DETERRENCE: Two Views
AMONG FRIENDS
How Much Farther?

For the past several years my family has spent Easter with my wife's parents and sisters in the Bronx. Such weekends are always a pleasure. We often attend an Easter mass, visit the zoo, and have dinner together at City Island. The children enjoy dyeing eggs, having an Easter egg hunt, and receiving lots of attention from loving relatives.

This is one of my favorite times as well for driving to New York. The peach blossoms are often a mass of color, the willow trees usually have their early green foliage, wildflowers begin to appear along the expressways. It is always a shock, therefore, to see the ugliness of industrial New Jersey and to come upon the deteriorating outskirts of New York City.

Although I have passed through the South Bronx often, I am never totally prepared for it. It is impossible to fully absorb the extent of physical and human desolation that surrounds us. Mile after mile of abandoned, burned-out buildings stare blindly at us as we blur past. Evelyn, my teenage daughter, wonders where the people have gone... what the schools are like for the children... whether people live in the empty buildings... if there are any good stores around for shopping, or movie theaters.

As I am bombarded with such thoughts and feelings, and as four-year-old Andrew asks once again when we are going to “Pa-pa’s house,” I find myself thinking about Jimmy and Rosalynn Carter. They had lived for a week last year in a blighted neighborhood on the Lower East Side of Manhattan and had worked with a team of volunteers from Habitat for Humanity to help renovate an abandoned tenement building. What a statement, I think, a former president and “first lady” sweeping away fallen plaster and broken wine bottles, doing carpentry work and other repairs, and getting to know some people in the neighborhood.

I am jolted back to the present by Evelyn’s excited voice, “Turn up the car radio, Dad—that’s my favorite song!” (I brace myself. Her sense of favorite music and mine are sometimes different. But we’re almost to “Pa-pa’s house,” so why not?) We are instantly surrounded by some of the sounds that help her to glide through her day—and I start to cope with it.

As I maneuver through a particularly nasty traffic snarl on the Cross-Bronx, I see in the mirror that two-year-old Simeon likes the music too. He has a fistful of peanuts on his car seat. Evelyn belts out the lyrics in Diana Ross fashion, “Pa-pa’s house,”... why not!) We are instantly surrounded by some of the sounds that help her to glide through her day—and I start to cope with it.

I am caught by the sounds. Yes, it really is their world.

Vinton Deming

May 1, 1985
It was the turn of the year, Christmas two days past and the preparations for the New Year not yet finished. An overnight storm had battered the village. Twigs rolled aimlessly across the square. The trees with broken branches creaked and swayed uneasily. Overhead, rooks displayed agitated charcoal patterns in the gray sky. Small groups of people made their way down the lane to the Quaker burial ground.

A few days before, a Friend had died. She had been known and loved for many years within the village and beyond. The meeting has few members, but for the funeral visitors from the widespread monthly meeting had arrived. They were joined by villagers from the Anglican and Methodist churches. I was there by chance, probably the only one who had never met the Friend who had died. I felt it was a privilege to be present and experience the quiet witness and celebration.

The quietness of the gathered company was broken by the tread of four sturdy neighbors on the gravel path. The small coffin of pale waxed wood momentarily focused a glimpse of the winter sun. Raindrops trickled along the moldings, forming brief beads of light as the coffin was lowered out of sight.

An elder stood by the open grave and spoke words of thanksgiving and faith, his voice forced against the wind. With words from William Penn we were gently led in the faith that "lights us even through the Grave."

This is the comfort of the Good, that the Grave cannot hold them, and that they live as soon as they die.

Then followed a young woman's reading of Psalm 121, "I will lift up my eyes to the hills." It was an appropriate valediction for one who had lived and served in the dale. The final verse came through with powerful assurance: "The Lord will guard your going and your coming, now and forevermore."

The company filed into the meetinghouse until the austere benches were full. Neighbors joined respectfully in the silent worship. Friends spoke in celebration of the life of the faithful Friend whose

Death is but Crossing the World, as Friends do the Seas; they live in one another still.

For they must needs be present, that love and live in that which is Omnipresent.

Over the years she had worshiped and gone out, assured of the presence of God—and with constancy returned to meeting. That winter's day marked one more "going out," but it was also a "coming in" through the memory and inspiration of her witness and love. "Nor can Spirits ever be divided that love and live in the same Divine Principle."

That chance experience helped to reinforce my conviction that our philosophy of life must include finding meaning in death. Penn's words inspire our seeking. The simple sincerity of that funeral, the momentary shaft of sunlight on the coffin, the profundity of Penn's poem, the Psalmist's word of faith, "turned time into eternity."
Memorial Meetings: Do We Need Them?

by Edwin B. Bronner

The simplicity of a meeting for worship is desired in the conduct of funerals and memorial meetings. These should be occasions when things temporal are secondary, when the reality of the life immortal is deeply felt, and when the presence of God brings comfort, hope, and consolation to those bereaved. (Philadelphia Yearly Meeting, Faith and Practice, 1972, p. 175)

I

n the last two or three years I have heard of a number of examples of what appears to be a new practice among Friends. Persons nearing death are requesting their families to refrain from holding a memorial meeting, as has been the custom from the beginning of the Quaker movement. It seems to me that it would be helpful to consider this matter, and to weigh the pros and cons before too much time elapses.

Friends have largely given up having the coffin in the meeting room, and because of the prevailing custom of cremation, the family often buries the ashes in a private time of worship together, instead of inviting the meeting to join in that occasion. These modifications in traditional practice are understandable, but omitting a memorial meeting is another matter.

It seems to me that a memorial meeting serves several important functions. It gives the family and friends of the deceased an opportunity to remember the person and the way in which he or she touched their lives, and to thank God for the life which has just concluded. Secondly, it is a time to offer support and comfort to those who feel a special loss, and to read or quote special passages of Scripture or other literature that may be helpful at such a time. Finally, it gives an opportunity to meditate upon the mystery and depth of our relationship with the Eternal One who is at the heart of our faith. If the deceased person has asked that no memorial meeting be held, family and friends are deprived of the benefits that could be received from such an occasion. We should remember that the memorial meeting is held for the living.

We believe that memorial meetings are under divine guidance in the same way that meetings for worship or business are felt to be directed by the Spirit of God within us. We gather in silence, waiting for the inward Light to touch us, and possibly to lead us to share a vocal message. In our Faith and Practice we are advised to hold such meetings for worship, and yet we are now hearing of persons who ask that none be scheduled. Why is this happening?

I suspect that some persons request that no memorial meeting be held because they are modest and do not wish to be eulogized after they are gone. In recent years Friends have given more time to remembering the life of the deceased and have steadily diminished the time given to worship, silent meditation, Scripture reading, and the offering of comfort to those who grieve. I would even venture to say that I sometimes get the feeling that Friends have forgotten that it is a meeting for worship as they reminisce about the life of the departed member. One may remember with gratitude all the contributions made by the deceased Friend, but it may not be necessary to speak of each one. Too much eulogy leaves too little time for prayer and meditation. We can understand why a modest person would hesitate about a memorial service for this reason.

We are told to be open to the Spirit, to be willing to respond when the Voice within urges us to share a thought which has come to us. We are also warned to be careful not to say more than is needed, and to realize that sometimes a thought that comes to us in meeting is for our own edification and not something that needs to be shared.

Secondly, I think it likely that some Friends who are unclear about their beliefs regarding death and immortality conclude that it would not be entirely consistent to plan a religious service. While 19th-century Quakers usually accepted traditional beliefs about the afterlife, in more recent years Friends, like many others, have been bothered by doubts about orthodox views. Perhaps we need to remember that 17th-century Friends were accused of holding heretical views regarding immortality and rewards, and it was only when Quakers embraced evangelical views in the 19th century that these doubts subsided. While early Quakers believed in life after death, they were not clear about what that meant and were willing to leave it in God’s hands.

In A Key, Opening the Way (1692), William Penn attempted to explain the Quaker position.

We deny not, but believe the Resurrection according to the Scripture... . . . But are conscientiously cautious in expressing the manner of it... because ‘tis left a secret by the Holy Ghost in the Scripture. Should people be angry with us for not expressing or asserting what is hidden, and which is more curious [of interest] than necessary to be known, in which the objectors themselves cannot be positive? (Works, II: 787, 1726 edition)

We may not be as clear in our minds about death and Resurrection as Penn, but we should be willing to accept the fact that our understanding or lack of understanding of the mystery is not going to change what will happen. Nor should our doubts lead us to deny those who survive us the comfort and support that a memorial meeting could provide.

These are only preliminary thoughts on my part, and I may be wrong in my conclusions. However, I believe Friends would benefit from thinking about the issue, and perhaps my comments will inspire others to put their thoughts on paper to share with readers of Friends Journal.
Hospital Gift

Bring me a sign,
anything to prove life still flows on.
The windows here are sealed
against the whimsy of April breezes.
A too solicitous nurse,
afraid of sunlight hurting me,
closes Venetian blinds,
with me too weak to insist
that she is robbing me
of sky and cloud and sometimes a bird flying.
Bring me a sign—
not even lavishness of flowers in bloom,
but just one leaf unfolding,
still wet with rain,
a promise of a world beyond my bed,
of life and hope,
of harvest in its season,
simple enough for me to understand,
hold in my heart.
Bring me a sign.

—Alice MacKenzie Swaim

May Morning at Woolman Hill

Overhead
bees
newly awakened
follow the soft edge of spring—
the breeze-scent—
to the green flowering maple
and hum
in the sunlight.

Underneath
we
gathered in stillness:
drawn by the leaf-patterned sky—
bright-shadowed—
merge with the flickering breezes
and joy
in the bees’
flight.

—Marjorie Hancock
Standing in the Light
by Peter Fingesten

All of nature stands in the light—physically as well as spiritually. The creatures inhabiting the earth are children of the earth, itself an offspring of the sun that is a product of our galaxy, all of which are parts of the infinite economy of the cosmos. Early societies all over the globe soon realized their dependence upon the sun and deified it in their religions.

