeding generations from the scourge of war" and "to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used save in the common interest...."

Does this language in any way justify governments risking, for any reason, the wiping out of future generations? Have governments any excuse for not persisting to seek the principles and methods called for to control armed force? The Charter binds its members to fulfill all their obligations in good faith, to settle their disputes by peaceful means "in such manner that international peace and security and justice are not endangered," and to refrain from even the threat of force in any way inconsistent with United Nations purposes.

Does anyone remember the U.N.'s early days when it was the approved policy of Washington to consider the U.N. Charter the hub of U.S. foreign relations? Does anyone remember that when John Kennedy appointed Adlai Stevenson U.S. Ambassador to the U.N. instead of naming him Secretary of State, many applauded this decision on the grounds that New York was the more important post? Does anyone remember that Arthur Goldberg resigned from the Supreme Court to become United States Permanent Representative to the United Nations because, as he stated eloquently at the time, even though the Court was regarded as the highest assignment a person could expect to get in life in this country, he could not refuse a call to serve the world as well in those halls to which all nations and peoples were looking for

the implementation and protection of their peace? Today, does anyone remember hearing any of the candidates vying for election to our highest national offices even mention the United Nations as a body in any way relevant to our security? On the contrary, the first point in a foreign affairs political plank today seems to be to assure the voters that, no matter what, our national military preparations and expenditures will be increased.

In the spring of 1978, the United Nations General Assembly met in a Special Session to discuss disarmament. This was the largest and most representative body ever to meet on this vital issue. The 126 major statements by national delegates, and the thirty-one statements by representatives of non-governmental organizations and research institutes, all powerful indictments of the world's dangerously runaway military build-up, and most of them persuasive appeals for general and complete disarmament, have gone to rest unheeded in the interminable U.N. archives. The President of the United States who boasts that his country is the world's most militarily powerful nation, but who promised when he took office that one of the main goals of his incumbency was to make progress toward the goal of "reducing nuclear weapons to zero," stayed away from the Session. The U.S./USSR arms race has gone on, unaffected.

The U.N.'s expressed aim of "general and complete disarmament under effective international controls" means, in its first four words, disarmament by every nation down to the level of arms needed for its internal constabulary. There is unanimity on that part of it. The last four words are the sticky part. No one is bold enough to spell out in detail what "effective international controls" would have to be, because this would raise the basic issue of the subordination of national sovereignty. The sovereignty of each of its national members is sacred at the U.N. To challenge it is taboo. Without it, its most powerful members would not have joined and, if it were subordinated, would probably leave. Yet it is the deep root of the U.N.'s impotence, and the reason why all the disarmament conferences of the century have been ineffectual.

Before nations will disarm, an international structure must come into being which will afford the framework of security in which it can be safe and desirable to be disarmed. As President Kyprianou of Cyprus put it at the Special Session, "Disarmament cannot be conceived without the existence of a system of international security and legal order affording some guarantee of security."

Disarmament without such a framework is a deceptive concept. No society in history divided into independent units, be they tribes, clans, duchies, kingdoms, or nation-states, has ever achieved disarmament and peace throughout the society until the units have united as one body, given up their separate armies, and joined in a

common security system. As long as the premise remains that resort to war is the accepted final arbiter of disagreements among them, nations will arm, and their governments, led by their military departments, will be dedicated to the responsibility to see that they are ready to fight. Lip service from time to time may be paid to disarmament through measures which are really only matters of arms control, such as SALT, but unless the premise of war is renounced these measures will be superficial and will not lead to disarming.

Though there can be no security for any nation in nuclear weapons, no defense against those of an enemy, and, if a nuclear war started, no victory possible for anyone, yet our stated national policy is that "if necessary" atomic weapons will be used to defend our nation. This, even though it is understood that such use is likely to lead to a massive thermonuclear exchange resulting in tens of millions of lives lost on both sides. (In such conditions, does humanity really have "sides"?)

It could be projected that we are close to a third cycle in which another world war, unbelievably more terrible than the others, will be followed by another peace conference challenged by fate with an ultimatum: either set up an effective global peace system this time or perish. But are we not faced with this choice right now? This time there might not be survivors to hold a conference. If some part of the world did still live, they would be faced by appalling disaster, and they would wonder how it could have been that we had let it happen, and why we had not conferred before it did, but then they would have to try to write a new peace treaty better than any previous ones.

The war part of the cycle can gain nothing this time around. Is it utopian to believe that we can come to our senses before going any further on the road to destruction? Must it be imagined that, before we can reach agreement with our fellow humans on conditions under which we can live together in justice and peace, people, for no good reason, have to be wiped out by the millions, and the whole of creation perhaps put on the line? Why not agree on what we would want to agree on afterwards, before the war begins?

World War III must, in effect, be called off. Let people pretend that it is over if they will, but be thankful that the buttons were not pushed and that we all still have a chance to have a future. In a sober mood of reprieve let the third big peace conference be convened at the earliest possible date. This is the most urgent matter before the world, and the more so in the light of ongoing local power struggles, for which there is no ultimate satisfactory settlement anyway except within the framework of generally accepted law and order. It is probably also at this moment considered the most unlikely step to be taken, because most persons believe everyone else would think it could never happen.

It can happen and will happen if but a fraction of the four billion interested parties inhabiting the Earth are awakened to what is at stake and given a chance to make their wills known. All over the world people are frightened as they see what is going on and bewildered as they try to look ahead. They feel hopeless because the peace conditions they would like to have seem unrelated to the hard and blind politics of the day. To generals in their computerized underground strategic command posts, the continents and the oceans have become battlefields. If their war scenarios ever took place, the average human would be as helpless as a peasant in a valley between two feudal castles. But let it become politically credible that nuclear weapons may never be used again because there is a strong and rising movement to abolish all wars, and that in fact an international conference has been called determined to work out the practical arrangements for global security in a peaceful world society, and let an impartial worldwide media network keep people informed, then a contagious demand could arise for the conference's success that could not be denied.

The conference would, of course, have the extremely difficult task of framing a new world constitution or charter, or achieving a major revision of the existing U.N. Charter, which would at last establish globally what civilization so far has come to expect everywhere except on the international plane, that "the law of the land" is supreme, that disputes are to be settled by peaceful means, and that private armies are forbidden and with them all manner of martial weaponry. It would be supported in sticking to its goal by two powerful forces: recognition of the alternative of insane annihilation it had met to avoid, and support of articulate masses of the population it represented. The complexity of provisions the constitution would have to include will be worked out by especially qualified persons, one hopes; details are not the ordinary citizen's task. What needs emphasis at this stage is that it is up to the people to specify clearly what the provisions must accomplish.

The immediate practical question is who will take the initiative to propose this peace conference? The call must come from someone or some group of persons with a voice and credentials that both command respect. The call must be issued in a way that commands attention and that will assure its getting serious and urgent consideration on the world's agenda. It must be seconded and supported by a wide range of influential and convincing advocates as soon as it is made, so that people's attention is caught, their imaginations stirred, their skepticisms overcome, and their energies engaged. Once it gets off the ground, it will become politically credible and then its own merits will sustain it. To those who have the strength and courage to launch this project we might owe the

survival of humankind.

The more one thinks of the many sources in the world's company from which this call might come the more its coming appears possible and likely. One can easily imagine it coming from leaders of the Third World, who already command international respect. If they, with unanimity and a wide backing, called the superpowers to task, in the name of all humanity and the whole life of the planet, for their arrogance and irresponsibility in the arms race, and insisted that they join in a bold new common undertaking to renounce the war system forever, very few votes would oppose them. If the United Nations as a body took the actions that are open to it in a case of threats to peace and security—and certainly when it is an acknowledged likelihood that a massive nuclear exchange will soon occur, such a threat does exist—it might surprise itself and it would gain strength by the action. Under Article 99 the Secretary General could ask the Security Council to take up the matter; under Article 39 the Security Council could take action on its own; and under Article 11 any U.N. member could ask the General Assembly to discuss the threat.

With a stretch of the imagination, but not beyond the capacity of humans to rise beyond expectations, the leaders of the superpowers could jointly issue the call. These two persons have the future in their hands. If they met one-to-one they might arrive at a firm trust between themselves, which in turn could lead to a trust between their countries which no one now believes possible. Their subordinates, given their official responsibilities, could never suggest such a trust, but reached by the two at that summit, it could become real and turn the world around.

Special extra-governmental commissions are a tried possibility. At the present time the international group which calls itself the Trilateral Commission, for instance, purports to be planning ahead, in a Dumbarton Oaks sort of way, for an orderly planetary community, but it has not yet set its sights high enough to envision the disarmed inclusive world system that must be achieved, nor, meanwhile, can it seem to disentangle itself from the arms race. A bolder such commission, with a wider international base, and with a clearer vision both of the present danger and of the imperatives of a viable future, could, if activated soon enough, perhaps do the trick.

The newly formed International Physicians for the Prevention of Nuclear War intends to inform and warn the world of the unthinkable and irreversible consequences for human genes of even a limited nuclear exchange. They can be counted on to reinforce any peace-making initiatives and even to take political leadership for the sake of saving us from extinction. Scholars and scientists will surely join in any call. Einstein said, "There is no salvation for civilization, or even for the human race, other than the creation of world government." His

followers cannot but be concerned today with a call to such political sanity.

Nobel Peace Prize winners have spoken out before and surely will again. Labor leaders have come to realize that conversion from arms manufacture to goods for a peacetime economy would be for their benefit. Also, they must realize that if strategic warfare begins with knocking out munitions works they will be in the targets. The recent developments in Poland also indicate what solidarity would form behind any initiative benefitting workers around the world. Speaking of targets, cities on both sides have been targeted for years. Is it not a concern for mayors that their constituents are being used as helpless pawns?

The largest of all segments of the population that has a special stake in life and survival is women. If there ever was a right-to-life issue that all women should get behind, it is the right to exist that was passed on to us and which it is our sacred duty to pass on in turn. Imagine if all women united to issue this call to peacemaking now. And environmentalists, concerned with all the rest of life on Earth, animal-lovers and bird-lovers, whale-lovers, all concerned with the soil and its greenery and the waters of the Earth, what support they have to give!

Non-governmental organizations, as mentioned above, played a strong part in the disarmament session and continuously are actively helping the U.N. in economic and other fields too. Hosts of them are involved in promoting world organization and making studies that are background material to be drawn on for the peace conference. The Peace Research Institute in Dundas, Ontario, has compiled over 500 abstracts on world government, world order models, world unity, world community and world citizenship.

