

# JOURNAL

*Quaker Thought and Life Today*



...civil resistance is a most powerful expression of a soul's anguish and an eloquent protest against the continuance of an evil State....

Gandhi



# FRIENDS JOURNAL

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How can the gap between East and West, war and peace, love and hate, life and death, be bridged in today's troubled world? The cover drawing by the Vietnamese artist Vo-Dinh represents Nhat Chi Mai, who sat down on the steps of a Saigon pagoda in 1967 and, between religious statues of East and West, gave her life for the cause of peace. Earlier, Gandhi, too, bridged East and West with his nonviolent resistance to wrong. In introducing this issue of the Journal, we ask if personal witness to what we know is right is not the only ultimate, lasting bridge?

## Centering Down...

## ...And Witnessing

SINCE JAN. 1, 1948, I have refused to pay federal income taxes, because I felt I had to find every possible means to divorce myself from any voluntary support of the crowning irrationality and atrocity of atomic and bacterial war.... I do not recognize the right of any earthly government to inquire into my income—or that of any other citizen—for the diabolical purpose of atomic and biological war.... The two decisive powers of government with respect to war are the power to conscript and the power to tax.... It does not seem wise or right to wait until this evil, war, catches up with us, but rather to go out to meet it—to RESIST—before it has gone any further.

*A. J. Muste*

AND WHEREAS we are a people accused to raise up a new war, it is false; for dwelling in the word, it takes away the occasion of wars, and gathers our hearts together to God, and unto one another, and brings to the beginning, before wars were....

*George Fox*

*Doctrinal Works, Vol. I, p. 43*

THE POWER to tax is the power to destroy—twice over. It destroys the bodies of those who fall victim to American fire-power and repression. Less dramatically but nonetheless surely, it mercilessly destroys the consciences and humanity of those who willingly surrender their taxes to the government. Alternatively, the power to refuse is the power to preserve life and create hope.

*David Dellinger*

JUST AS one must learn the art of killing in the training for violence, one must learn the art of dying in the training for non-violence. Violence does not mean emancipation from fear, but discovering the means of combating the cause of fear. Non-violence, on the other hand, has no cause for fear. The votary of non-violence has to cultivate the capacity for sacrifice of the highest type in order to be free from fear.

*Mahatma Gandhi, 1936*

## Resistance and Rebirth

by Jennifer S. Tiffany

ONE OF the joys and challenges of a Quaker community is the process of carrying out a loving and redemptive confrontation, inside ourselves and with one another, as individuals and as a community, with the truly important questions of life. Recently I have been involved in such a confrontation, and now I am ready to share something of this process and its results.

This fall was a time when I was grappling a great deal with the question of war tax resistance. To start with, I knew and had known for a long time that I could not be clear in paying taxes to any state which would use them to pay for war-making. Particularly, I could not contribute to the nuclear death race between this nation and the Soviet Union. Perhaps it goes back to the civil defense tests and simulated nuclear air-raids which had terrified and confused me when I was a child. Anyway, the imperative, the need to keep clear of war (to use Bruce Baechler's words), had always been strong. I had been acting on it, in small ways, for a long while—avoiding earnings beyond the taxable minimum, for example, and claiming six "peace dependents" on my W-4 form when my income did exceed this minimum. I also corresponded with the IRS concerning my views and actions. However, a disclarity still existed regarding full resistance, with all the possible ramifications on my life and lifestyle. The question was, to me, was I strong enough and centered enough to maintain a taxable income level, restructure my life in such a way as to prevent eventual government levies, and go on with my resistance? Could I face creatively the possibility of putting a good deal of energy into court cases with the eventuality of prison? I came into meeting for worship one morning at the height of these grapplings.

As I settled in, I was astounded. Somehow the fears and conflicting leadings within me changed. They did not fade or diminish, but grew into context. The spirit of the meeting, the presence of loving Friends, who loved whether or not they agreed with one another's approach, literally overwhelmed me. The presence of God wholly covered the gathering, and finally clearness came.

Our God, the Presence in our worship and acts of witness, is a gentle, healing, loving, empowering God, one who speaks strongly and softly from within us. At the same moment as making demands on our lives, this Presence says, "You need not fear; if you act on this I will sustain and strengthen you throughout the whole process. I am..." This was a moment of resolution for me. I was no longer entangled in a negative refusal to pay

taxes, but was healed and sustained and led to a positive witness. I could go on.

It is in this context that tax resistance has its roots and life. War tax resistance, any resistance to war and to those authorities which bring about war, is not a negative presence: every *no* implies a *yes*, and this *no* to killing and death can be a *yes* to healing and life. Within tax resistance dwell seeds which can help a whole new order to grow—seeds which deny fear and powerlessness in the face of death; seeds which lead us to the creation of healing alternatives to structures which sustain death. As John Woolman puts it, "to turn all we possess into the channel of universal love becomes the whole business of our lives."

I can speak only of my moment of resolution, the clearness and joy which is liberated in my life through a tax witness. As I see it, this issue of Friends Journal is not a coercive tool, saying "you *must* for these reasons refuse to pay your taxes or I will no longer judge you to be a good Friend." The point of this issue is not to define terms for judgment, to draw lines of inclusion and exclusion. Our faith is an experiential one, and your experience of real clarity is as right and valid for you as mine is for me. The point is to lay ourselves open to what speaks truthfully in us, to really open ourselves to the spirit which utterly denies war, to really grapple with the questions this raises and the demands it makes on our lives. One of those questions has to do with tax resistance. This is an invitation to grapple with it, and a reaching out which says there is a great company of people, past and present, who have done so.

There is a process of empowerment, growth and the birth of community among people which can take root through tax resistance. First comes the knowledge that the authorities of death are *not* all-powerful, that the laws and structures which sustain any war machine are in fact quite weak. As Marion Bromley says in her article, "What can they take away that is of real value?" Second dawns the realization that alternatives *are* possible: through the flaws in the death order, we glimpse the order of life. And, although such consequences as possible imprisonment or loss of property, and the inward struggle with fear, are largely borne alone, the *vision* is shared by a growing company of sisters and brothers. Isolation is hard to feel when so many glimpse the possibility of a new order—an order beyond war. Finally and especially, tax resistance often grows as an act of ministry, an act of obedience to the loving and healing



spirit. War tax resistance is one aspect of a community set on fire with the presence of a gentle, empowering God.

From this foundation grows the living of the vision: the nurturing of institutions built to sustain life and which need no association with war-making; the development and payment of "peace taxes" which again go to sustain life; the extension of the values which gave birth to the initial act of resistance. Tax resistance is a process filled with hope. Change may seem to come slowly, but once the constraints of death-dealing structures and laws are shown to be less than powerful, once alternatives are shown to be possible by those who first risk passing the barred doors, change does indeed come. It was scarcely twenty years ago that one black woman found herself empowered to sit down in the "wrong" part of a bus!



### "Little Girl of Hiroshima"

I come and stand at every door  
But none can hear my silent tread  
I knock and yet remain unseen  
For I am dead  
For I am dead

I'm only seven tho I died  
In Hiroshima long ago  
I'm seven now as I was then  
When children die  
They do not grow

My hair was scorched by whirling flame  
My eyes grew dim, grew dim then blind  
Death came and turned my bones to dust  
And that was scattered by  
The wind

I need no fruit, I need no rice  
I need no milk, or even bread  
I ask for nothing for myself  
For I am dead  
For I am dead

I only ask for peace you work  
You work today, you work today  
So that the children of the world  
Might run and dance  
And laugh and play

*Anonymous*

*(The poem above, and the quotes from A. J. Muste and David Dellinger are reprinted from a Peacemaker publication.)*

## Strongly

THE QUESTION of whether Friends should pay federal taxes, the bulk of which go for war in some form or another, and the related question of whether Friends should invest in companies that are engaged in war production, frankly puzzle me. Mind you, I'm not unsure about whether to pay (or invest) or not—I have yet to pay any federal income tax, and I have no investments in stock, let alone in the stock of war contractors. What puzzles me is that they are questions in the first place.

Do Friends support war? At one time this could be answered with a "not at all." These days, though, it seems to depend on how one defines support. Friends, generally, *denounce* war in the strongest terms. Indeed that's all many people know about us. But for the most part Friends can no longer claim to *renounce*, or "utterly deny" war.

Friends today are not compelled to bear arms. We are "respectable," and provision has been made for us in the draft laws (assuming that we are willing to cooperate with those laws in the first place, which many of us are not). So now, instead of fighting with outward weapons ourselves, we are merely asked to buy the weapons through taxation, and leave the dirty work to others. And most of us do.

Yet we cling to our traditional peace testimony, often expressed as early Friends did in the Declaration of 1660:

*We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world.*

This is strong language. One cannot, without being hypocritical, utterly deny something and still give it material support. But most Friends do.

There are many reasons given for paying taxes. Most of these are quite valid, if one thinks of tax resistance as a protest. But I see a difference between various types of protests, such as vigils and letters to Congress, and non-support, or remaining clear of war, as by tax resistance.

In protesting, one makes her/his views known, but leaves it up to someone else (the government) to make the decision. Governments are not noted for their receptivity to the pacifist message, and it is unlikely they will be in



# Denounce or Utterly Deny?

by Bruce Baechler

the near future. I am not deriding protest—much has been accomplished through it. I am just saying that it is not enough.

Nonsupport, on the other hand, emphasizes individual responsibility. To refuse to pay one's taxes is to accept responsibility for the way they would be spent, and to refuse to allow them to be spent for immoral purposes.

Tax resistance should not mean just withholding taxes from the government. An integral part of tax resistance is to redirect the money normally spent for taxes into life supporting channels. In many places this is done through Alternative Funds, where the resisters in a community band together to make most effective use of the money. Thus not only is money diverted from warmaking, but at the same time it is made available as a resource for peaceful activities.

Perhaps the biggest problem most Friends have with not paying for war is that it is illegal. One faces the prospect of prison for it, and this alone is enough to make most people give it only superficial consideration. Hopefully the World Peace Tax Fund, if established by Congress, will alleviate some of this problem in much the same way that the Conscientious Objector provisions in the draft laws gave a legal alternative to the army. But in the meantime the problem remains.

Friends have often suffered for their beliefs. Throughout our history large numbers of Friends have been imprisoned, tortured, and killed for preaching and practicing the message of the Inward Light. Would you stay away from a Meeting for Worship if to go meant certain arrest? Would you attend but not speak when moved, if that would be dangerous (a situation facing Korean Friends today)? Would you join the army to avoid prison? Kill to avoid being killed? The question is where to draw the line. When, to you, does the personal suffering involved in a course of action outweigh the reasons for taking that course? Each person must decide for her/himself.

Another response to the problem of imprisonment is that if any substantial number of Friends did engage in tax resistance, the likelihood of their being imprisoned would be small, and some provision in the law would probably be made for them, thus eliminating the problem and encouraging more people to resist.

An additional aspect of the issue of Friends financial support of war is our investments. In many cases we own, either corporately or individually, stock in firms engaged in war production. A few groups have consciously in-

vested in one share of a war producer's stock, in order to raise questions about the company's policies at stockholder meetings. But this is the rare exception, not the rule, and many Friends bodies own substantial amounts of such stock for the purpose of profiting from it. Some Meetings will not invest in companies which derive more than a set percentage of their income from war production. While this at least means looking at the policies of the companies invested in, it strikes me as a half-measure, unless the percentage is zero. The purpose of a bullet is to kill, whether you make one or a million.

How can we justify making money from war? How can we speak of living in "the virtue of that life and power that takes away the occasion for war" and yet profit from the sale and manufacture of the instruments of death? Is the best return (financially) on our money really worth it?

In light of our testimony on honesty, perhaps a change should be made in our traditional peace testimony, to better reflect our practices:

*We strongly denounce all outward wars and strife, and fightings with outward weapons (unless produced by firms which derive less than 10% of their income from producing such weapons), for any end, or under any pretense whatsoever; this is our testimony to the whole world.*

How about it, Friends?



*Bruce Baechler, who refused to register with the Selective Service System several years ago, is now serving a twenty-six month federal prison term in Morgantown, West Virginia.*

# An Open Letter

933 Tyler Street  
Port Townsend, WA 98368

District Director of Internal Revenue  
Seattle, Washington

Dear Friend:

Since we are about to become legal opponents I write to you something of myself and my beliefs in the hope that there may be understanding between us. I am resigned that there may never be agreement. Our rules conflict, but that does not mean that we cannot care for and respect the condition in which we find each other. Yours is a large agency of government. I want you to know that my quarrel is with the agency, not with anyone employed by the agency. What I must say in this letter about illegalities is directed to the agency and to our government. It is not directed to any single person or group of persons. That is one reason why I start with personal description and personal matters. I want you to know that I am not a statistic and that I do not consider any of you as nebulous, government enemies.

These were strange, windy days this winter. On the Washington Peninsula the rain held off through Christmas, the light on most days washed blue with touches of gold and red when I went downtown for morning coffee at a local cafe. The new year did not bring that much snow or rain, but the wail of the wind was like a continuing complaint. I reflected that it was not so much an ill wind, as a wind that complained of illness.

The wind kicks the high tide over the docks by the cafe. The water rolls in the channel, tumbling like a flow of gray, luminescent glass. By the door of the cafe is a newspaper rack. Before entering I always glance at the headlines and then try to think of something else. Sometimes I can succeed. It is a trick that a man picks up if he lives long enough.

The fact is that I really do not want to know what is happening in the rest of the world. What I really want is to live here in Port Townsend, work outside in all of our various weather, and watch the seasonal return of the water birds. Still, there is an exact appeal carried in those newspapers. They name people and events and places. The people are important. I think that most of them are not very different from myself. I enter the cafe knowing that if there is a loose paper about I'll surely read it.

Slurping coffee. Morning smoke. Turning pages, and feeling the presence around me of those of my neighbors who also start the day in this manner. Sometimes there is a tourist group. It is quiet and almost seems like a religious gathering although we drink coffee instead of breaking bread. I read the paper, reflect that for forty-three years I have loved my country, and also reflect that for forty-three years my country has been training me to go to prison. That is a difficult thing to accept and it is lonely. I turn the pages and realize how much of what I read is not news.

It is not news that there are insecure men in high places. It is not news that the business of armies is to kill. It is not news that large corporations regularly engage in criminal activities.