In view of the fact that the sun is the life-giver of the earth and everything upon it, it would be presumptuous to assume that humankind alone “stands in the light.” Each kingdom of nature utilizes the life essence of the sun in the manner most appropriate to its constitution. Plant life, for instance, is dependent upon light. The food-making process in green plants, from algae to trees, employs photosynthesis, the chemical process of utilizing the light of the sun in conjunction with water, carbon dioxide, and the light sensitive pigment, chlorophyll. In this way the radiant energy of the sun becomes, according to the law of the conservation of energy, the source of all energy of life. Inorganic matter absorbs light, plants ingest light, animals utilize it through their food, but only human beings can reflect upon and consciously stand and act in it. The Quaker metaphor “standing in the Light,” therefore, has as much scientific as spiritual validity.

The insight that the light of the sun is in some mysterious way connected to the soul was first stated by the fifth-century B.C. Greek philosopher Epicharmus of Syracuse who wrote, “This fire [of the soul] is derived from the sun” (fragment 50). A little later Plato echoed this concept with the words: “The soul ... had come down from the light above” (Rep. VII:518). Finally, Plotinus, the most mystical philosopher of antiquity and founder of Neo-Platonism, wrote: “Souls are described as rays” (VI En. 4:3).

The concept of the soul as light became part of the patrimony of the Western spiritual tradition. Interestingly enough, it was Macrobius, the Roman encyclopedist of the fourth century A.D., who provided a crucial term and link between classic and Christian mysticism. A devout follower of Plotinus, he was considered the great classic authority during the medieval period, and his influence over Christian scholars and mystics was immense. In his famous Commentary on the Dream of Scipio, owned in copies by many monastery and university libraries, he wrote, “Heraclitus the philosopher [said the soul is] a spark of starry essence” (book 1, XIV:19). In this manner the term spark, or scintilla, for soul was popularized and became an integral part of the language of Christian mysticism. Tertullian, the first father of the Latin church in the third century A.D., also referred to the Greek philosophers in his Treatise on the Soul (chapter V) as “those who mould the soul ... as Hipparchus and Heraclitus [do] out of fire,” adding great prestige to this view.

The language Quakers employ when they speak of the soul as inner Light or spark is often the same language employed by the classic philosophers, although it is used in the context of the Christian religious tradition that had transcended the physicality of the sun.

The Scriptures, from the Psalms to St. John, are replete with light mysticism, but when they refer to it or to the sun a purely spiritual light is intended. The most dramatic demonstration of this was Paul’s vision on the road to Damascus. He experienced “a light from heaven above the brightness of the sun” (Acts 26:13). The Christian references do not imply a physical light that we can see but a spiritual light that sees us. “[The Lord] dwelling in the light which no man can approach unto; whom no man hath seen, nor can see” (1 Tim. 6:16).

Thus one of the most remarkable aspects of George Fox’s intuitive genius was that when he spoke of the “inner Light” he neither contradicted science, the classic philosophers, nor the Judeo-Christian tradition, but in one grand sweep harmonized them all.
The War Against Deterrence

by William E. Johnston, Jr.

With the cresting debate over nuclear matters in Congress, the policy of deterrence is under serious attack. This policy has kept the peace for a generation, a fact that seems not to impress the new critics. They make their stand over the nuclear freeze issue and, in the churches, over the import of the Catholic Bishops’ Pastoral Letter on war and peace, The Challenge of Peace: God’s Promise and Our Response. They criticize the deployment of U.S. cruise and Pershing II missiles in Western Europe and the policy of keeping the peace by threatening nuclear retaliation. Nearly every aspect of this policy, from the weapons systems required for deterrence to the moral logic of retaliation, is being questioned anew—and not just by Quakers.

What does deterrence mean? What is its relation to peace and to our national security? What of its morality? To deter means to prevent, to make another party abstain from acting by fear or terror—so the dictionary tells us. Deter is drawn from the Latin terrere, to frighten or terrify, to frighten away or to scare away.

In the nuclear age, such fear is created by the capability to destroy your attacker with nuclear explosions of such force and devastation as to dissolve any illusion of advantage. The attack is made self-destructive. There is, then, no rational point to initiating attack. Implicit in this concept are the capacity to deter (militarily effective nuclear weapons) and the will to act (the political capacity to use nuclear weapons when attacked).

The nuclear age has ushered in a defense as formidable as the most frightening offense. Indeed, defense has become a kind of offense, an offense in the form of promised retaliation. In the abstract, the nuclear capacity may be either offensive or defensive; the political realities of the world define it as one or the other. Clearly, many of the controversies regarding deterrence as a political policy have to do with this blending of defensive-offensive military capacities. Particularly in recent years, when our democracy has thought military power to be incompatible with political objectives, deterrence offends by its refusal to divorce the military and the political.

Deterrence means we can prevent attack by terrifying our enemy. We deter, then, to prevent war, to keep the peace. Deterrence means peace. Of course, ever since the early 1950s, the Soviets have deterred us with their nuclear weapons. They are an equal party to this strange peace. Deterrence is a symmetry of threatened horrors necessary to maintain peace, given the world’s nuclear conditions.

This kind of peace has been given many names. “Balance of terror” is perhaps the most accurate. Winston Churchill aptly observed that “safety” in the nuclear age “will be the sturdy child of terror, and survival, the twin brother of annihilation.” Safety for our way of life is one of the obvious things we mean by peace. Safety now depends upon terror; survival on threatened annihilation. Our peace depends on a balancing of military and political resolves. Churchill indicated that our safety depends upon this terrible sturdy child remaining sturdy; survival on the presence of its twin, annihilation. Churchill’s language advises us that peace lies within the same family as war. Peace must be strong enough to keep war from dominating the human family.

This seems to be the basic meaning of peace in the nuclear age. It is the meaning we experience as a people. To prevent war by threatening nuclear annihilation is the basic meaning of nuclear deterrence. It has been our way to a safe peace. Seen this way, nuclear deterrence is a kind of pacifism, however odd this sounds. But should it sound odd? After all, pacifism has always entailed risks and has always depended upon the activities of those who were not pacifists. It should not be surprising that our present peace and pacifism depend on certain military-political factors that transcend pacifism itself.

Peace seems to depend on the ability to make war in answer to war. As parties to the nuclear balance of terror deter each other, deterrence has a positive moral purpose even as it appears to us behind a morally ugly face. Because both parties have the same capacity to deter, both become equally committed to peace. Each is made pacifist by the nuclear circumstance. Deterrence works on all and for all.

Because the morality of deterrence, as an odd pacifism, is simultaneously unpleasing and necessary, we squirm a little. We hurry to resolutions of words in some legal or rhetorical wilderness to
avoid the resolutions of weapons. We run up against this unpleasant truth: Weapons whose destructive power no one questions and whose use would devastate the world may nevertheless be morally good in practice if they deter their own use and maintain a peace which does not enslave us. Nuclear pacifism is not absolutely pacifist; it is committed to a certain kind of peace. We would accomplish little good if we fell into war or into a peace as destructive as war. We define the value of peace one way; the Soviets another. Churchill also said, “War is horrible, but slavery is worse.” True peace is that extraordinary middle ground of human excellence between war and slavery. The issue of deterrence remains peace fundamentally. Nuclear deterrence is the rejection of nuclear war in the nuclear age. As a policy it meets the intention of the Catholic bishops: “We are sure that we must reject nuclear war.” But as a matter of military deterrence, it accepts the political obligation of having nuclear war-fighting capabilities in order to maintain a nuclear peace. The nuclear threat we face as a nation is not abstract; deterrence of the threat cannot afford to be abstract.

What are some lessons we might usefully draw from these preliminary considerations? I think there are at least three general ones.

First, while the condition of deterrence is not a complete or happy peace, it is—and has been—a lasting, vital peace.

Second, policies which, in the name of disarmament, threaten the deterring capacity of weapons are immoral because they endanger peace. They claim they would better secure peace than the weapons they would disarm. Such disarmament policies may bring real slavery closer in the name of escaping the mock “slavery” to the arms race so often rhetorically exaggerated by opponents of nuclear deterrence.

Third, and equally important, an impassioned pursuit of the definitive weapon of destruction may defeat the deterring balance of power. Such a pursuit of advantage—rather than of safety—is imprudent and, in being so, also immoral. Human history shows that there has never been an “ultimate” weapon. By frantically searching for one you make yourself more insecure than need be and your enemy more desperate than is safe, thereby subverting the peace-keeping balance. Security should be the residue of safety, not of superiority. But by the same reasoning, unilateral failure to pursue adequate weapons of deterrence and defense is equally dangerous and immoral.

These “lessons” are based on the idea that deterrence by nuclear threat is
morally good if it preserves a peace that also preserves independence. This is not to say that a world without nuclear threats or threats of any kind would not be better. We can imagine such a world, just as Plato could imagine the just city, but our imaginations should inform our practice, not deform and ruin it for lack of agreement with the ideal.

Nuclear deterrence avoids war and keeps each party in the nuclear balance safe in its own politics. This raises the question of whether each side's politics are themselves morally decent. Deterrence has no regard to any possible immorality of one side, whether one may be a more valuable political entity than the other. In this sense, deterrence has the usual defect of pacifist indifference. Deterrence may thus deter some efforts to extend freedom. Partisans of the United States and of freedom generally can never be entirely happy with this indifference in the name of peace-keeping by nuclear balance.

And another problem exists for many people in the United States. We find ourselves preserving our own freedom at the cost of funding huge arms establishments. This is a burden a free democracy finds painful to bear. The burden consists of more than the dollars, of course. Accordingly, the critics of deterrence must put this dilemma as sharply as they can. Is our freedom worth defending by threats to destroy all of human existence? Is the United States as a nation worth the entire world? The point of such questions is to disarm the poor soul who feels obliged to defend the United States' independence at the alleged cost of life on the planet. In fact, the point may be to disarm the United States itself—by making our self-interest appear responsible for the supposed destruction of the earth. Such framing of the issues is indeed a frame-up. The point of deterrence is to avoid ruinous war, not bring it on. The dilemma of avoiding war in a nuclear age is more honestly addressed if we ask why peace is worth keeping. It should not be because we despair of life but because we want a certain kind of life which a certain kind of peace makes possible. The costs we are prepared to bear and the risks we are prepared to make are deduced from the evaluation we make of our life as a people. The new critics question weighing the whole world accord-
moral. International politics is not the prerogative of one power simply because that power adopts a noble attitude toward disarmament.