Finally, there are the religious leaders who should be and are expected to be foremost in peacemaking. If a pastor in a small isolated town with a history of feuding found that his flock had come to the point where two political factions, unable to agree on any town government, were massing wagonloads of explosives on either side of the village green, each for the purpose of stopping the other from blowing up the town first, would he not try to make peace? Would he not try to tell the townsfolk that their tradition of feuding had gone on too long, and that it was time to appoint some selectmen or other body to regulate their affairs for the common good, so that life could go on peacefully without all their guns and that crazy accumulation of dynamite?

The great religious bodies of the world today are unequivocally opposed to nuclear war. The doctrine of the just war that some Christian theologians used as an excuse to condone wars that met certain criteria can in no way be applied to a thermonuclear violation of everything Christ stood for. The Roman Catholic Church, in *Pacem*

in *Terris*, published under Pope John XXIII, contains a very clear passage of argument leading to the conclusion that world society has developed to the point now where an orderly governmental structure is imperative.

For the Quakers, in this call and campaign for a peace conference, there is a special part to play. They have steadfastly held to the belief that a peaceful world community is possible. Now that this can no longer be thought of by anyone as a faraway goal but must be recognized as something to be reached urgently before it is too late, other people need to believe in it too. Many will remain skeptical and fearful. They need to draw on the resources of faith that Friends can contribute. The politicians and international organization builders cannot reach the goal unless people believe it can be reached. The doubters' "Oh, there will always be war!" needs to be replaced by the citizens' "We don't kill our neighbors across the street; we don't need to kill our neighbors across the ocean."

But it will be too bad if Friends remain aloof from the practical politics required to get headed toward the goal. The war-maker's world has let the Quakers stand apart in time of war, respecting their conscience about fighting and their goodwill, but at the same time regarding them and their views as irrelevant. To too large an extent I think it can be said that Friends have fallen into an acceptance of this irrelevance and felt that it was no concern of theirs to get involved in the machinery of peaceful world organization, in spite of William Penn's example. Penn not only wrote his treatise on the peace of Europe, but said as a principle that religion should not take us out of the world but lead us into it to do our part. Friends' active support of the work of the United Nations is an exception, but this has been characterized too by a reluctance to criticize the U.N. for its fatal flaw of being without authority.

Friends stand by George Fox's principle to live in that spirit which takes away the occasion for war, yet, paradoxically, they acquiesce in much of world society in which occasions for war are accepted as normal situations to be dealt with by war if necessary. They will witness against individual weapons of particular viciousness, such as gas or chemicals or neutron bombs, but for some reason seem reluctant to challenge or work to change the premises of the war system under which sovereign nations continue to operate and which have always led to the use of the most deadly weapons available. To change the system so that occasions that used to be for war are to be used for peaceful and lawful negotiation is a big practical political job, in which there is urgent need for Friends' faith and spirit.

To be secure and free and disarmed and protected by the law has got to become everybody's right. It is not just for Quakers anymore. □



There's Nothing Wrong With Christmas Letters!

by Maud Marshall

Maud Marshall is program secretary of the Swarthmore College Program in Education. A past assistant to the curator of the Swarthmore College Peace Collection, she is interested in the development of adult literacy through creative writing. She is an attendee at Swarthmore (PA) Meeting.

For years the etiquette columns have been telling us that printed letters lack intimacy, they're too impersonal, a breach of good taste. Nonsense! I've written and received them for twenty years. They can be as fresh and vital as a personal greeting; they can tell far more than a hasty scribble on a printed card, and can do so with a flair not always available at a writer's fingertips as he or she faces each name on her or his mailing list. And such letters don't need to avoid intimacy.

They are intended as a happy substitute for an exchange of holiday visits. By including more than just a few brief details they make it possible to help keep alive ties of friendship most of us promise to maintain but usually relinquish when good friends move away. "How else," one woman writes,

are we in this age of great mobility to keep in touch with lives that meet ours for a time and then disappear? I'm curious about that delightful baby

who was my infant's first contact with another of her age. I want to find out how a retired colleague manages aging, or watch the coping of a youngster born without a hand.

"What should we do," adds Colin Bell, formerly executive secretary of the American Friends Service Committee, "who long to keep in touch with 200 to 250 beloved friends in five continents?"

Letter-writers are tired of the glibness of their critics and of the old jokes each year, even if some of the criticisms are just. They know that the commercial card with its printed greeting is not more representative of the holiday season than the message of the family which writes its own. Yet even the formal card with its anonymous lines and lack of a personal touch still says that one person took the time to think of another, no matter how fleetingly. The writer of a mass-produced letter wants more than just a fleeting contact with old friends, wants to share part of her/himself at this special season and to have news of friends in return. The printed format is only a labor-saving device, as is the computer or the food processor. It allows one to skip the helpless search for a printed card with just the right message, and lets one say what one wants to say. Often a personal greeting is penned at the end.

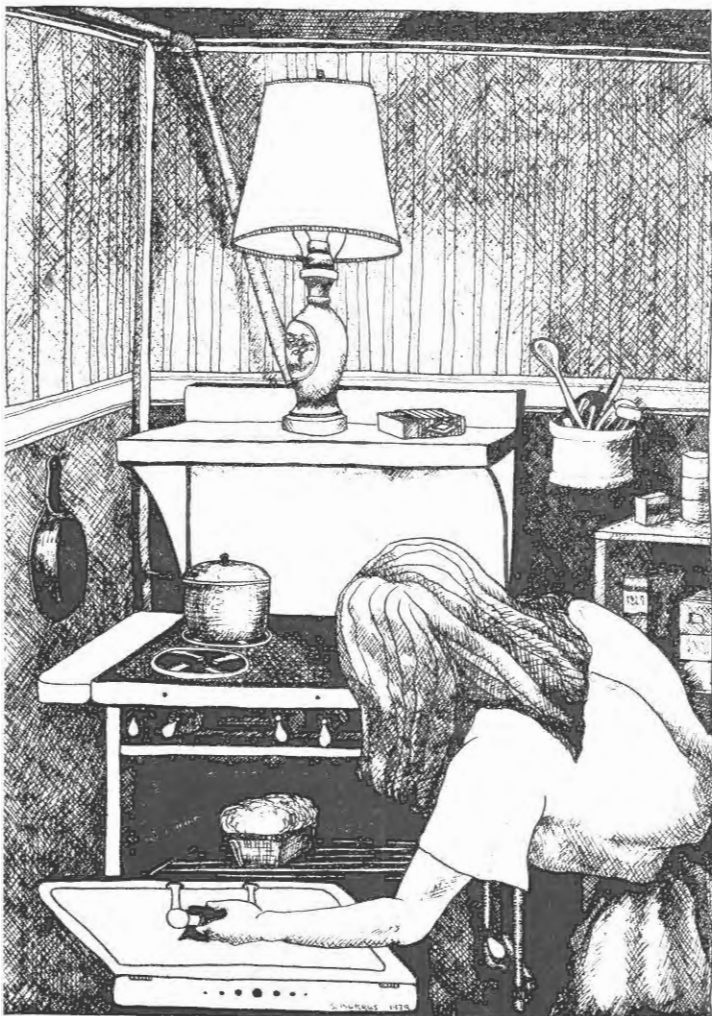
"Imagine yourself arriving for supper at 22 Davis Lane," one letter starts.

It is sure to be late. You will step over Joseph (the nine-year-old setter) as you come in the front door, which will be standing open no matter what the weather. Any number of noises may greet your ear. Douglas practicing his scales, Babs tuning her cello, or Neil "tiddily-pomming" his favorite Winnie-the-Pooh for the hundred and first time (that day).

Even at the risk of conveying more information than some recipients need, there is no question that these greetings are intended to reach out in a caring way. "There is no obligation of friendship to read any part that doesn't interest you," says Horace Alexander, octogenarian and friend of Gandhi:

Some who get this letter are interested in one part of our lives; some in another. If you are not interested in grandchildren, you don't have to read the first part. If you try to keep clear of ornithology, you can skip the next.

"But they're so boring!" you may say. Some are, of course. But holiday letters don't have to be tedious. They need the writer to be him/herself, with thoughts and emotions as openly expressed as though an individual



Drawings by Sue Burns

letter were being penned. One woman, instead of simply reporting a family move across the country, admitted she'd spent \$120 on telephone calls to her old friends that fall, and the message was always, "HELP! I'm miserable!" Leaving a challenging job in Southern California to follow her family to New England, she arrived in Portland to begin job-hunting in a blizzard

sloshing through the snow mumbling, "I hate you all anyway—I don't really want to work here," while icicles melted and oozed down her neck.

The annual letter does demand responsibility from the writer, however. One must be scrupulous in scanning one's holiday mailing list. The most common complaint, "I'm not interested in their children!" occurs when one forgets that these greetings are not intended for the casual acquaintance; they are intended for friends. Most people do want to know about the children of their friends. Letter-writers don't catalog the exploits of their offspring to brag; they simply want to share the fun and the pain of being parents. Such additions need not be dull.

Both boys are somewhat shy and less ebullient than their more cocksure fellows, but this seems to assure them some popularity among mothers who have to invite little boys round for the afternoon, and they have many friends.

But words about children need to be complete, the bleakness right in there along with the Eagle Scout badge or the SAT scores.

Michael is trying to find his own answers in a world he finds mainly uncongenial; his answers don't always accord with his parents' values. We are trying to let go and let live despite the fact that this search involves not just talk but also choices that are important to his future (e.g., finishing high school).

It is the willingness to share the changes of life and the emotions these arouse that move holiday letters beyond travelogues or family histories. Sometimes the contents may sadden or shock a reader. One letter announced the dissolution of a long marriage, not vindictively nor with blatant details, just brief words to help clarify a difficult decision. Another family shared a stunning year of pain:

Sharon took her own life on August 4, just two days before her eighteenth birthday. . .

It was not easy for this family to look into their lives and wonder at stresses they had not known about, nor to admit that months afterward it was still "all too easy to

fall into a blue funk." They would have found it impossible to write that message on every greeting card. Doing so in this public fashion made the task bearable. Such frankness of sharing creates an intimacy that cannot be diluted no matter how often it is reproduced.

So, too, the candidness of facing aging can be explored and the effort appreciated by readers of all ages. One woman wrote:

I have always aspired to grow old gracefully when the time came, but I hadn't reckoned on exactly what it would feel like to lack stamina and flexibility. . . . Falling into the Tennessee River last spring, and partly through the attic floor this fall may be symbolic of lack of balance and judgment. But how unsettling to the dignity, how exasperating to the ego to fall, or to take the first steps into unusefulness.