What is news is that conversations between military, government and industry are becoming more intelligible. Each is beginning to understand the other more clearly. As this happens decisions that affect us here in Port Townsend and which also affect citizens all over the world are made with no regard to anyone as human being or as citizen. Our President speaks of future war while our young

sons are getting older. In the cafe cynical remarks are sometimes made saying that once more the nation will be called on to make the world safe for Standard Oil. I hear those remarks and wonder if the speaker realizes that a new dictatorship is forming.

After reading as much as I can bear, I finish my coffee and leave. The truck I drive is old. It smells of loam and tree cuttings, of fertilizer and newly cut grass. The thing chugs up hills because the compression of the old engine is shot. It is a truck that has good steering, good brakes, and little else. Even so, it is in better condition than our government.

My day's work may be grades or trees or plant beds. I'll be working with leaves and flowers, with soil and irrigation. I think that since I quit being a teacher this is another good and honest way to make a living. I drive down the road, past the new billboard that reminds our local kids that when eligible they must register for the draft, and first I am angry and then I am sad. The people of this town have no international enemies. These people did not appoint a government to make enemies for them. My neighbors are peaceable people and murder or violence around here is quite remarkable. We get along, and for the most part I think we like each other. Hatred is not in our streets, and hatred for people in like towns across the world is not in our hearts. That is one of the good reasons why I do not want to leave this place for the scurrings of a government that continually insists on my loyalty while negotiating destruction.

It seemed necessary to tell you this before our first confrontation which will be the examination of my tax return. I expect the examination is prompted by my refusal last year to pay half of my income tax. I will refuse to pay half of the tax again this year, although because of withholding, your agency already has most of the money. I refuse to pay half of the tax on various grounds, some of which are moral, some of which are legal. The refusal is prompted by the expenditure by our government of over fifty percent of tax monies on the maintenance and purchase and use of armies and weapons. Through its agency, Internal Revenue Service, the United States Government seeks my complicity in the violation of twenty centuries of moral teaching. The government is in further violation of the Constitution of the United States. It is also in violation of various international treaties and agreements, and is, in fact, engaged in crimes against peace and crimes against humanity.

These are serious charges and I make them not with indignation but with a great deal of personal pain. This is my beloved country. I have studied its history, its lore, its songs; and I have taught its beliefs and ideals. I think I have understood the real determination of freedom and respect that hundreds of thousands of its people have worked so hard to gain for others as well as for themselves. I know something about its religions, its painting and philosophy, its architecture and its politics. It is terrible to have to make those charges, because I know what its people have dreamed and believe I know that the dreams of equality and truth are still valid and alive. This affair of the tax is a trap. Either I believe in the United States of America as a bastion of the free spirit, or I quit believing and simply pay my taxes. I am grieved to say that these are the charges, and I am even more grieved to say that the charges are so simply proved as to be *prima facie*:

The first charge is moral. The nation claims to be a Christian nation. Its code is, "One nation under God," and it proclaims that "In God we trust." I have observed that this is not true.

The Christian and Hebraic injunction, "Thou shalt not kill," is specific. It does not carry exemptions. . . . In addition, it is increasingly clear that economics and not the threat of communism is the force that keeps our military so well supplied. If there is competition with other governments then it is clear that the U. S. will eventually lose not through military engagements but through moral and economic bankruptcy. When a free people fears to depend on its moral strength and turns instead to weapons stockpiling then it is certain that expensive and very inadequate insurance is being purchased.

In writing that is usually reprinted as "An Essay on Slavery," Thomas Jefferson pointed out that the enslavement of human beings degraded not only those



enslaved but the masters. His moral observation was exact. He pointed out that when one person is placed above another in such a relationship, the dehumanization and brutalization is as strong for the master as for the slave. He wrote, "I tremble for my country when I reflect that God is just." Approximately two hundred years later moral issues of the same import are before us. The first one is simply stated. The U.S. is still dealing in a kind of slavery by its support of enslaving governments.

The second issue is internal. The U.S. is supporting destruction of national wealth not only to maintain an artificial way of life but to maintain a false economy through useless and destructive weaponry and war. As a comprehend it, the issue is exactly this: The U.S., given its then unique economic and philosophic attitudes, could not fail in its beginnings to become a great nation. It could not fail because its natural resources literally did seem inexhaustible.

We know better now. The resources are exhaustible and many of them are nearly exhausted. Yet in order to support an artificial economy the nation continues to plow millions of tons of coal, steel and precious metals and hundreds of thousands of acre feet of water into machines of destruction. The U.S. spends its real wealth in resources demonstrating to the world that it is too weak to depend on its moral strength.

We paid for the moral wrong of slavery with the self destruction that was the Civil War. I fear that we will pay as greatly for our current self destruction. Already there is trouble among us. Once, Americans were concerned with living. Now many of our people seem only concerned with not dying.

The rest of the points of my objection are legal. They are:

In requiring that I pay taxes for the support of war, planning for war, offensive weapons and the maintenance of a standing armed force sufficient to engage combat on a worldwide scale, the U.S. Government through its agent I.R.S. is in violation of the First Amendment to the Constitution, which guarantees my religious freedom. I am a member of the Port Townsend meeting for worship of the Society of Friends (Quaker). The Quaker belief and effective detachment from war dates from the beginnings of the Society in the middle 1660s. The precedent of refusal to pay war taxes in America dates from 1755 when John Woolman, John Churchman and Anthony Benezet refused to pay for the French and Indian wars. Nonviolence and refusal to pay or endorse either side in a combat dates in U.S. history from the revolution when Quakers who refused to kill were stoned or beaten under the brand of Tory. I claim my devout belief in God and the injunction that we may not kill as sufficient reason to refuse this tax. I would expect that opposition to this view would also have to overcome three hundred years of Quaker nonviolence and two hundred years of U.S. acceptance of Quaker attitudes that insist on nonviolence.

The second point of objection is that the U.S. is in violation both historically and presently of the Geneva Accords.

The third point is that in asking taxes, the U.S.A. through its agent I.R.S. seeks my complicity in crimes against peace and crimes against humanity as defined by the Nuremberg Principles. These principles hold that citizens of a nation are guilty of crimes committed by that nation if they acquiesce to those crimes when, in fact, a moral choice is open to them.

The fourth point is that the U.S. is in violation of the Hague Conventions on several points including the use of poison gases. In proof of the above point, the Pentagon request for fiscal year '75 is for 107 million dollars for research and development of biological warfare. The military is currently defying a Congressional ban on the production of a specific nerve gas known as GB, and another known as VX. Either cause instantaneous death on contact with the skin.

The fifth point is that the U.S.A. is in violation of the United Nations Charter, Article 1, sections 2, 3 and 4.

The sixth point is that the U.S., in stockpiling weapons, planning for war, and maintaining a large military force, is in violation of our basic law and international law deriving in this nation from English law. It is a long accepted legal principle taught in law schools all over the country, and supported by the courts when it becomes an issue. The law derives originally from the writing of Thomas

Hobbes. It states that the duty of the citizen to the state ceases when the state fails to protect, and actually threatens the life of, the citizen. At that point, the citizen has not only the right but the obligation to resist.

In requiring that I pay taxes to support a war industry and armed forces capable of contending on a worldwide scale, the U.S. Government is threatening both my moral and my physical existence. I am not being protected, because the U.S. builds atomic weapons, B-1 bombers, atomic submarines, poison gas, lasers, rocketry, napalm and all of the other expensive paraphernalia of war. These do not protect me. They invoke the suspicion and fear of other nations, and they provoke among other nations the building and stockpiling of similar weapons.

My final, legal objection is that the U.S. now gives every indication that it is, in fact, not a nation of laws but a nation of men and corporations. This, despite the resignation from office of Richard Nixon and Spiro Agnew. I charge that the freedom of the citizen is largely illusory, and that the payment of taxes, the keeping of tax records, the invasion of privacy by I.R.S. and other agencies of government, the making of rules by agencies (rules that have the force and effect of law but which are not to be challenged in courts), the maintenance of records or files on the political, religious, economic and moral statements and actions of the individual, the power to levy fines and licenses by agency rule, and the presumption by government that citizens are guilty of any agency charge and must therefore bear the burden of proof of their innocence; all of these show the citizens of the U.S. are no longer free.

I have two main intentions in this tax refusal. The first is quite clear. I do not intend to pay for the destruction of other human beings, nor endorse by word or deed the crimes of the United States. The second intent is a little more nebulous but it is just as strong. It is strong because I love my country.

In this refusal I intend that the United States will display by its action whether or not a citizen, raised to believe in U.S. principles of freedom, equality, protection under the laws; raised, in fact, under statements like, "With a proper regard for the opinions of mankind," can indeed trust and believe in the way he has been raised. Either the Constitution is sound or it is not. The U.S. will either honor its national and international commitments or it will not. The courts will either face issues or the courts will duck them.

Since I have loved this country for forty-three years, it is now time for the country to prove worthy of my regard and dedication, or it is time for it to show that what I've been taught (and what I have taught to hundreds of others in American literature and American studies classes) is indeed a fraud. If the rules of I.R.S. are bigger than the Constitution, the U.N. Charter, the Nuremberg Principles and the Christian teaching of two thousand years, then I believe it is time that the U.S. acknowledge this. At least the citizen would not be damaged, as I may have been, by illusions of truth, equality and freedom. I hope, in fact, that this nation may prove worthy of its beginnings in its two hundredth year. I hope that men like Jefferson, Woolman, Franklin and Penn were not wrong, and that their support of laws and ethical principles was not misplaced. I hope that it proves true that these principles are greater than the opportunistic violences wrought under the excuse of various crises.

Thank you for your attention to this long letter. I hope that if we can treat humanely with each other, dealing in terms of respect and kindness, that a great deal of understanding and learning may pass between us. Perhaps even our country may derive some small benefit, since finally, it is the condition and stance of this nation that I take to be in question.

Jack Cady

*Jack Cady wrote to the IRS to see if "maybe, just maybe, parts of the U. S. system still work" and whether "a citizen, under the laws, can stand by himself with any hope of success." Thus, "the issue is as much nationalistic as religious."*

# No Reason to Fear

by Marion Bromley

ERNEST AND I began a tax refusers' newsletter soon after our marriage in 1948. In all the time since, only a tiny proportion of Friends and other pacifists have become tax refusers, and we sometimes try to understand why. It has been, for us, more a personal imperative than a carefully reasoned political position, though we have done what we could to expound on all aspects of refusing to allow one's labor to be taxed for war and weaponry.

Most people, whether they are pacifists or not, seem to respect our "right" to refuse taxes when we have a chance to explain how we feel about it. In turn we have to accept the "right" of others to continue to pay large sums in taxes, even though the U.S. budget continues to be overwhelmingly devoted to war and the war system.

Before 1800 taxes were levied largely for specific things such as bridges, schools, highways. A levy for war was as separate as the others. Quakers, Mennonites and a few others who had strong scruples against paying for the militia or for gunpowder refused to pay and sometimes suffered distraint of goods or imprisonment for their stand. When all these items began to be lumped together into one general tax, it was no longer so simple an issue. Some, with a considerable feeling of relief, began to pay; others paid more out of frustration. And one of the most potent testimonies against war during the 1700s became lost.

Now, in 1975, probably no reasonable person believes that the billions to be spent for weapons research, deployment of armies and nuclear weapons, nuclear submarines prowling the ocean floor, planes carrying nuclear bombs, and intercontinental ballistic missiles will be in any sense a "defense" for anyone. Since such policies and practices will probably lead to a nuclear holocaust at some future time, maybe distant, maybe near, paying for these weapons comes close to being an evil act. It may be that the reason most Friends do not see it in that light is that they are conscientiously committed to liberalism—to the direction the federal government began in the 1930s and from which there is now no retreat. The federal government, in order to ease suffering and to maintain control over its own populace, began to assume some social responsibility. Possibly most Friends are in the same position as those who began paying the "mixed" taxes in the 1800s. But in the past ten years the whole world has witnessed the kind of horror that a powerful

military state can unleash even without resort to the ultimate weapon.

United States tax money paid for the invention and testing of hideous anti-personnel weapons. It paid for hired mercenary troops from Viet Nam, Korea, the Philippines. Its bombers flew from safe havens to blast the fields and villages and cities of "friend" and "foe" alike. It devastated many square miles of fertile rice lands. It sent forestry experts to Viet Nam to give advice on ways to burn down the rain forests. U.S. scientists advised on the most potent chemicals to destroy foliage, and others suggested ways of seeding the clouds to cause flooding. It paid for drafted U.S. troops and got 55,000 of them killed. All this was done for reasons which no one can explain. And no one can justify. There is not a shred of legal or moral excuse for this action in Southeast Asia. In an individual such behavior would be deemed madness. Would a mad individual be permitted to continue such activities because that individual was also performing some useful services?

Another aspect of liberalism that has probably influenced Friends greatly in the past fifty years is the commitment to law. I cannot explain why most Friends think it is almost a religious principle to honor the law and the courts, while I feel it is very low on my list of loyalties. My religious instincts are insulted when I observe a judge in the robes of a priest, high above others in the courtroom, the witnesses and observers in pews and the bailiff enforcing a hushed silence. My view is that this holy-appearing scene is for the purpose of defending the property and the power of the people who have those commodities. It is the same in a socialist or a capitalist state.

It is certainly an acceptable arrangement for people to agree on certain codes or laws, agreements about property. I would not disobey laws for frivolous reasons. But I have no qualms about disobeying laws which would force me to pay for murder and other crimes related to the war system.

Civil disobedience which requires long-term adherence, such as arranging to make one's living without the withholding system, perhaps is considered impossibly difficult by many conscientious people. For many Friends, commitment to a service type vocation seems to require "fitting in" with a professional life style. The scale has not been invented which could balance service that is beneficial to others with the negative effects of supporting warmaking and possibly silencing one's conscientious stirrings. The only contribution I can make to such considerations is my testimony that refusing to pay income taxes has proved to be a blessing in many ways. For one thing, it resulted in our "backing into" a simple life style, consuming less than we otherwise would. Friends who have valued simplicity know of its blessings—the simple life is more healthful, more joyful, more blessed in every way.