But such a lesson is a hard one for people in the United States to absorb—even given the frequent harsh realities of Soviet behavior. Democracies prefer to treat the world as a market, not a cauldron of political tensions requiring moral attachments and entanglements. We would prefer to ignore the fact that the problem of national security, the problem of peace and U.S. independence, is a dynamic and enduring one that will not be solved in the next election. Elections may count for us; they don’t count for much in most other countries.

At the center the peace dynamic is what we would preserve, U.S. freedom, and what endangers this, Soviet totalitarianism. Endless sparks of controversy fly at this intersection. But any policy that forgets that this is a confrontation risks bringing about the United States’ undoing. It would be a national and an international trauma. A policy mistake in a nuclear world could be a defeat of our lives as a people if it radically and unilaterally recasts the deterrence balance. It would compromise our survival by making Churchill’s “sturdy child of terror,” our nuclear deterrent, less sturdy or by leading us to forget that we have an enemy armed with nuclear weapons.

Many U.S. citizens—and Quakers—would readily agree with these propositions yet still be inclined to think it all a vicious circle. But what seems a vicious circle is also a substance of life, a space in which we survive and flourish as a free people. The flourishing of our freedom is a running guarantee of freedom for others. The larger the circle made by the balance of deterrence and the more enduring it is, the more spacious and safe our lives. The more desperate our efforts to escape this circle, whether by arming beyond reason or by disarming beyond caution, the more likely it is that the circle shall collapse upon us all.

The price of freedom for the United States and our allies is the burden of the perverse pacifism our age requires of us, a pacifism by nuclear deterrence all too easily ridiculed because it demands arming for the most horrible of wars in order to maintain the most necessary of peace.

The arms race has become a cultural addiction. By addiction I mean a compulsive behavior in which the addict characteristically understands her or his behavior only in superficial ways, avoids responsibility for the continued pattern, and sees no way out.

We often look at addiction on the physical level: the body’s craving for caffeine or nicotine, for example, or a military-industrial complex’s craving for more weapons contracts. For Friends there is also a spiritual challenge in addictive behavior. I do not want to be judgmental in this article; my addictions and the addictions of others are hardly relieved by calling them “bad.” What does seem to help is to bring the behavior out of the darkness into the light of understanding, to take responsibility for the behavior, and to recover hope that there is another way to live.

The concept of deterrence doesn’t help us understand our situation because it is not holistic. Deterrence gives us the partial view of one of the players (“I am deterring you,” then “you are deterring me”). A holistic view notices the interaction of the players in this game of international politics, notices that an arms race is a collective activity that has its own dynamic. An arms race is a spiral in which technology seems more in charge than politicians. Like a drug addict who is wrapped up in her or his own ego and has illusions of control, a society hooked on the arms race fails to see the big picture of the arms race spiral and the ways in which the spiral is currently out of control.

Deterrence also has a pragmatic problem: It works until the day it doesn’t. The French and Germans have “deterred” each other with arms races twice in this century; the deterrence worked until it didn’t anymore! Sadly, arms races generally lead to war; if I call an arms race “deterrence” I don’t stop it from leading to war; I only give illusory comfort to the people running the race.

Complicating the dialogue about deterrence is that the word peace seems to be at least 98 percent rubber! Soviet leaders invaded Czechoslovakia to keep the peace, the U.S. Strategic Air Command has peace as its profession, and Gandhi argued that there is no “way to peace,” for peace is the way. Quaker Adam Curle, the first occupant of a peace studies chair in England, has suggested a way out of this confusion. Curle asks us to seek peaceful relationships, those which facilitate the development of the full potential of the people involved. If I am dominated by my big brother, who puts me down, takes my piano lesson money and spends it on himself, and sabotages my friendship with the boy down the street who loves me, I do not have a peaceful relationship with my brother even if no blow is ever struck nor blood drawn. I suspect John Woolman would have liked this clarification, given as he was...
to looking for how our lifestyles might be bound up with the institution of war. Looking at the world through this lens of peaceful relationships, however, is much more rigorous than using the mushy concept of "peace." What do we notice when looking for relationships that facilitate the development of the potential of people?

The nuclear arms race is a crippling of people in the USSR and in the United States, at this very moment, without World War III. The arms race requires strict discipline of Soviet citizens because of its great cost, and requires Kremlin control of several Eastern European countries. The arms race is an enemy of the free potential of the people in the Soviet empire. In the United States the arms race damages the economy (and would under either party’s policies) and produces more large holes in the social safety net. The arms race creates brain-damaged children and would-be students who can’t go to school and senior citizens who must eat cat food. The waste of human potential caused by the arms race is staggering.

The nuclear arms race prevents the practice of democracy in its most important arena — matters of life and death. In the Kennedy-Khrushchev nuclear confrontation over Cuba, we saw the symmetry of decision making that the arms race creates: A handful of men in the White House and Kremlin decided the destiny not only of the United States and the USSR but of civilization as we know it. To talk of "American freedom" in this context may amuse those of us who remember October 1962 — we were exactly as free as the Soviet citizens to wait to see what our masters decided and find out if we were to live or die. As in handling all addictions, one must press for objectivity rather than sentimental sympathy for "the good guy"; the reality is that not even the tyrants of ancient Rome had as much power as the president of a nuclear "democracy."

Our nuclear capability is used to threaten Third World countries and is part of the maintenance of what historian Arnold Toynbee called "the American Empire." Daniel Ellsberg keeps a list of times in which the United States threatened nuclear bombing to get its way in the Third World; this may be one reason why the United States refuses to sign the "no first use" treaty that the Soviets proposed. When we follow Jesus’ admonition to see him in "the least of these," and empathetically picture what it is like to be poor in a Third World country groaning with debt and under the gun of a country whose finger is on a nuclear trigger — then we may see the emptiness of calling the nuclear arms race an example of "peace."

Just as we cannot understand our situation from the ego-centered view of one nation at a time, we are also stuck if we don’t notice that the U.S.-USSR nuclear arms race is run within the context of a human-made institution called "war," which is violence organized en masse. War is a fairly new institution in the evolution of humanity; it is not part of human nature any more than is slavery — another institution that at one time was everywhere and appeared to be a permanent feature of human society.

War is a massive institution not because it is popular — it isn’t — but because it appears to meet certain needs or perform certain functions. In a way it is like smoking, which has become so unpopular that cigarette ads frequently avoid showing their attractive models with a cigarette in their mouths. The critical behavioral incident in war — killing and being killed — has lost most of its former popularity; the medieval romances and even the 20th-century fascist romances are mostly behind us now. Yet the institution of war flourishes, fueled by three basic social values it is thought to provide: national security, economic values like jobs and access to raw materials, and a stronger basis for group and masculine identity.

The institution of war claims the loyalty of many, just as the institution of slavery once did. Slaveowners may have been addicted to their practice, unable to imagine life without it. The spiritual challenge of war waits until each of us is ready to confront it: Do we support the institution, or work to abolish it?

One way to avoid dealing with an addiction is to avoid taking responsibility for it, and a favorite way of doing that is to blame someone else. Arms-racers may have to change the name of the bad guy from time to time — Germany, Japan, Soviet Union, China — but "the other side" is always held responsible for our behavior.

I once had some Wharton School students in a class who were stuck in this refusal of responsibility. I finally asked them to remember their management classes in problem solving, and spelled out this scenario: You are a manager in a major corporation that is losing its share of the market to a rival. At a meeting with your superior you bad-mouth the rival. The superior says,
"Yes, but we have this problem because we can't go on losing our market at this rate." Your response is to badmouth the competitor some more. The supervisor replies that the corporation is facing a problem which must be solved. You respond with other ways you despise and fear the competitor. How long will you keep your job?

The Wharton students saw that badmouthing is not problem solving.

Now the rest of us need to see that humanity's problem (the institution of war or its outgrowth, the nuclear arms race) cannot be solved by blaming someone else. Again, it's a spiritual issue. I have never gained ground in my spiritual journey by considering myself a victim of others' bad intentions; only when I take responsibility for my life in this moment can I move forward. That does mean surrender of self-righteousness. George Fox's observation is apt:

Friends, whatever ye are addicted to, the tempter will come in that thing; and when he can trouble you, then he gets advantage over you, and then you are gone. Stand still in that which is pure, after ye see yourselves; and then mercy comes in. After thou seest thy thoughts, and the temptations, do not think, but submit; and then power comes. Stand still in that which shows and discovers; and then doth strength immediately come. And stand still in the Light, and submit to it, and the other will be hush'd and gone; and then content comes.

Of course we can only choose if we know there is an alternative. When in the grip of our addictions we generally see no real alternative; we just assume that this is how life is. In my experience, deterrence is defended most by those who have searched least for alternatives. The people I meet who strongly support the arms race have not investigated thoroughly the proposal by Gene Sharp and others for civilian-based defense, or Richard Falk and others for a new global order. Unlike William Penn, who proposed a European parliament of nations and created an alternative institution called Pennsylvania, they have not yet chosen to be practical idealists. To me it looks like despair, this refusal to search for alternatives to the arms race. As such it is another spiritual issue. I know despair well—I believe it was the cause of my cancer some years back—and have compassion for those who unconsciously may be sunk in it. Nor do I know any way to argue anyone out of despair!

I can, however, testify to my own experience. Hope is at the bottom of Pandora's box, and getting to the bottom is rough. I encountered old experiences of pain and disappointment, violence and loss, rigidity and feelings of unworthiness. Watching people be hurt may be the most painful—and we watch that almost every day through the mass media. Pandora's box is full of negativity, so how can I bear to get to the bottom of it?

Only with love, and through love, and in love. God is with me as I look at the brutality when I am in touch with love at the same time. Being with loved ones helps a lot—it's no accident that Fox organized us into meetings rather than suggesting we each go our own way.

