"Repose in peace. The error shall never be repeated."
August 15, 1985
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AMONG FRIENDS

Seeking Another Path

On August 4 thousands of people will travel to Washington, D.C., to participate in the Peace Ribbon Project. A multicolored ribbon, composed of segments made by people from all 50 states and from around the world, will be joined together to surround the Pentagon. Because of the outpouring of support for the project, it now appears that the ribbon will be extended to surround other government buildings as well—an important act, it seems, since the plans for nuclear war affect other offices of government as well.

I have been impressed with the great support for the Ribbon Project springing from Friends meetings. Nearly every meeting newsletter I have read in recent months has mentioned the project. One such example of Quaker involvement took place at Friends House in Santa Rosa, California. Irma Coulter reports that 13 residents of the house worked together to make segments for the California portion of the ribbon. One resident bought all the material; others embroidered, painted, and appliqued their messages. The completed ribbon was taken to the peace center in Santa Rosa, where it was added to other segments from the same county—600 in all. In May the expanded piece—four blocks long—was carried in a demonstration.

For Friends from around the country planning to attend the August 4 wrapping of the Pentagon, Friends Meeting of Washington has planned a special meeting for worship (see World of Friends, page 18, for details).

As I observe these positive stirrings for peace I feel a degree of hope that the tragedy of Hiroshima and Nagasaki can take on new meaning to us. A growing number of people are crying out for an end to nuclear weapons, and our political leaders are being called to pursue a different path—one that leads to international cooperation and peace.

Rufus Jones once told this story about another journey (quoted by Elizabeth Gray Vining in *Friend of Life*):

I came once up the Engelberg Valley in Switzerland to a place which the natives call the End of the World. . . . A huge mountain closes the pass, the road stops abruptly and no one can go on there. It is a terminus. I stayed in a little inn there at the End of the World. How often in life the gateway shuts, a semaphore drops in front of us, the way closes. We have come to a terminus. The next day, however, I found a zigzag path farther down the valley that went up the side of the mountain. I climbed up and up and went on over the End of the World. There is always, if one can find it, a way higher up that goes over these closed ways which confront us.

May we continue to seek that higher ground.

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Vinton Deming

August 15, 1985
by George S. Hastings

I once lived near a private school whose farm was next to my home. I had a garden of which I was quite proud. In it I raised tomatoes, corn, lettuce, and other vegetables. One night in September when this garden was at its best, the cows in the neighboring field found the temptation of the lush garden too great and broke through the frail fence. They grazed and trampled so that the garden was completely ruined.

George S. Hastings, a patent attorney, lives with his wife, Jane, in Darien, Conn. He is treasurer of Wilton (Conn.) Meeting, where he has been a member since the meeting began in 1941.

I was very angry at first and inclined to seek immediate reparation but cooled off when I started thinking what was best to do about it. After all, I was a Friend and therefore supposed to have Friendly solutions to such problems. I discussed the matter with my wife, a birthright Friend, and we decided to invite the owners of the farm to our home for a conference over coffee and cakes. The conference turned out to be a pleasant affair with apologies for the damage done and a lengthy discussion of the nature of cows and their ingenuity in finding the best grazing, with the desirable result of providing the school with good milk.

One result of the conference was the profound philosophical conclusion that cows will be cows. The meeting broke up with much regret on one side for the damage done and the agreement to add a strand of wire to the fence, and on the other side with sympathy for those who have to deal with the inflexible determination of bovine creatures.

Hands were shaken, friendship restored between neighbors, but friendship was truly cemented by an unexpected event which occurred a few weeks later. I received from my neighbors that prize of all gardeners, a load of well-rotted manure. The cows had returned what they had taken away. Cows will be cows.
Why Revive the Japanese-American Wartime Cases?

by Gordon Hirabayashi

Why revive Japanese-American wartime cases after more than 40 years?

Shortly after the December 7, 1941, Pearl Harbor attack, martial law was invoked in Hawaii, and individuals considered dangerous to national security were arrested and interned. On the West Coast it was not deemed necessary to invoke martial law. By March 1942 the Western Defense Command had issued orders not for removal of individuals deemed national security risks but for mass removal from the coast of all persons of Japanese ancestry, both foreign and native born.

During the war years I was never referred to as a citizen. I was always considered a "non-alien." I was an undergraduate student at the University of Washington at the time, training for an occupational career and practicing to be a first-class citizen. As a conscientious objector and member of University Meeting in Seattle, I was not an enthusiastic supporter of our entry into war, but neither was I bent on obstructing "national security" measures. I could not support an unwarranted violation of our constitutional guarantees. As a result, I refused to cooperate with the Western Defense Command order. I needed to be given more relevant reasons for my removal than the fact of my ancestry.

With the supportive counsel of Friends/friends and the legal advice of Arthur Barnett, a member of my meeting, I reported to the FBI the day following the removal of all Japanese. Later, a Gordon Hirabayashi Defense Committee was formed, and the legal battle for citizens' rights began. Without this committee, composed of Friends and a few others like them, mine would have become an obscure wartime case gathering dust in the archives.

It was not easy to secure competent legal counsel; mine was not a popular case during the war. Arthur Barnett contacted many of his colleagues, but although some were willing, their firms would not consent to their participation. We finally found an able young lawyer from a prestigious firm, but when his name and that of his firm appeared in the press following my arraignment, the Teamsters threatened to withdraw their legal work from his firm if it persisted in defending "that Jap." Needless to say, we had to begin a new search. Fortunately, we were able to secure a man with a relevant background: a Republican member of the American Legion who was keenly interested in defending the Constitution.

Our court battles were neither easy nor successful. Some funds were raised locally, but mainly they were raised with assistance from Clarence Pickett and Homer Morris, using the American Friends Service Committee mailing list and through a sympathetic foundation known to them. We did not win in the district court when the presiding judge ruled that the prevailing law was the Western Defense Command Proclamation, which in effect suspended my constitutional guarantees in spite of the fact that martial law had not been invoked.

When our appeal eventually reached the Supreme Court, we thought we would have our day in court. Not so. We found that the Supreme Court had gone to war, too. Instead of demanding evidence for the suspension of constitutional guarantees to citizens regardless of race, religion, creed, or national origin, the Supreme Court accepted the government's position on the word of August 1/15, 1985 FRIENDS JOURNAL
government officials and military of­
crews. They could have asked why it was
deemed feasible to handle suspects on
an individual basis in Hawaii, which was
under martial law, which had already
suffered a severe air attack, and which
had those of Japanese ancestry as ap­
approximately one-third of its population,
while it was considered necessary to use
mass treatment on the basis of ancestry
in an area in which martial law had not
been deemed necessary, which had suf­
fered no military attack, and in which
the population of persons of Japanese
ancestry was a mere two percent. But
they did not.

Although we never relinquished the
hope that some day in some way the
records would be corrected, my case and
that of two others, Fred Korematsu and
Minoru Yasui, remained dormant for
more than 40 years. In 1980-81, using
the Freedom of Information Act, Peter
Irons, a legal historian, was investigat­
ing the conduct of lawyers on both sides
of the Japanese-American constitutional
cases. He discovered in the musty, old
files of the federal archives that the
Western Defense Command had on its
desk FBI, Office of Naval Intelligence
(ONI), and Federal Communications
Commission (FCC) reports denying
danger of espionage or sabotage at the
very moment it was stating in its brief
that the removal action was “militarily
necessary.” Western Defense Command
had knowingly withheld from the
Supreme Court the FBI, ONI, and FCC
reservations for a mass, forced uproot­
ing. (During the war the government
continued to use the humanitarian
euphemism, “evacuation.”)

Peter Irons contacted Dale Minami,
a San Francisco lawyer, and through
him, some other Asian-American law­
iers on the West Coast to explore the
possibility of appeals. This group of
lawyers then contacted Fred Koremat­
su, Minoru Yasui, and me and asked if
we would consider becoming petitioners
through a rarely used procedure called
“writ of error coram nobis.” Although
the seven-year statute of limitation had
long since expired, coram nobis allows
opportunity to petition for a hearing on
the grounds of government misconduct.
Thus, three sets of legal teams, main­
taining close liaison, were established to
launch simultaneous petitions for coram
nobis in the respective federal district
courts of San Francisco, Portland, and
Seattle. In January 1983 a major press
conference was held in San Francisco to
launch the three cases, and a public
education group, the Committee to
Reverse the Wartime Japanese-American
Cases, became busy and has re­
mained active ever since.

The Korematsu petition came to a
favorable conclusion in November 1983.
His charges were vacated, the wartime
indictments were dismissed, and there
was strong criticism by the court of
government misconduct. The federal
government did not appeal, so that case
is now closed. In 1984, the Yasui peti­
tion, heard in Portland, received an
identical vacation of charges and dis­
missal of indictments, but included no
comment regarding government mis­
conduct. Lawyers for Yasui have ap­
pealed this limited conclusion.

My petition was heard in Seattle on
May 18, 1984. Instead of ruling on the
petition after reviewing documentary
submissions, as in the Korematsu and
Yasui hearings, Judge Donald S.
Voorhees indicated that he had not
made up his mind. He stated that he was
very impressed with the presentation of
the petitioner and that he would like to
hear more. He denied the government’s
motion to dismiss and scheduled an
evidentiary hearing (like a trial) for June
17, 1985.

From June 17 through June 27 the
43-year-old case was resurrected and
several aspects were contentiously debated. The focus of the coram nobis petition was government misconduct (suppression of information, presentation of untruths) and the implications the alleged misconduct may have had on the final verdict. It was not, unfortunately, a full retrial. On my team were 12 attorneys, all volunteers, including my wartime counselor, Arthur Barnett, now 78. Unlike Arthur’s wartime team, this one was much larger and younger, and half of them were third-generation Americans of Japanese ancestry with the rest being Chinese- and Caucasian-Americans.

Edward Ennis, wartime Department of Justice official responsible for preparing the government brief in the Hirabayashi case, was an important witness. He provided evidence of conflict between the Justice and War departments on the issue of mass removal and, at least, felt the contrary evidence should be included in the government brief to the Supreme Court. His qualifying footnote to the War Department claim of “military necessity” was deleted by his superiors.