A new friend we met following seizure of Gano Peacemakers' property, our home for 25 years, wrote us after moving from Cincinnati that he supposed we were having a very sad summer at Gano this year, knowing that we would be evicted in the fall. This notion was quite



contrary to the way we felt. We were enjoying the time here more than ever before. The growing season seemed more productive than ever, and the surroundings more beautiful. We were working very hard, preparing leaflets, signs and press releases, corresponding, thinking of new ways to tell everyone who would listen that the IRS claims were fraudulent and politically motivated. We expected to be evicted but never had the feeling that we would "lose" in the struggle.

When, on August 2, the IRS Commissioner Alexander told Peacemaker and me that the IRS was selling the building in Washington that the Communist Party had bought, he said, "We're in a real position." We had thought about it in such a way that we felt we were right. The IRS never had a chance to win the struggle. It allowed the sale to become a final act in the struggle with our friends who would not leave the place with us, that still would not be a defeat for us. We could live elsewhere, and we would continue to refuse taxes and advocate that others do so.

One of the pleasant feelings we have about the reversal of the sale (besides knowing that we can continue to live on these two acres) is that many people have told us they got a real lift when they heard that some "little people" had prevailed in the struggle with the IRS. We had the feeling that our daily leafleting and constant public statements during the seven months' campaign had, at the least, the effect of showing that people need not *fear* this government agency. People do fear the IRS and that is an unworthy attitude. What can they take away that is of real value?



Marion and Ernest Bromley, "American Gothic"



Marion Coddington Bromley, one of the founding members of the Peacemaker movement, has had a long commitment to working for peace, particularly through such methods as conscientious war tax resistance.

## Friends and Crises of Conscience

by Jack Powelson

MANY FRIENDS believe that the major obstacles to human problems lie in apathy and greed. If only these were overcome, we would share the world's resources justly, eradicate pollution, and deal kindly with one another. Unfortunately, economics is more complex. There is virtually no problem of major economic import which can be resolved without serious injury or injustice to someone. When Friends are faced with the necessity to work injustice, or else to shirk our responsibilities, we face crises of conscience.

The major example of this dilemma is the proposal for *triage*, which was discussed recently in the Friends Journal. It was argued that if we do not deliberately withhold food from starving people, they will increase their population so much that many *more* will die in the future. Overwhelming evidence sides with this argument, but many Friends cannot accept it.

Friends have also been concerned for a just sharing of the world's resources. We urge simplicity, to decrease the enormous proportion of the world's copper, petroleum, and aluminum that we consume. Thus we would leave more of these resources for poorer nations. But Friends take these decisions unilaterally, not consulting the less developed countries that produce these materials. *They*, in general, would prefer that we increase our consumption, for successful simple living by us would cause unemployment and distress for them.

Friends are outraged by the arrogance of our large corporations abroad. We are incensed by their attempts to overthrow other governments or to obtain favors by bribery. Earlier this year, I conferred with high level officials of the Ethiopian government in Addis Ababa on this matter. They had just declared for socialism, but they were badly in need of foreign capital. "How can a socialist government attract capital?" they asked. Suddenly the question was no longer a clear dichotomy of good and bad, but of what terms were acceptable, and who should enforce them. Not many Friends, who pronounce opinions on international corporations, have thought this matter out clearly.

Finally, Friends are concerned about paying taxes to a government that allocates a high proportion of its budget to the military. But we also know that if enough Friends refused to pay taxes so that the government was seriously impeded in its operations, the first items to be cut would

be welfare and education, and the poor would suffer.

How do Friends take a stand, if virtually any stand is bound to bring injustice to someone? I suggest that we test our stands against four queries. Let us first decide tentatively how we feel about sharing the world's resources, feeding the hungry, boycotting Rhodesia, paying taxes, or any such question. Our tentative positions may be based on whatever criteria we wish, or even on gut reactions. Then let us test each stand against the queries, and modify it as may seem appropriate.

I will explain the queries below and illustrate them with some of my own stands. It is not my purpose, however, to persuade Friends to agree with me. Other Friends, by employing different values or by having different objectives, or by disagreeing on strategy, may apply the same queries but reach different positions.

1) *Do I base my stand on some ultimate value, or is it a strategy designed to reach an objective?* There is a world of difference. A stand based on an ultimate value must be taken, regardless of reason or consequence. But one based on objectives and strategy may be modified if it does not work well. Conscientious objection is based on an ultimate value: "Thou shalt not kill." So is my own position on *triage*. I cannot look a child in the eye, or contemplate one half way around the world, and tell him or her to die so that future generations, being less numerous, may live. Feeding the hungry is an ultimate value. I am aware of the consequences of this decision, but they are other problems that must be met within my value constraint.

I do not, however, have an ultimate value that tells me I must boycott any country that practices racism, or whose government tells its minorities where they may and may not live, or imprisons people without trial. If I did, my boycott would extend not only to South Africa and Rhodesia, but also to Uganda, Brazil, the Soviet Union, and Chile, among others. Instead, these situations involve objectives and strategies.

Let me invoke a warning, however. Most stands should be of the objective-strategy type, and only a few of the ultimate value type. Invoking a value excuses us from reason and compromise. We should not do it too often. Also, the concept of ultimate value becomes debased if it is extended to cover the more gritty situations. Values should set the tone of our operations at all times, helping us choose our initial (tentative) stands. In only a few cases, however, should they directly call forth an unyielding position.

2) *Is it my problem, or someone else's?* The American government has often been accused of arrogance, in its belief that solutions to all the world's problems depend on us. Friends are sometimes *inversely* arrogant, in believing that Americans are guilty of all the world's ills. Like our government, we also conclude that all solutions are our responsibility. We then apply our own values and our own strategies, which might be resented by those who perceive the problems as theirs.

Starvation in Bangladesh, *apartheid* in southern Africa, and even the behavior of international corporations in less developed countries, are primarily the problems of others. We are responsible for the morality of our own government and our corporate officials—that is *our* problem—but we should in no way attempt to legislate the behavior of our corporations in other people's territories. That is the responsibility of other governments, and they would resent our interference. Using *our* concept of morality, but accepting decisions made by *them*, we must determine whom to help and how. If our morality conflicts with their decisions, we must leave the matter to them.

3) *Does the situation call for protest or cooperation?* One immediately sees that the third query is not independent of the first two. But it is also not the same. Protest need not imply an ultimate value; it may instead be a strategy. Protest will be different when the problem is one's own from what it would be if the problem were someone else's.

Some believe there are different paths—violent and non-violent—to liberty and equality of opportunity. If one doesn't work, try another. For me, different methods compose different results. Society is always in flux; it is always composed of methods, not of ends. The kind of society we achieve *is* (not depends on) the method of achieving it.

I would apply the following criteria for joining a protest. First, it must be non-violent. Second, I *must* protest against violation of an ultimate value regardless of whether the protest escalates the problem or earns the wrath of others. Since most protests do not depend on these criteria, however, I turn from ultimate values to protests based on strategy. Such a protest must stand some chance of achieving its objectives. If it will divide and polarize, making more difficult the solution to the basic problem, I must keep out. If it is conducted lovingly, and especially with suffering, and evokes the sympathy of others, I am tempted to join.

4) *Have I thought out the problem to its full implications, so as to avoid simplistic stands?* I have not tried to hide my belief that many Friends make simplistic judgments. This query may be expanded as follows: Am I aware that economic and social problems are part of a network, like a spider web, that carries its vibrations far beyond the initial point of action? Have I thought out where the various strands lead, and who will benefit and who will suffer from my stand?

A good rule of thumb (true most of the time) is that a solution appearing to deal justly with all concerned is simplistic. Every solution will leave other problems, on which we must take stands in due time.

Let me now summarize the four queries:

*Do Friends have a small number of ultimate values that we will not transgress, regardless of reason and regardless of consequences? Do we, however, recognize that if extended too far, the concept of an ultimate value may be*

*abused, to excuse us from seeking rational objectives and workable strategies? Do we distinguish between our problems and those of others, thus avoiding the arrogance of believing that all problems are caused by us, and therefore all solutions must be created by us? On the basis of these distinctions, can we decide when to cooperate and when to resist, and do them both lovingly? Do we seek knowledge, to understand the complexity of economic and social conflict, and to know that there are no simplistic solutions that avoid injustice to anyone? Are we then prepared to seek a just solution, knowing that it will leave further injustices to which we must address ourselves in the future?* □

*Jack Powelson is a member of Friends Meeting in Boulder, Colorado, where he teaches economics at the University of Colorado. This article is taken from a talk he gave at a meeting of the Friends Committee on Economic Responsibility.*

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*"All men recognize the right of revolution; that is, the right to refuse allegiance to and to resist the government, when its tyranny or its inefficiency are great and unendurable. But almost all say that such is not the case now."*

*—Henry David Thoreau*

It seems to be a natural tendency of Americans to walk blindly into cages, and then, scream for freedom. Few realize that all we need to do to secure this freedom is—not to modify or expand the cage, but—simply to walk out as we have walked in!

The cage we are in is one of dependence and expectation. We are dependent on the institutions of government, technology, education and the mass media, and are expecting them to solve the very problems which they have created.

When the first individuals walk out of the cage, they may find that they are walking out alone. Most of the people in the cage are frightened by the possibilities of freedom and the personal responsibility inherent in the idea. That is because, while inside the cage, you are made to feel impotent and alienated by its very structure. It seems clear to me that we are suffering—not only from pollution of our environment, but—from a pollution of our minds!

What has to come about is a cultural revolution with political implications, not a political revolution with cultural implications. A cultural revolution cannot be a revolution of force, because values cannot be imposed, in any way, on a free people, but rather, it is a gradual and continual evolution of values. Cultural values can only be given the chance to evolve through conflict with opposites—through alternatives. People are not going to realize how oppressed they are in the

cage until they can see an alternative outside the cage which is less oppressive.

The most effective social changes are not going to come from within the system, but without it. We must realize that the vast, impersonal and powerful institutions are not intrinsic to our survival and well-being, but, in fact, extrinsic and harmful.

What we must do to achieve a cultural (r)evolution is to, first of all, withdraw our support of our unendurable, tyrannical and inefficient institution of the government. One way of doing this is through tax resistance. But tax resistance, by itself, is only a part of the solution. Money, time and energy should be channelled into alternatives to our technological mass consumption/mass waste society, our irrelevant and oppressive educational institutions and our mass media which don't meet our informational needs.

By withdrawing the supports of the institutional structures (money, popular support, social effectiveness...) we will just allow them to collapse under their own weight. When these institutions collapse—or more likely fade away in a natural, evolutionary process—our needs will continue to be met in a freer, more conscious society which is quite capable of carrying on without them.

*John A. Reiber*

*(Reprinted from The Peacemaker, 11/15/75)*



# An Application for Membership

by Stewart Kirkaldy

ANDRE GIDE wrote "everything that needed to be said has been said, but as nobody was listening it has to be said again." What has been expressed repeatedly in the peace testimony of Friends, but what seemed to offer a fresh approach came to me a few months ago while listening to reports about the U. S. Army's Domestic Surveillance Program. The number of U. S. citizens being watched for anti-war activities is unknown but may be as high as 600,000. While not as exclusive as the White House Enemies List, it would appear that this is a company which anyone worthy of his or her spiritual salt would want to join.

Accordingly, I composed this letter of application to have my name included as a Domestic Subversive:

TO: The Army Domestic Surveillance Program

The Pentagon, Washington, D. C.

FROM: A Servant of Jesus Christ.

Gentlemen:

I wish to have my name included in your list of undesirables. Although I realize that it may already be there, I am afraid that I may have been overlooked, inadvertently omitted, or even unfairly discriminated against.

I admit that my importance in this matter is quite small, being restricted to a few letters to local newspapers, some letters and visits to Congressmen, transmission of funds in 1967 to the Canadian Friends Service Committee for humanitarian work in North and South Vietnam, organizing a Peace Witness in New Bedford, MA, in 1968, and constantly witnessing to my more bloodthirsty acquaintances and colleagues in the name of the Prince of Peace. I may have escaped notice by paying my taxes, but for this there is a precedent established by my Master when he told his followers to render unto Caesar that which is Caesar's and to God that which is God's. I may also have been neglected through failing to attend the Boston Friends Witness for Peace on Good Friday, but I assure you that only the pressure of medical responsibilities kept me away.

My total effort, then, has been embarrassingly small and almost certainly ineffectual. Perhaps the recognition which I seek can be earned instead by my opinions. Possibly if I define some of the differences between us and try to elaborate the background out of which my beliefs arise, you will grant my request.

It is recorded and now I think historically verified that nearly 2000 years ago a man known as Jesus of Nazareth walked the dusty lands of what is now the State of Israel. Various predictions and strange events surrounded his birth, but what in his early life and training led up to his public ministry in his early thirties is unclear. He taught,

preached, and healed for a year or two before being executed but in that short time amassed a public following, disturbed the authorities, alienated the self-righteous, and challenged all whom he encountered.

His claim upon my allegiance arises out of the consonance between what he said and how he lived in obedience to a just, merciful and loving God. He forbade his followers to defend him with weapons, pointing out—rather obviously, we would now think—that he who lives by the sword perishes by the sword. We cannot, of course, credit him with foreknowledge of the present world stocks of nuclear warheads or of what you and your Soviet counterparts believe to be the ultimate insurance of life on Earth—Nuclear Overkill. The game of poker had not been invented when my Master was on earth, but there is little evidence that he was interested in games of chance or that he would have approved of International Poker with Megaton Stakes.

At one point he climbed a mountain and unburdened himself of a few thoughts that have remained fresh and vital to his followers. These included some comments on how to overcome evil, the trick being to do it not with evil but with good. My interpretation of this is that a weapon is evil whether it is on my side or my adversary's and that I have to find a way to disarm my opponent. Perhaps a critical analogy may be drawn to your recent resistance to what you perceived as evil. You will recall that you supported one side militarily in Vietnam to the tune of \$150 billion in external aid. In prolonging and multiplying the agony of the Vietnamese people you refused to listen to your allies, your youth, the clergy, the U.N., or the Pope, any one of which was ready with a different approach to a tragic war which you misunderstood from the start—a misunderstanding underscored by one of your own officials who said there would be a lot more Vietnams although the mothers of America might not like it.