And at the bottom of Pandora's box—hope.
"Where there is no vision, the people perish." The arms race is one way to perish while feeling the comforts of righteousness and blaming the other side. The spiritual challenge is much more subtle, because it invites us to meet the other side inside ourselves and to transcend righteousness through loving . . . it, ourselves, each other, and the world. Through choices like that we gain the hope and strength to participate in the movement to abolish war.

---

**Cassandra With a Tail**

A cat stretches from one end of my childhood to the other. Those winters by the hearth it spun a yarn of smoke into a ball. At night it flickered half-moon eyes in the dark corners of the house. By day its tail twirled a signature on the sky and pawed the air with grace, gathering in its coat the electricity of the storm and smoothing it into glossy fur. Wise. With cottony steps.

Self-possessed. Just once she jumped out of her skin. One peaceful evening her tail shot up like a bottle brush and she leapt onto the chandelier, wailing like an ambulance as if all the voltage in her fur exploded out in flashing rage. None of us understood the cat's prophecy. We hissed at her to calm her down . . . And the earthquake nearly flattened the house. The oracular cat disappeared, with my childhood, forever.

But her miracle stayed with me. Tonight to my surprise, she crept inside me. Bristling with shock, I shook and bounded back from wall to wall yammering up a piercing cry to call you wherever you are: Listen. You have so little time. Grab what you can, whatever is dear, whatever you love. Deep in the belly of the earth an atomic blast is swelling up, nurtured by electronic brains and produced by pulsing robots. This green careening planet spins blindly in the dark so close to annihilation. Listen. No one listens. Meow.

—Blaga Dimitrova, translated by John Balaban
Father Kino, the Border Patrol, and the Waters of Babapoc

by Cliff Pfeil

In the Mexican village of Magdelena are the bones of the 17th-century Jesuit missionary and explorer Padre Eusebio Francisco Kino, lying in the dirt with the skull to the northeast. The bones are complete and articulated for the most part, though the ribs have fallen away from the breastbone, and lie across one another like fallen dominoes.

Padre Kino lies beneath a concrete dome plastered over in white, with four viewing windows cut into the side. The dome stands in Magdelena’s central plaza, with walkways, trees and grass, white iron benches, and a tall-towered cathedral containing a life-size plaster statue of another Jesuit, Francisco Xavier. The statue lies on its back in a side room, where lines of people file past across one another like fallen dominoes.

Eight-year-old Maria loves to walk hand in hand with me around the plaza while I talk in English and she pretend to understand, nodding intelligently, interjecting an occasional “okay.”

Tomás prefers to run free. Claudia will not hold still for pictures taken against the cathedral walls. But little three-month-old Eva, Sharon’s and my new godchild, smiles and gazes with receptive eyes at whomever holds her.

I did not expect Magdelena, or the village of Imuris to the north, or the land in between to be so green. Roberto, Eva’s father, and now my compadre, says it has rained for six afternoons straight. But the tall willow trees, the hip-deep grasses, and the wide green fields attest to more than six showers.

The map shows a Rio Magdelena flowing out of the eastern mountains past both Imuris and Magdelena toward the Gulf of California. Roberto calls it “Rio Babapoc,” which sounds like an old Indian name. We went down to wade and skip stones in the waters of the Babapoc. Claudia fell in on purpose.

At the iglesia principal, the main church in Imuris, I was mistaken for the new padre and received many smiles, nods, and salutes. I raised my hand in a greeting that looked somewhat like a flabby blessing—a slightly bizarre event in an unusual day that saw two Quakers, Sharon and me, making the sign of the cross on Eva’s little forehead, under the eye of the padre of Imuris. Driving back from the church I caught a glimpse of the worried face of Elena, Eva’s mother and our new comadre, in the rearview mirror as she asked Sharon: “Do Quakers believe in the saints?” Sharon said she liked St. Francis of Assisi, who loved children and animals. Elena seemed dissatisfied.

My friend Jim Corbett once said that a “new ecumenism” was being formed by service rather than by reconciliation of rituals or creeds. He had in mind the weaving together of the hands of Catholics and Quakers, and many others, into a covenant community to aid the refugees from Central America as they flee the death squads. Another friend, Father Elford jokes about a new and revolutionary “Quakolic church.”

But this is something a little different. Why were Sharon and I asked to be godparents? Perhaps there was understandable foresight on the part of Roberto, who is looking after his family. Certainly there was a genuine respect and affection for Sharon, who has worked hard at the free clinic in Nogales to counsel Elena about bringing up Claudia. Does the padre know we are not Catholics? I suspect the question never came up. I suspect there would not have been problems if it had.

Never mind. We have, by Catholic ritual and Quaker affirmation, forged a link with a very bright little Sonoran niña, who turned her eyes up in curiosity to look at the priest as he poured holy water (flowing out of the eastern mountains) into her curly hair.

In the evening a cool breath of air followed the Rio Babapoc, lifting the leaves of willows and cottonwoods. We said our good-byes and drove out of Imuris to the north. Lightning flashed from the clouds over Nogales, where Quakers and Catholics together have spirited refugees across the border. Further north still, the rain washed in torrents down the sides of the ruin of Tumacacori, at the site of Padre Kino’s mission among the Pimas. Heavy rain beyond the mission bathed and baptized a border patrol car waiting in ambush.

Blessings on the border patrol, and on the bones of Father Kino. Blessings on Maria, Tomás, Claudia, and Eva. Blessings on the Guatemalan couple leaping by the light of lightning through a hole in the border fence. And blessings on the holy water falling out of the sky.
Sanctuary: A Growing Network

Friends, who in a time of conflict helped guide Negro slaves northward, in a new time of conflict are deeply involved in another sanctuary movement, this time guiding fugitives from Central America to safe havens in all parts of the United States.

Barely one year old and about as "grassroots" as a movement can be, sanctuary drew close to 1,000 religiously motivated activists involved in sanctuary communities across the country to converge in Tucson, Arizona, to learn more of the history and implications of what they've been doing and to set up and improve lines of communication.

For four days in January, they heard speakers and panelists—with much audience feedback—talk about why so many feel compelled to do what they're doing and the inevitable political and social consequences.

The last two of the four days were spent trying to knit together a network of contact and communication that would be both fast-moving and sufficiently decentralized to serve their needs.

A retired teacher, Jim Best is a frequent contributor to FRIENDS JOURNAL as well as a former member of the board of managers. He is a member of Pima Meeting in Tucson, Ariz.

and to minimize infiltration from the outside.

Perhaps more by design than accident, the U.S. Immigration and Naturalization Service indicted 16 "co-conspirators" to appear in Phoenix the same day the Sanctuary Convocation began in Tucson. At the same time they also arrested close to 100 "illegal aliens" in all parts of the country.

If their intention was to minimize the effect and impact of the movement, the exact opposite took place, and pictures of Jim Corbett, Quaker leader and indictee, and William Sloane Coffin, keynote speaker, appeared on television screens and newspapers everywhere.

How did Friends figure in all this? First by taking local leadership in the more than 30 Friends meetings in a total of 128 sanctuary "faith communities" from Seattle to Cape Cod, from Baton Rouge to Madison, Wisconsin.

The following list, furnished in part by the Chicago Religious Task Force, gives the names of Friends meetings in the United States that have declared sanctuary. The JOURNAL will update the list as meetings notify us. —Ed.

Adelphi (Md.)
Albuquerque (N.Mex.)
Ann Arbor (Mich.)
Austin (Tex.)
Baton Rouge (La.)
Berkeley (Calif.)
Chesnut Hill (Pa.)
Claremont (Calif.)
Community (Cincinnati, Ohio)
Dallas (Tex.)
Davis (Calif.)
Duluth (Minn.)
Eugene (Oreg.)
Ithaca (N.Y.)
Kalamazoo (Mich.)
La Jolla (Calif.)
Langley Hill (Va.)
Mountain View (Colo.)
Oklahoma City (Okla.)
Orange Grove (Calif.)
Palo Alto (Calif.)
Pima (Ariz.)
Rochester (N.Y.)
San Francisco (Calif.)
Southampton (Pa.)
State College (Pa.)
Stony Run (Md.)
Twin Cities (Minn.)
University (Seattle, Wash.)
Urbana-Champaign (Ill.)
Wooster (Ohio)
Pine trees for peace are being planted by Seoul (Korea) Meeting. Kwahk Young Do, a meeting member, notes, "When we pick up pine nuts in ten years, our hope for peace will be planted in people's hearts.''

Peaceworkers in North Carolina Yearly Meeting are trying to counteract the strong military recruitment practices in North Carolina schools by attending high school career days to encourage young people to consider peace careers. In addition, packets of peace education resources are being prepared for each high school guidance office.

For his love of words, for being a person, a Friend, and a worker for human rights and economic justice, David Scull is being remembered by Langley Hill Friends Meeting, which seeks help in preparing a special memorial book about him. Friends are invited to share their unique memories of David, any anecdotes or letters (which will be returned). The project can also be supported by making a tax-deductible donation to the David Scull Memorial Fund. A copy of the book will be reserved for anyone who contributes $25 or more. Checks should be made to the David Scull Memorial Fund and sent to Langley Hill Friends Meeting, P.O. Box 118, McLean, VA 22101.

Facing college without access to federal funds because you have refused to register for the draft as a matter of conscience? Pacific Yearly Meeting has established a fund to help out. Requests for funds should be submitted through monthly meetings. Donations to the fund, earmarked "Fund for College Aid," may be sent to the Pacific Yearly Meeting treasurer, Virginia Crossman, 4509 Pavlov Ave., San Diego, CA 92122.

An award for distinguished poetic achievement has been granted to Amy Clampitt of Des Moines Valley Meeting. The prestigious award of a $10,000 fellowship was presented to her this year by the Academy of American Poets. Previous recipients include Robert Frost and Ezra Pound. Amy Clampitt is writer in residence at the College of William and Mary in Virginia.