Perhaps the most difficult part of a Christmas letter to write is its ending. The author wants to touch the hope that the season engenders but wants to do so without clichés. One's own language may not be rich enough, and some will turn to pertinent quotations from literature. Few can approach the articulateness of Carolyn Mallison of Sackets Harbor, New York, but many will share her honest exploration of a season filled with both joy and complexity:

This season presents a strange medley of contrasts—on the one hand the grim darkness of war and poverty, picked out with gleams of heroism and sacrificial sharing—on the other the bittersweet gaiety and generosity of Christmas, mingled with too much rush, bustle and luxury. Life is nothing if not a wild assortment of contrasts, and surely can be made to seem harmonious and sensible outwardly only by those who ignore most of it. Yet if Christmas means anything it is that at the heart of existence, beneath appearances, there is a never-failing spring of wonder, love and joy, a light that will not be put out in spite of the worst that darkness and confusion can do.

Our public rhetoric at Christmastime is often banal, and a sleek glibness or oversimplification tends to debase the very values we seek. Yet the talk of alienation, the sense of isolation that permeates society, the need to reach out again to one another, all indicate legitimate yearnings. Certainly a form letter cannot meet these needs completely, but no matter how insufficient or inarticulate, the effort is a sign of a struggle to keep in touch. It's a sign of hope and of love. It's a sign of Christmas. □



Swarthmore College Peace Collection

Christmas Sonnet

Now is the nadir of the year; a time
 Of late, cold dawns and early dark
 Of fogs, wet snow and freezing rain.
 Against gray skies the barren trees stand stark.
 The nightly news brings new threats of war
 Of poisoned water and polluted air.
 Fresh acts of violence burst from troubled souls
 Fear builds new barriers everywhere.
 And yet through these bleak days we dare
 To celebrate a new beginning, the return of light
 A shining birth, a rising star, a glow—
 The flame of candles holding back the night.
 The living Spirit lights us one by one
 Stand close! Together we'll outshine the sun!

—Margaret H. Bacon

YEARLY MEETING REPORTS

Canadian

Canadian Yearly Meeting, 1980, set new goals for Canadian Friends in meeting the challenges to our faith during this decade. An attendance of about 200 of all ages, representing nearly all the meetings, brought a wide range of concerns to be shared at David Thompson College in Nelson, British Columbia, August 17 to 25. Among the highlights was the report of Quaker Mission to Iran by Gordon Hirabayashi and Jim Prior, who spent the last fortnight of 1979 in Teheran, finding the people sincerely supporting the students' action and demand for return of the shah and his fortune; now they feel the hostages are their only insurance against military attack. Members agreed with the recommendation for continued negotiation without military action as the only way toward resolving a dangerous international situation.

The annual Sunderland P. Gardner lecture was given by Adam Curle, "Preparations for Peace" which is to be published. He participated in our discussion of "Conflict Resolution Within Meetings." Hugh Herbison took a group to Doukhobor Historical Village near Castlegar where their people explained traditional communal life, with morning worship and work planning; borscht, fruit tarts and herbal tea were served in their restaurant. Later their representatives met with Friends to discuss our Peace Tax proposal to our government. Annie Valentine, a young Friend just returned to her family from three years of intensive exploitation by the "Moonie cult," urged protection of our young people through closer ties among them in alternative life-styles and more creative service opportunities. A visitor, Clair Culhane, explained the failure of the huge prison system to protect our acquisitive, defensive society, and the necessity for community-based

alternative treatment, with restitution to victims and steps toward return of offenders to society. In response to reports from fourteen interest-group meetings several decisions were made during closing session. A call to the Canadian government, in view of the remilitarization of the U.S., urged changes in immigration law and regulations so draft refugees might again enter Canada, and reminded our meetings to prepare for personal assistance to young men seeking asylum among us. After an experience of deepening fellowship, we parted with expectation of gathering again August 17 to 23, 1981, at Pickering College, Newmarket, Ontario.

Helen Scheiber

Illinois

"Working Together in the Spirit" was the theme for Illinois Yearly Meeting, 1980, our 106th annual session. At our first meeting, young Friends led us into a silence that commemorated victims of the bombing of Hiroshima. Then the group shared with us how it is to be a young Friend in a largely non-Friendly world. With music that began with "Simple Gifts" and ended with "We Shall Overcome," they spun the threads that wove their experience into one piece with the experiences of older Friends.

Our keynote speaker, Howard McKinney, showed clearly from his own work as a conciliator with the U.S. Department of Justice that working successfully in the spirit involves understanding the roots of confrontation and the skills that are needed for conciliation.

A refreshing antidote for activist Friends' sense of impending doom for the world was Ross Flanagan's emphasis on the power for good that comes from accepting the validity of life's experiences. We need to think of ourselves as friends of God for life, walking proudly among the goodness of God and others.

Faced with the likelihood of another peacetime draft, Friends united in reaffirming our opposition to war and preparations for war. We felt the moving of the Spirit among us as we wrestled with issues of homosexuality, our involvements in Iran, and the tight-rope we walk in balancing the dangers of nuclear power against our need for energy.

The presence of welcome visitors from Iowa Conservative, Northern, and

Canadian Yearly Meetings reminded us of our obligation to appoint fraternal delegates of our own to other yearly meetings to keep alive communication between different groups in the family of Friends. That sense of being part of the wider world of Quakerism was strengthened by presentations and workshops by people involved in FGC, FWCC, YFNA, AFSC, FCNL, and Quaker schools. It was also strengthened by the report of our delegates to the FWCC triennial in Gwatt.

The Spirit works not only in our business sessions but also in our more light-hearted activities. Folk dancing, swimming, old and new games, bird watching, hay rides, and a talent show brought us joyfully together. Kinship groups gave everyone a place to belong.

Our pleasure in recognizing a new monthly meeting, Dunelands, Valparaiso, Indiana, was balanced by our sense of loss from the deaths of several of our much-loved members. Although death separates us from them physically, they are still with us in the Spirit.

In spite of the heat, and the storm that flattened several tents and drenched the campers, those present drew ever closer into a loving fellowship, a feeling reinforced by the reminder of our Plummer lecturer, Richard Haworth, how much we are products of our past involvements and how much we need one another in the present.

*Paula Weiner
Ian Bower
Royal Buscombe*

New England

New England Yearly Meeting was held this year on the campus of the University of Southern Maine at Gorham, from August 11th to 16th. So many of us came, a record number for recent years, that University personnel were scurrying around to find blankets for the beds in the extra dormitory they had to open. The theme of this our 320th year was "Strengthening the Bonds."

Elizabeth G. Watson was our keynote speaker. She called on us to be like both Lot, ready to leave all in obedience to God, and Lot's wife, who looked back in love. We can leave Sodom behind by transforming it, as we "see God's reign among us and make it real for all."

Later in the week Thomas R. Bodine urged us to "travel in the ministry," revitalizing ourselves and our meetings as we share concerns, learn whom we have become and look toward our own and the world's future. Other speakers—Adam Curle, who spoke from his long experience in peacemaking, Hendrick van der Merwe, a Friend from South Africa, and others—added depth to our week. Doug Hostetter, the new executive secretary of AFSC's New England regional office, himself a Mennonite, was also with us for the week.

Much business had been accomplished during the year. Ministry and Council published a map and directory of all meetings and worship groups in New England. The *Faith and Practice* Revision Committee developed a new version of our queries for meetings to work with and evaluate this year. The Mosher Book and Tract Fund reprinted some of Margaret Fell's writings in a booklet called "On Women's Speaking." Our Committee on Sufferings reported that \$4,500 has been raised to help a family of Friends whose breadwinner lost his job because of his public stand against the Trident submarine.

A great deal was accomplished at yearly meeting, too. We endorsed the New Call to Peacemaking's statement, affirming that peace is a central and essential part of our religious life. We approved a minute asking New England Friends to give prayerful consideration to non-payment of war taxes. We adopted a minute in support both of those who apply for C.O. status in the newly resumed draft registration, and those who are conscientiously led to refuse to register, knowing that our minute itself could be construed as illegally supporting draft resistance. We also endorsed AFSC's Call to Halt the Nuclear Arms Race. When Slow Turtle (John Peters), Commissioner of Indian Affairs for Massachusetts, told us about a new home for Indian children in need, the first such place to be run by Indians so that cultural identity can be maintained, we decided to have a simple meal and donated the money saved to the project.

Early risers could attend either programmed or unprogrammed meetings for worship. Later, Dwight Spann-Wilson, assisted by his wife, Niyonu, whose sung meditations so beautifully opened and closed each session, showed us the Bible through the eyes of Elias Hicks. The worship-sharing groups that met immediately afterward gave us a chance to integrate our own lives and

thinking with Dwight's talks.

Eleven workshops were offered dealing with our inner and outward lives. We were free to attend our committee meetings and other informational sessions, relieve each other for child care, visit the bookstore, talk with friends old and new, or just rest. In the evenings we met again for business. We also enjoyed an all-age square dance, a coffee house (we drank punch...was it a punch house?) put on by Young Friends, an outdoor festival in honor of JYM's fifty years, and the excellent, Quaker-flavor music of Paul Tinker and Dave Wilke, who should be put on a yearly meeting circuit.

How can one sum up yearly meeting? Yearly meeting was a week-long party. Yearly meeting was a great deal of hard work. Yearly meeting was a thought-feast for the mind. Yearly meeting was a time of frustration for people who haven't learned how to be two or three places at the same time so they don't miss anything. Yearly meeting was a friendship binge. Yearly meeting was a six-day lesson in minding the Light, living by Love, bending heart and mind to the silent, centering leadings of the Spirit. Yearly meeting was a strengthening of the bonds.

Mary Gilbert

New York

The 285th Session of New York Yearly Meeting, held July 26 to August 1, 1980, was a continuing effort on the part of New York, New Jersey and Connecticut Friends to construct a truly caring community. While New York Friends gathered with many deep concerns, the various sessions were in the most part times of deep searching for answers to complex issues. "God is there, we just have to listen" was one participant's description of the effort to find unity.

Three years ago the yearly meeting installed, after many months of work, a new structure. This session of yearly meeting was a critical time in determining its effectiveness. Under the new structure, yearly meeting functions and activities were divided into four main sections: the General Services Section, the Ministry and Counsel Section, the Nurture

Section, and the Witness Section. Evidence appears strong that the new structure has assisted greatly with the orderly carrying out of the business of the yearly meeting and of representative meeting.