Enough of the past. I am more concerned about your insatiable appetite for money to develop ever more sophisticated techniques of destruction. You have taken to heart Luke 11:21, "When a strong man armed guardeth his own court his goods are at peace," and argued that the only true security is to be armed to the teeth. You forget that the next verse reads, "but when someone stronger comes upon him and overpowers him, he carries off the arms and armor upon which the man had relied and divides the plunder." The point made by Jesus is the futility of relying on armor; I interpret and apply this to the seemingly endless seesaw struggle for superiority in armaments. More universal destruction by more imper-

sonal technology is sought by all sides while genuine human needs go everywhere unmet. Tolstoy pointed out that in a modern society responsibility is so diluted that people no longer see the consequences of nor feel responsible for their evil actions or decisions. The fact that future wars will be waged electronically, the massacres performed impersonally does not make them less murderous, nor are the victims likely to be relieved by not meeting their killers face to face.

Perhaps my problem is one of misplaced idealism. If I may draw a parallel, we have "birthright" and "convinced" Friends. I am a "convinced" American. Having been carried away by the rhetoric and promise of the Declaration of Independence, I believed that here was a society founded on idealism rather than on geographic happenstance. Naively perhaps I had a vision of America as a "City on a Hill," her business conducted openly for all to see, eschewing wars of conquest for economic gain, aiding all peoples by humanitarian rather than military means, supporting international organizations and applying universal principles of morality rather than of temporary expediency. I may still be able to hold to these ideals, but the evidence plainly presented by such controversial programs as the B-1 Bomber, the new ICBMs, the Trident submarine, the Airborne Warning and Control System, the SAM-D, the XM-1 Tank, the recent near-involvement in Angola and the shrinking share of our aid allotted to help two-thirds of the world fight the four horsemen of the Apocalypse makes cynicism a very attractive alternative.

For several years I have been unable to use the words "under God" in reciting the Pledge of Allegiance, as I am unable to reconcile my views, which arise out of a deep spiritual conviction, with a form of militaristic patriotism which is at best misguided, at worst anti-Christian and at least inconsistent with America's spiritual heritage.

To sum up, either what Christ said was relevant for all time or it was not. Either his approach of creative love and non-violence is right, or yours is.

He who is not with him is against him.

I am with him and it is in his name that I ask to be counted. ☐

*In addition to the information Stewart Kirkaldy gives about himself in this article, he is a medical doctor and serves as clerk of Westport Friends Meeting in Massachusetts.*

### A Note on Tax Sources and Spending

A study prepared for U.S. Representative Lee Aspin by the Legislative Reference Service of the Library of Congress found that 59 percent of federal spending in fiscal year 1975 went for military spending. This figure included Pentagon spending, interest on the national debt which is overwhelmingly war-related, and veterans' benefits.

## An International View

by Craig Simpson

*The following are excerpts from Craig Simpson's reflections on international war tax refusal, after he spent a year with War Resisters International in Brussels, Belgium.*

DURING THE Peace Research and Peace Activists Conference in Holland in July, 1975, I met Susumu Ishitani, a member of the Japanese Conscientious Objectors to War Taxes Movement (COMIT). The group is the first of its kind in Japanese history and was started in November, 1974. It is made up of Christian pacifists—Mennonites, FOR members and Quakers—as well as non-church pacifists. The group apparently has been growing rather quickly. They have meetings all over Japan, print articles in newspapers, and hold press conferences. Their emphasis is on the refusal of the 6.5% of their taxes which goes for the so-called "Self-Defense Forces." They have even written a "Song of 6.5% or 6.5% for a Peaceful World" protesting war taxes and expressing the need for money to stop death and the pollution of our environment. Susumu is a wonderful and gentle member of the group. Outside of his job as a university professor he is active as a member of the local Friends Meeting in Minato-ku (Tokyo). He also trains students in nonviolence and works to raise consciousness about the Japanese government's involvement with the repressive South Korean government. He clearly sees the importance of not sending his money to the government for destructive purposes. . . .

France probably has the most developed pacifist movement in Europe. It has a long tradition of resistance to war and the military. The tax refusal movement began in its present state in 1966 during the first French atomic tests in the South Pacific when a number of people decided to refuse the 20% of their taxes which would go to the war department. This money was redistributed to

organizations working for peace and developing social alternatives. Groups soon were organizing in Orleans, Paris, Mulhouse, Lyon, and Tours and by 1970 were working in cooperation with one another. They then made a decision to broaden the movement by asking people to refuse only 3% of their income tax. They felt this way they would be able to attract more people because of the minimum of risk. Many of these people decided to redistribute their money to the peasant-worker struggle in Larzac.

Larzac is a plain in Southern France where a group of peasants, farmers and shepherds have been resisting the expansion of an army training base onto land where they have lived and worked for centuries. The Larzac struggle has become extremely important in France. It receives broad support from leftists, environmentalists, workers and anti-militarists. The peasants, who have come to believe strongly in nonviolent struggle, have used some very creative tactics to draw attention to their plight. For example, they drove their tractors from Southern France onto the streets of Paris. On the way, they were met in Orleans by 113 tax refusers who gave their tax money to the peasant struggle instead of to the military. This link between the peasant struggle against the military and the people who refused taxes solidified the movement and both benefitted. The peasants announced that the money would be used to build La Bergerie, a large sheep shelter in the edge of the present army property. La Bergerie will hold 300 sheep and will be one of the first cooperatively built projects of the peasants.

By September, 1973, 400 French people had become tax refusers and at latest count as many as 4,000 are giving their money to Larzac instead of the government. Many farmers, workers and pacifists are involved now in the refusal of taxes to support the Larzac struggle. Most recently in France, pacifists are discussing and organizing for 100% refusal of their taxes as their non-cooperation with the military becomes more consistent with their lifestyles. In France, as in the U.S., pacifists are slowly discovering the relationships between war and the economic system's dependence on armed power and arms production, and realizing the impact of their complicity or resistance on those structures.



## Letters to the Editor:

### Meet Human Needs

#### To Whom It May Concern:

The basis for my refusal to pay my income tax is rooted in the Peace Testimony as stated by the Friends Coordinating Committee for Peace. It declares that "our first allegiance is to the God of love. If this allegiance is challenged by demands of the State, we must obey God rather than man." It enjoins members of the Religious Society of Friends "to consider seriously the implications of... payment of taxes."

I have done so and I believe that my tax dollars go to support a system which perpetuates misery and suffering in large parts of the world. Here at home we have set up a monstrous military budget while the programs for the poor, the minorities, the disadvantaged and the defenseless are being cut. I believe that the first step to moral health is to realize the callous role of oppressor we, as a nation, play abroad and at home. The second step is to act. Therefore, I claim deductions based on our nation's crimes against humanity:

1. Because I know of no other way to introduce this concern into the courts, and
2. Because I want to commit my money to help meet human needs neglected by the government. I give voluntarily an amount equal to that computed by IRS regulations to help build a community of caring.

I ask that anything withheld be refunded so that I can take personal responsibility for funneling this money into constructive people-oriented projects.

Mary Bye  
Doylestown, PA

### World Peace Tax Fund?

April 17, 1972, was, in my opinion, a landmark date for Friends and pacifists everywhere. It was then that the Hon. Ronald V. Dellums of California, with nine co-sponsors, introduced in the U.S. House of Representatives the World Peace Tax Fund Act (H.R. 4897). Es-

entially, this bill would provide conscientious objectors to war (male and female, young and old) an alternative to having their Federal tax payments used to finance government agencies that wage war and those that contribute to the waging of war by our government and by other governments of this world.

Friends seem relatively silent about this proposal. Are we unable to recognize a friendly hand when it does not come in Quaker garb? Or, has vocal pacifism fallen so irrevocably into the hands of radical resisters that a congressional bill which proposes accommodating conscientious objection to the realities of the Internal Revenue Service (and vice versa) is automatically dismissed?

Here is an Act (H.R. 4897) that seems workable and constitutional. It sets up a Fund for Peace to which we, conscientious objectors to war, would automatically contribute as we paid our usual federal income tax. If the federal budget were determined, by an impartial authority, to contain sixty per cent for military purposes, then sixty cents of each dollar we pay would enhance the treasury of a fund that builds peace: peace through propaganda and peace through support of the structure of national and international institutions for economic justice. What more could we ask?

Some say that the World Peace Tax Fund Act has little chance in Congress for years to come. Friends should not despair; they can contribute to launching the next step in persuading Congress that WPTFA is an idea whose time has come. Both dollar and verbal support may be sent to:

World Peace Tax Fund Act  
C/o Friends Meeting of  
Washington  
2111 Florida Avenue, NW  
Washington, DC 20008

Ross Roby  
Philadelphia, PA

### A Response

Until recently, I had the impression that the employer was in some way held



# Responses to Taxes

responsible for the veracity of the employee's W4 claims (veracity as the IRS would apply its definition of how the individual is to determine the number of dependents which might be properly claimed on the W4). Now, however, I have learned that I alone am responsible for the number of persons claimed as dependents on the W4. So, with the IRS' handbook on withholding taxes to guide me, I am today increasing the number claimed so that taxes will no longer be withheld.

We will be using these moneys for human needs that aren't being adequately met in the present world: hunger, housing, resistance to militarism, various efforts for impoverished people, etc. We receive fund appeals each day which, had we the means, we would respond to, or respond to more generously. Now we will...

I certainly don't think that pacifism obliges us to make this choice, by the way, or the Gospels or any doctrine or text. This isn't for me a kind of "Yes, sir" response to the religious equivalent of a military order. I see both pacifism and Christianity as being invitational in character—certainly bound to affirm and protect life, but needing the resource of one's own conscience to discover what the appropriate ways to do that may be.

I am [not] suggesting that my response strikes me as being *the* right response. It is *a* response, and one that I have come to only very slowly.

I hope you can understand it and support us in whatever ways are best for you.

*Jim Forest*

Fellowship of Reconciliation  
Nyack, NY

## Refuse to Pay or Profit

The subject was tax resistance on Sunday, October 12, at the Quaker Meeting in Cornwall, NY. The young man was Robin Harper, a well-known figure to the Internal Revenue Service in his 17-year refusal to pay taxes for war, war crimes and the war machine.

Robin's tax is carefully computed each year. The Internal Revenue Office is alerted at all times of his intentions and officials have spent many hours talking with this amiable young man.

Robin said, "I want to make it abundantly clear that I am refusing to pay Federal Income Taxes neither to improve my personal financial position nor to evade my civic responsibilities. Since there is as yet no procedure whereby I can earmark my tax money for constructive uses, I have chosen to contribute a total sum greater than my taxes would be to programs which are helping to build up rather than destroy." His money has been sent, to name a few, to such groups as the American Friends Service Committee, C.A.R.E., Philadelphia Yearly Meeting (Society of Friends), Society for Social Responsibility in Science, William Penn Center and, more recently, the Brandywine Alternative Fund, which loans money without interest to a variety of worthwhile projects. The fund consists not only of refused war taxes but of personal savings [and money from] churches and civic groups which wish to help redirect our country's course away from military programs to programs for social development. Those wishing to contribute to this should address inquiries to

Brandywine Alternative Fund  
302 South Jackson Street  
Media, PA 19063

Since the end of World War II the U.S. has spent more than 1.3 trillion dollars on the military. For fiscal '76 the U.S. will spend over half the Federal budget, the largest amount in the nation's history—and it is not even wartime! At the same time President Ford has proposed drastic cuts in social welfare and civilian spending. The Pentagon climate is now one of striking first, not detente as we are led to believe. Robin further pointed out, "There is no such thing as limited warfare with our sophisticated weapons. There have been two reported accidents with our missiles which were fortunately shot down in time. Another accident could destroy the world!"

Robin Harper does not imply that everyone should travel his road, but everyone in a democracy has the respon-

sibility for the government's actions, and everyone has the freedom to protest! He suggests one could start with non-payment of telephone tax, which was levied for the Vietnam war; one could refuse payment of a small part of one's tax (always with careful explanation to the IRS); and/or examine investments to see if they are benefiting or destroying mankind.

Robin, by his consistent long-standing example, has given many Quakers pause and prompted them to re-examine their Peace Testimony, and has encouraged others to realize it is imperative to take a stand.

"Wars Will Cease Only When Men Refuse to Pay for Them or Profit by Them."

*Peace and Service Committee*  
Cornwall Monthly Meeting of the  
Religious Society of Friends  
Donald Hultgren, Clerk  
Cornwall, NY

## Mutual Support

Thank you for your...encouragement in our efforts to work at war tax payment/resistance issues. This is a difficult issue particularly when working at it from the corporate in addition to the personal level. To be together on this as a larger religious community is not easy. However, we are continuing to work on it.

I certainly share the need for mutual support and encouragement from our various peace church groups as we seek ways to challenge the militarism in our society and to be faithful to the Prince of Peace whom we attempt to follow.

One of our efforts along this line was to convene a war tax conference to look particularly at the theological and heritage bases for war tax resistance. A report of the conference is included in *God and Caesar*.

Shalom,  
*Harold R. Regier*  
Secretary, Peace and Social Concerns  
General Conference Mennonite Church

*Please turn page for conference report*

# War Tax Conference

## *Uneasy Conscience About Paying for Armageddon*

*Note: One hundred twenty persons registered at First Mennonite Church in Kitchener, Ontario, October 30 to November 1 for a Mennonite/Brethren in Christ sponsored conference to seek theological and practical discernment on war tax issues. This summary statement was prepared by participants at the Kitchener war tax conference and approved by the total body in the final plenary session.*

We, a group of Mennonite and Brethren in Christ Christians meeting in Kitchener, Ontario, October 30 to November 1, 1975, have sought to discern together our leading as a people regarding the payment of taxes used for military purposes. We have come affirming the rightness of seeking guidance in the community of faith on issues of moral concern, and expecting God to speak to us. We have sought to say with John the Revelator, "Let us hear what the Spirit is saying to the churches."

We have come as people affirming our highest allegiance to Jesus Christ and His kingdom. We come knowing that we are also citizens of our respective countries. We have seen that our identities and loyalties often become clouded as we participate in the activities and values of our cultures. We do not always act in full faithfulness to what we do know. Yet we affirm our commitment to Jesus Christ, His way of love and His kingdom, and prayerfully seek clarity about its meaning, and strengthening for our walk with Jesus.