The Fellowship of Reconciliation, in Nyack, N.Y., presented its 1985 Martin Luther King, Jr., Award to Jim and Shelley Douglass, founders of the Ground Zero Center for Nonviolent Action in Bangor, Wash. Since its inception in 1977, the Ground Zero Center has focused on educating the Bangor community about the Trident submarine and missile system based there. They have led groups in civil disobedience and have attempted to influence the base workers by maintaining a thoughtful and open dialogue.
Cruise Leadership Appreciated

My wife, Judi, and I were with David McCauley on the Volga Peace Cruise in the Soviet Union in the summer of 1984. I not only want to thank him for his insightful article (FJ 2/1) but I want to thank him and Irene and Russell Johnson (long-time AFSC associates) for their leadership during what was a marvelous and miraculous journey. It would not have been so without their patience and fortitude and nonjudgmental attitudes.

Louis A. Friedman
Canton, Conn.

Resources Too Select!

I've been reading the JOURNAL with much appreciation and gratitude for many years, and expect to continue to do so. When I saw your “Selected Resources on US-USSR Reconciliation” (FJ 2/1) I was pleased—and then dismayed you did not include two which I consider of great value right now: Promoting Enduring Peace, P.O. Box 5103, Woodmont, CT 06460, and Student/Teacher Organization to Prevent Nuclear War, 636 Beacon St., Rm. 203, Boston, MA 02215. Their main emphasis is US-USSR reconciliation—I think!

Lucile Patrick
Delton, Mich.

Vision Still Inspires

As a member of the Committee for Spiritual Linkage Between the Soviet and American Peoples, I am responding to the letter of John J. Runnings (FJ 2/1).

It is true that the committee has evolved a great deal since its original inspiration by Kent Larrabee’s vision of a Quaker meeting in Moscow. To say it has been watered down is incorrect, I believe. Many projects fail because they fail to evolve appropriately. Kent’s vision still inspires many of us. I belong to this committee because Kent’s vision was a confirmation of what I felt would happen when I was in the USSR ten years ago. The focus of our committee has had to broaden as we realistically assessed what could and could not be accomplished at this time. One need not be afraid of learning to walk before running. On the contrary, every step we take forward gives us greater hope that the marathon will be run well in the long run.

The strength of the Quaker process, as I see it, lies in the diversity of inspiration each of us represents. We invite John Runnings to join us and bring his unique insight to help nurture us and the Soviets we work with.

Ann Duncan-Treviranus
Hamilton, Va.

A Different Soviet Message

The vivid reports of Friends’ visits to the Soviet Union (FJ 2/1) brought a wave of nostalgia over me. I, too, have wondered about the realities of the Soviet Union, and my curiosity, too, has prompted me to go there. It has been over a decade since the time I spent there, but so much of what Friends describe is like what I saw, that the time seems shorter.

Then, too, the onion-domed churches provided a continuing reminder that, whatever its role today, the Russian Orthodox church has a permanent place in the history and culture of this country. Then, too, the suffering of World War II seemed a vivid part of the present-day awareness of the people, as did their pride in their country’s achievements in rebuilding itself—without any Marshall Plan.

These things we saw were so much the same, yet I felt a real difference in the underlying message they presented. The Soviet people look at the suffering and destruction of World War II and say, “Never again!” But I did not hear them add, “We must have peace.” What I heard was, “We are prepared to prevent this by force. We are well armed and will not hesitate to defend ourselves.” Of course peace was recognized as preferable to war, but I felt a certainty in these people that another war could be won, and that they were prepared to win it.

With such outwardly similar experiences, why did we bring back such different messages? Could the difference lie in the years that have passed? Could one of us simply have been mistaken? Or could the messages really have been different, one for the U.S. Friends on peace missions; one for the West German “study tour” with which I traveled? It is not difficult to understand why the Soviet Union might wish to send such different messages to such different groups of visitors.

The Soviet Union is incredibly complex; Friends have been quick to realize how impossible it is to grasp all its complexities during a short visit. Within these complexities, both of the above messages can have validity. And as Friends receive one message with gladness, they still need to remain aware of the other, and to continue to labor with the people and the spirit from which it comes.

Turtle MacDermott
Germantown, N.Y.
More Thoughts on the World Peace Tax Fund

I found the position taken by Christopher Hodgkin in his article, "Second Thoughts on the World Peace Tax Fund" (FJ 3/1), to be quite disturbing and worthy of debate. Hodgkin argues against setting a precedent of "economic conscientious objection," primarily because other groups with differing beliefs could then gain similar control over the dispersion of their money as well. Yet why should we deny this right—to ourselves or to others? Laws permitting the diversion of tax dollars from programs felt to be morally objectionable could meet the demands of individual conscience while increasing our democratic influence on setting government priorities.

Hodgkin also notes that it is possible to arrange one's life so as not to have to pay taxes. Yet economic disengagement in this manner could limit us in our efforts to help define and meet the material needs of our society. The World Peace Tax Fund would facilitate the flow of money in a direction that would make us happy to pay our taxes—a striking contrast to the present situation where our money is used to finance "conventional" war in Central America and to build up a suicidal stockpile of nuclear weapons.

Brandt Chamberlain
Devon, Pa.

The Christopher Hodgkin article requires a "First Thoughts" prior statement. There are deeper issues in this matter than Friend Hodgkin recognizes in his article. The underlying concern is the profane use of a large part of our taxes for war preparation and our overriding concern to oppose this evil.

Those of us who for reasons of conscience are engaging in war tax resistance believe that the war system is so immoral that no political law or social custom may restrain us from witnessing against it.

Yet I am supportive of the federal income tax system, believing that a graduated income tax is the most equitable way to raise the funds needed for necessary governmental services. But I have no hesitation in refusing to pay that part of my tax liability that is used for war.

I realize that this action presents a certain threat to the tax system, and I regret that. But as we make a moral appraisal of our relationship to the collection procedures, we cannot separate the collection process from the use of the funds that are collected. In this case, where the use of a large part of the tax implements military policies that lead toward the death of all life on earth, the imperative of the collection method is overwhelmed by the blasphemy of the use.

The World Peace Tax Fund is one proposal to provide an acceptable use for tax collections, and the merits in this critical situation make, in my judgment, the hesitations of Christopher Hodgkin not compelling. When a million U.S. taxpayers finally refuse to pay tax voluntarily for the war preparations of our military, either through illegal tax refusal or through designation of their taxes to a World Peace Tax Fund, then the dominance of the military on our nation's policies will be overcome and our country and the world will be set on a new course.

Wallace T. Collett
Cincinnati, Ohio

Christopher Hodgkin questions the validity of conscientious objection to war taxes and the validity of a peace tax fund. If one sees no justification for the first, there is no need for the second. To understand the reasons for the World Peace Tax Fund we must first understand the spiritual basis of conscientious objection to war taxes. Understanding that, and the predication it creates for Quakers and all others who believe that love, not war, is the way to peace, leads one to support creation of a peace tax fund.

War tax resistance, a fearful witness for most of us, is harder, perhaps, than other forms of civil disobedience done in a group action. We can argue that paying taxes for war is different than killing, but what about our neighbors who will die (by the thousands) because we misuse the earth's bountiful resources? Will our hearts be convinced?

Mine is not and it tells me to act; this pattern must change, and with God's help, it can. My heart also knows the change must come from love, not fear.

Jesus asks his interrogators for a coin. They produce a denarius, a coin which displayed a bust of Tiberius adorning a laurel wreath, the sign of his divinity. The coin's legend read, "Emperor Tiberius, August Son of the August God." For a believing Jew, possessing such a coin was idolatry. Hence Jesus' reply, "If you identify yourselves with Rome, then pay Caesar the taxes which support him and his policies."

Hodgkin misses the importance of this context of Jesus' reply. Only if one identifies with the state and its policies does Jesus' command to "render to Caesar" hold.

Jesus did not separate the meaning of possessing the denarius from the person of who possessed it. The money expressed the person's identity (as a collaborator with Roman rule). Hodgkin thus continues the distinction which he erroneously believes Jesus made between personhood as a "creation of God" and money as a "creation of the state." Hodgkin accepts the term "conscription" for personhood but not for money. Yet today, the average U.S. taxpayer labors one-quarter of an entire working year in order to pay federal taxes. Currently, the Friends Committee on National Legislation calculates the 1984 treasury expenditures of 36.8 percent went for military operations, and 18.3 percent for veterans benefits and the military share of the national debt.

When such large proportions of the exchange value of one's labor (i.e., money) is confiscated through the federal treasury for military purposes, I believe there is a strong case for speaking of "military conscription." And if "military conscription" is operating, then conscientious objection is appropriate. In our technological age, the young few have at times been conscripted for military duty; the many older are continually being conscripted through their labor. We would have to separate one's labor...
from a sense of inner security and peace, not deprivation or insecurity. I have been
led to war tax resistance from this peaceful center and have found that the
witness, itself, can create new spiritual openings.

So, at either a symbolic or substantial level, we can refuse voluntary compliance with a
tax system that has God’s priorities turned upside down. The institutional wheels of
government start grinding and, in time, the IRS will collect the money withheld plus
interest and penalties. What has been accomplished? Is this just an act of self-righteousness?
Has the world changed?

Yes, it has changed! I know this experientially.

Praying for peace is powerful in itself. When the prayer is made manifest in
one’s daily life its power multiplies. There are many ways for the manifestation
to be expressed, and each of us must

listen to our inner guide for direction. Those of us who, through love, are led
to say no to war taxes announce we trust God, not armaments, for our security.

In addition to creating a new ethical choice for most of the adult population, the
World Peace Tax Fund bill establishes a separate trust fund that will disburse over one
billion dollars a year for programs of health, education, and welfare. I know of no other peace
initiative that has this potential.

Alan Eccleston
Leverett, Mass.

from one’s person to maintain Hodgkin’s distinction.

Note that both the authority to induct into military duty and the
authority to tax wages and other income are the legislative enactments
of a representative government. The irony of Hodgkin’s view of
conscription is that the form of conscription operating in the
United States today is precisely that of taxation, not that of induction!

The World Peace Tax Fund (WPTF) legislation takes our historical
privilege of representative democracy very seriously indeed. It says to our
representatives, “I cannot in conscience willingly allow myself or my labor
exchange (money) to be conscripted in support of your military policies. To
do so would cause me to wrong my neighbor, who is God’s child also.”