More specifically, the yearly meeting dealt in great detail with certain issues. Perhaps uppermost in the minds of the 560 who attended was how best to witness faithfully to our belief in respect for the sanctity of life and our condemnation of violence as a means of settling disputes. A minute on draft registration prepared by the high school group was approved denoting support for those individuals who, for reasons of conscience, oppose registration and conscription for military service and their actions as a result of their personal decisions. A minute on Refusal of Taxes for Military Purposes approved by Scarsdale Monthly Meeting was discussed and was to be commended for consideration by all monthly meetings and individuals. Much concern was expressed for older Friends who were not subject to registration to find ways to demonstrate their commitment to the Peace Testimony.

The report from Oakwood School, a yearly meeting school, demonstrated that a strong and abiding faith in God is an integral part of the education process. Someone said during the sessions, "God is beauty, God is love" and that love is a part of the curriculum of Oakwood School. The students seek to live more fully in the truth.

New York Yearly Meeting was deeply exercised because of increasing costs due to inflation and other factors. Monthly meetings have notified the yearly meeting that a strong possibility existed that they would not be in a position to pay their proportional share of the yearly meeting budget in the years ahead. Under the weight of this concern, New York Yearly Meeting appointed a special *ad hoc* committee to study over the next few months the finances of the yearly meeting and to bring in a report as soon as possible.

Near the end of the yearly meeting session, the following statement was minuted and perhaps best summarizes the 1980 session:

Within this yearly meeting we discern great spiritual depth, strength and joy that grow out of the experience of the love of God.

In some meetings this strength and joy shine brighter. Our faith in the Spirit makes us know that it is

at work in all of them. We recognize that there is also struggle and pain, but that it is in affirming the strength and joy we see that we encourage their growth and bring healing everywhere.

C. Lloyd Bailey

North Carolina

As Friends convened for the 283rd session of North Carolina Yearly Meeting, the theme, "His Presence in Our Midst," was immediately felt. From August 6 to 10, 1980, Friends walked and talked on the campus of Guilford College in gatherings of two or three... and when these gatherings melted together at mealtime or during the sessions for business and worship the result was a warm witness to the Spirit's presence among us. Even after these larger gatherings, Friends could be seen lingering and looking for a familiar smile or listening for the friendly voice of an old acquaintance. Quakers are seekers in many senses of the word... and when they sought and found *each other* the union was sealed with a tearful hug or a hearty handshake.

Featured speakers, D. Elton Trueblood and Walter Albritton, provided much food for thought and assimilation. Complementing the wealth of good speaking were musical selections, drama, skits, and well-planned presentations that were Christ-centered and inspired the business sessions as well as the meetings for worship.

Of the great difference in gifts and personal philosophies among Friends, the Minute of Advice spoke wisely and comprehensively... "Friends in this new year and decade must seek for unity and cooperation employing the diversity of our gifts."

Some emphases that appeared often during this yearly meeting were: the need for strong marital relationships—and consequently healthy families; the need for national and international awareness that conflict can be resolved with restraint and nonviolent means; that our times demand a close inward walk with God, coupled with an active and outward social commitment. Another concern which shared equal footing with those just mentioned had to do with strengthening Quaker values in

higher education. President William Rogers of Guilford College spoke persuasively in this regard. Also high on the yearly meeting priority list was the support of missions and local church growth and extension. Executive Secretary Billy Britt described this in his report as a "ministry of outreach."

As a final note, we would do well to be reminded of Elton Trueblood's advice to us, "that there is no conflict between a clear mind and a warm heart...and...that the chief pursuit of the Society of Friends, as well as for all Christians, is to be a 'Society of Lifters.'" And to this I would add, in a paraphrase of St. Francis, "that one must seek not so much to be lifted as to lift."

Ben Hurley

Pacific

Pacific Yearly Meeting met from August 4 to 9 in the Craig Hall dormitory complex at Chico, California. Attendance was down this year, with 558 registered. Friends continue to query our reliance on comfort and to seek ways to practice simplicity while meeting our varying needs.

A sense of deep searching was constant during this thirty-fourth session. As we attempted to respond to the many grave matters weighing upon us, we experienced a gathering together to focus on spiritual priorities in order to be strong for the coming storms.

Carolyn Stephenson and Sue Brune brought reports from the U.N. "Decade For Women" conference in Copenhagen. They had gone to speak peace to the women of the world and found Scandinavian women also presenting this concern.

Both our Peace and our Social Order Committees adopted the theme, "What Sayest Thou?" Quaker verities, applied with courage, can give a vision of a social order in which a Peace Committee would be unnecessary. While we must continue to confront existing realities such as inhumane practices in the treatment of prisoners and moral questions in modern medicine, we were called to build and share a vision of a viable Quaker social order. Many of our meetings reported activities to help young people explore their choices relative to registration.

The thirty-fifth anniversary of the

Hiroshima bombing found many of us in silent vigil at the Chico "square." At the close of the day, clouds of bright balloons, bearing the folded paper cranes which are symbols of peace in Japan, were released by our children. Poems and songs gave words to our prayers and hopes as they ascended into the evening sky.

Visitors enriched the meeting. Simon Lamb, of Ireland Yearly Meeting, was travelling under a concern for religious education among Friends. Gordon Hirabayashi, of Canada Yearly Meeting, brought the concern that Friends help the government make good decisions regarding reparations for the Japanese whose lands were confiscated during the 1940s. Tedd Neff, of the FCNL, reminded us of our ability to influence decisions through our representatives.

Revision of *Faith and Practice* continues. We were led to consider the topics of our queries as though we were the first Friends. One dedicated group produced twelve "Feminist Queries."

Innovations from recent years have been productive. The new "Fund For Concerns" is at work helping three Friends carry out labors to which they have been called. Meetings reported their appreciation of the visits made by Madge and Ben Seaver, made possible through the "Brinton Visitor" fund. At midweek, we were quiet and prayerful from ten a.m. until after the silent vigil. This period of centering, tried for the first time last year, seemed to reflect our quest for spiritual strength. Personal testimonies in writing from Paul Jolly and from our clerk, Ellis Foster, and statements from meetings increased our sense of a quickening from the deep places among us.

The children's program, the pool, and the evening hours of fellowship brought the laughter of life into our midst. Family Night was especially enlivened by skits and by a welcome to our several new babies. The days held a healthful balance of fellowship, business, and worship. Attendance at the late afternoon worship sessions seemed to be particularly significant this year.

Junior and Young Friends shared their concerns in reports and epistles. We were reminded of our responsibilities even as we value participation across age groups. Some Friends had come from YFNA, held the previous week. Their sharing contributed to the spiritual awareness which characterized this Pacific Yearly Meeting session.

Jane W. Peers

BOOK REVIEWS

The Sane Alternative by James Robertson. *River Basin Publishing Company, P.O. Box 30473, St. Paul, MN 55175, First American edition, 1979. 152 pages. \$4.95.*

The Sane Alternative springs from James Robertson's long and hard look at the next thirty or forty years, which he perceives as a critical period in the history of humankind. He has published this book in England at his own expense; the foreword is by Hazel Henderson, a futurist in this country.

Five scenarios of the possible course of events begin the book, the last of which is termed the Sane, Humane, Ecological or SHE future, the author's preference. There follows an account of the economic system we have now in which Robertson discusses what could be broadly summarized as "limits to growth." (Meadows, Schumacher, Toffler, and many more are quoted throughout.)

Following the breakdown of the old order, the author hopes for "economic democracy," and puts forth numerous suggestions as to how this will come about. A massive change in attitude about almost everything will be required, which he calls "paradigm shifts," a term derived from studies in the history of science. This part of the book is weakened by an attempt to cover too much ground, and by the stylistic awkwardness of using the word "paradigm" forty-six times!

Following all this (and it takes a rather game reader to do so!) there is a discussion of decolonization of economic structures leading to liberation. Here we have Henderson's "flatter-structured enterprises" interspersed with a great deal of psychological verbiage about dependence-adolescence-independence applied to business.

Each chapter has questions at the end for use in futures courses. The appendix has a list of people and organizations interested in the SHE future, necessarily incomplete.

A list of "transformation roles," accompanied by thirty areas in which we

can work for social change, might provide a framework for some in that field.

Despite repetition and lack of discipline—an editor might have helped—this is a noble effort. Utopians of the world, unite!

Helen W. Zimmerman

The Bomb That Fell on America (A Peace Walk Journal from America and Japan) by Chip Poston, *Celo Press, Rt. 5, Burnsville, NC 28714, 1979. \$2.00*

Most of us, returning from trip or conference, find ourselves trying in vain to report on *everything*, only to end our frustration—long past the appointed hour of adjournment—with desperate assurances to nodding heads that "It was just wonderful, it really was. You should have been there."

But, when Chip Poston came home from the 1976 Continental Walk for Disarmament and Social Justice, he made his report to Asheville Friends Meeting simply by sharing passages from his journal—"tattered scraps," he said, written at night, or "hurriedly scratched down during the day's long walk." With skillful brush he painted a montage of scattered scenes—a glimpse of nature's beauty, physical sensations, a passing thought, bits of statistics, a snatch of conversation—incomplete sentences, sometimes, and mixed with poetry.

We saw "twenty people gathered under grey skies to vigil at the gates of this retired factory of death..."

*Let us set ourselves as a center of
Light
against all outward darkness.*

*Let us form ourselves into a circle
And call it a temple of the Lord."*

We felt the sorrow of one town's "radically conservative populace lambasting us in the local press," and the joy when, walking right into the middle of another town's parade, "lo, and behold, they let us join!" We heard the "only three things need know" to speak English from one of the participating Buddhist monks, experienced the chance encounter with the man who claimed to have flown in the plane that dropped the bomb on Hiroshima, shared the dialogue with the black teenager who had a message for the marchers to take to the president. With Chip's account, we

really were there.

After the various routes of the walk united in Washington, the monks invited walkers from the U.S. to join them in a "walking prayer for life" to Hiroshima and Nagasaki in the summer of 1977. Chip again shared his journal, this time with several groups of the Southern Appalachian Meeting, which had helped to make his trip possible.

Again we were privileged to follow this "silly string of fools" as they are "off and walking the compact Japanese streets... people smiling, waving, even applauding as we pass... Christlike among crowds of children... a school girl holding each hand for miles... joined by a young man who came off the sidewalk spontaneously and stayed with us all day... even though he was crippled, and on crutches."

This joyful fare is spiced with glimpses of Japanese culture, and the fatigue of the marchers, but the meat is the legacy of devastation left by that "truly egalitarian bomb," and 50,000 persons gathered at the Peace Park for a memorial service to those who had died of A-Bomb related causes in the previous year, boosting the overall total for thirty-two years to over 210,000.