Two main factors have brought us together. One is our desire to remain faithful to the way of peace which is our heritage and vision. We are committed to a faith which sees refusal to personally participate in war as a central part of the good news of Jesus Christ. We affirm the consistent witness of our forebears in this matter and wish to carry that witness forward in our day.

We also have come together because we know the nature of modern warfare has changed; its implementation now relies more on resources, primarily monetary, than on large numbers of soldiers. We have heard of the massive destructive capacity and waste of the U. S. military. Some of us have witnessed it firsthand. We have come to see how Canadian manufacturers have contributed to the U. S. military effort and how both U. S. and Canadian citizens live at high economic levels which must be defended by large military forces in the face of a hungry world. We have come to feel that we must reexamine the implications of our historic peace position in the light of the changed circumstances in which we live. We cannot rest easy if our witness is confined to personal refusal to serve, especially when none of us are being drafted.

### **Biblical and Theological Perspectives**

As Christian pacifists our understanding of the New Testament calls us to a stance of subordination which is neither nondiscriminatory obedience to all the state demands nor violent resistance and the seizure of power. Jesus himself took a stance of servanthood rather than domination.

After considering the New Testament texts which speak about the Christian's payment of taxes, most of us are agreed that we do not have a clear word on the subject of paying taxes used for war. The New Testament statements on paying taxes (Mark 12:17, Romans 13:6-7) contain either ambiguity in meaning or qualifications on the texts that call the discerning community to decide in light of the life and teachings of Jesus. The suffering Servant is our Lord.

### **Our History**

Although those in the Anabaptist tradition were generally consistent in their historical stand against individual participation in war, they were not of one mind regarding the payment of taxes for war. Evidence suggests that most Anabaptists did pay all of their taxes willingly; however, there is the early case of the Hutterite Anabaptists, a sizable minority in the Anabaptist movement, who refused to pay war taxes.

In the later stages of Anabaptist history there is no clear-cut precedent on the question of war taxes. During the American Revolution most Mennonites did object to paying war taxes, yet in a joint statement with the Brethren they agreed to pay taxes in general to the colonial powers "that we may not offend them."

The record continued to be mixed until the present day. Only a small minority chose to demonstrate their allegiance to Christ through a tax witness.

### **Affirmations**

In keeping with the Anabaptist theology of discernment within the Christian community, we affirm the need for further study, discussion and interaction with the larger Mennonite/Brethren in Christ fellowship on issues

of war tax payment/resistance. We are concerned that we come to a more common mind in our discovery of the meaning of faithfulness to Christ's kingdom in the context of conflicting loyalties with Caesar's kingdom. We see the local congregation in dialogue with the larger Christian community as the locus for further discernment and action.

So far most discernment on the war tax issue has been done on an individual level as opposed to a church or congregational level. Although individuals struggling with the issue have been supported by similarly concerned brothers and sisters, wider church support has been lacking. While recognizing the need for a growing consensus in these matters, we know that not all in the Mennonite/Brethren in Christ fellowship are agreed on an understanding of scriptural teaching and a faithful response regarding war taxes. We are ready to acknowledge this disagreement and seek to continue discerning God's will in this. But as a church community, we feel we should be conscious of the convictions and struggles of our sisters and brothers and supportive of the steps they have taken and are considering.

We sense that this conference has provided substantial input and helpful dialogue in our struggle with this issue. We feel that similar discussions could profitably be undertaken in other settings and encourage congregations, district conferences, and national/binational conferences to include the war tax issue on their agendas in the next months, thereby involving the wider church community in the discernment process. □

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IN THE PAST the prophet has been God's instrument to check the corruption and oppression which usually follows from power, and to call the powerful to faithfulness. The prophet proclaimed and acted in advance of the community, believing with Romans 12:2 which states: "Stop being shaped by the age, but be reshaped by the renewing of your mind, that you may demonstrate what the will of God is...." Is this the time for collective prophecy? Is this the time for churches as a whole to step forward and be counted among those publicly resisting war? Can the church act as a collective prophet...?

*from Churches and Phone Tax Resistance  
Minnesota Clergy and Laity Concerned*

---

## QUESTIONS AFTER A WAR TAX CONFERENCE

### I.

Jesus  
are you hearing what we said  
in Kitchener,  
"...we have come as people  
affirming our highest allegiance to Jesus Christ?"

Jesus  
are we hearing what we said?

### II.

Jesus  
Why do we keep asking  
"...is it lawful to pay taxes for war, or not?"

do we really want to know  
or are we still trying to trap you?  
do we really want to know  
or is it we who are trapped between  
loyalty to our nation and  
loyalty to your kingdom?  
do we really want to know?  
why do we keep on asking the question?

sometimes I wonder  
will we be able to see  
the answer  
until we are willing to let go of  
our riches?  
sometimes I wonder  
will we walk away  
sorrowful?

what do you think, Jesus?

**Peter J. Ediger**





## Washington's Weathervane

"First in war, first in peace, and first in the hearts of his countrymen" refers, as every school child used to know, to George Washington, whose birthday is at hand. If this Bicentennial year tends to emphasize the military aspect of his career, a visible memento of a more gentle side of that remarkable man should be welcome in these pages, especially if it has Quaker connections.

Readers of this series of historical anecdotes that appeared now and then will remember my father's interest in Friendly philately. On the day prior to his fatal fall a year ago in October he asked us to drive him to the post office to enquire about the Christmas commemorative pictured here. It may be unfamiliar because its distribution was delayed and limited to a few cities. As a double experiment it did not entirely succeed. To speed its handling it was precancelled. To spare the tongue it was printed on pressure sensitive adhesive paper—"no lick, self-stick" said the newspapers. Technical difficulties in production gummed things up enough to prevent its scheduled release on October 23 with its two companions, and its first day of issue was November 15, 1974, in New York.

The stamp portrays the dove of peace weathervane that has adorned the cupola of the General's home at Mount Vernon since 1787. Washington was in Philadelphia that summer, presiding over the deliberations of the Constitutional Convention. As a diversion from his duties he took the opportunity to shop around town for various things needed to put the finishing touches on his beloved country mansion on the Potomac. His letter to a Quaker carpenter named Joseph Rakestraw commissioning the work had these instructions: "I should like to have a bird (in place of the Vain) with an olive branch in its Mouth. The bird need not be large (for I do not expect that it will traverse with the wind and therefore may receive the real shape of a bird, with spread wing), the point of the spire not to appear above the bird. If this, that is, the bird thus described, is in the execution likely to meet any difficulty, or to be attended with much expense, I should wish to be informed thereof previous to the undertaking of it." The bill for the bird, made of copper, iron and lead, came to just over twenty-five pounds.

It is fitting that this traditional symbol of peace for the General was crafted by a Quaker, even if his exact

identity is uncertain. A recent account of the Rakestraw family (*The American Genealogist*, Vol. 51, pp. 1-33, 100-115, 123) lists a Joseph (1732-1794) and a Joseph Jr. (c. 1750-1792), uncle and nephew. Both were house carpenters and either could have been Washington's artisan. My father would have noticed, but not mentioned, that his grandfather, Joel Cadbury Sr., attended the same meeting as a third and later Joseph Rakestraw.

Warder Henry Cadbury

P.S. It would be nice if any other Quaker stamp collectors could continue to update the series of Letters from the Past. This would be in accord with my father's explicit wish in Letter No. 131.

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THE PEACE Pilgrim, passing through St. Louis in October, is quoted in the local Friends Meeting Newsletter as having said: "I shall remain a wanderer until mankind has learned the way of peace, walking until I am given shelter and fasting until I am given food."

This "ageless woman" has walked 25,000 miles across the country in the cause of the Golden Rule, of overcoming evil with good, falsehood with truth, hatred with love.

"Do not say lightly that these are just religious concepts and not practical," she says. "The world situation is grave. Humanity... walks a knife-edge between complete chaos and a golden age... Unless we, the people of the world, awake from our lethargy and push firmly and quickly away from chaos, all that we cherish will be destroyed in the holocaust which will descend."

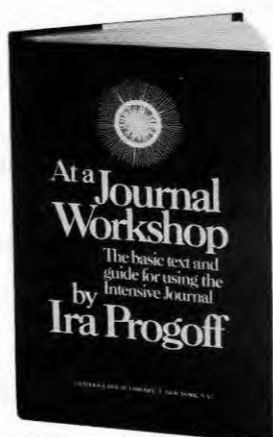
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## Letters to the Editor

### Display of Appreciation

Appreciation to Jerry Kinchy on the subject of "Flag Worship" (FJ 11/15) for sensitizing consciences about signs of nationalism and "American chauvinism" in the displays of American flags in a meetinghouse burial ground. Have seen the same myself and felt bothered by it.

But experience with the ways of patriotic and veterans' organizations in terms of non-Quaker burial grounds suggests that Friends meetings may be passive recipients of this nationalistic display on behalf of deceased veterans who were also Friends. Friends meetings might find it difficult to reject and denigrate what is a community custom—decorating the graves of veterans with American flags.

Perhaps Friends would be interested in knowing that my concern about American flags in burial grounds led me, perhaps oddly, to purchase a United Nations flag to display at home—feeling that a one-world symbol, inadequate as it may be to stand for total pacifism, is

worth displaying as education for myself and my neighbors.

Since Jerry Kinchy's article I have wondered if similarly-minded Friends, instead of staying away from such nationalistic signs, might feel moved to purchase United Nations flags of the same size as the American ones and install them at appropriate spots around the flag-waving burial ground!

In these days when many Americans are voicing doubts about the United Nations and its majority rule, a display of appreciation for the U. N. might be helpful.

Ross Roby  
Philadelphia, PA

### Buddhist Recycling

Regarding the idea of recycling the materials of everyday use, I pass on to you part of a chapter from "Practical Guide to True Living" from *The Teaching of Buddha*, published by Bukkyo Dendo Kyokai (Budhim, Promoting Foundation), c/o Tokuei Bldg., 7-33, Shiba, 5-chome, Minatoku, Tokyo, Japan.

"In family life the question as to how the daily expense is to be met is always uppermost. Every member must work like ants and be as diligent as bees. No one must rely upon the industry of others nor expect their charity. On the other hand, one must not consider that what he has earned is totally his own. Some of it must be shared with others, some of it must be saved for an emergency, and some of it must be set apart for the needs of the community and the nation, and some of it must be devoted to the needs of the religious teachers. One should always remember that nothing in the world can strictly be called 'mine.' What comes to a person comes to him because of a combination of causes; it can be kept by him only temporarily; therefore, one must not use it selfishly or for unworthy purposes.

When Syamavati, the queen consort of King Udyana, offered Ananda five hundred garments, Ananda received them with great satisfaction. The King,

hearing of it, suspected Ananda of dishonesty, so he came to Ananda and made enquiries as to what he was going to do with the garments. Ananda replied: 'The garments of many of the brothers are in rags: I am going to distribute the garments among them.'

'What will you do with the old garments?'

'We will make bed-covers out of them.'

'What will you do with the old bed-covers?'

'We will make pillow-cases.'

'What will you do with the old pillow-cases?'

'We will make floor-covers out of them.'

'What will you do with the old floor-covers?'

'We will use them for wiping cloths.'

'What will you do with the old wiping cloths?'

'We will use them for floor-mops.'

'What will you do with the old mops?'

'Your Highness, we will tear them in pieces and mix them with mud and use the mud to plaster the house-walls.'

'Every article entrusted to us must be used with good care in some useful way, because it is not 'ours' but is only entrusted to us temporarily.'

M. S. Patel  
Bombay, India

### Question of Freedom

Spencer Coxe's article "Why Keep Compulsory Schooling?" (FJ 10/1) prompts me to write. Many challenging statements are made and certainly should be explored. Most teachers and parents who are at all aware are deeply concerned about this question of freedom.

But it seems to me that Coxe needs to probe more deeply than the directions [in which] the article took us. Kozol, Holt, Friedenberg and the others who have obviously influenced Coxe can also be put into that final list at the conclusion of Coxe's article. He lists permissiveness, open classrooms, and so on as peripheral issues. In a sense, so is the issue he raises. Surely, the question of freedom does not lie in what these and other authors presenting the same attitude about freedom have said. All of them speak about freedom to cultivate or liberate self expression, to be free to grow, express, and so on. Freedom for

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children or indeed anyone does not lie that way.

In fact, we are prisoners of the self and freedom lies in quietly and with affection and understanding bringing the self to an end. The cries for freedom must be examined carefully in this light. The damage and confusion rendered in the name of freedom in so many so-called free schools is troubling. Children conditioned into being more and more self-centered under the belief that self-expression and self-assertion mean freedom are children being done a serious disservice.

*Jim Deacove*  
Perth, Ontario

### Self-Serving Political Screams

I would like to respond to Bill Greenleaf's letter (FJ 11/1) concerning Friends' response to the Vietnamese resettlement in the United States. Friends in Northwest Yearly Meeting are presently sponsoring more than 80 refugees under the coordination of the Friends Action Board out of a response to people who were hurting and in need of help. As Quakers, our commitment is to respond to human need—and not to first scrutinize one's political stance and then respond accordingly.

I believe that the very need for there to be any refugees from Vietnam is a tragedy. America's pride got the best of her, and now there are thousands suffering—still. If we are what we say we are, we have no option but to respond to this need in a quiet non-judgmental spirit. If political considerations come first, then we can simply be counted among the many self-serving political screams heard daily in stereo from both the right and left.

We must be willing to help people, not just support ideas. There are yet thousands of Vietnamese in America living like prisoners in relocation camps, only because there are not enough people who are willing to get involved. I appreciate Friend Greenleaf's sensitivity in the midst of this very trying circumstance. I would be willing to be of assistance in helping other Friends find involvement helping settle Vietnamese refugees.

*Fred Gregory*  
Reedwood Friends Church  
Portland, OR

### Realm of Love

Martin Cobin (FJ 9/1) makes the point that Christianity—and indeed all relationships and faiths—must be means, not ends in themselves. The end he envisions is communion, a clarity of relationship and interrelationship with one another. He makes the point, one often and painfully realized within our meetings, that Christianity can become a barrier dividing people rather than a bridge making our fuller communion and compassion possible. The statement of Jesus that he came not to unite but to divide notwithstanding, the root message of Christianity is of coming into oneness, into a fuller communion of love with one another. The division which occurs in this process, it seems to me, takes place between that in us which yearns for that community of love and that which fears and resists it—not between one person, a "Christian," and her sister, defined as a "non-Christian." Such labels have part in the realm of resistance to communion, but no part in the realm of love. We—within a Christian context—are called not to judge one

*Continued on next page*

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another—which means as well not to judge another as less for not having chosen the same definition of the path as we.