We should not be daunted by Hodgkin’s fear that if we are allowed
to divert our taxes away from military expenditures, the floodgates will open
to every group with a conscientious dissent. So be it! Let each of them go
to Congress and make their case, as we are doing. We trust our representa
tives to sort out the true grievance of conscience from the false greed of
opportunism.

The WPTF legislation seeks legislation enabling conscientious
objectors to have a legal alternative for the proportion of their taxes that are
conscripted for military purposes. We seek a “democracy of defense.”
Let those who rely on military weapons and military forces pay for
them and serve them without conscripting the taxes and the bodies
of those of us who place our reliance upon other alternatives, such as the
salvation of God.

By contrast, it is Hodgkin who would seek to impose upon “all
taxpayers” the burden of “a serious commitment to peacemaking” through
the federal budget. What if some object, in conscience, to such a serious
commitment, as denying them the means to defend the defenseless and
correct international injustice? That is, in fact, the case often made by Just
War Christians.

The World Peace Tax Fund legislation asks of the congressional
representatives of our fellow U.S. citizens the legal right to demonstrate the
potential of alternative means to conflict resolution. Whether our fellow
citizens will eventually accept for themselves sole commitment to such
means is beyond our doing. We can only pray without ceasing.

All of us can do more. A small number among us will find the radical
courage to live and serve on incomes which fall below taxable levels. Many
more of us can contribute amounts up to 50 percent of our income for
charitable causes and take the deductions. Until we who support the
WPTF do so, we must face squarely his charge, “It is not the exercise of
conscience that is at stake, but convenience.” Thank you, Christopher
Hodgkin, for that challenge.

Robert Hull, chairperson
National Campaign
for a World Peace Tax Fund
Confidential professional service for individuals, couples, or families.

A CHALLENGE IN CREATIVE LIVING AND LEARNING

THE MEETING SCHOOL
Rindge, N.H. 03461
(603) 899-3366

Individual and Family Counseling
Philadelphia and Baltimore Yearly Meetings

Confidential professional service for individuals, couples, or families. All counselors are active Friends and respectful of Quaker values.

Counselors are geographically dispersed. For specific information regarding names and locations of counselors in your area contact:

PHILADELPHIA YEARLY MEETING
1501 Cherry Street
Philadelphia, PA 19102
Family Relations Committee
Arlene Kelly, ACSW
(215) 988-0140

Baltimore Yearly Meeting
17100 Quaker Lane
Sandy Spring, MD 20860
Counseling Service
Margery Larrabee, ACSW
(302) 554-5021

sacred cows. He has also given us occasion to think critically about an important issue.

James B. Elhin
Columbus, Ohio

I found Christopher Hodgkin's article well written but poorly informed. He objects to comparison between the draft and the World Peace Tax Fund, saying one's person and one's dollars are not the same thing. Yet we are responsible for both. As a woman, I may not have the opportunity to deny my government myself for use as cannon fodder, but as my taxes pay for the destruction of other humans and that of God within them, I am responsible for responding on the level of God's rules, not Caesar's.

He suggests that people can live below taxable income to avoid paying war taxes, and that those who work for the WPFT Are asking for the crown without the cross. As a war tax resister who has often been alone and very scared, who has gone through the small claims tax court process with a $5,000 fine hanging over my head (for just bringing my case to court), I find this particularly tedious.

Contrary to Hodgkin's opinion, I feel that the WPFT does not divert attention from the real issues of peacemaking; by offering to citizens an option, it leads them to consider whether they shall be counted among conscientious objectors—hardly a "painless exercise."

Lissa Field
Richmond, Ind.

The article says "one's person and one's dollars are not the same thing." My labor (directly represented by my earned income) is the fruit of my being in this world. I will not let my actions, my labors, be used to create weapons of mass destruction. Nor will I allow my labor to be used by others to kill our neighbors.

The article defames those who would make use of the World Peace Tax Fund legislation as those who are "unwilling to undergo economic discomfort in support of their beliefs. . . . Those who would ask for the crown without the cross." This of course is just not true. I have been a tax resister since 1976. From that time to the present my earned income has grown greatly. I refuse to smite my natural abilities or creativity to live below the taxable level. I will not crawl under a rock or in any way hide from society. I do make sacrifices to see that the government does not steal my labor. I am self-employed, have no savings accounts, no property in my name, and I give away most of my income. I have no desire to go to jail, but I will go to jail before I willingly pay any war taxes.

Ira Byock
Billings, Mont.

I was led to consider the military tax issue precisely because I would never have to face bodily conscription. I felt challenged and uncomfortable at the knowledge that I was providing funds for young men to do something that I myself would never do, even if required.

This is a technological era when only a few soldiers are needed to fight wars, while millions of dollars are needed to develop the technology. Could I sit back in comfort, buying MX missiles that young men I knew might be asked to use someday?

Many of us feel that living below a taxable income would be shirking our responsibility to support the life-affirming programs of our government. I could not take that option because it would mean ceasing my support for public schools, federal programs for the poor, health assistance programs, U.S. contributions to the United Nations and international aid agencies, and so on.

The Peace Tax Fund bill alone will not end war or satisfy everyone's conscience. But it uniquely demonstrates the depth and sincerity of our concern for the moral use of our tax dollars. On the road to ending war, it is an important step.

Linda Coffin
Washington, D.C.

The real value of the Peace Tax Fund—like so much of what we do in peace work—lies in its symbolism, in its potential for heightening general public awareness of the percentage of our tax money spent on the military. We bear witness to the morally objectionable so that others may pause to notice.

Despite the complex implications mentioned in allowing special exemption, in one of many areas of conscientious concern, the issue of conscience remains real. To write one's elected representatives, contribute to peace campaigns and organizations, take part in public peace activities, and then send in money for guns, subs, missiles, and bombs is inconsistent.

One need not be a pauper to be a pacifist. It is inaccurate and unfair to imply that unwillingness to live (and have one's family live) below the nontaxable income level reflects insincerity or lack of conviction.

As U.S. pacifists, this is our country, too, and it is part of our positive responsibility to seek legislative change that reflects our conscience and ethics. The Peace Tax Fund bill is good.

Joe Marinello
Seattle, Wash.

Like (I believe) many other people who came to moral and political awareness during World War II, I find it impossible to take a straight pacifist position, much as I would like to. Perhaps this is why I’m particularly impressed by what the British physicist Freeman Dyson has written about issues of war and peace. Not only has he thought long and deeply about the moral, political, and technological issues arising from nuclear arms but he has worked as a consultant on a number of military and civilian projects relating to atomic weapons and space exploration, and he has known personally many of the scientists and government officials involved in these projects. Furthermore, his religious and political position seems to have a great deal in common with mine, and with that of many Friends–although he is not as specific about religion as I wish he were. Despite the similarity of our views, he has reached conclusions that in some instances differ radically from my own. Finally, he is not only a highly competent (though by his own account not entirely original) scientist but a man of broad culture, considerable psychological acumen, and apparently (though it is always risky to judge of such matters from written evidence alone) rare human qualities.

Weapons and Hope is a series of interconnected essays with some autobiographical moments. Dyson’s declared aim in this book “is to help prepare an agenda for a fruitful nuclear debate.” He divides his text into three major sections: “Tools,” setting forth the basic technical and military parameters of the debate; “People,” dealing with the human factors—particularly those that historically have made wars seem inevitable and sometimes even attractive; and finally “Concepts,” which sets forth in succession the alternative courses open to us for dealing with the nuclear threat. In addition, there is a brief opening section, “Questions,” and a kind of epilogue, “Tragedy Is Not Our Business,” in which Dyson tries to “look” at the problem of nuclear weapons in a wider context, as the contemporary manifestation of a human predicament which is as old as the Iliad and the Odyssey, the doom of Achilles and the survival of Odysseus.

What makes this book unusual and especially valuable is the fact that it is an attempt to build an intellectual bridge between two distinct cultures, or “worlds,” as Dyson calls them, which have up to now been largely isolated from each other—the “world of the warriors,” inhabited by those whose job it is (either by appointment or through their own choice) to try to manage nuclear weapons and to investigate the political and technical consequences of their presence in the world, and the “world of the victims,” who are largely without power or even knowledge in this field. The inhabitants of the warrior world are overwhelmingly male: They are cool and pragmatic in the tone of their discourse, and they tend to be distrustful of emotional appeals. The victim world is dominated numerically by women and children, and while it includes some people with scientific training—in particular many physicians—they tend to be those who work directly with people rather than machinery and formulas.

It is significant that the difference between the two worlds, at least in Dyson’s account, is not a political one per se: both worlds contain “liberal” and “conservative” elements, and people with widely differing views on issues not directly related to nuclear weapons. Nevertheless, “the philosophical standpoint of the warriors is basically conservative, even when they consider themselves liberal or revolutionary. They accept the world with all its imperfections as given; their mission is to preserve it and to ameliorate its imperfections in detail, not to rebuild it from the foundations.”

Dyson finds that the inhabitants of the “world of the victims,” including even its most prominent scientific representatives, such as Helen Caldicott, are careless of factual and technical details (by which the “warriors” set great store), and do not think
naturally in quantitative terms. If this is really the case, the remedy seems rather obvious, though perhaps a trifle eccentric: a series of technical and mathematical seminars for members of the peace movement, taught by personnel from the Pentagon and the Arms Control and Disarmament Agency, supplemented and corrected where necessary by a few peace-minded scientists like Dyson.

The central section of the book, entitled “People,” has some of the most interesting material in the book, although it is not fully convincing to me, or, I would imagine, to many other readers. It is anecdotal rather than systematic or social-scientific in nature, liberally illustrated with personal reminiscences and quotations from the Dyson family archives. In Dyson’s hands this method, which might be annoying, pays off, because it shows us quite decent people taking unexpected positions that would be very depressing to a doctrinaire pacifist.