Peter Irons, author and professor, testified how he discovered from the archives the correspondence that brought the government's uprooting process. His qualifying footnote to the War Department claim of “military necessity” was deleted by his superiors.

During the war my hopes were constantly buoyed by the Friends/friends who visited me in jail, and by others who supported the G. H. Defense Committee. These activities were definitely not popular then. Today, citizen vigilance is expressed on many fronts, for example, Central America, remembrance of the Holocaust, the continuing problems in Southeast Asia, as well as social issues at home. My petition is another area in which such vigilance is demonstrated.

I am privileged to witness and be a part of this demonstration for human rights supported by a strong citizens committee and by my legal team. It serves us well to remember that our constitution and the increasing number of human rights laws are mere scraps of paper unless active citizen vigilance ensures that they are upheld.

The Committee to Reverse the Japanese-American Wartime Cases has been active on the public education front as well as fundraising to facilitate the essential work of the volunteer law team. The goal is $35,000. Support is coming from various sectors, but primarily from individuals. For those desiring to make a tax-exempt contribution, the check should be made out to: the Committee to Reverse, c/o Roger Shimizu, 201 T & C Building, 671 S. Jackson St., Seattle, WA 98104.

At the end of the well-attended and fairly conducted hearing, Judge Voorhees set schedules for post-hearing briefs: first from our lawyers by the end of July, the government’s response by the beginning of September, and our final brief by the beginning of October. The judge’s decision will probably come in late October or November.

Why revive Japanese-American wartime cases? Certainly to erase the convictions recorded against me, but there is more. As a test case, my case can help to remove the dark cloud hovering over 120,000 Japanese-Americans who were mistreated and who continue to wonder to this day about their citizenship.

When the unprecedented uprooting of U.S. citizens occurred and our people were confined to internment camps, enough safeguards and principles existed in our Constitution to have protected us. Missing, however, was the will of the people, including the Supreme Court, to uphold constitutional guarantees.

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I am privileged to witness and be a part of this demonstration for human rights supported by a strong citizens committee and by my legal team. It serves us well to remember that our constitution and the increasing number of human rights laws are mere scraps of paper unless active citizen vigilance ensures that they are upheld.
The 40th anniversary of the atomic bombing of Hiroshima and Nagasaki and of the end of World War II in Asia once again provides both an ethical and an educational opportunity for the people of the United States and the world. These anniversaries need not become the painful charade the president and the media made last May with the 40th anniversary of the discovery of the concentration camps and of the end of World War II in Europe. The forthcoming anniversaries can become the occasion to articulate and ponder nagging ethical dilemmas.

There is no need for the United States to become further reconciled with the two atomic cities, because their successive mayors, and many of their people, have long forgiven the Americans. There is also no present need for the United States to make new attempts to ask Japanese forgiveness. The democratization process begun by General Douglas MacArthur has worked well, and business has brought the two industrial giants together immeasurably.

The 40th anniversary of the bombing of Hiroshima and Nagasaki raises once again, as it must, the reasons for bombing not one but two Japanese cities. Also discussion of Hiroshima and Nagasaki inevitably demands an answer to the recurring question: what can humanity, and its political leaders, do to prevent further Hiroshimas and Nagasakis?

Many books have been written on the "reasons" for the United States' first and second use of the atomic bomb. Memoirs and the declassification of documents have made this history richer. The principal reason usually given for using the bomb was that its use would quickly end the war with Japan and prevent the need for any invasion of the main islands of Japan and the expected huge loss of U.S. (and Japanese!) lives. Yet Japan in the summer of 1945 was giving ample signs of being ready to surrender, although the Western diplomats generally did not act on these signs. And if one bomb "had" to be used to induce surrender, why were two bombs necessary?

Also a reason some gave for using the bomb was racism. "White" United States did not hesitate to use the bomb on "non-white" Japan but would never have used the bomb on Germany! Yet the bomb was not ready even for its experimental test before Germany surrendered, so the motive of racism is completely hypothetical. Indeed, the impetus for the whole project to make the bomb was for its use against the Nazis.

The huge cost of the bomb was certainly a factor in its use. The U.S. military spent so much money, so secretly, that it wanted the politicians and taxpayers to see, however belatedly, that they received their money's worth. Indeed, the project was so secret that Harry Truman did not know anything about it until the evening after Franklin D. Roosevelt's death—and then only after he was sworn in as president.

Another motive for using the bomb was to end the war quickly to prevent the Soviet Union from landing in Japan and dividing the country into U.S. and Russian zones—as Europe was being divided. Some have thus called the U.S. bombing of Hiroshima and Nagasaki not the end of World War II but the beginning of World War III.

Whatever the very mixed motives of the Truman administration for using two atomic bombs—and the president had only been in office less than four months—the ethical questions about using this new weapon in two basically civilian cities are the same today as they were then.
There has been a controversy in Hiroshima and Nagasaki. Is it similar if not identical, of the Nazijahres? Could the German people today sidestep doomed cities, of the Truman administration, or of all U.S. people? Was the guilt individual or collective? Thus we come back to the problem, similar if not identical, of the Nazi Hari and Nagasakion the shoulders of the Nazi gargoyles, and liberals? Was it Hitler, or the role of the Nuremberg, or of all Nazis, or the entire Nazi apparatus? Or is there a residue of collective guilt even on the shoulders of those who were mere infants at the time of Hitler and even on those born since? The Latin poet Horace wrote that "though guiltless, you must expiate your father's sins." Collective guilt relates to the sins of the parents continued to their children who, though technically innocent, are held accountable until there are sufficient acts of redemption. Here is where the concept of reparations enters—compensation for damage, again continuing one or more generations. How best to expiate the sin of using the atomic bombs? The victims of lingering radiation should, of course, be compensated. Yet the only universal reparations today are to try unceasingly to induce all nuclear weapons states to place the atomic genie back into the bottle. That is the meaning of Hiroshima and Nagasaki now—as the world struggles with 50,000 atomic or nuclear bombs in the stockpile of at least five countries, compared to two bombs in August 1945.

How can every atomic bomb everywhere be destroyed? How can the world community forget the "secrets" of atomic energy? There are several answers to these difficult questions. But perhaps the most definitive is that of 149 member states of the United Nations in 1978 during the First U.N. Special Session on Disarmament. After studying the problem of atomic war, the diplomats produced a final document that was adopted unanimously. Few countries have dared to live up to that U.N. declaration, but it deserves to be quoted on the 40th anniversary of the first and second use of the atomic bomb:

Mankind today is confronted with an unprecedented threat of self-extermination arising from the massive and competitive accumulation of the most destructive weapons ever produced. . . . Removing the threat of a world war—a

When I Was Five (August 1945)

When I was five, in Dundee, Illinois, I played beneath slow clouds moving in a humid sky.

August it was, and the garden toad's discourse with butterflies absorbed my summer gaze, as in death-dance they tantalized the moonfaced god.

In Dundee, in August, when I was five, it rained or was hot, no matter. I swung on trees while tomatoes sagged through green curls of garden.

For me, that summer, Danger rode the Oregon Avenue bus, lurked, breathing softly in my room, beckoned and pleaded from our driveway sewer hole.

I heard that in the night a boy had wandered into the black ravine forever. Having heard this, did I learn darkness?

In quiet Dundee August, the Earth moved beneath in ponderous cadence, carrying unseen denizens into shadow.

And our again: While casting about the garden floor after a lost toy, did I look up to find my rippling shadow blazoned across white stones?

What, in life's exploding cell, might I have known of sunlight then that I have not learned since? What have the toad and I learned of light?

—Kurt Brandenburg

Kurt Brandenburg, a member of Kemmet (Pa.) Meeting, is co-clerk of the Meeting School in Rindge, N.H.
nuclear war—is the most acute and urgent task of the present day. Mankind is confronted with a choice: we must halt the arms race and proceed to disarmament or face annihilation.

Disarmament has thus become an imperative and most urgent task facing the international community. No real progress has been made so far in the crucial field of reduction of armaments.

Effective measures of nuclear disarmament and the prevention of nuclear war have the highest priority. To this end, it is imperative to remove the threat of nuclear weapons, to halt and reverse the nuclear arms race until the total elimination of nuclear weapons and their delivery systems has been achieved.

These words were not taken from the posters of disarmament demonstrators, but constitute the reasoned, sober, unanimous judgment of the community of nations, including all the nuclear weapons states. The best way to observe the 40th anniversary of Hiroshima and Nagasaki is for governments, backed by public opinion, to implement these stern words of the First U.N. Special Session, right now.

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An Opportunity and a Challenge

by Ed Lazar

Throughout the last 40 years there have been waves of public consciousness about the issue of nuclear war. People get frightened but then back off because they feel helpless in terms of effecting change.

Is the present time different? I suggest that it is. And this is not because of TV shows such as "The Day After" or the movie Testament but because of other recent developments that are changing the make-up of the antinuclear movement and calling Friends to act toward eliminating all war.

One such development is the publication of the "Challenge of Peace: God's Promise and Our Response," the pastoral statement issued by the U.S. Conference of Catholic Bishops. It is a radical document in its exploration of options, as when it discusses the significance and role of nonviolence in the nuclear age. In one major step it has taken the Catholic church's thinking on war and peace into the forefront of the nuclear age. The statement has been widely discussed both within and outside the Catholic church and has served the purpose of helping to bring the nuclear issue to center stage.

Jonathan Schell's 1982 book The Fate of the Earth, one of the most important books published anywhere at any time, is another development. In it, in the most compelling terms possible, Schell states that we are face to face with our greatest collective human challenge—that human existence, including the record of all human achievement before our time and all potential life and history of future generations, is threatened with extinction unless we, at this time, eliminate not only nuclear weapons but the institution of war. His forceful discussion addresses the dangers of conventional war in a nuclear age.

A third development affecting public consciousness is the nuclear winter concept. It was first researched and described by Paul Crutzen and John Birks and then brought to public attention by Carl Sagan and a group of fellow scientists. Nuclear winter describes the ecological devastation following a nuclear exchange that would result from dust and smoke, which might block up to 99 percent of the sunlight from the Northern Hemisphere for weeks or months, thereby affecting every living thing in both the Northern and Southern hemispheres. These possible results have

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Aggression

Reflected by mirrors,
Battered by beams,
probed, monitored,
x-rayed, frequenced,
pulsared and sensed,
plundered by man's insatiable senseless greed to know.