This train of thought, though, must be extended further. "Christians" do not have a corner on the market of barriers blocking us apart. I have found advocates of a "broader" vision, myself included, being every bit as dogmatic in our "universalism" as Christians in "Christianity."

Again, "universalism" must be a means to our at-one-ment, not a wall over which we cannot strain to reach one another's hands, or which defends us from realizing the commonality and interrelatedness of one another's experience. It comes increasingly clear to me that "universalism" is not a denial of the use of symbols of faith, Christian or otherwise, but a discipline which demands that we learn to value and understand and at times speak in all manner of languages. The languages of religion must become a means by which we learn to embrace one another as equals in the heart of God. As a member of my meeting has said, it is not the symbols which are wrong, but the fact that we freeze them, turn them into wooden idols which block us off from the face of God and from the needs and wonders of our neighbors.

*Jennifer S. Tiffany*

### Indochina Veterans Anthology

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and photography by Indochina veterans for a book to be titled *Demilitarized Zones*—which will examine the war after coming home: 1) the collision of America and its returning Indochina survivors; 2) the casualties of "readjustment," unemployment and VA neglect; 3) the struggle for survival, sanity and dignity after discharge from a war that refuses to die away; and 4) the strengths gained from confrontation with ourselves and the causes of the continuation of this war.

Like *Winning Hearts and Minds*, of which Jan Barry was a coeditor and myself a contributor, *Demilitarized Zones* will be published as a non-commercial project by the editors.

Our biggest difficulty now is trying to reach veteran-writers and artists. Any assistance you can give us would be very much appreciated. Material may be sent to Jan Barry and me at East River Anthology, 208 Dean Street, Brooklyn, NY 11217.

*W. D. Ehrhart  
Brooklyn, NY*



## Announcements

### Marriages

**Swartz-Kirk**—On December 27, at the George School Meetinghouse, *Martha Louise Kirk* and *Ernest Amerio Swartz* under the joint care of Dunning Creek Monthly Meeting and Yardley Monthly Meeting. Martha and her father are members of Dunning Creek Meeting and attend Yardley Meeting.

**Tucker-Laughlin**—On October 26, under the care of the Scarsdale (NY) Monthly Meeting, *Frances Elizabeth Laughlin* and *William Henry Tucker*.

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A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138



Frances and her father, John S. Laughlin, are members of Scarsdale Meeting. William is the son of Felker Tucker of Longview, WA.

## Deaths

**Fawcett**—On December 7, *Elma Fawcett*, aged 67, of West Chester, PA, a member of Middletown Monthly Meeting, Lima, PA. She is survived by a daughter, Sara Sue Pennell, of Lexington, MA; a sister, Margaret Montien, of Monteverde, Costa Rica; a brother, Edward C. Fawcett, of Honey Brook, PA; and three grandchildren.

**Newell**—On June 9, *Esther Michener Newell*, aged 72, in Quakertown, PA. She was a member of Richland Monthly Meeting, Quakertown, PA. She is survived by Lillian Michener Marshall, of Plainfield, NJ.

**Zimmerman**—On December 6, *E. Cresson Zimmerman*, aged 79, a member of Plymouth Meeting (PA) Friends Meeting. He is survived by his wife, Dorothy Zimmerman of Norristown, PA, and a daughter, Elizabeth Z. Collier of Kirkville, NY.



## Reprint Information

Additional copies of this special issue on Resistance are available from the Friends Journal office at 152-A North 15th St., Philadelphia, PA 19102. (215) LO 4-4779. Reprints of any article appearing in the Friends Journal are available upon request.

## Special Feature

The FORUM in the April 15 Friends Journal will be devoted to the question of tax resistance. Deadline for articles is March 10. For more information, please contact Jennifer Tiffany at the Friends Journal office.

## Some Sources of Information on War Tax Resistance

**War Tax Resistance** (National Office), 339 Lafayette Street, New York, New York 10012 (literature includes Robert Calvert's *Ain't Gonna Pay For War No More*).

**The Peacemakers**, 1255 Paddock Hills Avenue, Cincinnati, OH 45229 (publish a tri-weekly newsletter, *The Peacemaker* which contains much good information on war tax resistance; the **Peacemakers** are also a source of their *Handbook on Nonpayment of War Taxes*).

**Mandy Carter**, 629 South Hill Street, Room 915, Los Angeles, California 90014, edits *Tax Talk*, a newsletter of the tax resistance movement.

**General Conference Mennonite Church**, Box 347, Newton, Kansas 67114 publishes *God and Caesar* ("a forum newsletter for sharing information, questions, and convictions on war taxes") and is a good source of other material.

**Brandywine Alternative Fund**, 302 South Jackson Street, Media, PA 19063 and **Philadelphia War Tax Resistance Alternative Fund**, 2016 Walnut Street, Philadelphia, PA 19103, are two groups which can be contacted about their own activities, and which may be able to give information on tax resistance activities and alternative funds in other areas.

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## Accommodations Abroad

**Mexico City Friends Center.** Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays, 11 a.m. Phone 535-27-52.

**London?** Stay at the Penn Club, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636 4718.

**London—Kenyon,** 23 Sutherland Avenue, London W.9 2HQ. Room and breakfast \$10.00. With private bath \$13.00 Other meals if required. Pleasant garden, TV room. Convenient theatre and shops. Telephone: 01-286-9665.

## Books and Publications

**Wider Quaker Fellowship,** 152-A North 15th Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker-oriented literature.

**A truly Quaker approach to funeral reform:** THE COST OF DYING: A consumer's alternative to the \$3000 American funeral. By Raymond Paavo Arvio. \$6.95 at your bookseller or Harper & Row, 10 E. 53rd St., NYC 10022.

## For Sale

**Non-competitive** games for children and adults. Play together not against each other. Free catalog. Family Pastimes, RR4 Perth, Ontario, Canada K7H 3C6.

## Personal

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

## Positions Vacant

**Caring individuals** including those with skills in farming, maintenance, and gardening needed for a community specializing in the care and rehabilitation of individuals with psychiatric difficulties. Community is Christian-oriented but ecumenical. Long-term commitments are desired. Housing, utilities, food, and major medical provided in addition to cash salaries depending on level of responsibility. Contact: Kent Smith, Gould Farm, Monterey, MA 01245.

**Bookkeeper,** for co-educational boarding school; responsible for all aspects of financial record keeping through trial balance stage. Current person will be available for training purposes. Contact John Batley, Business Manager, Westtown School, Westtown, PA 19395.

**JOB OPENINGS IN QUAKER COLLEGES AS CURRENTLY REPORTED TO The Friends Council on Education. Spread the Word Among Your Friends.** **EARLHAM: Black Studies**—Teacher as member of a department, preferably history. **Drama**—Teacher/Director. Approximately ten years experience. **French**—Teaching intensive oral French, leading foreign study and teaching upper level courses in French literature, language and civilization. Some teaching experience.

**German**—Experienced, articulate, vigorous generalist with at least near-native command of German; PhD or dissertation level. **Psychology**—A child clinical or developmental psychologist, with strong applied interests; solid background in cognitive psychology. **Physics**—Either solid-state or structure of materials; physical chemistry and physical geology; experienced in design and operation of undergraduate lab experiments and research. **Music**—History and literature in integrated theory-history sequence; piano teaching and performance; conducting choral groups optional.

**GUILFORD: Experimental Psychologist**—Courses in research methods, learning and behavior modification, psycho-biology and other courses in experimental psychology. PhD preferred, teaching experience desirable. **Accounting**—MBA-CPA minimum. Experience in teaching, auditing, and advanced accounting desirable.

**HAVERFORD: Astronomy**—Stellar astrophysicist, Chemistry—organic chemist with interest in biochemical problems. **Mathematics**—specialty in Lie groups, modern geometry or number theory. **Religion**—specialty in modern religious thought.

**PACIFIC OAKS: President**—with sound academic background in early childhood education, experience in educational administration, and commitment to education of "whole" person.

**SWARTHMORE: Head Librarian**—Academic Library experience with graduate degree in Librarianship expected, doctorate in academic discipline and interest in scholarship and teaching desirable. Applications accepted until March 1st 1976.

All applications should be made directly to the respective institutions. All teaching positions begin August-September, 1976. All institutions are Affirmative Action/Equal Opportunity employers. Additional openings reported in later issues.

**Primary Care Physicians**—Southern Maine community-generated health center seeks 2 physicians. Existing structure will house supportive health services and dentist. Potential professional affiliation with Maine Medical Center, in Portland, 45 minutes away. Contact: Sacopec Valley Health Center, c/o B. Wehmeyer, R.F.D. 2, Kezar Falls, Maine 04047.

**Assistant Director,** Friends Historical Library, Swarthmore College. An efficient administrator needed to help manage an historical research library with a staff of ten. Responsibilities include supervising personnel involved in processing and conserving rare materials, answering reference requests, and sharing responsibility with Director for over-all management of the Library. Working experience in a library required; MLS preferred. Knowledge of Quakerism and ability to work with Friends and Swarthmore graduates necessary. Responsibilities would begin autumn, 1976. Respond to J. William Frost, Director, Friends Historical Library, Swarthmore College, Swarthmore, PA 19081.

**Summer helper,** girl age 14, July and August, to help with vegetable garden, housework, child care (children 4 and 6) on suburban Philadelphia farm. Box 113, North Wales, PA 19454.

## Positions Wanted

**Quaker educator** seeks position in Friends college or private school. Experience in English, history, American studies, environmental studies, residence hall management, outdoor education, school administration. Neal Burdick, 11892 Carlton Rd., Cleveland, OH 44106.

**Responsible** eighteen year old girl needs summer job. Available mid-June. Experience: working with children and adults, animals and plants; arts and crafts; waiting tables. Desires job: small family hotel in East; companion to children, etc. References available. Anita Wetherill, Westtown School, Westtown, PA 19395. Home phone: 215-GL 9-3655.

## Schools

**For Families** whose ideals and values are not always reinforced by the local school system, the **Arthur Morgan School** offers a happy and creative opportunity for the Junior High years. Celo Community, Burnsville, NC 28714.

**John Woolman School,** Nevada City, Calif. 95959. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed—Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

**The Meeting School,** Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—studio art—weaving. For information write Dorothy Hagar Albright.

## Services Offered

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## Summer Rentals

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**Three bedroom** cottage, South Dennis, Cape Cod. Shower, washer, electric stove. Available August and September. \$150-\$175 weekly. Box L-666, Friends Journal.

**Maine,** Penobscot Bay. Cottage, 6 rooms, 1½ baths. Sail, swim, golf. June/July: \$135/week, utilities included. Box H-665, Friends Journal.

## Travel

**For ages 13-15.** Summer 1976. Small co-ed group tours backroads Greece by horse-drawn cart. Learn culture, language, history, the good Gypsy life. An exciting, meaningful, cross-cultural adventure. **GRASSROOTS Educational Expeditions,** Freedom, ME 04941. 207-342-5422.

## Miscellaneous

**Back Open**—non-profit mortgage company aiding pro-integration housing moves. For free memo write James Farmer & Morris Milgram, Fund for an OPEN Society, Box FJ, 8702 Crispin, Philadelphia, PA 19136.

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# Meeting Announcements

## Alabama

**BIRMINGHAM**--Unprogrammed Friends Meeting for Worship 10:00 a.m. Sunday. For information phone Joe Jenkins, 879-7021 or 324-9688.

## Alaska

**FAIRBANKS**--Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

## Argentina

**BUENOS AIRES**--Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Bs. Aires. Phone: 791-5880.

## Arizona

**FLAGSTAFF**--Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 774-4298.

**PHOENIX**--Sundays: 10 a.m., adult study; 11 a.m., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont. Phoenix. Phone: 944-8923.

**TEMPE**--Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. 967-3283.

**TUCSON**--Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk, Phone 889-0491.

## California

**BERKELEY**--Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

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

**DAVIS**--Meetings for worship: 1st Day, 9:45 a.m.; 4th Day, 5:45 p.m., 345 L St. Visitors call 753-5924.

**FRESNO**--10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. 237-3030.

**HAYWARD**--Worship 10 a.m. 22502 Woodroe St., 94541. Phone: (415) 651-1543.

**LA JOLLA**--Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 459-9800 or 459-6856.

**LONG BEACH**--Meeting for worship, 10:00 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

**LOS ANGELES**--Meeting, 11 a.m., 4167 So. Normandie. Visitors call 296-0733.

**MALIBU**--Worship 10 a.m. Phone: (213) 457-3041.

**MARIN**--Worship 10 a.m., 1195 Tamalpais (at Mission), San Rafael. 383-5303.

**MONTEREY PENINSULA**--Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

**ORANGE COUNTY**--Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). 548-8082 or 552-7691.

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

**PASADENA**--526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

**REDLANDS**--Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

**RIVERSIDE**--Unprogrammed worship, First-day school, 10:30. Phones: 682-5364 or 683-4698.

**SACRAMENTO**--YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Clerk: Laura Magnani, 2323 F St. Phone: (916) 442-8768.

**SAN DIEGO**--Unprogrammed worship, First-days 10:30 a.m., 4848 Seminole Dr., 296-2264.

**SAN FERNANDO**--Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

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

**SAN JOSE**--Meeting for worship, 10 a.m. Discussion, 11 a.m. 1041 Morse Street.

**SANTA BARBARA**--591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10:30 a.m.

**SANTA CRUZ**--Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 336-8333.

**SANTA MONICA**--First-day School at 10, meeting at 11. 1440 Harvard St. Call 828-4069.

**SONOMA COUNTY**--Redwood Forest Meeting. 11 a.m., worship and First-day school, 61 W. Cotati Ave., Cotati, CA. Phone: (707) 795-5932 or 823-0501.

**VISTA**--Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4966. P.O. Box 1443, Vista 92083.

**WESTWOOD (West Los Angeles)**--Meeting 11 a.m., University YWCA, 574 Hilgard (across from U.C.L.A. bus stop). Phone: 472-7950.