Perhaps the most important feature is the sharp distinction Dyson draws between political pacifism on the one hand and religious pacifism on the other. Referring to a pacifist group to which he belonged at the beginning of World War II, he writes, “By the end of 1940, the only members of our group whose faith remained alive were the religious pacifists, boys who believed in nonviolence as a matter of individual conscience independent of political considerations” (emphasis added). It is worth noting that the requirements of these two kinds of pacifism, as far as individual behavior is concerned, are quite different. In religious pacifism, the objection is not so much to war (or a particular war), as such, as to the use of force, including killing, on the part of the particular individual involved. Therefore, there would be no objection to aiding the war effort in a noncombatant capacity, thereby freeing someone else to do the actual killing. This, as I understand it, is the position taken by the traditional, conservative Peace Churches—Seventh-Day Adventists, Mennonites, Hutterites, and so forth—in this country. For someone who adopted pacifism (either in general or in a particular instance) as a political program, such a position would not be possible.

In his third section, “Concepts,” dealing with the alternative responses to the nuclear threat, Dyson includes a chapter, “Unilateral Disarmament,” which deserves the attention of anyone who takes a pacifist position in either of the two senses referred to above, and to many of those, like myself, who do not. In this chapter, he sets forth crisply and challengingly the criteria that in his opinion must be met if nonviolent resistance is to become a viable political alternative. These include charismatic leadership, as in the case of Gandhi or (although Dyson does not mention him at this specific point) Martin Luther King, Jr., and an extraordinary degree of discipline among the population involved, which has hitherto been present only in small elite groups. Dyson devotes two fascinating passages to a specific historical event whose significance as a test case goes far beyond its military importance at the time. During World War II, the French village of Le Chambon-sur-Lignon, under the leadership of the Protestant pastor Andre Trocme, successfully and nonviolently resisted German occupation. This case is significant because it refutes the idea that, as I had believed until now, the Germans during World War II were immune from the influence of nonviolence. Dyson pays tribute to the achievement of the villagers of Chambon. At the same time, however, he points out a number of significant limitations on the general applicability of their experience. First of all, the inhabitants of Chambon were saved from extermination by the fact that the Wehrmacht officer in charge locally happened to be a devout Bavarian Catholic who understood the nature of religious nonviolence and believed that what the villagers were doing was something the German troops could not influence, short of annihilating the population. Secondly, Dyson points out—and this is confirmed by the testimony of Pastor Trocme himself—that the latter’s “survival depended partly on the fact that the violent resistance occupied the major share of the German soldiers’ attention. [Trocme’s] village was to some extent sheltered and protected by the surrounding violence. And his success . . . was made easier by the fact that he could tell any backsliders who wanted to fight the Germans to go away and do it somewhere else. It is not clear whether a nonviolent resistance in the style of Trocme could have been successful if it had been extended to the whole of France.” The people of Pastor Trocme’s flock were thus in somewhat the same position as the conscientious objectors in this country during the same period: Their right to espouse nonviolence was protected by the Maquis fighting around them, just as U.S. pacifists were protected by the U.S. troops fighting overseas. All this is not to denigrate the validity—indeed, the moral grandeur—of what they did. It is merely to point out that their action could not necessarily be imitated by anyone else in a different context, even with all the will and conviction in the world.

Finally, I should say something about the kind of nuclear strategy that Dyson would like to see us adopt. He calls the strategy—rather platitudeously, and in violation of his usual refined literary style—“live-and-let-live.” This strategy consists essentially in our saying to the Soviet Union, “We maintain the ability to damage you as badly as you can damage us, but we prefer our own protection to your destruction.” This strategy, in turn, has two important implications. First, it im-
plies that we should regard nuclear weapons not as things desirable in themselves, which should be retained in our arsenals and improved where possible, but as bargaining chips to be negotiated away as rapidly as possible. Secondly, it implies that our major technological thrust should be toward developing nonnuclear, precision-guided, defensive armaments. In terms of short-range policy, it also implies that a policy of no first use of nuclear weapons is to be preferred to a nuclear freeze, if the latter is considered in any sense as an end in itself. Dyson writes that he favored the no-first-use policy within the peace movement in the Princeton area, but that it was rejected on the grounds that it would not be understood by the U.S. people, and that the nuclear freeze was more politically palatable.

Despite the length of this review, I have only hit the high spots of Dyson's book. I can't overemphasize the richness and variety of its contents or the intellectual caliber of most of what went into it. As a lay person, I was unable to follow Dyson at some points, and there are many instances in which his exposition seems incomplete, but if what he says is listened to and correctly understood, I predict that the intellectual landscape of the peace movements in this country will look quite different in two or three years from what it does now, even if the objective international situation does not change drastically.

Stephen P. Dunn


This book might be titled “Everything You Ought to Know About the Nuclear Arms Race But Have Been Afraid to Learn.” Well over half the book is devoted to a painfully detailed description of the various weapons systems now in deployment, in production, or being researched, and of the terrible consequences to planet Earth and its inhabitants should they ever be used.

Using medical terminology—prognosis, pathogenesis, etiology, and psychopathology, for example—Helen Caldicott examines and analyzes the horrifying predicament in which modern, so-called advanced nations now find themselves. The penultimate chapter, “Etiology: Missile Envy and Other Psychopathology,” offers a sly, Freudian interpretation of the primarily male preoccupation with bigger and better missiles. In her final chapter, “Therapy,” Caldicott points out many possibilities for turning back the lemming-like rush to extinction.

This is not an easy book to read. The technical explanations are involved and difficult for the non-scientist to follow, while their implications in human terms are sickening. Yet it is packed with useful information for anyone writing to officials or editors, or preparing to participate in workshops or public meetings.

The author does not pretend objectivity. Although she often writes in apocalyptic, stop-them-now-or-we’re-all-dead terms, the fact remains that time has not run out, millions of people are aroused and working against the insanity of nuclear war, and we dare not give in to despair. Her tremendous contributions to the peace movement should be an inspiration to all those who are challenging the forces that have put all human life in jeopardy. Missile Envy belongs in schools and libraries across the country.

Lenna Mae Gara

George School
Since 1868

A Friendly Place To Grow In Spirit, Intellect, and Self-Reliance
A Coeducational Friends Boarding and Day School Grades 9 - 12
R. Barret Coppock, Director of Admissions
George School, Newtown, PA 18940 (215) 968-3811

WOODS COURT
Now available—New one-bedroom apartments for senior citizens
contact:
Robert Smith, Administrator
Friends Home at Woodstown
Woodstown, NJ 08098 Telephone (609) 769-1500
**ABINGTON FRIENDS SCHOOL**

**Founded 1697**
Coeducational Day, Preschool-12
Preschool, Lower, Middle, and Upper Schools with a commitment to academic excellence, supported by Quaker values. Students come from all racial and religious backgrounds; Quaker family applications are particularly welcome.

For Admission:
Carolyn Frieder, Director of Admissions
575 Washington Lane
Jenkintown, PA 19046
(215) 886-4350

**FRIENDS WORLD COLLEGE**

Huntington, New York
U.S.
11743 Telephone: (516) 549-1162

**CALCERD**

May
24-26—National War Tax Resistance Action Conference, near Denver, Colo. Pre-registration required; $25 per person, including room and meals. Write or call the National War Tax Resistance Coordinating Committee, P.O. Box 2236, East Patchogue, NY 11772; (516) 654-8227.
30-June 2—Nebraska Yearly Meeting, Central City Friends Meeting, Central City, Neb. Write Kay Mesner, Route 1, Box 65, Central City, NE 68826, for information.

**Books In Brief**

Putting Up With the Russians. By Edward Crankshaw. Viking, New York, 1984. 269 pages. $17.95. This anthology of reviews and essays deals with various aspects of Russian and Soviet society. Crankshaw, a specialist in Russian affairs, writes for the Observer. The essays are brief, pointed, and make for enjoyable reading.

From Amish and Mennonite Kitchens. By Phyllis Pellman Good and Rachel Thomas Pellman. Good Books, Intercourse, PA 17534, 1984. 420 pages. $11.95/paperback. There are some good recipes in this cookbook, and it would make an interesting addition to the library of an experienced cook. However, the instructions are not always clear and complete. Also, the calligraphy used for the text, while lovely, overwhelms after awhile and is difficult to read at a glance.


No Place to Hide, 1946/1984. By David Bradley, University of New England Press, Hanover, N.H., and London, 1983. 217 pages. $8.95/paperback. David Bradley's classic work was written while he served as a physician at the atomic weapons tests on Bikini Atoll. Originally published in 1948, the book has been updated with a forward by Jerome B. Wiesner and an epilogue by the author.

**EDUCATION FOR A SMALL PLANET**

Your Campus The World Global Issues Your Curriculum

Accredited B.A. Degree—"Visiting" Student Programs
U.S. • Costa Rica • England • Israel • Kenya • India • Japan
Language—Independent Study—Field Internships

FRIENDS WORLD COLLEGE
Huntington, New York 11743 Telephone: (516) 549-1162

**TOTAL RETIREMENT LIVING**

- 1- & 2-bedroom apartments • 80-bed skilled nursing facility
- indoor heated swimming pool • physical therapy facility
- 3 meals daily • on 45 acres in Historic Bucks County, Pa.

**Twining Village**

Write For Complete Brochure:
280 Middle Holland Road, Holland, PA 18966
(215) 322-6100, ext. 40

A non-sectarian life care community offering gracious, independent living.
Poets & Reviewers

John Balaban, English professor, poet, and author of "Blue Mountain," translated Bulgarian poet Blaga Dimitrova's poem. An anthropologist and a Soviet specialist, Stephen P. Dunn attends Berkeley (Calif.) Meeting. Marjorie Hancock is a member of Mt. Toby (Mass.) Meeting. Lenna Mae Gara is a writer and a member of Wilmington (Ohio) Meeting. A native of Scotland, Alice MacKenzie Swaim lives in Harrisburg, Pa. She has received many awards for her poetry.

Classified

Classified Rates

Minimum charge $1.00 per word. Classified/display ads are also available: $20 for 1", $35 for 2". Please send payment with order. (A FRIENDS JOURNAL BOX number counts as three words.) Add 10% if boxed, 10% discount for three consecutive insertions, 25% for six.

Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

Copy deadline: 39 days before publication.