Weary of odes to quarks,
homage to particles,
science raised to godhood,
the Earth weeps for peace.

—S. Clair Kirsch

A "peace pole" is erected in Putney, Vt., one of 50 erected in September 1984 along the eastern United States. The peace pole project was sponsored by the Society for World Peace, a 20,000-member organization based in Japan.
been confirmed in a study commissioned by the Defense Department and should serve to give further pause to any military planner who still thinks it possible to win or survive a nuclear war.

A fourth and significant development is the many new peace groups that are being formed. Educators for Social Responsibility, Physicians for Social Responsibility, and Women’s Action for Nuclear Disarmament have been joined by the Writers and Publishers Alliance for Nuclear Disarmament, Computer Professionals for Peace, Cooperators for Peace, and dozens of local freeze and community peace groups.* During the latter part of the Vietnam War, hundreds of new peace groups formed. When I saw three-piece-suit Boston lawyers discussing participation in non-violent civil disobedience, I knew that U.S. participation in the Vietnam War would end shortly. The present new anti-nuclear war groups similarly represent the beginning of a new stage in the worldwide peace movement, one which is necessary to address this crisis.

One group, called Creative Initiatives, is doing its peace work with a theme of “Beyond War.” They don’t call themselves pacifist, but their message is totally pacifist. They have studied the nuclear issue and concluded that war itself must now be confronted, and they are now doing excellent organizing. About a dozen families associated with Creative Initiatives have left their jobs and homes for one year and have moved to other states to do peace organizing work. This is very close to the Quaker tradition of released Friends.

It is said that there is a time for everything, and it is clear to me that it is again time for Friends to act as the yeast among these new and old groups and concerned individuals. It is time for Friends and specifically the American Friends Service Committee to develop a statement, “A Quaker Response to the Nuclear Age,” which is built on the Peace Testimony and our more than 300 years of peacemaking. The Peace Testimony is a radical statement: “We utterly deny all outward wars and strife and fightings with outward weapons, for any end, or under any pretense whatever; this is our testimony to the whole world.” This statement reflects the only practical course in the nuclear age. We need this radical vision restated in

* See Resources on page 25.

a fresh voice now because our own efforts in recent years have often lacked focused goals, have lacked a strategy and clarity of overall purpose.

Many Friends support the nuclear freeze, as I do, and as does the AFSC, and I know that the freeze is considered only a first step by many in the movement. But the freeze movement has not clearly voiced its opposition to all weapons systems and to all war. Many supporters of the freeze, including prominent politicians, justify their freeze position by supporting an increase in conventional weapons and increases in the already excessive defense budget. They simply do not realize, or won’t publicly recognize, the connection between conventional war and nuclear war. This is also true of many of the new anti-nuclear war groups. This is where Friends have a role to play. “A Quaker Response to the Nuclear Age” would not only help Friends to channel their energies but also open up an overall perspective which is so sorely missing in what passes for a good deal of peace work now.

The AFSC already has a proven mechanism to develop “A Quaker Response to the Nuclear Age” and that is the working party, which grapples with an issue, produces drafts, and then publishes a final working paper which is made public and circulated as widely as possible. One of the best examples of this process is Speak Truth to Power (1955) which addressed the question of U.S./USSR relations and had a strong impact; The Search for Peace in the Middle East is another good example.

I recommend that the highest level working party now be given the mandate to prepare a statement which speaks to our present condition and our present opportunities. I believe that the working party should be encouraged to prepare a document which is both rooted in Quaker tradition and speaks to the human condition of all people in language which includes rather than excludes the wider society.

Following are some elements which I hope might be reflected in a broader Friends statement addressing peace and war in the nuclear age. First and foremost is to have the right overall peace goal: ending the institution of war, just as the institution of slavery is now ended. Without the right goal, we can never make progress. Opposition to individual weapons systems can never be an end in itself, because for every weapons system we confront there are three more being developed or on the drawing board that we don’t even know about. Disarmament is in itself a false goal unless it is worked on in the context of eliminating all war and building the institutions of peace that remove the causes of war.

Another key element is broadening our concern to encompass the world rather than continuing our narrow focus on U.S./USSR relations, which is the focus of most peace groups. A more likely scenario for a future nuclear war is that it will be started by a nuclear power that is not a part of any present negotiations, such as Pakistan, South Africa, one of the Middle East nations, or some nation or terrorist group we’ve never even thought about in the nuclear context. This will possibly develop from a conventional war getting out of hand or from one side in a conflict not willing to be defeated without using its most powerful weapons. We must confront the institution of war itself and be opposed to all wars small or large, “just” or “unjust,” wars of liberation or wars of repression.

Most Friends are well aware that peace is more than the absence of war. And that is why part of our Quaker message also must be concerned with
Vermont voted for a nuclear arms freeze: 177 out of 195 towns taking away the causes of war and with ways to mediate conflict nonviolently. The building of cooperative, alternative institutions and a concern for economic justice are key parts of peacemaking; the support of the World Court and of United Nations efforts, such as the Law of the Sea conferences, are key elements in any peace strategy that are now largely overlooked by people who then get easily frustrated in their limited peace work.

A "Quaker Response" would include a great deal more than I can begin to outline in this article, and such a response would be just a step in a process which must revolutionize all our efforts. For example, does the AFSC have the courage to stop all of its other good work, even for a very limited time, to tackle as a full staff the work of bringing to life the message of the Peace Testimony? Is the AFSC prepared for such radical action? I do not suggest that we simply drop everything that we are doing now, but rather that everything which we are doing now must be done in the wider context of ending the institution of war. If we don't end war we may not be able to continue doing anything. Are Friends meetings willing to pool resources and support Friends in full-time work on peace issues in their own and neighboring communities? Radical actions must follow up a radical perspective, and right now most Friends institutions are doing business as usual.

At Stanford University, all employees can now volunteer to give assistance to the Palo Alto school system during their regular work time and get full pay from Stanford—this includes maintenance people, secretaries, and professors. Would it not be a constructive model for Quaker owners of businesses to establish the same policy in regard to employees who give time to local and national peace efforts? And Friends schools and organizations such as Haverford, Earlham, and the AFSC could establish the same policy. This kind of development is within our power, and it could act as a spark for thousands of other businesses, schools, and organizations.

These and many other actions can be taken by us if we have the will to do so. Confronting the threat of nuclear extinction is the largest challenge given to the human species, and the changes required to end war will be enormous. To make our maximum contribution means opening ourselves up to personal and social change and working in an organized fashion to end the institution of war. This is our opportunity and our challenge.
When *On Golden Pond* aired on TV recently, a parishioner told me its profanity had turned her off when she first saw it at the movies. I didn’t recall any excessive swearing. In fact, I had been intrigued by the fact that the word *bullshit* served as the bridge in the relationship between the old man and the young boy. To develop a healing relationship beginning with a cussword just struck a chord in me about the unorthodox power of God’s grace. However, I found myself listening more closely to the language of the movie to hear where my parishioner was coming from.

And sure enough, there was perhaps more swearing than was necessary. Certainly some might argue that the language was “real-life” language, while others might argue that it wasn’t. Of course, both would be right.

Being an English major and a creative writing teacher, I have a fascination with language and its usage. So in thinking

Steve Burt is senior pastor of the North Hartland and White River Junction United Methodist Churches in Vermont. He has taught lay preaching, led adult “Faith and Writing” workshops, and directed junior/senior high creative writing church camps. He is completing work for his Doctor of Ministry degree at Andover-Newton Theological School.
about profanity, I realized I was hearing it as a language issue. I was hearing the words as "cussing," cursing, or swearing. My pastor's suggestion was that the issue was not only language but profanity. Being a pastor, I felt obliged to look at the question of profanity theologically, not just linguistically.

While I agree that the dialogue of On Golden Pond contained much swearing (more than I care to hear), and agree that some words offend certain public standards, I also agree that such words are not necessarily profanity. Swearing—yes. Profanity—no.

I can remember sitting as a Sunday schooler in church with a half-dozen other hellions. While we were busy surveying the wondrous cross, we'd sit anxiously waiting for the Apostles' Creed. Then when it was time to say, "He descended into Hell," we'd all hop on the word Hell as loud as we could. Somehow it was permissible to say "Hell" in the least likely place—in church on Sunday—even though we'd get a mouthful of soap on a weekday.

The best definition of profanity (in the theological sense) is one I must borrow from E. S. Hereen ("Pious Profanity," The Pulpit, March 1962). He says, "Profanity is any word or attitude which cheapens the picture of God given to us by Jesus Christ."

Take for example the passage in John 9:1-3. Though we usually focus on the healing, I believe the issue is profanity—cheapening the picture of God given by Christ.

Jesus and some of his disciples are strolling along, and they spot a man blind from birth. One disciple asks Jesus, "Who sinned, this man or his parents, that he should be born this way?" The disciple's question really asks, "Why did God afflict this man with blindness? Was it something he did? Or something his parents did?" But what Jesus uncovers is the profanity of his disciples. They see God as a vindictive, punishing God. If the man had been blind from birth, how could he have brought the blindness upon himself? So Jesus' response is, "Neither. It's not a question of God punishing anyone for anyone's sin. The cause isn't what's important here. Sometimes bad things just happen. But it does present an opportunity for the power and glory of God to be shown in his life now."

Jesus is saying, "You're not even asking the right questions. The very direction of your questioning reveals your misguided faith. You're cheapening the picture of God I've given you. Don't you remember the story of the prodigal son and the loving, forgiving father?"

The disciples have profaned the picture of God without uttering a single swearword! Profanity isn't a matter of vocabulary. It's a matter of faith.

In thinking about profanity, I realized I was hearing it as a language issue. Being a pastor, I felt obliged to look at the question of profanity theologically, not just linguistically.

I'm not arguing that there's no such thing as verbal profanity. Lots of words and phrases cheapen the picture of God given to us by Jesus Christ. But here there's confusion. If I slip on the ice and fall on my posterior, I am not allowed to say, "hell," but it's okay for me to say "hickory" or "hemoglobin" with the venom of an angry man beating a dog. We human beings are funny in the ways we fool ourselves, aren't we?