Asheville Friends Meeting has published this journal so that others may also share in the sincerity and beauty of Chip's narrative. Readers of *Friends Journal* are already familiar with the logic and persuasiveness of Chip's expository writing (FJ 4/1/79 and FJ 6/15/79). This too is present in his introduction, which is a moving statement of the conviction behind these two journeys. This is a book one can come back to again and again for inspiration and a renewal of faith that "out of that gaping ocean of death is resurrected a promise of life, the hope of peace through nonviolent revolution."

Peg Calbeck Neal

What Can We Do? How YOU Can Make a Difference by William Valentine and Frances Moore Lappe. *Institute for Food and Development Policy, 2588 Mission Street, San Francisco, CA 94110, 1980. 50 pages. \$2.45 (less in quantity)*

This pamphlet is a sequel to the Institute's *Food First: Beyond the Myth of Scarcity*. It is not necessary, however, to have read the earlier book to understand and be challenged by this one. Part I, in fact, summarizes the

world's food problem, especially the U.S.A.'s role in it. This part, perhaps because it is a summary, is more of a polemic than a rational discussion, but we do learn some alarming facts: for instance, that one percent of U.S. food firms control about eighty percent of the assets of the food processing and marketing industries; and that fifty food firms control about ninety percent of all television advertising.

Part II is really the body of the pamphlet. It represents a series of alternative approaches to big agribusiness, ranging through co-op federations, farm labor organizations, alternative investment opportunities, and hunger coalitions. We hear directly from leaders in these areas.

The pamphlet concludes with some words of advice and encouragement to those of us who are tempted to say, "There's nothing we can do about it." One of Valentine and Lappe's most important contributions is the comprehensive listing of "action groups and their publications." There are 100 listings under fifteen headings.

These fifty pages are an eye-opener to the uninitiated. The ramifications of the food problem extend to every hidden corner of our economic and political structure. The pamphlet serves as an excellent resource and study guide for group discussions.

Warren Sylvester Smith

Sideshow: Kissinger, Nixon and the Destruction of Cambodia by William Shawcross. *Pocket Books, Simon & Schuster, New York, NY, 1979. 646 pages. \$2.95.*

Active seekers of truth, justice and peace should have access to this excellent book—but reading it requires a stout heart. Reliable reports of lies and deceptions at high levels abound; injustice and cruel warfare run rampant. Again the call is clear for enforcement of the Constitution, the laws of Congress, active exercise of our free press and of conscience.

Our bombing of a beautiful, peaceful and virtually unarmed country was as heavy as any in history, totaling 539,129 tons. (We dropped 160,000 tons on Japan during WWII, an area twice as large.)

Prince Norodon Sihanouk had preserved the neutrality of Cambodia by the longest and most skillful act of tight-

rope walking in diplomatic history. President Nixon and Dr. Kissinger insisted on the strictest secrecy, not for national security but to prevent public outcry and Congressional controls.

With the invasion by U.S. and South Vietnamese forces in April, 1970—after thirteen months of bombing—the explanation was given that Cambodia was unable to expel Vietnamese Communists from their "sanctuaries" along the border, and that these were prolonging the war in Vietnam and hindering the withdrawal of our 550,000 soldiers.

The White House did not note the enormous stimulus to the growth of Cambodian Communism—the Khmer Rouge—provoked by the incredibly harsh U.S. violence, nor the effects of the illegal and corrupting war on the U.S. mentality and conscience.

The author spent about three years studying declassified military and diplomatic reports and interviewing former military officials and others. His book is scholarly—with chronological table, full notes and references, generous subject index—and always lively.

"It has the sweep and shadows of a spy novel, as it portrays the surreal world of power, severed from morality," according to the *New York Times*. Anthony Lewis calls it "a textbook—a gripping, factual textbook on what can happen when the system is violated."

Richard H. Post

Moving the Mountain: Women Working for Social Change by Ellen Cantarow with Susan Gushee O'Malley and Sharon Hartman Strom. *The Feminist Press, Old Westbury, NY, and the McGraw-Hill Book Company, New York, 1980. 166 pages. \$4.75*

To me, I'm part of the human family. What the family will accomplish, I can't control. But it isn't impossible that what those who came along with me went through might stimulate others to continue to fight for a society that does not have those kinds of problems. Somewhere down the line the numbers increase, the tribe increases. So how do you keep on? . . . I don't claim to have any corner on an answer but I believe that the struggle is eternal. Somebody else carries on.

Ella Baker's words. She is one of the

three relatively unsung women whose activist lives are detailed in this aptly titled book.

Although first conceived as a text for teachers needing books about women to counter prevailing sexist bias in regular history books, *Moving the Mountain* is a "must" for general readers, too. The book begins with the taped words of Ella Baker, Florence Luscomb, the New England-born suffrage, labor and peace worker, and Jessie Loped De La Cruz, a native California crop worker and pioneer farm labor organizer. Concise, yet fully detailed, it is a good general history of the votes-for-women struggle, the early days when the freedom rides and marches began for black rights and, more recently, the protracted, hard-fought unionization movement for farm workers. With twenty-four excellent pages of photographs, this paperback is a valuable chronicle of social change in the U.S. The harsh realities of the life and work of Luscomb, Baker and De La Cruz indicate the progress made, as well as the need for continuing work, as the struggle for the E.R.A. reveals.

In addition, the book is a basic "how to" handbook on organizing.

Jeanne Rockwell

A Peculiar People: The Rediscovery of Primitive Christianity by Joseph Gurney, with an introduction by Donald Green. *Friends United Press, Richmond, IN. 1979. 492 pages. Paperback, \$11.95*

Old words in a new cover, patently designed for eye-appeal, is this reprinting of an 1824 Quaker classic, perhaps more familiar to evangelical Friends than to members of Friends General Conference. Joseph John Gurney's *Observations on the Religious Peculiarities of the Society of Friends* (the original title) went through ten editions and was widely read in both England and the U.S. It is the foundation of his manner of living and also of his preaching mission.

Donald Green defines Gurney as a unique systematic thinker—Robert Barclay was another—and asks that we seriously reconsider the thrust of his theology. Rather than being archaic, Gurney's ministry can be considered contemporary.

Green says Gurney did not wish his faith to be considered an antiquarian

relic, but I am not sure Gurney would want that word *peculiar* moved about. In his eyes, members of the Religious Society of Friends were the most normal and enlightened of all; favored, certainly, but not peculiar. He exhorted them to make use of their peculiarities of religious custom to enhance their own lives and influence others.

This minister then spelled out in persuasive, eloquent detail exactly what these peculiarities were: in essence, all the Quaker principles still found in books of discipline. This is the main body of the book. J.J. Gurney's emphasis, however, is Christ-centered, strongly evangelical, and his statements are unequivocal. Regarding the Holy Scriptures: "As the original record of all religious truth, they ever must stand unrivalled and alone."

A hundred-year span has given a different connotation to the word *primitive*, too. What do Gurney or Green mean by primitive Christianity? Today we translate primitive, in reference to religious denominations, as conservative or fundamental. The author refers to original purity, to native purity, to incorruptible standards.

As a powerful speaker, Gurney travelled extensively in the 1830s—to Indiana, Connecticut, the District of Columbia, the West Indies—directing his youthful audience back to the beginning, to the New Testament teachings, to "the supremacy and perpetual superintendence of Christ himself."

We cannot read far without being impressed by Gurney's scholarly style and superior intelligence. It is to be hoped that present-day Friends no longer emphasize the separate definitive adjectives applied to Gurneyites, Wilburites, and Hicksites; that we rejoice instead in united stature; that we understand the difference between unity and unanimity.

Gurney's *Observations* should be reviewed as often as the Fox and Woolman journals when we study Quaker background. There is always more to learn.

Joseph John Gurney's life span covered the years 1788 to 1847. He was English, his family well-to-do. He was tenth of eleven children, all of them well educated. A famous sister was Elizabeth Gurney Fry, one of the very first feminists, active in Newgate prison reform.

Joseph attended Oxford; became a banker; travelled extensively. To maintain a Quaker way of life in this atmosphere, to speak against slavery, to

alienate himself from social peers, must all have been difficult—evidence of a strong and vital personality.

Naomi H. Yarnall

Render Them Submissive: Responses to Poverty in Philadelphia, 1760-1800 by John K. Alexander, *The University of Massachusetts Press, Amherst, Massachusetts, 1980. 243 pages. \$14.00*

Poverty always has been part of the human condition. We see pictures of pot-bellied kids and roofless families, and we generalize: They are somewhere else. It's hard to get a focus, complex as the whole depressing situation may be.

John Alexander, careful historian that he is (he is associate professor of history in the University of Cincinnati), puts much in focus by concentrating on forty revolutionary years in one disturbed city, Philadelphia.

The title of his well-written, provocative, and noteworthy book is a key: "Render Them Submissive." Then (and now, I think) efforts to alleviate poverty were well-meaning but not entirely effective—help them, give them better clothes, give them some training, but keep the poor in their place.

Within his trim scope, the author examines thoughtfully a range of pertinent topics: Attitudes toward blacks, health care, almshouses, deference among the poor, jobs, the house of employment and its problems, mobility, charity schools, private poor relief, and more. Quakers are mentioned often—their interest (not entirely productive) in education, private and public poor relief, and politics.

John Alexander concludes: "Once we do study, on a wide scale, the nature and meaning of poverty in late colonial and revolutionary America, we may discover that what happened in Philadelphia happened elsewhere as well."

The book has useful appendices, notes, and bibliographic materials.

Among the many points I like is a sentence in the preface: "Ed and Jim [who fed him in the lean days when he did research in Philadelphia], as well as others, reminded me that Philadelphia still is, in some ways, the City of Brotherly Love." In some ways.

Alfred Stefferud

Conscience and the Law: A Court Guide for the Civilly Disobedient edited by William Durland, *The Center on Law and Pacifism, P.O. Box 1584, Colorado Springs, Co. 80901 116 pages. Glossary. Bibliography. Paperback, \$5.00*

I suppose this is a book most would seek out after committing an act of civil disobedience. Motivation would be very high to dig into chapters on court procedure, the arrest process, trial, defenses, acting as your own attorney, appeal, imprisonment. The writing is clear and meant for the layperson (for example, there is a short course in how to look up cases in law books). The book does not seem to encourage or discourage civil disobedience, though the first three chapters make a strong case for public witness. Durland's chapter, "Eating the Bread of the Presence: Civil Disobedience in the Religious Community," is an excellent discussion of the biblical basis for civil disobedience.