**WHITTIER**--Whitleaf Monthly Meeting, administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 698-7538.

## Colorado

**BOULDER**--Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 494-9453.

**DENVER**--Mountain View Friends Meeting, worship 10 to 11 a.m. Adult Forum 11 to 12, 2280 South Columbine Street. Phone: 722-4125.

## Connecticut

**HARTFORD**--Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-3631.

**NEW HAVEN**--Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone: 288-2359.

**NEW LONDON**--622 Williams St. Worship, 10 a.m.; discussion, 11. Clerk: Bettie Chu, 720 Williams St., New London 06320. Phone: 442-7947.

**NEW MILFORD**--Housatonic Meeting: Worship 10 a.m. Route 7 at Lanesville Road. Phone: (203) 775-1861.

**STAMFORD--GREENWICH**--Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich, CT 06870. Phone: (203) 637-0645.

**STORRS**--Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.

**WATERTOWN**--Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

**WILTON**--Meeting for worship, and First-day School, 10 a.m., 317 New Canaan Road. Phone: 966-3040. Robert E. Leslie, clerk, (203) 938-2184.

## Delaware

**CAMDEN**--2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-6910; 697-6642.

**HOCKESSIN**--North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m.; First-day School, 11:10 a.m.

**NEWARK**--Worship, Sunday, 10 a.m., New London Community Center, 303 New London Rd., Newark, Delaware.

**ODESSA**--Worship, 1st Sundays, 11 a.m.

**WILMINGTON**--Alapocas, Friends School. Worship 9:15, First-day school 10:30 a.m.

**WILMINGTON**--4th & West Sts. 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

## District of Columbia

**WASHINGTON**--Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.-12 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

## Florida

**CLEARWATER**--Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 447-4907.

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**DAYTONA BEACH**—Sunday, 10:30 a.m., 201 San Juan Avenue. Phone: 677-0457.

**GAINESVILLE**—1921 N.W. 2nd Ave., Meeting and First-day School, 11 a.m.

**JACKSONVILLE**—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

**LAKE WALES**—At Lake Walk-in-Water Heights. Worship, 11 a.m. Phone: 696-1380.

**MELBOURNE**—Meeting and First-day School, 11 a.m. Discussion follows. Call 777-0418 or 724-1162 for information.

**MIAMI—CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Darden Asbury Pyron, clerk, 665-0630; AFSC Peace Center, 443-9836.

**ORLANDO—WINTER PARK**—Meeting, 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 843-2631.

**PALM BEACH**—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 848-3148.

**SARASOTA**—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

**ST. PETERSBURG**—Meeting 10:30 a.m. 130 19th Avenue, S.E.

## Georgia

**ATLANTA**—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, clerk. Phone: 939-4717. Quaker House. Phone: 373-7986.

**AUGUSTA**—Meeting for worship and First-day School, 10:30 a.m., 340 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Overnight inquiries welcomed. Phone: 988-2714.

## Illinois

**CARBONDALE**—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-6542.

**CHICAGO**—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship 11 a.m.

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

**CRETE**—Thorn Creek meeting, (Chicago south suburban) 10:30. 700 Exchange. (312) 481-8068.

**DECATUR**—Worship 10:30 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

**DEKALB**—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

**DOWNERS GROVE**—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-9561.

**EVANSTON**—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

**LAKE FOREST**—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Roads. Mail: Box 95, Lake Forest 60045. Phone (312) 724-3975.

**McNABB**—Clear Creek Meeting. Unprogrammed worship 11 a.m. First-day school 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Phone: (815) 882-2381.

**PEORIA—GALESBURG**—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

**QUINCY**—Friends Hill Meeting, unprogrammed worship, 10 a.m. Randall J. McClelland, Clerk. Phone: 223-3902 or 222-6704.

**ROCKFORD**—Meeting for worship every First-day, 10:30 a.m. at 326 N. Avon St., Rockford, IL 61103. Phone 964-0716.

**SPRINGFIELD**—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

**URBANA—CHAMPAIGN**—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

## Indiana

**BLOOMINGTON**—Meeting for worship 10:15 a.m., Moores Pike at Smith Road. Call Norris Wentworth, phone: 336-3003.

**HOPEWELL**—20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214, or 987-7367.

**INDIANAPOLIS**—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5453. (June 20 - Sept. 19, 10 a.m.)

**WEST LAFAYETTE**—Worship 10 a.m., 176 East Stadium Ave. Clerk, Horace D. Jackson, Phone: 463-5920. Other times in summer.

## Iowa

**AMES**—Meeting for worship 10:15 a.m. Forum 11:15 a.m. Frisbie House, 2330 Lincoln Way. For information and summer location call 292-2081. Welcome.

**DES MOINES**—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 274-0453.

**DUBUQUE**—Meetings in members' homes. Write: 1810 Grandview Ave. or telephone 556-3685.

**IOWA CITY**—Unprogrammed Meeting for Worship, 11 a.m. Sunday. 311 N. Linn, Iowa City. Clerks, Agnes Kuhn and Cathy Lange. Phone 337-2298.

**MARSHALLTOWN**—Worship 10 a.m., Farm Bureau Bldg., S. 6th St. 752-3824.

**WEST BRANCH**—Unprogrammed meeting for worship, 10:30 a.m. Sunday; Meetinghouse at 317 N. 6th St. Sara Berquist, Correspondent. Phone 643-5639. Much love and sometimes coffee.

## Kansas

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone 262-0471.

## Kentucky

**LEXINGTON**—Unprogrammed worship and First-day School, 4 p.m. For information, call 266-2653.

**LOUISVILLE**—Meeting for worship 10:30 a.m. Children's classes 11:30 a.m. 3050 Bon Air Avenue, 40205. Phone: 452-6812.

## Louisiana

**BATON ROUGE**—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 343-0019.

**NEW ORLEANS**—Worship Sundays, 10 a.m. Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

## Maine

**BAR HARBOR**—Acadia Meeting for Worship 6:30 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-5419, 288-4941, or 244-7113.

**CAPE NEDDICK**—Seacoast Meeting for Worship, Kuhnhouse, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, (207) 363-4139.

**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. Damariscotta library. Phone 882-7107 or 586-6155 for information.

**ORONO**—Unprogrammed meeting, MCA Bldg., College Ave. 866-2198.

**PORTLAND**—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day School, 10 a.m. Phone: 773-6964 or 839-5551.

## Maryland

**ADELPHI**—Near University of Maryland. 2303 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis, MD 21403. Clerk: Maureen Pyle. (301) 267-7123.

**BALTIMORE**—Worship 11 a.m.; Stony Run 5116 N. Charles St., 435-3773; Homewood 3107 N. Charles St. 235-4438.

**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

**COLUMBIA**—A new meeting! 5 p.m. Phelps Luck Ngbhd Ctr. J. McAdoo, clerk, 5209 Eliot Oak Rd. 21044. 596-5212.

**EASTON**—Third Haven Meeting and First-day School, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

**SANDY SPRING**—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

**UNION BRIDGE—PIPE CREEK MEETING** (near)—Worship, 11 a.m.

## Massachusetts

**ACTON**—Meeting for worship and First-day school, Sunday, 10:00 a.m., Donlan Hall, corner Massachusetts Ave. and Spruce St., W. Acton. Clerk, Elizabeth H. Boardman, (617) 263-5562.

**AMHERST—NORTHAMPTON—GREENFIELD**—Meeting for worship 11 a.m. First-day school 10 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone: 253-9427.

**BOSTON**—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone: 227-9118.

**CAMBRIDGE**—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone: 876-6883.

**FRAMINGHAM**—841 Edmonds Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First-day School 10:45 a.m. Visitors welcome. Phone: 877-0481.



**LAWRENCE**--45 Avon St., Bible School, 10 a.m. worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone: 682-4677.

**MARION**--Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. 748-1176.

**SOUTH YARMOUTH, CAPE COD**--North Main St. Worship and First-day school, 10 a.m. Phone: 432-1131.

**WELLESLEY**--Meeting for worship and Sunday school, 10:30 a.m., at 26 Benvenue Street. Phone: 237-0268.

**WEST FALMOUTH, CAPE COD**--Rt. 28A, meeting for worship, Sunday 11 a.m.

**WESTPORT**--Meeting Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone: 636-4711.

**WORCESTER**--Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. 754-3887. If no answer call 756-0276.

## Michigan

**ANN ARBOR**--Meeting for worship, 10; adult discussion, 11:30. Meetinghouse, 1420 Hill St. Clerk: Thomas Taylor, 324 Hilldale Dr., 48105. Phone: 769-3354.

**BIRMINGHAM**--Phone: 646-7022.

**DETROIT**--Friends Church, 9640 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan 48154.

**DETROIT**--Meeting, Sunday, 10:00 a.m., 7th Floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit, 48221. Phone: 341-9404.

**EAST LANSING**--Worship and First-day school, Sunday 12:30 p.m. All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

**GRAND RAPIDS**--Friends meeting for worship. First-days 10 a.m. For particulars call (616) 868-6667 or (616) 363-2043.

**KALAMAZOO**--Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

## Minnesota

**MINNEAPOLIS**--Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-6159.

**ST. PAUL**--Twin Cities Friends Meeting. Unprogrammed worship and First-day school 10:30 a.m. Friends House, 295 Summit Ave. 222-3350.

## Missouri

**COLUMBIA**--Worship and First-day school, 10 a.m., Ecumenical Center, 813 Maryland. Phone: 449-4311.

**KANSAS CITY**--Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

**ROLLA**--Unprogrammed meeting for worship, Sundays, 6:30 p.m., Elkins Church Education Building., First and Elm Sts.

**ST. LOUIS**--Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0915.

## Nebraska

**LINCOLN**--3319 S. 46th. Phone: 488-4178: Sunday schools, 10 a.m., worship 11.

## Nevada

**LAS VEGAS**--Paradise Meeting: worship 11 a.m., 3451 Middlebury, 458-5817 or 565-8442.

**RENO**--Meeting for worship and First-day school, 10 a.m., Friends House, 560 Cranleigh Drive, Telephone: 323-1302. Mail address, P.O. Box 602, Reno 89504.

## New Hampshire

**CONCORD**--Adult study and sharing, 9 a.m., worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone 783-6382

**DOVER**--Dover Preparative Meeting--Worship 10:30 a.m. 141 Central Ave. Anna C. Stabler, clerk. Phone: (603) 868-2594.

**HANOVER**--Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

**PETERBOROUGH**--Monadnock Meeting. Worship and First-day school 10:30 a.m. IOOF Hall, West Peterborough. Children welcome.

## New Jersey

**ATLANTIC CITY**--Meeting for worship and First-day school, 11 a.m., South Carolina and Pacific Avenues.

**BARNEGAT**--Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

**CROPWELL**--Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

**CROSSWICKS**--Meeting and First-day school, 10 a.m.

**DOVER**--First-day school, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

**GREENWICH**--Friends meeting in historic Greenwich, six miles from Bridgeton. First-day school 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

**HADDONFIELD**--Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 227-8210.

**MANASQUAN**--First-day school 10 a.m., meeting 11:15 a.m., Route 35 at Manasquan Circle.

**MEDFORD**--Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months--Union Street.

**MICKLETON**--Meeting for worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. Phone: (609) 468-5359 or 423-0300.

**MONTCLAIR**--Park Street and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. (201) 744-8320. Visitors welcome.

**MOORESTOWN**--Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

**MOUNT HOLLY**--High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

**MULLICA HILL**--First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill, NJ.

**NEW BRUNSWICK**--Meeting for worship and First-day school, 11 a.m., Quaker House, 33 Remsen Ave. Phone: 463-9271.

**PLAINFIELD**--Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday through Friday 10 to 12 noon.

**PRINCETON**--Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day school, 11 a.m. Quaker near Mercer St. (609) 924-3637.

**QUAKERTOWN**--Meeting for worship and First-day school, 10:30 a.m. Clerk, Douglas W. Meaker, Box 464, Milford, 08848. Phone (201) 995-2276.

**RANOCAS**--First-day school, 10 a.m., meeting for worship, 11:00 a.m.

**RIDGEWOOD**--Meeting for worship and First-day school at 11:00 a.m. 224 Highwood Ave.

**SALEM**--Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway, Salem.

**SEAVILLE**--Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

**SHREWSBURY**--First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2851.

**SUMMIT**--Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

**TRENTON**--Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

**WESTFIELD**--Rt. 130 Riverton Road, Cinnaminson. First-day school 10 a.m. Meeting for worship 11 a.m.

**WOODSTOWN**--First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, NJ. Phone: 769-1836.

## New Mexico

**ALBUQUERQUE**--Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

**GALLUP**--Sunday, 10 a.m., worship at 1715 Helena. Dr. Chuck Dotson, convener. Phones: 863-4697 or 863-6725.

**SANTA FE**--Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Lella Smith Candea, clerk.

## New York

**ALBANY**--Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-9084.

**ALFRED**--Meeting for worship. 9:15 a.m. at The Gothic, corner Ford and Sayles Streets.

**AUBURN**--Unprogrammed meeting. 1 p.m., 7th day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Phyllis Rantaneu, Coordinator, 21 N. Main St., Moravia, NY 13118. (315) 497-9540.

**BROOKLYN**--375 Pearl St. Worship and First-day school Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Information phone: (212) 777-8866 (Mon-Fri 9-5).

**BUFFALO**--Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-8645.

**CHAPPAQUA**--Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. (914) 238-9894. Clerk: (914) 628-8127.

**CLINTON**--Meeting, Sundays, 10:30 a.m., Kirkland Art Center. On-the-Park. UL 3-2243.

**CORNWALL**--Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. (914) 534-2217.

**ELMIRA**--10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7972.

**GRAHAMSVILLE**--Greenfield and Neversink. Worship, 11 a.m. Sundays at Meeting House.

**HAMILTON**--Meeting for worship Sunday, 10 a.m. Chapel House, Colgate Univ.

**HUDSON**—Meeting for worship, 10 a.m. Union St. between 3rd and 4th Sts. Margarita G. Moeschl, clerk. Phone: (518) 943-4105.