But, as I said, the real issue in the incident of the healing of the man blind from birth is profanity. It's profanity not of the four-letter-word kind but of the worst kind—the kind that even dares to use religion to legitimize itself. The worst example is when we focus on a tragedy and suggest, "It is God's will." That's true profanity, and it needs to be identified. Just listen to such profanity. It's in the headlines every day.

"Baby stolen from crib found raped and murdered."

"Flight KAL 007 shot down by North Koreans."

"Man electrocuted on high-tension wire."

Dare we ascribe these tragedies to the will of God? To do so certainly cheapens the picture of God given to us by Jesus Christ. It gives us a picture similar to the one the disciples conjure with their question, "Whose sin caused God to do this horrible thing?" That's profanity!

A more subtle example appeared recently in a New Hampshire newspaper's letter-to-the-editor column. The writer wrote an articulate letter about the threat to Social Security and veterans' benefits, urging local people to write their politicians to say that tampering with their funding—profanity.

The most profane letters I've seen recently, though, are ones which state that the bombings of abortion clinics were justified because the bombers were answering God's call. Some called the bombers the "Army of God," while another woman said it was a wonderful birthday present to Jesus at Christmas. All these folks suggest that destroying property, in the name of one particular group's ethics, is God's will. God, the mad bomber—what a picture that gives me of God! I pray no one is caught working late in one of the clinics, or we can add negligent homicide to the list ascribed to God's will.

Our children don't need vocabulary lessons and mouth-washings nearly as badly as they need a vibrant faith. They need to know they can have a relationship with God right now, and that it needn't be a moralistic, moralizing, legalistic, "thou-shalt-have-no-fun" faith. We and our kids need the clear picture of God given to us by Jesus Christ, not a distorted picture cheapened by a profanity that looks at the afflicted and at the evils of the world and says, "It is the will of God."

□
Ten Queries: Two Feminists Respond

by Nancy M. Cocks and Laura L. Jackson

In "Ten Queries for Quaker Women" (FJ 3/1), Patricia Kent Gilmore asks us to examine some of the ways we think and act in relation to "women's issues." As Quaker feminists, we would like to offer some critical observations about the queries themselves, as well as some partial answers. Reading "Ten Queries" creates confusion and guilt, an all-too-familiar combination for women especially. As Friends we must confront directly the issues—both stated and hidden—raised in these queries.

First of all, these queries are laden with mistaken assumptions. Three of the most central are that "women's anger about men" is unhealthy, that "women's issues" are separable from "issues of reconciliation and peace," and that anger and conflict preclude reconciliation and "breaking new ground." We also question the language the author uses. Almost every one of Patricia Gilmore's queries begins with a guilt-inducing phrase: "Are we sensitive...? Do we blame...? Are we guilty...?" Such language leads only to the characteristically female conclusions that of course we're not good enough, of course we should put others' feelings before rather than next to our own, and of course the problem—whatever it may be—is really our own fault.

The first query asks, "Have we rationalized female expression of anger about men as somehow healthy, thereby lessening the chances to break new ground?" (italics ours). The author's assumption is that female anger about men is somehow unhealthy. Women have accepted this for centuries in order to survive in a patriarchal culture which, beneath its veneer of chivalry, has punished female anger in myriad cruel ways. What is unhealthy is not "women's anger about men," but rather women's and men's rationalization that patriarchal culture and its attendant misogyny are acceptable or even "somehow healthy." Constant urging of women toward reconciliation through the short-circuiting and internalization of anger is the best way to insure prevention of "breaking new ground."

In Query 2 we are asked whether we (women) fail to support some of the "noble expressions of maleness" in our "rush to point out the dangers of macho." Only after struggling past the confusion produced by the elusive phrases "noble expressions of maleness" and "the male principle" (what are these?) can we say that clearly we support men who work for affirmative action, diversity of lifestyle, and changes in the institutions of oppression that stand in the way of world peace. All of these are noble, but none are exclusively male or female.

In Query 2, and in her implied admonition in Query 3 that we should not "blame society's and women's ills on male oppression," the author seems unaware that to condemn a system of male oppression and privilege is not the same as to condemn men as people. And to dismiss, as Gilmore does, the belief that "affirmative action, comparable pay, or even a constitutional amendment will solve our problems" as misguided is to trivialize three important measures which may be taken to redress concrete injustice in the lives of millions of people.

Gilmore is right to remind us in Queries 4 through 7 of the diversity of belief among women, the variety of roles—including homemaking and child care—in which we should respect one another, and the necessity of practicing what we preach with our own employees. One goal of feminism has always been to increase lifestyle options for women and men. These queries, however, imply that the women to whom they are directed have the luxury of choice. They perpetuate a guilt-edged double-bind for mothers, both single and otherwise, who must work outside the home to support their families—at the mercy of a discriminatory wage system—and yet are still expected to bear primary responsibility for their children’s care. We might do better in our queries by encouraging men’s participation in the important enterprise of homemaking and child care.

Now we come to Query 8: "If we are concerned about sexist language, do we take care that we are not condescending or critical of others who do not share this concern? Are we just as concerned about simplicity, clarity, and accuracy of expression?" (italics ours). While it is certainly never admirable to be condescending, we should be critical of language which is confusing or assumes maleness to be the norm. The thinking behind this query assumes a false dichotomy. In fact, nonsexist or "inclusive" language (in which he means simply he and humankind means all of us) is precisely the embodiment of "simplicity, clarity, and accuracy of expression." To assume that inclusive language can be other than clear and accurate is to perpetuate complacency at best and condescension at worst among those who fail to use it.

In Query 9 the author asks, "Are we careful to avoid putting so much energy into uniquely women-related issues that
we sacrifice opportunities to come together on the larger issues of reconciliation and world peace?' A first assumption she makes is that there are ‘uniquely women-related issues’ (such as child care, pay equity, family stability) which are other than—and in this case lesser than—the ‘larger’ issues of reconciliation and world peace. This dualistic, hierarchical thinking ignores the more important patterns of connections and commonalities among diverse testimonies and concerns. Her second assumption is that women must be especially careful that we parcel out our energies in the right ways in the right amounts. Most of us have been taught to impose premature, imagined limits on ourselves and our behavior. Rather than act out until we create real conflict (not imagined) which we can then work with in the world, we struggle alone in our own minds to guess what these limits could or should be and timidly work backwards from there. This makes us crazy.

This need for self-restraint is most clearly expressed in the final query about whether we ‘seek to build bridges between men and women in these days of sexual conflict, rather than contributing to the conflict.’ The message is, women must continually build bridges that will hold us to men so that these relationships still provide the structure of strength and safety from which we can, on our own time and in a proper manner, deal with ‘our’ issues. Women would do better, we believe, to feed and build whatever issues we are called to address so that they grow large enough to force confrontation and change, until their weight and power breaks the old bridges between men and women to make way for new forms of connection and empowerment among human beings.

As Friends we must constantly guard against the temptation to allow our desire for peace and reconciliation to compromise our willingness to confront others out of anger or conviction. As Quaker women we are in double jeopardy when we succumb to the self-denying rhetoric of the ten queries. And why, we ask, are these queries addressed to women? We women do not need to be afraid of our energy or our anger. Neither is mythically infinite or inherently destructive. Our altruism need not be self-effacing.

Kate Grosser worked at QUNO in New York in 1984-85 on NPT and Decade for Women and in Geneva in 1983 as program assistant. She has represented Quaker Peace and Service on various disarmament groups, and received Quaker awards to travel and work in Israel and India.

**The Survival of the Non-Proliferation Treaty**

by Kate Grosser

October 24, 1985, will mark the 40th anniversary of the founding of the United Nations. This article is second in a series of brief reports on key issues before the U.N., issues that need Quaker support. —Ed.

Since the days of the League of Nations in Geneva and the beginning of the United Nations in New York, Quakers have been working on disarmament issues at the international level. In all this time one of the most significant concrete agreements to come out of the U.N. was the Non-Proliferation Treaty (NPT) of 1968, which came into force in 1970.

With 127 states party to the treaty, including three of the nuclear weapons states (the United States, the United Kingdom, and the Soviet Union), this is the most strongly supported arms control treaty to emerge from the United Nations. While the treaty is scheduled to last until 1995, when renegotiation may occur, 1985 marks the occasion for the third review conference of the parties to the treaty. At this review, to begin on August 27 and to continue for up to four weeks, the operation, implementation, and success of the treaty will be scrutinized. Preparations for this important event have become the focus of work at both the Geneva and the New York Quaker U.N. offices.

The Non-Proliferation Treaty incorporates a unique balance of agreements. All non-nuclear weapons states party (NNWSP) to the treaty agree in Article II never to transfer nuclear weapons or to assist other states in acquiring nuclear technology for peaceful purposes, for example, electricity and medical purposes. The nuclear weapons states party to the treaty (NWSP) agree not to transfer nuclear weapons or to assist other states in manufacturing them, and in the crucial Article VI they "undertake to pursue negotiations in good faith on effective measures relating to cessation of the nuclear arms race at an early date and to nuclear disarmament, and on a treaty on general and complete disarmament under strict and effective international control.”

While the primary purpose of the NPT is to prevent “horizontal proliferation,” i.e., the spread of independent nuclear weapons capability to more countries, the treaty recognizes the fundamental link between the superpower arms race and horizontal proliferation. As long as the United States, the Soviet Union, the United Kingdom, and others continue to base their security on the development of large nuclear arsenals, other states will also seek to acquire nuclear weapons. For this reason Article VI is absolutely crucial to the success of the treaty.

How is the treaty verified? Under Article III, all non-nuclear weapons states must submit all their nuclear facilities to inspection by the International Atomic Energy Agency, which works to ensure that nuclear material is not diverted from energy facilities for weapons purposes, thus verifying that horizontal proliferation is not taking place. In addition, at intervals of five years there are full review conferences to examine implementation of all aspects of the treaty. The 1985 conference is the third such review.

At the 1975 and 1980 NPT review conferences, the nonaligned and neutral states
complained bitterly that the NWSP had completely failed to implement Article VI and to negotiate toward disarmament. Specifically they saw the failure to agree on a comprehensive test ban treaty, considered vital by most nations to preventing both horizontal and vertical proliferation, as a major sign that no progress had been made.