The chapters on court procedure and the trial make clear the great difficulty pacifists and civil rights activists have had in making a witness in court. The defense as "symbolic speech" of physical acts (e.g., burning a draft card) almost universally has been rejected by the court. Most frustrating has been the tendency of judges to view acts of civil disobedience very narrowly and forbid the presentation of motivation to the jury.

This is a general guide to the court system and, thus, does not provide all the information needed by those who follow their leadings to civil disobedience. Other books need to be consulted such as *Ain't Gonna Pay for War No More* by Robert Calvert (War Tax Resistance, 1971), though it needs an update. Martin Oppenheimer and George Lakey's *A Manual for Direct Action* (Quadrangle Books, 1964), drew on experience of the Civil Rights Movement and provides a basic handbook for direct action, including civil disobedience. *Conscience and the Law* includes a chapter on imprisonment by John Schuchardt, but it is more of a homily than a guide. Someone needs to write a practical guide for pacifists like Brad Lyttle's *Guide to the Cook County Jail* (now out of print).

Honest, law-abiding, tax-paying Friends should read books like *Conscience and the Law* (a bibliography lists excellent background readings) and be reminded of the 1948 statement of the Conference of All American Friends in

Richmond, Indiana, which included this sentence:

We warmly approve civil disobedience under Divine compulsion as an honorable testimony fully in keeping with the history and practices of Friends.

As the United States and the USSR seem to be moving irresistibly toward nuclear confrontation, Friends should prayerfully consider: can we remain law-abiding, tax-paying supporters of such madness? Should we not say "No," even though this means civil disobedience?

Robert J. Gwyn

All Shall Live! by Steven R. Valentine, Friends United Press, Richmond, Indiana, 1980. 45 pages. Paperback, \$3.95

With sophomoric certainty that he knows the answers, a Quaker law student has written a small book subtitled "Another Quaker Response to the Abortion Dilemma." Steven Valentine flatly opposes the conclusion about abortion modestly presented in *Who Shall Live?* in 1970 by the members of the American Friends Service Committee's working party, as "our considered judgment today." This broad study (it was subtitled "Man's Control over Birth and Death") recommended, in regard to abortion, both abortion services as part of accepted medical care and positive programs to do away with the occasion for abortion.

Steven Valentine considers tolerance of abortion to be an endorsement of violence which negates Quaker pacifism. At present there is a great deal of soul-searching in the pacifist community about abortion as violence. However, if you are looking for a sensitive, wide-ranging, and sweet-spirited exploration of this dilemma, skip Valentine and find the August 1, 1980, issue of *WIN* magazine, which devotes fifteen pages to a well-edited discussion among four women of "Abortion: A Question of Survival?"

Steven Valentine is convinced that Friends should lead the right-to-life movement, working in the political realm for continuation of the ban on federal funding of abortions and for a Human Life Amendment to the United States Constitution. One wonders: could a Human Life Amendment forbid our

government to require, promote, finance, or otherwise encourage the taking of human life in any manner, whether by abortion, through judicial process, or in war?

Eleanor B. Webb

Tell the American People—Perspectives on the Iranian Revolution, Edited by David Albert. Movement for a New Society, Philadelphia, PA, 1980. 174 pages. \$3.80, or \$3.00 each for 10 or more copies.

To achieve the return of the Americans held hostage in Iran, President Carter should agree to Iranian proposals for an international tribunal to look into the alleged crimes of the shah and the U.S. role in Iran since the 1953 CIA-backed military coup put him in power. Americans as well as Iranians wish to know the truth about the U.S. role in support of the shah's dictatorship.

The quotation is not from the book, but from Friend Sheldon D. Clark of Silver Spring, Maryland, in a letter to the editor of the *Washington Post*. More recent news from Iran only emphasizes still more the need which the title of this informative book indicates it seeks to fill.

Jim Wallis, editor of *Sojourners* magazine, in an article which the book reprints from that publication, echoes Sheldon Clark's observation when he notes that we in the U.S.

... appear quite unable to understand why [our] country has been singled out for attack and wonder aloud, "Who do these people think they are?" This may be the most significant thing to recognize in the present crisis, for it demonstrates that the American people have not come to terms with the role of their government in the world. . . .

He quotes the Carter administration as having said repeatedly that now is not the time to discuss the demerits of the shah's regime.

Yet now is precisely the time to talk about the shah's crimes against the people of Iran and American complicity in them. Only such an honest recognition of the truth of the past could be the basis for beginning the real negotiations with the Iranians.

Other contributors include Editor Albert (who writes an introduction as well as a twentieth century historical chronology), Richard Falk, Egbal Ahmad and Michael Klare. Lynne Shivers reports on the forces behind the revolution, Pamela Haines on women in today's Iran, and Leslie Withers on religion and revolution. William Worthly and John Mohawk speak for minority groups in this country in assessing the situation in Iran on the basis of first-hand impressions.

An appealing feature of the paperback is "Mirror of Iran," sixteen pages of eloquent photographs by Randy Goodman, portraying many types of faces, from those of childhood through youth and middle-age to pictures of the deceased in a cemetery. This insert divides the dissertations mentioned above from four "voices of the Revolution" by Dr. Ali Shariati, Abolhassan Bani-Sadr, Ayatollah Morteza Motahheri and Ayatollah Rouhollah Khomeini respectively. These are less informative and more rhetorical, but they do reflect the frustrations of "westoxication," and they also serve to round out the widely representative nature of the authorship—a feature, incidentally, which makes the book more readable and lends it legitimacy.

The Movement for a New Society is to be commended for having made this effort. It will be interesting to see whether the first edition of 5,000 copies will be exhausted quickly enough to demand a second.

M.C. Morris

Living More With Less by Doris Janzen Longacre. Herald Press, Scottsdale, PA, 1980. 295 pages. \$6.95

"The best reason for listening to and learning from the poor is that is one way God is revealed to us." Thus Doris Janzen Longacre sums up the message of her latest—and last—book on simple living. As those of us with grease-splattered, dog-eared copies of the *More With Less Cookbook* know, Doris was a Mennonite home economist who felt called to compile suggestions on eating better while consuming less of the world's limited food resources. *Living More With Less* carries out five basic themes for simple living: Do Justice (from Micah 6:8), Learn from the World Community, Nurture People, Cherish the Natural Order, and Non-conform Freely. Each theme is explained

in Part 1 in Doris' inimitable style, the easy-to-read pages broken by relevant quotations in large print; footnotes appear at the end of each well-documented chapter. Calligraphic symbols of the themes appear in the margins of the Living Testimonies which make up Part 2.

Doris has culled responses from all over the world on the concerns of money, clothes, homes, homekeeping, transportation and travel, celebrations, recreation, meetinghouses, eating together, and strengthening each other. The suggestions range from the now-familiar admonition to re-use aluminum foil to using wax paper from cereal boxes, from making do with thrift-shop clothing to wearing only one dress, an Arab *tobe*, every day. Doris carefully notes that not everyone will want to wear wedding bands of braided paper clips, for example, but every contribution is a challenge and a call to responsible living. The juxtaposition of Scripture and Asian proverbs with quotes from people of other lands and cultures very effectively reminds us that we North Americans are aiding in oppression. ("Are the seeds of war in our possessions?") Skillful typographic layout creates a feeling of excitement and urgency.

Doris Janzen Longacre died November 10, 1979, at the age of thirty-nine, after a three-year battle with cancer. Her unfinished manuscript was completed from her notes by husband Paul and others. As Ronald Sider, author of *Rich Christians in an Age of Hunger*, says in his introduction, "*Living More With Less* is her last gift to the church, the poor, and the Lord she served. May its powerful message stir us all to walk further along the path she carefully charted and joyfully trod." With her two books Doris has shown us that it is possible to cast off the fetters of our worldly goods and habits, freeing ourselves to work for global justice, while living creatively and celebrationally.

Michele Bartlett

Energy Unbound—The Story of Wennington School by Kenneth C. Barnes, William Sessions Limited, York, England, 1980. 220 pages. 5 pounds

This book is far more than it claims to be. It bills itself as a history of Wennington School in Lancashire, England. It could just as easily be seen as

an autobiography of an educator and a moving statement of a progressive philosophy of education in Great Britain.

Kenneth Barnes is a most unusual and exciting man. Early in his life he discovered the Society of Friends, a discovery which would prove pivotal for his entire life. He also discovered a great and abiding disillusionment with the values, techniques, methods and philosophy of traditional education. He was consumed by a desire to try something different, something better.

Wennington School was born out of the passion of Kenneth and Frances Barnes to do something better in education. Their dream was to create a new boarding school which would constitute a classless society and which would represent the cutting edge in progressive and enlightened education. The golden opportunity came when a Quaker group offered the use of Wennington Hall for a nominal fee of a pound a year. Wennington's story began, thus, in 1940 and continued for thirty-four exciting and energy filled years until it was forced to close in 1974, a tragic victim of the ravages of inflation and rising costs.

The reader, especially those who are interested in private, progressive education, will find the book to be easy and interesting reading. It is the story of a Quaker educator more than of Quaker education, but it is also a moving account of a truly noble struggle to realize values which Friends cherish.

Herbert R. Hicks

The Old Speak Out by Bonnie Bluh, Horizon Press, New York, 1979. 219 pages. \$10.95

The author had grown-up children, had written several books and had travelled widely before she had given thought to her own old age; whereupon she decided to satisfy her curiosity, carrying on her love of writing at the same time by finding out what the old really think of themselves. For a three-year period she drove over the country, interviewing the old—in retirement homes, in senior citizens' communities, in the care of families, and very many in poverty and solitude—about 500 in all. Although she had researched much of the current literature on the treatment of aging, the author's purpose is not to reach abstract sociological

conclusions but to reveal what the aged really think about themselves. In her sympathetically written narratives we find somewhere pictures of ourselves as we shall become and, she hopes, will find a new concern for the society of the future.

The retirement problem affects people in very different ways: to some, life becomes devoid of meaning, for others it brings a long desired freedom. In our age of specialization there is too little attention paid to those human values which bring meaning beyond the realm of technology. Cannot this attention be shared by educational institutions, by industries and by individuals themselves?

The author presents alarming accounts of the increase of crimes against the elderly and speculates upon the increase of violence among the young, who seem to regard the elderly as easy victims. She attributes this in part to the influences of television and partly to the decay of the family influence on the young. These changes in society add to the spread of loneliness. Teachers do not know their pupils, nor doctors their patients, and workers are confined to labor unions. Loneliness is all about us, even in our early years.

This book should stimulate Quakers to move to the forefront of the national problem of aging.