**ITHACA**—10 a.m., worship, First-day school, nursery: Anabel Taylor Hall, Sept.-May. Phone: 256-4214.

**LONG ISLAND** (Queens, Nassau, Suffolk Counties) — Unprogrammed Meetings for Worship, 11 a.m. First Days, unless otherwise noted:

**FARMINGDALE—BETHPAGE**—Meeting House Rd., opposite Bethpage State Park Clubhouse.

**FLUSHING**—137-16 Northern Blvd. Discussion group 10 a.m. First-day School 11 a.m. Open house 2-4 p.m. 1st and 3rd First Days except 1st, 2nd, 8th and 12th Months.

**HUNTINGTON-LLOYD HARBOR**—Friends World College, Plover Lane. Phone: (516) 423-3672.

**JERICHO**—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

**LOCUST VALLEY-MATINECOCK**—Duck Pond and Piping Rock Rds.

**MANHASSET**—Northern Blvd. at Shelter Rock Rd. First-day School 9:45 a.m.

**ST. JAMES—CONSCIENCE BAY**—W. of 50 Acre Rd. near Moriches Rd. First-day School 11:15 a.m. Phone (516) 751-2048.

**SOUTHAMPTON—EASTERN L. I.**—Administration Bldg., Southampton College, 1st and 3rd First-days.

**SOUTHOLD**—Colonial Village Recreation Room, Main St.,

**WESTBURY**—550 Post Avenue, just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone (516) ED3-3178.

**MT. KISCO**—Meeting for worship and First-day School 11 a.m. Meetinghouse Road, Mt. Kisco.

**NEW PALTZ**—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 255-7532.

**NEW YORK**—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Place (15th St.), Manhattan. Others 11 a.m. only.

2 Washington St. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

Phone (212) 777-8866 (Mon.-Fri. 9-5) about First-day schools, Monthly Meetings, information.

**ONEONTA**—Worship and First-day School 10:30 a.m., 11 Ford Ave. Phone: 433-2367.

**ORCHARD PARK**—Meeting for worship and First-day School, 11 a.m. East Quaker Street at Freeman Road. Phone: 662-3105.

**POUGHKEEPSIE**—249 Hooker Ave. 454-2870. Unprogrammed meeting, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.)

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Maryanne Locker, Sunset Drive, Thornwood, NY 10594. Phone: (914) 769-4494.

**QUAKER STREET**—Unprogrammed. 11 a.m. Sundays from mid-April to mid-October, in the Meetinghouse in Quaker Street village, NY, Rte. 7, south of US Rte. 20. For winter meetings call clerk Joel Fleck, (518) 895-2034.

**ROCHESTER**—Meeting and First-day School, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to September 6. 41 Westminster Rd.

**ROCKLAND**—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

**RYE**—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

**SCARSDALE**—Meeting for Worship and First-day School, 11 a.m. 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntly Drive, Ardsley, NY 10502.

**SCHENECTADY**—Meeting for worship, 11 a.m. Union College Day Care Center. 858 Nott St. Jeanne Schwarz, clerk. Galway, NY 10274.

**SYRACUSE**—Meeting for worship at 821 Euclid Avenue, 10:30 a.m. Sunday.

## North Carolina

**ASHEVILLE**—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Edwin L. Brown, phone 967-6010.

**CHARLOTTE**—First-day school, 10 a.m. Meeting for worship, 11 a.m. 2327 Remount Road. Phone: (704) 399-8465 or 537-5450.

**DURHAM**—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 688-4486 or John Stratton 383-5371.

**FAYETTEVILLE**—Meeting 1 p.m., Quaker House, 223 Hillside Ave. Phone: 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. George White, clerk, 294-0317.

**GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING**: Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship, 11:00. Hiram H. Hilty, Clerk, David W. Bills, Pastor.

**RALEIGH**—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk, Nancy Routh, 834-2223.

**WINSTON-SALEM**—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call Jane Stevenson, (919) 723-4528.

**WOODLAND**—Cedar Grove Meeting: Sabbath School, 10:00; meeting for worship, 11:00 a.m. Janie O. Sams, clerk.

## Ohio

**AKRON**—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sunday 7:30 p.m. Phone: 253-7151 or 335-0593.

**CINCINNATI**—Clifton Friends Meeting, Wesley Foundation Building, 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

**CINCINNATI**—Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45219. (513) 861-4353. Wilhelmina Branson, Clerk. (513) 221-0668.

**CLEVELAND**—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Drive. 791-2220.

**DELAWARE**—at O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dottie Woldorf, 363-3701.

**FINDLAY-BOWLING GREEN AREA-F.G.C.**—Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

**HUDSON**—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church of the Green, 1 East Main St., Hudson. (216) 653-9595.

**KENT**—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5336.

**N. COLUMBUS**—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 846-4472 or Roger Warren, 488-4949.

**SALEM**—Wilbur Friends, unprogrammed meeting. First-day School, 9:30 a.m.; worship, 10:30.

**TOLEDO**—Allowed Meeting: meetings irregular, on call. Visitors contact Jan Suter 893-3174 or Alice Nauts 475-5828.

**WAYNESVILLE**—Friends Meeting, Fourth and High Streets. First-day School, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. T. Canby Jones, clerk. (513) 382-0107.

**WOOSTER**—Unprogrammed meeting & First-day School, 10:30 a.m., SW corner College & Pine Sts. Phone: 264-8661.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch campus). Co-clerks: Ken & Peg Champney, (513) 767-1311.

## Oregon

**PORTLAND—MULTNOMAH MONTHLY MEETING**, 4312 S. E. Stark Street. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

## Pennsylvania

**ABINGTON**—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10; worship, 11:15. Child care. TU 4-2865.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Route 202 to Route 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day School 10 a.m., meeting for worship 11 a.m.

**BRISTOL**—Meeting for worship and First-day school, 11 a.m., Market and Wood. Phone 757-7130.

**CHESTER**—24th and Chestnut Streets. Meeting for worship, 11 a.m.

**CONCORD**—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

**DOLINGTON—MAKEFIELD**—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

**DOWNTOWN**—800 E. Lancaster Avenue (South side old Rt. 30, ½ mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

**DOYLESTOWN**—East Oakland Avenue Meeting for worship and First-day School, 11 a.m.

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection at Yellow House.

**FALLSINGTON (Bucks County)**—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from Pennsylvania, reconstructed manor home of William Penn.

**GETTYSBURG**—First-day School and Worship at 10 a.m. Masters Hall, College. Phone: 334-3005.

**GOSHEN**—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day School, 10:30 a.m.; meeting for worship, 11:15 a.m.

**GWYNEDD**—Sumnertown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 11:15 a.m.

**HARRISBURG**—Sixth and Herr Streets. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day school and meeting for worship, 10:30 a.m., followed by Forum.

**HAVERTOWN**—Old Haverford Meeting—East Eagle Road at Saint Dennis Lane, Haverford. First-day School 10 a.m., meeting for worship 11. **HORSHAM**—Route 611, Horsham. First-day School and meeting, 11 a.m.

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

**LANDSDOWNE**—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m., First-day School 11 a.m.

**LEHIGH VALLEY—BETHLEHEM**—on Route 512 one-half mile north of Route 22. Meeting and First-day School, 10 a.m.

**LEWISBURG**—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. thru May. Clerk, Ruby E. Cooper, (717) 523-0391.

**MEDIA**—125 West Third Street, Meeting for worship, 11 a.m.

**MEDIA**—Providence Meeting, Providence Road, Media, 15 miles west of Phila. Meeting for worship, 11 a.m.

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30. Adult class 10:20. Baby sitting 10:15.

**MIDDLETOWN**—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 10:30 a.m.

**MIDDLETOWN**—At Langhorne, 453 West Maple Avenue. First-day School 9:30 a.m., meeting for worship, 11 a.m.

**MILLVILLE**—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

**MUNCY at PENNSDALE**—Meeting for worship, 11 a.m. Ann Kimura, Clerk. Phone: (717) 998-2462 or (717) 323-5498.

**NEWTOWN**—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day 7:30 p.m.

**NORRISTOWN**—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; phone: 241-7221 for information about First-day schools.

**Byberry**, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

**Central Philadelphia**, 15th & Race Sts.

**Cheltenham**, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

**Chestnut Hill**, 100 E. Mermaid Lane.

**Fair Hill**, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month.

**Fourth and Arch Sts.**, First- and Fifth-days.

**Frankford**, Penn and Orthodox Sts., 11 a.m.

**Frankford**, Unity and Waln Sts., 11 a.m.

**Germantown Meeting**, Coulter Street and Germantown Avenue.

**Green Street Meeting**, 45 W. School House Lane.

**PHOENIXVILLE—SCHUYLKILL MEETING**—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. Forum, 11:15.

**PITTSBURGH**—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

**PLYMOUTH MEETING**—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

**QUAKERTOWN**—Richland Monthly Meeting, Main and Mill Streets. First-day School, 10 a.m., meeting for worship, 10:30 a.m.

**RADNOR**—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day School, 10:30 a.m. Forum 11:15 a.m.

**READING**—First-day School, 10 a.m., meeting, 11 a.m. 108 North Sixth Street.

**SOLEBURY**—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day School, 10:45 a.m. Phone: 297-5054.

**SOUTHAMPTON (Bucks County)**—Street and Gravel Hill Rds. First-day school 9:45, worship 10:30. Clerk's phone: 357-3857.

**SPRINGFIELD**—W. Springfield Road and Old Sproul Road. Meeting 11 a.m. Sundays.

**STATE COLLEGE**—318 South Atherton St. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

**SUMNEYTOWN—PENNSBURG AREA**—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m.

Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

**SWARTHMORE**—Whittier Place, College Campus. Meeting & First-day School, 10 a.m. Forum, 11 a.m.

**UNIONTOWN**—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. Phone: 437-5936.

**UPPER DUBLIN**—Ft. Washington Ave. & Meeting House Rd., near Ambler. Worship and First-day school, 11 a.m.

**VALLEY**—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. Meeting for worship, 10 a.m. First-day School and Forum (Sept. through May) 11 a.m.

**WEST CHESTER**—400 N. High St. First-day School, 10:30 a.m., worship, 10:45 a.m.

**WEST GROVE**—Harmony Rd. Meeting for worship, 10 a.m., followed by Adult Class 2nd and 4th First-days.

**WILKES—BARRE**—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m., Meeting, 11:00, through May.

**WILLISTOWN**—Goshen and Warren Roads, Newtown Square, R. D. #1, PA. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

**WRIGHTSTOWN**—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

**YARDLEY**—North Main St. Meeting for worship 10 a.m. First-day School follows meeting during winter months.

**YORK**—135 W. Philadelphia St. Meeting for worship 11 a.m. First-days.

## Rhode Island

**NEWPORT**—In the restored Meeting House, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

**PROVIDENCE**—99 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.

**WESTERLY**—57 Elm St. Unprogrammed worship, 11, except June through Sept., 10:30. Sunday School, 11.

## South Carolina

**COLUMBIA**—Meeting and First-day School, 11 a.m., 3203 Bratton St. Phone: 254-2034.

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting, 10 a.m., 2300 S. Summit (57105). Phone: (605) 334-7894.

## Tennessee

**CHATTANOOGA**—Worship 10:30, Forum 11:30, YWCA, 300 E. 8th St. Larry Ingle, 629-5914.

**NASHVILLE**—Meeting and First-day School, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, Bob Lough. Phone: (615) 269-0225.

**WEST KNOXVILLE**—Worship and First-day School, 10 a.m. D. W. Newton, Phone: 693-8540.

## Texas

**AUSTIN**—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. Otto Hofmann, clerk, 442-2238.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. Phone: FE 1-1348.

**DALLAS**—Evening Meeting for Worship and Community, Sunday 5:30 p.m. 4603 Lovers Lane. Pot luck supper. Call 352-3496 for information.

**EL PASO**—Worship and First-day School, 9 a.m. Esther T. Cornell, 584-7259, for location.

**HOUSTON**—Live Oak Meeting, worship and First-day School, Sunday 10:30 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information: 729-3756.

**SAN ANTONIO**—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central YWCA. Phone: 732-2740.

## Utah

**LOGAN**—Meeting 11 a.m., CCF House, 1315 E. 7th North. Phone: 752-2702.

**OGDEN**—Sundays 11 a.m., Mattie Harris Hall, 525 27th. Phone: 399-5895.

**SALT LAKE CITY**—11 a.m. unprogrammed meeting, 232 University, 84102. Phone: (801) 582-6703.

## Vermont

**BENNINGTON**—Worship, Sunday 10:30 a.m. Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

**BURLINGTON**—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: (802) 862-8449.

**MIDDLEBURY**—Meeting for worship, Sunday 11 a.m., St. Mary's School, Shannon Street.

**PLAINFIELD**—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, (802) 684-2261 or Lowe, Montpelier, (802) 223-3742.

**PUTNEY**—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

**SHREWSBURY**—Meeting for worship Sunday, 11 a.m., home of Edith Gorman, Cuttingsville, Vt. Phone: 492-3431.

## Virginia

**CHARLOTTESVILLE**—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m.

**LINCOLN**—Goose Creek United Meeting for Worship and First-day School 10 a.m.

**McCLEAN**—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

**RICHMOND**—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone: 262-9062.

**ROANOKE—BLACKSBURG**—Leslie Nieves, clerk, 905 Preston, Blacksburg 24060. Phone: (703) 552-2131.

**WINCHESTER**—Centre Meeting—203 North Washington. Worship, 10:15. Phone: 667-8497 or 667-0500.

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 11. Phone: ME 2-7006.

**TACOMA**—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30, First-day discussion 11:30. Phone 759-1910.

## West Virginia

**CHARLESTON**—Worship, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

**GREEN BAY**—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 336-0988.

**MADISON**—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Drive, 249-7255.

**MILWAUKEE**—10 a.m. YWCA 610 N. Jackson, (Rm. 406). Phone: 278-0850 or 962-2100.

**OSHKOSH**—Sunday 11 a.m., meeting and First-day School, 502 N. Main St.

**WAUSAU**—Meetings in members' homes. Write 3320 N. 11th or telephone: 842-1130.





# QUAKER

## ESCORTED TOURS



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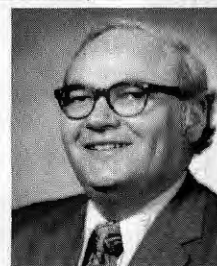
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