It is quite clear in 1985 that the NWSP are further than ever from fulfilling their obligations under the treaty. The NNWSP still argue that they have kept their part of the bargain and prevented horizontal proliferation, but that their security is under risk from the vertical proliferation of nuclear weapons in the superpower arms race. Some countries are even threatening to withdraw from the treaty in protest. It is becoming increasingly clear that unless progress on Article VI is forthcoming soon the whole NPT regime is in jeopardy.

The importance of as many countries as possible ratifying the NPT is generally acknowledged, yet a number of important states (India, Pakistan, South Africa, Israel, Brazil, Argentina, and others) have argued that the treaty is unfair because it simply reinforces the status quo, allowing some states to retain nuclear weapons indefinitely while other states give up the right to develop these weapons forever. Many of these states refuse to ratify the NPT until the disarmament part of the treaty is strengthened. These states, despite not being NPT parties, have still received access to nuclear technology for their nuclear programs.

The NPT is an extremely important agreement that is worth saving. First, despite the fact that nuclear energy can never be divorced from nuclear weapons development, the treaty provides the most significant non-proliferation regime we have, with the potential to prevent the spread of nuclear weapons. Second, there is real potential for disarmament pressure within the NPT. If the superpowers agree on anything at all today it is that the NPT is a valuable treaty which should be preserved. If this is so, then they must be prepared to fulfill their part of the agreement and to stop the vertical proliferation of nuclear weapons.

Many NNWSP will attend the 1985 review conference and will be calling for disarmament measures, especially a comprehensive test ban treaty. It is important that as many parties as possible attend the review, and it is our job to try to ensure that our governments do fulfill their part of the agreement.

For a copy of the treaty itself or more information, contact QUNO NY, 777 U.N. Plaza, New York, NY 10017, (212) 682-2745. Write as soon as possible to the U.S. Mission to the U.N., 799 United Nations Plaza, New York, NY 10017, and express your concern for the future of the treaty and the success of the review conference.
sought clearness on appointments and unity of the spirit for the challenges of the future. The meeting adjourned to meet again at Council House Meeting near Wyandotte, Oklahoma, in 1986. 

Hannah J. Roberts

Love and Renewal at Southeastern Yearly Meeting

During Easter week, April 3-7, 171 Southeastern Yearly Meeting Friends gathered in Leesburg, Florida. This year, it just so happened, was the year of the Wilsons! Louise Wilson of Virginia Beach, Virginia, led our two-day retreat on "The Balm of Gilead," richly sharing her insights on ways to seek healing through meditation on a Bible passage, through keeping a journal, and through inviting Jesus into memories that need healing.

Lorraine Wilson of Philadelphia Yearly Meeting breathed life into our children's program as well as our intergenerational happenings, inviting children and adults to play together, adding immeasurably to our sense of fun and belonging.

And Lloyd Lee Wilson, general secretary of Friends General Conference, gave the J. Barnard Walton lecture, "In God We Trust," in which he brought to life the people and chaotic beginnings of Easter, 2,000 years ago.

In plenary, Friends expanded their witness by officially joining and appointing representatives to Florida IMPACT, the Florida Council of Churches, and to Friends Coordinating Committee on Peace, as well as delegating young Friends to attend the World Gathering of Young Friends and the Young Friends of North America.

A new yearly meeting-sponsored program for meeting enrichment was reported on by Ted Hoare, an Australian Friend. He had been traveling among meetings and worship groups for two months, offering retreats and workshops, and leading discussions on such topics as "Membership," "Our Spiritual Journeys," and "Our Expectations for the Religious Society of Friends." Ted raised important questions and gave us a fresh look at some of our strengths and weaknesses as a yearly meeting.

Other visitors among us added their warmth and light: Jim Hood from Friends United Meeting, Allison Oldham from the Friends Committee on National Legislation (who also offered two workshops), Daisy and Noel Palmer from the Friends World Committee for Consultation, and Elizabeth Enloe from the American Friends Service Committee, Southeastern Region.

Threading it all together, there was much activity: early morning worship by the lake; walks and conversations beneath tall, moss-hung trees; an unprecedented silent breakfast; an unprecedented silent breakfast; and a dozen workshops with intriguing titles such as "Spirit Journeys," "Muslim-Christian Dialogue," "What Dost Thou Say?"

On Easter morning it all came clear—during a meeting filled with worship and thanksgiving, we were gathered in love, forgiven, joy, and renewal.

Mary Dee

Switzerland Yearly Meeting Supports Conscientious Objection

In Switzerland, we do most of our business at an enlarged representative meeting usually held two weeks before yearly meeting proper. This gathering, held in Bern on May 4, with about 25 people present, finalized the program for the larger gathering.

Our social order committee (CEPI) reported sending a letter to a member of the federal committee which governs Switzerland, giving him an account of how we feel the demonization of conscientious objection should be carried out. This was in light of a stand taken jointly by the Protestant and Catholic churches of this country in favor of alternative service to the military.

Switzerland Yearly Meeting convened at Gwatt near Thun, May 25-27. The initial session was devoted to deepening the spiritual life. After being welcomed by Karl Gunther, our clerk, we divided into three language groups to engage in exercises to improve the quality of meditation and contemplation. John Yungblut, Lore Engelhardt of Pyrmont Yearly Meeting, and Genevieve Pijoan of the American Friends Service Committee, enlivened these exercises. After lunch, John Yungblut spoke on the subject of being a contemplative for the sake of the world, which drew upon the insights of Carl Jung and Teilhard de Chardin.

The post-tea session was given over to a spiritual report on Quaker House in Brussels given by Angele Kneale. It was pointed out that our yearly meeting is the first on the continent to give official support for a European protocol in favor of conscientious objection to military service. An explanation of the complexity of European community organizations was undertaken.

At the final session, the Epistle was read in three languages and approved. It reflects the happy unity of the weekend, but asks what value we attach to epistles as such. A report was given of a visit to East German and Holland yearly meetings, and upon the European gathering at Charbonieres. Max Habicht, 85 years young, drew attention to a Swiss initiative to support the Zorin-McCoy agreement on disarmament between the United States and the USSR. We then concluded, thankful for perfect weather for the three days and with a new sense of vocation for Swiss Friends.

Robert J. Leach
**WORLD OF FRIENDS**

In honor of the National Peace Ribbon Project, the Peace Committee of the Friends Meeting of Washington, D.C., is sponsoring a special meeting for worship on Saturday, August 3, from 8:00 to 9:00 p.m. at the meetinghouse, 2111 Florida Avenue, NW, Washington, DC 20008 (a short distance from the Dupont Circle Metro Station). A reception with light refreshments will follow. Friends who expect to be in Washington that weekend for the activities surrounding the Peace Ribbon Project are especially invited to attend. For further information, contact Dennis J. Hartzell, clerk, Peace Committee, Friends Meeting of Washington, D.C., (301) 649-2389 (evenings).

Living evidence that small-to moderate-sized farms using natural and regenerative low-energy systems are productive and profitable is offered in the Ohio Ecological Food and Farm Association’s third annual Farm Tour program. The O.E.F.F.A. feels strongly that petrochemical agribusiness destroys rural society. The free farm tours promote sustainable agricultural practices. Dates for remaining tours of four Ohio farms: Aug. 24, Sept. 7, and Sept. 15. For information, write O.E.F.F.A. Farm Tours, 559 W. Main St., Wilmington, OH 45177, or call (513) 382-2200.

A compelling warning. Thousands of shadows on public streets and sidewalks, will greet the world on the morning of August 6, Hiroshima Day 1985. The shadows represent the remnants of the victims of the first atomic bomb, who were vaporized by the searing heat of the blast, leaving only their “shadows” etched into the pavement. The International Shadow Project will mark the 40th anniversary of the Hiroshima bombing by painting human silhouettes on pavements throughout the world. Only legal materials will be used and only in approved locations. The silent testimony of these anonymous shadows will dramatize what would remain after a nuclear war and affirm its human dimensions.

Critics of the U.S. peace movement frequently accuse it of being one-sided and admonish it to talk to the other side. Yet the Reagan administration makes this nearly impossible. For a second time, the Department of State did not act on the request for visas by representatives of the Peace Council of the German Democratic Republic (GDR). The delay caused the visit to be canceled and thwarted efforts at dialogue between U.S. citizens and Eastern Europeans. The Peace Council had proposed an official visit to the United States, including a visit between a Quaker member, Helga Brueckner, and U.S. Quakers. Though not a formal denial, the lack of response by the department constitutes a de facto denial. The American Friends Service Committee sent a letter to Secretary of State George Schultz to express its concern with this matter. A detailed response from his office opens the way for further communication on the subject between the AFSC and the State Department.

The following Friends meetings in the United States offer sanctuary to refugees from Central America. This list will be updated periodically to include new meetings who have sent the Journal a copy of their sanctuary minute.

- Adelphi (Md.)
- Albuquerque (N.Mex.)
- Ann Arbor (Mich.)
- Atlanta (Ga.)
- Austin (Tex.)
- Baton Rouge (La.)
- Berkeley (Calif.)
- Charlottesville (Va.)
- Chestnut Hill (Pa.)
- Claremont (Calif.)
- Coastal Bend (Tex.)
- Cochise (Ariz.)
- Community (Cincinnati, Ohio)
- Dallas (Tex.)
- Davis (Calif.)
- Duluth (Minn.)
- Eugene (Oreg.)
- Fifteenth Street (N.Y.)
- Granville (Ohio)
- Ithaca (N.Y.)
- Kalamazoo (Mich.)
- La Jolla (Calif.)
- Langley Hill (Va.)
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ARTS

The Sword of Peace

There is enough history to go around in North Carolina—including Quaker history. This year the state celebrates the 400th anniversary of the first English settlement, Sir Walter Raleigh’s ill-fated “lost colony” on Roanoke Island. The first recorded English religious meeting occurred in 1652 when William Edmundson from England visited Henry Phillips, a New England Friend who had settled on Albemarle Sound, and held a meeting for worship in his home. Later the same year George Fox visited the small band of Quakers in North Carolina, and in 1698 a yearly meeting was formed.

History is celebrated in the Old North State each summer with outdoor dramas from the coast (The Lost Colony on Roanoke Island) to the mountains (Unto These Hills at Cherokee, the story of the “trail of tears,” the forced removal of the Cherokee from North Carolina to Oklahoma)—ten dramas in all. One of the ten is The Sword of Peace at Snow Camp, a drama about the Quakers of Piedmont, North Carolina, and their struggle with the Peace Testimony during the American Revolution.