Everett L. Hunt

The Awkward Silence by W.D. Ehrhart, Northwoods Press, Inc., Stafford, Va., 1980. 41 pages. \$2.95

Friends Journal readers have already met W.D. Ehrhart in his succinct article in the October 1, 1980, issue about registration for the draft. His concern is genuine. It would benefit us now to read *The Awkward Silence*. The subject is war and death. The object is peace. The tone is one of gentle horror, of unbelieving protest.

This small volume of poems, many previously published, deals with Ehrhart's year as a non-commissioned Marine officer in the Vietnam combat. It also includes poems written after his return, evidencing that the horror does not fade. "We share/. . . the ancient, implacable wisdom of ignorance shattered forever, a new/reverence. . . a frail hope/we gave each other, communion/made holy by our shame." p. 40.

How can a soldier write poetry? Or a

Quaker bear arms? And yet we know many who do. Perhaps they are a minority with little voice. This book speaks not at all as a protesting conscience, or an eldery superior, but as a sympathetic peer. Ehrhart doesn't alibi, neither does he formulate the answer. But he shares his doubts. He writes to be heard. He has that rare knowledge which accepts the dilemma, the paradox life offers, and refuses to be conquered by it. As a student, he earned his degree; as a member of the armed forces, he earned his medals.

In writing poetry, imagery, meaning and condensed construction should form a whole greater than its parts. *A Confirmation*, quoted above, to "a good friend at a bad time," is an excellent example of the longer prose poem, with strong narrative line and an inner lyricism bolstered by repetitive phrases.

Ehrhart sardonically uses nice titles, like "Mail Call," "Souvenirs," "Making the Children Behave," and "The Bob Hope Christmas Special," to accentuate his bitterness, his disbelief that moral structure has been so betrayed by destiny, evil, or impersonal military systems. He hurts, and he wants us to hurt.

Over and over, the poems say, "This is how war is." If we but read, we share the blame. How could it happen? How could any war happen? What does civilization mean, if not dealing honorably with others? In plainest English, *The Awkward Silence* exhorts us, "Please do not let it all come down to nothing."

Naomi H. Yarnall



Abington Friends School

Abington Friends School is a coeducational day school, Four-year-old Kindergarten through Grade 12. For more information about admissions, or about employment opportunities, call or write:

James E. Achterberg
Headmaster
575 Washington Lane
Jenkintown, Pennsylvania 19046
(215) 886-4350

ANNOUNCEMENTS

Births

Baldridge—Joan Laurel Baldridge was born on June 4, 1980, to James and Martha Baldridge of Chena Ridge (AK) Friends Meeting.

Will—On September 18, 1980, in Farmington, CT, Colleen Serena Will, to Philip S. and Karen Paullin Will. The mother and maternal grandparents, Theodore and Ellen Paullin, are members of the Hartford (CT) Monthly Meeting.

Marriages

Snyder-Mead—On August 16, 1980, Walter Edward Mead and Carolyn Ann Snyder, under the care of Pittsburgh (PA) Friends Meeting. Walter and his parents are members of Pittsburgh Friends Meeting. Lyn and her parents are members of Summit (NY) Friends Meeting.

Deaths

Brunner—On July 12, 1980, Robert Bitner Brunner, aged seventy-three, of Lafayette Hill, PA, a member of Norristown Monthly Meeting. Robert was the senior member of the law firm of Brunner, Conner and Glackin in Lansdale, having graduated from Haverford School, Colgate University and Temple University Law School. He served as a member of the Norristown School Board for twelve years, had been president of the Montgomery County Bar Association and vice-president of the Montgomery County Historical Society. His service to the meeting included membership on the Abington Friends Home Committee for many years as well as the Abington Quarterly Meeting Trustees.

Surviving him are his wife, Elizabeth Hilles Brunner of Lafayette Hill; a son, Joseph Hilles Brunner; and a granddaughter, Jennifer, of Fort Washington, PA.

Chandler—On September 16, 1980, John Chandler, aged seventy-one, of Unionville, PA. John was the son of Norman and Hannah Alexander Chandler, born in East Marlborough Township, Chester County, PA. He was a life-long member and an acknowledged minister and overseer of Marlborough Meeting, where his father had served many years as clerk.

Because of the burden of caring for members of his family who were in failing health, John did not come into his ministry

until about ten years ago. He was a quiet and retiring man who never complained of personal cares, but who was always willing to help and give advice. During World War II, John spent time in India and Burma. His experiences there had been filled with fascinating insights into other cultures and religious beliefs. Much of his early life was recorded in 1979 under the project: "Oral History Among Friends," sponsored jointly by Philadelphia Yearly Meeting and the Chester County Library.

Like his father and grandfather, John was a dairyman. He came from an old family that produced many accomplished individuals, among them Elizabeth Chandler, whose poetry was published in 1836 by Benjamin Lundy, the Quaker abolitionist. John also loved poetry, which often inspired his ministry, speaking of the world around him and the wonders of nature.

Platt—Clarence Sellers Platt died peacefully on September 20, 1980, in his eighty-ninth year. He was a lifelong Friend. Clarence received his B.S. degree from Penn State and in 1923 went to Rutgers University in New Brunswick, NJ, to teach poultry husbandry. He received his M.S. degree from Rutgers.

He married Mildred Webster, also a lifelong Friend, in 1918. They belonged to Plainfield (NJ) Monthly Meeting until Clarence's retirement in 1958 at which time they moved to Baltimore and joined Stony Run Monthly Meeting. Clarence served on many committees in the two monthly meetings and in New York and Baltimore Yearly Meetings.

He and Mildred were instrumental in the formation of the New Brunswick Meeting. "Quaker House," in New Brunswick, was dedicated to them in 1966.

Clarence is survived by his three daughters, Margaret Horvath, Helen Hollingsworth and Frances Gallup; nine grandchildren and four great-grandchildren.

Whitcraft—On August 6, 1980, Gordon J. Whitcraft, aged sixty-eight, at Chester County Hospital, West Chester, PA. He was active in West Chester Monthly Meeting and served on the Board of Managers of *Friends Journal* for fourteen years.

At the time of his retirement in 1977, he was a member of the editorial staff of the *Philadelphia Evening Bulletin*, where he had started as a reporter in 1942.

Gordon was very interested in his college, Gettysburg, and had served it as a trustee. Thirty years ago Gordon and his wife, Dorothy MacLean Whitcraft, started Whitcrafts Warehouse. Over the years Gordon became a well-known collector, dealer, and appraiser of antiques and Americana. His knowledge of early furniture of Chester County was renowned.

He is survived by his daughter, Mary Elizabeth Feldman of Albuquerque, NM; a brother, A.C. Whitcraft; and a sister, Ann E. Whitcraft, both of West Chester, PA.

T. Wistar Brown Fellowship

Applications are being received for the T. Wistar Brown Fellowship at Haverford College for the academic year 1981-82. Fellows spend a minimum of nine months at Haverford College doing research in the Quaker Collection of the library and in nearby scholarly collections. The Fellowship is usually awarded to mature scholars and the stipend is \$8,000.

Letters of inquiry may be directed to the Office of the Provost, Haverford College, Haverford, Pennsylvania 19041. Deadline for applications will be January 31, 1981.

Quakers on National Public Radio

"A Living Silence," a one-hour long radio documentary produced by David Freudberg of Boston was distributed by National Public Radio to its 240 non-commercial stations nationwide on November 7. The program will be broadcast at different times by different stations. (Check with your local public radio station.)

The documentary features interviews with Friends in many walks of life, reflecting on their personal spiritual search and social conscience. Also included are readings from the writings of Fox, Penn and Woolman, in addition to brief excerpts of talks given at the recent fiftieth anniversary of Pendle Hill in Wallingford, PA.

Florida Friends
Live and Grow

at

THE QUAKER CENTER

Please Join Us
one and two
bedroom apartments

847 Highland, 1-B
Orlando, Fl. 32803
305-427-8079

FRIENDS' CENTRAL SCHOOL OVERBROOK, PHILADELPHIA 19151

*A Coeducational Country
Day School*

Four-year kindergarten through 12th Grade; College Preparatory Curriculum. Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

THOMAS A. WOOD
Headmaster

Small Adirondack Inn for Sale

Excellent condition inside and out; fully insulated, storm sash, solar panels. Main building former family home sleeps maximum twenty-five guests in seven rooms plus four sleeping porches; additions for five owner/staff. Furnished, equipped and ready to operate; complies with State health and fire regulations. Owner retiring after seventeen happy years. Established year-round clientele eager to return. On direct bus route from New York City. Many hiking and ski trails accessible without car. For further information call or write Elizabeth G. Lehmann, Apt. H101, Pennswood Village, Newtown, PA 18940. Tel.: 215-968-9213.



Advertise here—
You'll be among Friends!



Oakwood School

America's Oldest Coeducational Boarding
and Day School

Oakwood is a Quaker educational community with a college preparatory academic program. The unique senior program, "Adventure in Quaker Education," combines intensive academic work with manual skills and community service projects.

Grades 9-12—Tuition Reduction for Friends—100 Students
Carolyn J. Tomlins, Director of Admissions
Oakwood School, Poughkeepsie, NY 12601 • 914-462-4200

Mohonk

You'll love us for
what we are.
And
what we aren't.

You'll love Mohonk's superb natural setting, its lake and cliffs and thousands of unspoiled mountain acres. Its delicious food, and sports for all seasons, from tennis, golf, swimming, hiking, horseback riding and carriage rides to skating and cross-country skiing. You'll love Mohonk, too, for not being chrome, plastic, artificial or contrived. For being, in fact, itself. Naturally. Come soon. See your travel agent or call direct: (212) 233-2244.



Mohonk
MOUNTAIN HOUSE

Lake Mohonk, New Paltz, N.Y. 12561
(914) 255-1000

90 miles from N.Y.C., Thruway Exit 18.
Direct transportation available.
Ask our Reservations Office.

CREMATION

Friends are reminded that the
Anna T. Jeanes Fund
will reimburse cremation costs.
(Applicable to members of
Philadelphia Yearly Meeting only.)
For information write or telephone
HENRY BECK
6300 Greene Street
Philadelphia, PA 19144 — VI 3-7472

WESTTOWN SCHOOL

BD 9-12

Day K-10

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

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



George School

Since 1893

*A Friendly Place To Grow
In Spirit, Intellect and Self-Reliance*

A Coeducational Friends Boarding and Day School
For Grades 9 - 12

R. Barret Coppock, Director of Admissions
George School, Newtown, PA 18940 (215) 295-3811

Subscription Order/Address Change Form

FJ121580

Please enter a subscription to Friends Journal, payment for which is enclosed. One year ☐ \$12 Two years ☐ \$23 Three years ☐ \$34.50
(Extra postage outside the United States, \$4 a year.)