Accommodations

Orlando—Cisco House, next to Orlando Meeting, offers (1) long-term sojourning apt. (minimum stay two weeks); (2) short-term rooms (minimum stay five days) for Friends and kindred spirits. Contact Outreach Committee, Orlando Friends Meeting, 316 E. Marks St., Orlando, Fl. 32803. (305) 425-5125.


Mexico City Friends Center. Pleasant, reasonable accommodation. Director: Casa de los Amigos, Ignacio Maniscal 132, Mexico 1, D.F. Friends meeting. Sundays 11 a.m. Phone: 533-2752.

Woodlands Retreat. Quaker quiet and hospitality. Box 342, West Salem, OH 44287. (419) 831-4399.

Southwest Florida, bed and breakfast. Lake Worth, Fla. Comfortable retreat atmosphere. Walk, bike, trolley to ocean, restaurants, villages. (305) 582-4027, 582-1848 (messages).

Bed and breakfast near downtown Atlanta. Reasonable rates; homey atmosphere. Rita Furman, 1310 Ivanon St. NE, Atlanta, GA 30307. (404) 525-5712.


Books and Publications


100% money back guarantee if unsatisfied. Learn how to sell books by mail. Send $8.95 for book to Libb Publishing, P.O. Box 345654, Frnd, San Antonio, TX 78266.

Magazine samples. Free listing of over 150 magazines offering a sample copy—$5 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216, Dallas, TX 75237.

A perfect gift: Blessing the Enemy by Lady Borton. Send check for $19.95 plus $1 handling to: Lady Borton, Box 225, Millfield, OH 45761. Proceeds to AFSC indochine programs.

Sick of materialism, waste, and greed? Join network developing healthy, peaceful, ecologically sound, and personally fulfilling alternative. Write: Publisher, Box 741955, Dallas, TX 75274.

Books—Quaker spiritual classics, history, biography, and current Quaker experience published by Friends United Press, 101-A Quaker Hill Dr., Richmond, VA 23274. Write for free catalogue.

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas. 1506 Race Street, Philadelphia, PA 19102. Quaker sends literature sent three times/year to people throughout the world who, without leaving their own faiths, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meetings.


Search and research service access to British libraries/archives for the overseas researcher. Write M. L., BCM Box 1555, London WC1N 3OX, England.

Annotated book list for children 3-8 years. High-quality books that reflect respect for children's ideas, flexible thinking, cooperation; intergenerational. Send $2.50 postpaid to Open Connections, 312 Bryn Mawr Ave., Bryn Mawr, PA 19010.

Communities


Interested in living in a Quaker community while studying or working in Manhattan? Pennington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and Friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Becker, 215 E. 15th St., New York, NY 10003.

For Rent


For Sale


Bamboo flute, talking drums, shahjachis, kalimbas, recordings. Deep sounding, peaceful, various tunings. Send two stamps: Box 273, Mountainview, HI 96771.

Gatherings

New Foundation Gatherings in 1985. These will be opportunities to consider in depth the Christian message of George Fox and what resulted from it. We have found that this message can change peoples' lives today and speak to the needs of our present age. May 9-12 at Ben Lomond Center, California; speakers: Douglas Gwyn, Teres Hobday of England, and Max and Lorraine Skinner of Canada. Information from: Cherlyn Larsen, 2847 Grinnell Dr., Davis, CA 95616. June 29-July 1 at Camp Neeksunis, Waubushane, Ontario, Canada; speakers: Dean Freeley and Terry Smith Wallace. Information: Fritz Hertzberg, 968 Finch Avenue, Pickering, Ontario, Canada LIV 1J5.

Subscription Order/Address Change Form

Please enter a subscription to FRIENDS JOURNAL, payment for which is enclosed.

One year $12; two years $23; three years $34. (Extra postage outside the U.S., $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 first of the month and indicate your old zip code on this line)

Your name: 
Name 
Address 
City State Zip 
Address City State Zip

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102
Personal


Research Fellow-in-Residence needed: Pendle Hill is seeking an experienced researcher with proven skills to make an independent study of the history of the Religious Society of Friends in relation to questions of aging. Applicants must have research and writing track record. The Pendle Hill, Swarthmore, and Haverford libraries will be available as well as other rich, resources of the Philadelphia area. Housing and meals will be provided by Pendle Hill to include spouse but not children, for up to one year. Health insurance is covered. The Fellow will have full access to Pendle Hill activities. This is an unfurnished staff position but funds for modest expenses related to research are available. For more information, write to: Robert A. Lyen, Executive Clerk, Pendle Hill, Wallingford, PA 19086.


Positions Vacant

Summer staff urgently needed. For Friends camp, South China, Maine. Cook, W.S.I., nurse, or E.M.T., crafts, nature, music. Applicants must be 18 or older. Period of employment 6/17-8/18. For information write to call director, Susan Morris, Dept. FJ, P.O. Box 1329, Marshallville, IN 46151. (317) 342-4542.

New Society Publishers, nonprofit worker-managed publisher—nonviolent social change, seeks 5th collective member, some editorial work. Late hours, low pay, creative political work. Write: 4722 Baltimore Ave., Philadelphia, PA 19143.

Off is ce manager/bookkeeper sought by National Campaign for Peace Fund. Write: 2121 Decatur Pl. NW, Washington, DC 20006, (202) 483-3751, to begin July 1. Some experience required. For information or to apply, contact Marian Frantz, Executive Director.

European History. Earlham College seeks a sabbatical replacement for term II, January-June, 1989 to teach one course in Medieval History and two terms of freshman Humanities program, a sequence emphasizing significant works in literature and history. A.B.D. or Ph. D. Send CV to Prof. Robert Southard, History Department, Earlham College, Richmond, IN 47374. Application review will begin May 1, 1985. Women and minorities are particularly encouraged to apply. AA/EOE.

Director of Building Services, Coneductional day and boarding school seeks knowledgeable and competent person to oversee custodians, housekeepers, and student work program. Housing on campus may be a possibility. Please send resume to John Easley, Business Manager, Westmont School, Westtown, PA 19395.

American Friends Service Committee seeks Regional Executive Secretary for Middle Atlantic Region, based in Baltimore. Responsible for overall administration, program operation, personnel and budget administration, interpretation of the AFSC's activities in MAR, contact with Friends. Requires commitment to goals and procedures of Friends and AFSC, strong administrative, supervisory, communication, program development and experience in development program; experience with AFSC (staff or committee) or similar organization. Appl. deadline Aug. 30. Contact: Search Committee, AFSC, 317 E. 25th St., Baltimore, MD 21216. AFSC is an Affirmative Action Employer.

William Penn House seeks interns for 1984-85 academic year to assist with hospitality, seminar programs, maintenance, office work, and cooking. We offer little cash, but a wealth of opportunity as part of a Friendly presence on Cap­itol Hill. Contact Lyle Jenks, Intern Search Committee, 515 East Capitol St., Washington, DC 20003, before May 15.


FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through grade 12. A strong academic program, available to include spouse but not children. Location: Burlington, Vermont.

Friends Meeting at Cambridge is seeking a replacement for retiring Residents Friends. This full-time job, for one Friend or a couple, starts September 1985 or soon thereafter. Salary and living quarters included. If interested please send resume and a letter explaining your interest in the position to Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138. Phone (617) 876-8683.

The Meeting School is looking for couples interested in creative teaching and houseparenting in a community that operates from a spiritual base and from the Quaker values of simplicity, trust, and nonviolence. Grades 10-12. Accredited by NEASC. Send inquiries to Claudia and Kurt Brandenburg. The Meeting School, Rindge, NH 03461. (603) 899-3966.

Wanted: Pendle Hill is accepting applications from persons interested in joining its teaching staff in 1985-86. Applicants must be familiar with the range of courses which are regularly included in the curriculum and/or have had personal experience in the community-oriented teaching/learning process at Pendle Hill. All teaching appointments require residence at Pendle Hill and are for one-year period. Applications should be addressed to the Director, Pendle Hill, Wallingford, PA 19086, before June 1, 1985.

Wanted: Pendle Hill has an opening in its resident teaching staff for a crafts teacher. Applicants should have desire and ability to make pottery and weaving and other crafts a part of the spiritual journey of students. Residence at Pendle Hill is required, and all teaching appointments are for a one-year period. Applications should be submitted before June 1, 1985, to the Dean, Pendle Hill, Wallingford, PA 19086.


Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, (301) 774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere, rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak.

Quaker School at Horsham, 316 Meetinghouse Road, Horsham, PA 19044. (215) 674-3875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19119-5407.

Office clutter getting you down? Your records organized for efficient retrieval. We also locate information in all subjects, write newsletters, manuals, proposals. Horwitz Information Services, 45 Forest Rd., Springfield, PA 19064. (215) 544-8376.

In our 70th successful year and with thousands of satisfied repeat customers, we will proudly present our new website. We are offering beautifully acquired properties situated from coast to coast. We guarantee perfect title, small monthly payments and no mortgages. Beautifully situated hunting camps, where there is sport. Summer cottage lots and heavy wooded acres and minutes of interest to the Canadian in­vestor and sportsman. Full two year exchange privilege. For current list with complete description and descriptions send $5.00 for postage and handling to:

H. M. DIGNAM CORPORATION LTD. (TAX SALES SERVICE DIVISION)
Suite 4040, 85 Bloor St. E., Toronto, Ontario M4W 1B5

Do you need typesetting service? FRIENDS JOURNAL's typesetting service can give your newsletters, brochures, pamphlets, and meeting directories a clean, crisp, professional format at a rate that is easy to read. We provide fast, friendly typesetting service at reasonable rates. Call us at (215) 241-7282.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2055.

Summer Camps

Friends Music Institute, four-week summer program for 12-18 year-olds, emphasizing music, Quaker experience, community. Campers comment: "We were like one big family." Write TMJ, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-3131.

Muscial Friends 19 or older are welcome to Friends Music Institute for adults. A unique opportunity to explore music, worship, and community. August 8-14 in Barnesville, Ohio. Write Sally J. Campbell, 232 W. 91st St., New York, NY 10024, (212) 787-3903.

May 1, 1985 FRIENDS JOURNAL