The creation of The Sword of Peace is about as interesting as the drama itself. Snow Camp (the name is said to have come from a band of hunters who were stranded in the winter and forced to camp in the snow and ice) is a tiny farming village in Alamance County, southeast of Greensboro. Settled by Friends from Pennsylvania in the early 18th century, the community today has three Friends meetings: Cane Creek and Spring (North Carolina Yearly Meeting—FUM) and West Grove (North Carolina Yearly Meeting—Cons.). Brothers James and Bobby Wilson of Cane Creek Meeting had the vision 15 years ago to create a historical drama about the Quaker heritage of Snow Camp and brought the total community (Quaker and non-Quaker) together to commission a script, build an outdoor theater, and stage the drama. Despite assurances from theater experts that Snow Camp was too small and too remote to support such a venture, the show has not missed a summer season since its opening in 1974.

The theater is set in a peaceful, deep forest of tall trees. Three historic meetinghouses have been moved to the site and serve as museums.

The playwright, William Hardy, solved several dramatic and historical problems with skill. Outdoor dramas are usually grand spectacles filled with dancing, music, battles, gunfire, and animals, but the 18th-century Quakers of Snow Camp were quiet, wore plain clothes, did not dance, play music, or fight battles. Solution? The non-Quakers did all these things. The unfortunate result is that Friends, through much of the play, seem dour, narrow minded, and unforgiving. The meetings for business in the play (using the actual minutes of Cane Creek Meeting) consisted mostly of reading Friends out of meeting for participating in the Revolution or marrying out of meeting.

The drama centers on the issue of the Peace Testimony. When a patriotic war is raging around you (as it did historically in the battles of Alamance and Guilford Court-house against the forces of Lord Cornwallis), how can a Friend remain faithful to the Peace Testimony? The reality of the horror of battle in the end affirms the Friends’ refusal to participate in the military.

Some Friends may take issue with some aspects of the staging, such as the use of military drumming when someone is read out of meeting (drummed out of the corps?), the lack of silence in the meeting for business, and singing by the meeting as it gathers for business meeting. But, overall, the play presents issues of faith and the conflict of values within a small community which are as relevant today as they were 200 years ago.

The Sword of Peace plays each Thursday, Friday, and Saturday until August 24. Tickets are $5 for adults, $2.50 for children. For more information, write The Sword of Peace Summer Celebration, Drama Rd., P.O. Box 535, Snow Camp, NC 27349, or call (919) 376-6948.

Robert Gwyn, a member of Chapel Hill (N.C.) Meeting, is an assistant professor of radio, TV, and motion pictures at the University of North Carolina at Chapel Hill.

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**Deterrence: Two Views**

As I read William E. Johnston, Jr.'s, article, "The War Against Deterrence" (FJ 5/1), my hair began to rise from my scalp in a most un-Friendly manner. The chilling feeling comes from Friend Johnston's advice on responding to a global crisis from a political perspective only. There is no more "turning to the Light" in this study of nuclear war deterrence than he might offer us in a lesson on the art of playing chess.

William Johnston seems to perceive pacifism in a manner that many non-Quakers do, that it stems basically from weakness. He goes so far as to equate pacifism with "indifference." I understand the inner strength needed to ready oneself for an extreme act of pacifism. Every meeting for worship has been another small part toward the understanding of this commitment. There is no "indifference" in it.

Friend Johnston suggests the better choice, not only for himself but for all of us, is war over slavery (at the least, preparation for war). He fails to acknowledge that in war, or the preparation for war, he is acting immorally. To be enslaved may be bad for us, but it is not immoral.

Jane Laesle
Fredericksburg, Tex.

We read with dismay the article by William E. Johnston, Jr. The author appears comfortably unaware of the dangers posed by nuclear weapons and of the constructive role of pacifists in a nuclear age. Moreover, Johnston's article is based on assumptions which are either false or questionable. Just a few of these assumptions are listed below:

The author's main assumption seems to be that nuclear deterrence has worked. Historically, 46 years is much too short a period in which to judge whether such a policy has worked. Yet even within the 40 years since Hiroshima there have been wars involving the superpowers in Korea, Vietnam, Afghanistan, and the Middle East, to name just a few. According to a U.N. study there are presently 40 wars raging, in which our government is supplying arms to 22 (in some cases to both sides). The policy of deterrence has failed to prevent a rapid acceleration of the arms race. A historical truth is that any weapons system that has been built has ultimately been used; no weapons system has ever deterred its own use in the long run.

The author appears hopelessly confused on the subject of a nuclear freeze, stating that it is a "scheme for disarmament." The purpose of a freeze is exactly as the name implies, to freeze arsenals at their present levels as a first step in arms control.

The issue of "morality" is raised repeatedly by Johnston, primarily in the context of maintaining peace and preventing slavery. Yet the positions which are advocated are far from being moral. Deterrence "appears to us behind a morally ugly face" (Johnston's article) precisely because it threatens an unthinkably wrong and sinful action. It substitutes a faith in fear for a faith in the love of God and our fellow human beings.

It overlooks the hunger, repression, and poverty which results when much of the world's resources are diverted toward the military. It overlooks the complexities of national revolutions, inequities of world trade, and the so-called "North-South" issues, problems which are made worse by the current stand-off between the "East-West" superpowers.

For the sake of accuracy we would like to point out that the citation from the Catholic Bishops' pastoral letter of 1983 is taken out of context; the bishops also stated that "nuclear deterrence should be used as a step on the way toward progressive disarmament," and that "we cannot consider it adequate as a long-term basis for peace." The political obligation of governments is to replace nuclear weapons as a means of deterring nuclear war. In this regard readers may be interested in a book by Ed Snyder of the Friends Committee on National Legislation entitled Deterrence by Fear or Friendship.

Martin and Elizabeth Hubbe
Stamford, Conn.

I am quite concerned by William E. Johnston, Jr.'s, logic. As I understand his position in its simplest form, he is saying that by maintaining a sufficient force we can eliminate the need to use it, and so the accumulation of arms represents a pacifistic action, because then no one will dare challenge it.

I find a number of flaws in this position. First and foremost is a confusion of ends and means. To be even temporarily effective, the described situation requires that the other party believe that we would make use of this force in case of attack, otherwise it is less than useless. For ourselves, we would either use it or not use it, rather limited options. I cannot believe that William Johnston would advocate the destruction of millions of people and the onset of a nuclear winter in the name of morality or pacifism, so I assume that he would favor having arms but not using them; bluffing (or lying) about our willingness to retaliate. I question the effectiveness of an immoral means (lying) to achieve a moral end (peace). I also question our nation's ability to carry off such a monumental bluff for an indefinite time.

Secondly, I am concerned about the effects of this situation on our neighbors. The situation is somewhat akin to a man who protects his house from thieves by planting a booby-trapped bomb under it with a sign out front warning potential thieves that they will blow themselves, the owner, the house—and in fact the whole block—into atoms if they try to enter. Assuming the threat is taken seriously, and I have some question about that, this might deter the thieves for a while, but it...
would most assuredly upset the neighborhood, and might not be thought of as a friendly act. And the thieves would just go next door.

And lastly, I doubt that any nation, ours included, has the maturity and self-restraint to have such expensive toys and not use them.

John Dart
Kula, Hawaii

Thank you for printing “The War Against Deterrence.” We should be grateful to William E. Johnston, Jr., for a carefully worded defense of U.S. nuclear arms. By avoiding religious or spiritual consideration which might confuse discussion, he has made the basic premises of this disastrous way of thinking quite clear: the last 30 or so years are represented as a state of peace; the Soviet Union can and will, if possible, enslave the United States; meaningful freedom can continue in the United States while the power of the military grows indefinitely.

A little use of the Socratic method will expose the folly of these premises; by the rules of logic, one can deduce any conclusions one wishes from them.

More could be said in historical, political, and military terms. In my own experience, however, the most disastrous consequence of our country’s nuclear deterrence policies is a pervasive spiritual deadening. Great past evils such as the Black Death and the Inquisition hardly compare to the nuclear balance of terror in spiritual effect. The concept of a never-ending confrontation is simply intolerable.

The spiritual and moral challenges of communism and totalitarianism demand that we fully explore the constructive possibilities of cooperation, education, and social justice—in short, that we actively love both our enemy and ourselves.

John G. Mackinney
Albany, Calif.

I appreciate William E. Johnston, Jr.’s article in defense of the policy of deterrence. However, I do feel that the main points of his arguments are flawed. To say deterrence “works because it works” is based on an extremely narrow time span of human experience. To work only from a political base to “hold things together” in either national or international situations is equally as limiting and dangerous.

In human relationships it has been the visions furnished by the religions of the world that have led people toward higher ethical and moral goals in both interpersonal and international practices. I cannot recall in history any progress in moral improvement made through the use of mechanistic technology or international “balance of power” politics alone. I believe that such articles do help in our dialogue on what is, without a doubt, humankind’s greatest challenge, and for that I am thankful.

Frank D. Zeigler, Jr.
Easton, Md.

William Johnston’s article on deterrence bristles with verbal absurdities. I hope these won’t interfere with Friends’ appreciating what merit there is to his point of view.

It is absurd to say that nuclear weapons are “morally good,” or that they may be. He means that they may be instrumentally good. It is only actions and agents that can have a moral character, not mere instruments. Instruments are measured on different scales, as valuable or worthless, useful or useless. His point, in the context of the discussion of deterrence, might be better put by saying that nuclear weapons, even though they are unusable, are not worthless. That point is paradoxical and debatable, but not absurd; and it is very likely true.

Likewise it is quite wrong to say that “deterrence has a positive moral purpose.” Its purpose is obviously political rather than moral—though it is quite right to say that this purpose “appears to us behind a morally ugly face.” One is not likely to think clearly about these matters if one constantly replaces the word: political and instrumental with the...
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word moral, as if there were no difference between politics and morality. It is even more absurd to speak of the advocates and practitioners of deterrence as “pacifists.” If the practitioners were pacifists, deterrence would not work: it works only because of the credible threat of retaliation, and a pacifist could, by definition, never pose such a credible threat. Pacifism is a moral position, not an end result: a pacifist is one who refuses on principle to participate in war. No person who would carry out the threats on which MAD depends could possibly be a pacifist.