☐ Enroll me as a Friends Journal Associate. My contribution of \$_____ is in addition to the subscription price and is tax-deductible.

☐ Change my address to: (For prompt processing, send changes before the fifth of the month and indicate your old zip code on this line _____.)

Name _____

Address _____

City _____

State _____

Zip _____

☐ This is a gift subscription in my name for:

Name _____

Address _____

City _____

State _____

Zip _____

Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102

CLASSIFIED ADVERTISEMENTS

CLASSIFIED RATES

MINIMUM CHARGE \$6.00. 30¢ per word. Please send payment with order. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for 3 consecutive insertions, 25% for 6.

Appearance of any advertisement does not imply endorsement by Friends Journal.

Copy deadline: 30 days before publication.

Accommodations

Kenyon Guest House, 13 Sutherland Avenue, London W9. Moderate charges. Bed/breakfast. Convenient shops, subway. Private bathrooms \$2 extra.

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

Announcements

VISITORS' DAY

Every First-day

Unami Meeting

Come join us for potluck after Meeting.

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

Books and Publications

Faith and Practice of a Christian Community:

The Testimony of the Publishers of Truth. \$2 from Publishers of Truth, 1509 Bruce Road, Oreland, PA 19075.

Free catalog: New Quaker fiction, Bible studies, poetry, history, testimonies, postcards. Write: Kimo Press, Box 1361-F, Falls Church, VA 22041.

A.J. Muste—*Of Holy Disobedience*; Helen M. Luke—*The Life of the Spirit in Women*; Severyn T. Bruyn—*Quaker Testimonies & Economic Alternatives*; Dorothea Blom—*Life Journey of a Quaker Artist*; Douglas V. Steere—*Prayer in the Contemporary World*. \$1.25 plus 50¢ each from: Pendle Hill Bookstore, Wallingford, PA 19086.

Looking for a book? Free Research Service.

Please Write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Sta., New York, NY 10113.

An amazing story! *The Magic Bullet*: A novel of Presidential Assassination. Author: David Andrews, formerly on AFSC staff, now at Johns Hopkins. Planetary Press (Dept. F), P.O. Box 4641, Baltimore, MD 21212. \$8, postpaid. Truly unforgettable.

Chip Poston's journal: a peace walk in America and Japan. Walk with Chip through the pages of his journal, *The Bomb that Fell on America*, follow him to Hiroshima, and catch for today the spirit of love and understanding which he found in Japan. \$2.00 plus 53¢ postage from Celso Press, Route 5, Burnsville, NC 28714.

Camp

Friends Music Institute, 4-week summer camp program for 12-17-year olds, emphasizing music, Quakerism, community. At Barnesville, Ohio, July 5-August 2, 1981. Write P.O. Box 427, Yellow Springs, OH 45387 for brochure. Phone 513-767-1311.

Communities

Co-workers needed—Interdependent, secular community at the foot of the Blue Ridge Mountains, seeking houseparents. Live and work alongside of the mentally handicapped adults in our gardens, weavery, bakery or woodshop. One year commitment. Room, board, medical, dental and living expenses provided. Innisfree Village, Crozet, Virginia 22932.

For Rent

Efficiency, one and two bedroom apartments in renovated historic Germantown building. \$175. to \$300 plus electric. Please call Jime Earl, 487-0574.

For Sale

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

20 wooded acres adjoining Conservative Friends homestead, school, and worship group. \$12,000 cash. Rickabaugh, Route 1, Box 168, Seymour, Missouri 65746.

Maine wilderness land on private peninsula on Flagstaff Lake—only five wooded, forty-acre parcels left, three with lake frontage of over 1500 feet each, near Appalachian Trail. \$400 to \$500 per acre. Two owners could subdivide into twenty acre parcels later. T.S. Cadwallader, P.O. Box 381, Yardley, PA 19067. Telephone: 215-493-4556.

Personal

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

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

Going to England? Spend some time at **Woodbrooke**, Quaker study centre. Come for a term, a few weeks or a weekend course. Enjoy the all-age international community; gain from worshipping and learning within it. Single or double rooms. Beautiful grounds. Good library. Easily reached. Details of dates, courses and fees from Woodbrooke, 1046 Bristol Road, Birmingham B29 6LJ, England.

Positions Vacant

Family Physician—opportunity for Board certified family physician to join same. New practice in mixed urban neighborhood includes maternity care with nurse midwives, offers affiliation with university teaching program and chance for innovative, human scale expansion in alternative health care options, practice management styles. Contact John Cooley, M.D., Thurston Road Family Medicine, 360 Thurston Road, Rochester, NY 14619. Phone 716-328-1154.

Three family practitioners seeking a fourth partner for group medical practice in western Colorado. Wholesome community and beautiful natural surroundings. Contact C. Lindes, M.D., North Fork Medical Clinic, P.O. Box 47, Paonia, CO 81428.

Friends Journal is seeking an editor-and-manager, for opening March 1: ideally, a person in touch with Friends and what Friends are doing; devoted to communication among Friends, and to Quaker concerns; able to coordinate all aspects of publishing a little magazine—editorial, production, financial, staffing, etc.; willing to interact with staff and Board on a basis of mutual sharing and support; open to divine leading. Salary according to qualifications and requirements. Please send resume to Ruth Laughlin, Search Committee, *Friends Journal*, by December 31.

Extension Secretary, Pendle Hill, A Quaker Study Center. Position opens June 1, 1981. Responsibilities include coordinating, supervising and possibly leading weekend conferences, classes, summer sessions. To apply, write or phone Edwin A. Sanders, Pendle Hill, Wallingford, PA 19086 (215-566-4507) before January 31, 1981.

Positions Wanted

Unfulfilled lawyer. Successful Washington lawyer, 34, top credentials, first-rate firm, totally unsatisfied and depressed about work. Seeks fulfilling and worthwhile position helping people, U.S. or abroad. RJP, 120 Grant Avenue, Takoma Park, Maryland 20012.

Schools

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

Olney Friends School—small, friendly, loving discipline, intramural sports, dairy farm; everyone works. Boarding, co-educational, college-preparatory high school (grades 9-12). Accepting all races and nationalities. Individual attention, not tutorial, with strong religious principles and practices. 614-424-3655—Barnesville, Ohio 43713.

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

Services Offered

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

Wanted

Disabled veteran needs non-drinker Christian retired man or son-father arrangement to help caretake farm. G.W. Lester, Box 307, Rt. 2, Arnoldsburg, WV 25234.

Wanted to buy: Joyce Kilmer's *Trees and Other Poems* for gift to Pendle Hill library. Contact Jane Farmer, Pendle Hill, Wallingford, PA 19086.

Director for New England Yearly Meeting Friends Camp in Maine. Minimum age 25 years (no upper limit) with camp and/or educational experience. Committee wishes assistance during next 3-5 seasons in considering new direction(s), also with some administrative responsibilities. Past season 6 weeks children's periods, 1 week family. Letter of application/inquiry preferred with resume. Write George R. Keller, Clerk, Camp Committee, 18 Burleigh St., Waterville, ME 04901 by December 15.

TRY IT ON. SEE IF IT STILL FITS.

The Peace Movement Didn't End with the War.

Because American Militarism didn't end with the war either. Around the world, U.S. armaments and money are still propping up dictatorships. And at home, the Pentagon squanders more of our tax dollars than ever on costly boondoggles like the M-X missile system. Military spending each year robs America of jobs and urgently needed social programs.

The Peace Movement, Continued.

Since the end of the war, the Coalition for a New Foreign and Military Policy has played a leading role in the movement to take America's future out of the hands of generals and aerospace corporations and put it back in the hands of the people, where it belongs.

The Coalition coordinates the Capitol Hill lobbying of dozens of religious, peace, labor, and social justice organizations. We monitor key legislation and alert our nationwide activist network to the latest developments. We research the issues and distribute the results. And we help local activists tie their work into a coordinated national strategy.

Our Work's Paying Off.

We helped scuttle the B-1 Bomber. We cut back military aid to dictatorships in Chile, Uruguay, Argentina, and the Philippines. And now we're challenging the very foundation of militarism — distorted budget priorities that put the Pentagon ahead of our communities, our jobs, and our environment.

We're working to end the arms race, and to transfer federal spending from unnecessary military programs to



underfunded job and human needs programs. We're making sure that U.S. aid supports human rights, not oppression. We're working to pull American soldiers out of Korea, and other outposts of an outdated interventionist foreign policy. We're working for majority rule and authentic self-determination in South Africa. And we're working to help the people of Indochina with reconstruction aid.

Give Peace a Fighting Chance.

Ending the war in Indochina took the energy and commitment of millions of Americans. Building a new foreign policy will take the same commitment, and more.

That's where you fit in. If you're like us, you still want to put your energy and experience to work where they're needed. And where they'll be effective. The Coalition for a New Foreign and Military Policy. Try us on.

COALITION

For a New Foreign and Military Policy

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

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

Name

Address City

State Zip Phone ()

The following organizations are members of the Coalition: American Friends Service Committee • Americans for Democratic Action • Argentine Commission for Human Rights • BEGIN • Business Executives Move for New National Priorities • Center for International Policy • Chile Legislative Center • Church of the Brethren, Washington Office • Christian Church (Disciples of Christ) Department of Church in Society • Clergy and Laity Concerned • Episcopal Peace Fellowship • Friends Committee on National Legislation • FRIENDSHIPMENT • Friends of the Filipino People • Inter-University Committee to Stop Funding War and Militarism • Mennonite Central Committee, Peace Section, USA • Movement for a Free Philippines • National Association of Social Workers • National Center to Slash Military Spending • National Council of Churches • National Federation of Priests' Councils, USA • The National Gray Panthers • National Office of Jesuit Social Ministries • Network • Northern Ohio Project on National Priorities • SANE • TAPOL • Union of American Hebrew Congregations • Unitarian Universalist Association • United Church of Christ, Board for Homeland Ministries • United Church of Christ, Office for Church in Society • United Methodist Church, Board of Church and Society, Division of World Peace • United Methodist Church, Board of Global Ministries, Women's Division • United Presbyterian Church, USA, Washington Office • Washington Office on Africa • Washington Office on Latin America • Women's International League for Peace and Freedom • Women Strike for Peace • World Federalists Association • World Peacemakers • Young Women's Christian Association of the USA



Photo: Anthony Abuzeide