What is correct to say, and important to realize, is that war of a certain sort (superpower war) has been deterred over the past 40 years, in large part by the presence of nuclear weapons. Like any actual fact, this fact has its good side and its bad side; but it is a fact. William Johnston deserves thanks for insisting that we accept this as fact.

Facts have a way of changing, and it is reasonable for us to be concerned about the manner and direction in which this fact of deterrence evolves. It won’t do simply to praise deterrence and elevate it to a “moral” status. Some distinctively moral response (such as tax refusal) might well be called for, but some political response is appropriate too. And the politics should be taken for what it is, not confused with morality.

Two political goals seem appropriate with respect to deterrence. One is to aim at stabilizing it, for the continuing absence of superpower war is devoutly to be desired. The other is to reduce both the level of tension and the level of armament; for the dangers of present-day deterrence are awesome, and can in principle be reduced substantially without destabilizing deterrence. It will not help to moralize these goals. We have to understand the underlying processes and learn to speak intelligently about them. To this end I cannot recommend highly enough the recent book Superpower Games by Steven Brans. It is an exciting and difficult book, but coming to terms with these difficult ideas is part of what is necessary to appreciate the valuable and useful component of William Johnston’s point of view.

Thank you for publishing William E. Johnston’s excellent article. He is to be commended for approaching the problem realistically rather than with the normal optimistic, unrealistic approach that assumes a perfect world. A peace delegation visiting Moscow earlier included a Swedish legislator who later admitted being used. It has proven exceedingly difficult to contact directly anyone in a closed society. We believe with Churchill that slavery is worse than war and recommend viewing the Berlin Wall or riding on the Berlin subway under East Berlin for those in doubt. The
only true peace has resulted from having a single superpower; e.g., Pax Britannica.

Joseph R. Hughery
Virginia M. Hughery
Ridgewood, N.J.

Those who favor deterrence are well intentioned, but they are not problem oriented. The need is to become "solution oriented." Deterrence adds to the arsenal of weaponry and the so-called deterrence of star war technology threatens existence itself.

The big problem that needs a solution is how to resolve our differences in ideology that are based on differing economies and political systems. Conferences on what systems can be developed to meet both our economic needs and our need for freedom of movement, choice, thought, and conscience have yet to be considered.

The thinking that generates a need for deterrence is that the Soviets wish to destroy our system and we theirs. To build military might on this assumption rather than to address the basic differences does not make sense.

S. Clair Kirsch

"The War Against Deterrence" reminded me of official White House news handouts. It employs the same misuse of words ("nuclear pacifism," "peacekeeper missiles," "freedom fighters"), the same ideology (we the good guys—they the bad guys), the same "better dead than red" assumptions. A brief letter does not permit a complete rebuttal of the article, but a few points are nevertheless in order. The writer asking, "Can we...control the pendulum in the balance of terror?" thereby admits that balance does not exist. If balance is so desirable, why the constant effort by each side to tip the balance in its favor? Why the constant never-ending buildup by both sides for 40 years? Or, is it all their "fault"?

Murphy's Law" states that when things human or technical can go wrong, they will, and that the more opportunities there are for failures, the sooner they will occur. If my car misfires, I can live with the consequences. If the nuclear buildup misfires, we won't be around to talk about what happened. Most thinking people will say this law precludes any justification for nuclear balance-of-terror confrontations.

Karl E. Buff
Mountain Home, Ark.

William E. Johnston, Jr., like Henry Kissinger, through wishful thinking accepts the false paradox that a country can achieve peace by preparing for war, can work for disarmament by building and selling ever more armaments. This is an insane philosophy coined by the military-industrial complex to lull the people into a false sense of security. Any balance of power in history has had a limited time span. Something always upsets it and war has resulted.

Friend Johnston shows no long-term vision of the future. He sees no end to the spiraling arms race, which is impoverishing the world, eroding our freedom and civil liberties, and making it impossible to achieve progress toward these goals in the Third World.

I believe that it is not only not possible to negotiate a nuclear freeze which can be verified, but we can, if we have the will to take the leadership, achieve with the Russians a series of treaties that bring a step-by-step dismantling of nuclear weapons until they are abolished.

If Jesus were alive today he would say "He that builds the bomb shall surely die by the bomb."

Joseph S. Carter
Glen Mills, Pa.

Thank you, FRIENDS JOURNAL, for the many good letters in the May 1 issue supporting the World Peace Tax Fund and especially for George Lakey's wonderful article "Arms Race as Addiction." The world has gotten rid of many evil practices (infanticide, gladiatorial contests, dueling, slavery), and it can get rid of war when enough humans the world around recognize their common humanity and insist on it.

Frances E. Layer
Mesa, Ariz.

George Lakey draws attention to the rubberiness of the word peace. The danger, however, is not so much in the way our militant opponents use the word but in the way the word is used by antiwar persons.

Peace can be defined properly as the absence of military strife, the absence of military threat, the absence of strife, the absence of personal tensions.

The arms race is the attempt to maintain "peace the absence of military strife" by means of a preponderance of military threat. Meditation is advocated to achieve "peace the absence of personal tensions" as a solution to "peace the absence of military strife."

Anti-war efforts require only that we achieve between international states the nonmilitary means of conflict resolution that preserves "peace the absence of military threat." These are politics, law, and commerce. They are all forms of strife, also.

Since the goal of the anti-war effort should be to achieve nonmilitary means of conflict resolution between international states, peace is a confusing, ambiguous, amorphous concept that suggests the absence of conflict, which is not an achievable goal.

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ment he had been comptroller for an engineering company, for 40 years a farmer in Bucks County, Pa., and long the treasurer of Newtown Friends School. He was a member—and later treasurer—of Clearwater (Fla.) Meeting since 1974, having belonged earlier to Newtown (Pa.) Meeting. Surviving him are his wife Ruth C.; sons, John Jr., Peter, and Robert; seven grandchildren, and one great-grandchild.

For the Record

Occasionally our contributors send incorrect or incomplete information, so the following items are included for the record:

Hoag—May Hoag (FJ 5/15) retired from teaching in the early 1940s and then became secretary at 20th St. (N.Y.) Meeting. She lived at the McCutchen.

Read—James M. Read (FJ 4/15) was a member of Dayton (Ohio) Meeting, which he helped found, for more than seven years before his death. He is survived by his wife, Theresa Dintenfass Read; children, Austin (Bonnie) Wood, James M. Read III, and Edward M. Read; sister, Mary Gerther; and four grandchildren.

Resources

Here is more information on the organizations mentioned by Ed Lazar on page 10.

- **Computer Professionals for Peace**: a computer hook-up, Computer SCADF Disarmament Tree, (415) 948-1478.
- **Cooperators for Peace**, c/o Palo Alto Cooperative, 164 S. California Ave., Palo Alto, CA 94306.
- **Creative Initiatives**, 222 High St., Palo Alto, CA 94301, (415) 328-7756.
- **Educators for Social Responsibility**, 639 Massachusetts Ave., Cambridge, MA 02139.
- **Nuclear Freeze Foundation**, 324 4th St. NE, Washington, DC 20002, (202) 544-2596.
- **Physicians for Social Responsibility**, P.O. Box 144, Watertown, MA 02172.
- **Women's Action for Nuclear Disarmament**, New Town Station, Box 153, Boston, MA 02258, (617) 643-6740.

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Family physician to join established Rochester private practice with mixture of conventional and innovative features, including maternity care with nurse-midwives, HMO affiliations. John Cooley, M.D., Thurston Road Family Medicine, 380 Thurston Rd., Rochester, NY 14619. (716) 328-1154.

Detention ministry/hospitality: Opportunities for people interested in living simply and in community while engaging in a ministry of hospitality to women parolees. Send resumes to: Search Committee, Crossroads, Inc., P.O. Box 15, Claremont, CA 91711.

Media-Providence Friends School is seeking a Head. We are a caring, coeducational day school of 200 students, pre-kindergarten through 9th grade, established in 1878. Previous administrative experience in Friends education is preferred. Position available July 1, 1985. Send resumes and letters of reference to Clerk, Search Committee, 490 S. Middletown Rd., Media, PA 19063 by Sept. 15, 1985.

Opportunity for Quaker couple to be houseparents in a foster home under the care of the Virginia Beach Friends Meeting. Please call (604) 481-1300.

Care-giver for elderly man who needs assistance with housekeeping, cooking, transportation (car provided). Country home in cooperative community 20 miles from Philadelphia. All living expenses, plus salary. Call (215) 989-5226 or write F.J. Box 7-785.

Situation available, as of July 1985 or shortly thereafter, for a Friend circle to serve as residents in the San Francisco Friends Meeting. Inquiries should be sent to Friends Property and Finance Committee, San Francisco Monthly Meeting, 2180 Lake St., San Francisco, CA 94121.

Friends Meeting of Washington is seeking an Assistant Secretary, beginning Sept. 16 or sooner thereafter. Primary responsibilities include oversight of maintenance and use of space in two buildings and assisting the Administrative Secretary with correspondence and other work in the office. Job description available. Send resume to Sonny M. Ogram, Administrative Secretary, 2111 Florida Ave. NW, Washington, DC 20008.

FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 500 students in grades pre-kindergarten through twelfth. A strong selected student body, made diverse by our international community and a generous scholarship program, is nurtured by a full-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activity programs within a friendly, supportive atmosphere. Each year we usually seek one or more top-rated teacher or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys’ and girls’ teams sports. We seek teachers who can command respect and affection of youth and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, Long Island, NY 11560.

The Meeting School is looking for couples interested in creative teaching and houseparenting in a community that operates from a spiritual base and is the Quaker values of simplicity, trust, and nonviolence. Grades 10-12. Accredited by NEASC. Send inquiries to Claudia and Kurt Brundenburg. The Meeting School, Ridgefield, CT 06877, (203) 899-3308.

Flexible, energetic, child-loving, retired, possibly needing to supplement income. In any case, eager to give meaning to time. We are seeking people to help care for an elderly man who needs assistance and who will like to receive attention and challenge. Have references. Write to Frances G. Vessell, 607 Prince George Street, Annapolis, MD 21403.

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Retirement Home

Walton Retirement Home. A friendly community for 25 ambulatory residents. Rural setting, good food, loving atmosphere, 24 hours, near meeting and Country School. Rooms from $372 to $481 per month, includes board, laundry, medicine dispensing. Two-room apartment with bath available. Please request brochure. Ray and Hulda Barnes, 5175 Roosevelt Rd., Barnesville, OH 43713, (614) 425-2635. (Excellent nursing and hospital care nearby.)
MEETINGS

A partial listing of Friends meetings in the United States and abroad.

MEETING NOTICE RATES: $0.60 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: $6 each.

CANADA

EDMONTON—Unprogrammed worship 11 a.m. WYCA, Soroptimist room, 10305 100 Ave. 423-9922.

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9922.

TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Louther Ave. (North from cor. Bloor and Bedford).

GERMANY (FED. REP.)

HANNOVER—Worship 3rd Sunday, 10-45, Kreuzkirche (GemeindeSaal). Call Sander 629507 or Wolkenshaar 622481.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 681259 evenings.

HONDURAS

TEQUIGALPA—Second Sunday 9:30 a.m. and when possible. Colonía Los Castaños No. 403, near Su Casa supermarket one block south of and parallel to Bevar Morazan. Contact Nancy Cady 32-6047 or evenings 32-2191.

MEXICO

MEXICO CITY—Unprogrammed worship, Sundays 11 a.m. Casa de los Arrieros, Ignacio Mariscal 132, Mexico 1, D.F. 5357-272.

SPAIN

CANTABRIA ISLANDS—Worship group, Pío, Guimar, Tenerife. Ask for “el Yanqui.” Adults welcome too.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10-30 a.m. midweek meeting 12-30 p.m. Wednesdays. 13 av. Mercelet, Quaker House, Petit-Suconnex.

UNITED STATES

ALABAMA

BRMNGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday, CRC, 1519 12th Ave. S. C. Bradford, clerk. (205) 773-7021.

FAIRHOPE—Unprogrammed meeting, 9 a.m. Saturday at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope AL 36533.

JUDEA—Unprogrammed worship group, First-days. Phone: 586-4469. Visitors welcome.

ARIZONA

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beane. 89002 (602) 774-4298.

MCMILLAN—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elnora. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 11 a.m. 1706 E. Glendale, Phoenix 85020.

TUCSON—Unprogrammed, First-days, 9:30 a.m., child care provided. Danforth Chapel, ASU Campus, 68521 Phone: 987-6040.

ARKANSAS

LITTLE ROCK—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1001 S. Louisiana. Phone: 927-9890, 663-8263.

CALIFORNIA

ARCATA—10 a.m. 1920 Zehnder. 822-5615.

BERKELEY—Unprogrammed meeting. Worship 11 a.m., 5151 Vine St. at Walnut, 843-0725.

BECHE--—Church, Monday, 9:30 a.m. meeting for worship, classes for children, 340-3924 or 340-7471.

CLAREMONT—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS—Meeting for worship, First-day, 9:45 a.m. 345 S. St. Visit cers call 753-5824.

GRASS VALLEY—Discussion period 9:30 a.m., meeting for worship 10:40 a.m. John Woolman School Campus, 12895 Jones Bar Road, Phone: 707-473-2560.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone (415) 538-1027.

HEMET—Meeting for worship 9:30 a.m. 34820 Cedar Ave. Visit cers call 714-827-7767 or 965-2816.

LA JOLLA—Meeting 11 a.m. 7380 Eads Ave. Visitors call 456-9890 or 456-1020.

LONG BEACH—10:30 a.m. Huntington School Orszaba at Spouting 600-1004 or 831-0666.

LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visit cers call 296-0733.

MARIN COUNTY—10-10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94901. Call (415) 381-4456.

MONTEREY PENINSULA—Friends meeting for worship, Sundays 10-30 a.m. Call 382-8975.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 796-7851.

PALO ALTO—Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.

PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. Unprogrammed worship and First-day school 10 a.m. Phone: 792-6262.

REDCED—RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine. Redlands. Worship 10 a.m., dialogues and program 11 a.m. For information, phone (714) 662-3364 or 792-7766.

SACRAMENTO—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First-days, 10:30 a.m. 4848 Seminole Dr. Clerk, Lowell Teizer, (818) 566-8506.

SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9 a.m. 15066 Bledsoe, Sylmar, 360-7659.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m. 2160 Lake St. Phone: 752-7440.

SAN JOSE—Worship and First-day school 11 a.m. Phone: 752-8646.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday, Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-1112.

SANTA BARBARA—10 a.m. Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel.)

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard Ave. Phone: 698-4966.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1517 for location.


Summer Rentals


Tour


Vacations

CHARLESTON, S.C.—Private yacht Cholla. 150' long, 26' wide, 9' draft. The yacht is in perfect condition and provides an idyllic setting for an indi-
ELMIRA—10:30 a.m. Sundays. 156, West 6th St. Phone: (607) 753-7972.
FREDONIA—Unprogrammed meeting 11 a.m. Call: (716) 767-4472 or (716) 572-4518.
HAMILTON—Meeting for worship 10 a.m. Chape House, Colgate University. Phone: Joel Plotkin, (315) 864-9300.
HUDSON—11 a.m. first and third Sundays. 343 Union St. Claudia Anderson, clerk, (518) 966-8940 or (518) 329-0461.
THACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. At Aarochay Hall, October-May. Phone: 256-4214, June-September summer schedule.
LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES) WORSHIP 11 a.m. First-day, unless otherwise noted. Farmingdale-BETHPE-Squaker Mt. Hse Rd., op. Bethpage State Park. (516) 243-3006.
JERSEY CITY—Meeting for worship, 10 a.m. First-day School, 10:45 a.m. 25-316 Washington Ave. Phone: (201) 468-8000.
NEW MEXICO—10:30 a.m. Sundays. Phone: (505) 763-1524.
OKLAHOMA—Unprogrammed group meeting for worship 10:30 a.m. followed by forum and fellowship. 312 S.E. 25th. (405) 949-2109.
STILLWATER—Unprogrammed. 10:30 a.m. (405) 372-6892 or (405) 372-6793.
TULSA—Friends church 10 a.m. F.S., 11:30 a.m., 12:30 p.m. E.F. 1332 E. 31st. John F. G. Glass, (918) 603-4496.
TULSA—FGC unprogrammed. 5 p.m. (918) 369-1978.
OREGON
CORVALLIS—Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3669.
EUGENE—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx Pkwy.
PORTLAND—Meeting for worship 11 a.m. 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2822.
SALEM—Friends meeting for worship 10 a.m. Forum 11 a.m. YWCA. 768 Sts. at Winter St.
PENNSYLVANIA
BIRMINGHAM—First-day school and meeting for worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester. 202 9, Rte. 296, Newtown, Rte. 5, Birmingham, 571/2 m. of town. 53031.
BUCKINGHAM—Worship 11 a.m. Lahaska, Rte. 202-263.
CHARLIE—First-day school (Sept. -May) and worship 10 a.m. 2nd. Bolier Hall, N.E. corner College St. and W. 1st St. 575-4888.
CHILTON—See Philadelphia listing.
CHESTER—Meeting for worship 16:30 a.m. meeting for business 2nd Sunday at 9:30. 24th and Chestnut Sts. Phone: 914-451-1412.
CONCORD—Worship 10 a.m. and First-day school 11 a.m. At Concordville, on Concord Rd. one block south of Rte. 1.
CONNAUGHT—Unprogrammed worship group. Marshen Rd., Zanesville, 43003.
DARBY—Meeting for worship and First-day school 11 a.m. Main at 10th St.
DOLINGTON-MAKES—Worship 11:30 a.m. First-day school 11:30-12:30. East of Dolington on Rt. 5. Eye Rd. 239-6575.
DOWNINGTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 298-2999.
DOYLESTOWN—First-day school 10 a.m. Worship and First-day school 11:15 a.m. 520 W. Main St. At Rte. 202. 282-3220.
EKLIDS—Meeting for worship 11 a.m. May through October. Rte. 154 between Forgyle and Canton, Pa. 355-4561.
ERIE—Adult discussion and First-day school 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd. 275-7179.
HAVERFORD—First-day school 10:30 a.m. meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. During college year. 285-7179.
HARRISBURG—Worship 11 a.m. and adult education 10 a.m. during school year. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1236.
HAWFORD—First-day school 10:30 a.m. meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. During college year. Buck Lane, between Lancaster Pike and Haverford Rd. 275-7179.
HAVERFORD—Old Haverford Meeting, East Eagle Rd. at Saint Dennis Lane, Haverford, First-day school and adult forum, 10 a.m. meeting for worship 11 a.m.
HORSEH—Rite 611. First-day school, meeting, 11 a.m.
KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.
KENTUCK—See New York listing.
KENNEDY SQUARE—First-day school 10 a.m. worship 11 a.m. Union & Sycamore, 503 E. Washington St., Philadelphia. (215) 625-8114.
LANSBRO—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 11/2 miles west of Lancaster. 150-152.
LEHIGH VALLEY—Meeting and First-day school 10 a.m. On Rte. 521 1/2 mile north of Rte. 22.
LANSDOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. (10 a.m. July and August). Lansdowne and Stewart Aves.
LITTLE BRITAIN—First-day school 10 a.m. meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. 17, Penn Hill Rd. 262-4187.
LONDON GROVE—Friends meeting Sunday 10 a.m. child care/First-day school 11 a.m. Newark Rd. and Rte. 926.
FRIENDS JOURNAL's new Friendly Flyer is getting off the ground just in time to catch the summer breezes.

Our flyer, an easy-to-throw 9-1/4" blue, green, and white disk, is a great way for you Quaker kids of all ages to create your own summertime fun—at the beach, in the park, or in your back yard.

For yourself, your family, or as a gift, the Friendly Flyer will come soaring your way for just $4.

Name ________________________________ Please rush me the JOURNAL's Friendly Flyer.
Address ______________________________________ Our flyers are $4 each ($3 plus $1 for postage and handling) and will be shipped by first class mail.
City _____________________________ ___________________________ I enclose ______ for _______ flyers.
State/Zip _____________________________

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